This book will be the guiding star of your life!
Buddha's teachings will enlighten you to
understand real knowledge and ultimate truths!

THE ESSENCE OF

BUDDHA ABHIDHAMMA

BY

DR. MEHM TIN MON

B.Sc. Hons. (Ygn.), M.Sc., Ph. D. (Illinois, U.S.A.)
Saddhamma Jotikadhaja
Professor of Chemistry (Rtd.)

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MYA MON YADANAR PUBLICATION
15/19 U Wisara Estate
Dagon P.O., Yangon.

17159

Buddha sāsanaṁ ciraṁ tiṭṭhatu

Religious Publication Permission No. (151/94) (3)
Cover Design Permission No. (58/95) (2)

Publication	1995 April First Printing
Impression	500 Copies
Publisher	Mehm Tay Zar Mon Yadanar Min Literature (3455) 15/19 U Wisara Qr., Dagon, Yangon.
Printer (cover+contents)	U Kyaw Htay, Shwe Zin Kyaw Press (02773) 251, 39th Street, Kyauk-ta-dar, Yangon

FOREWORD

by

Sao Htun Hmat Win
M.A., A.M., S.R.F. (Harvard)
Mahã Saddhamma Jotikadhaja
Adviser to the Ministry of Religious Affairs
Union of Myanmar.

The prophecy that an able person would soon appear to contribute to the world of knowledge in the field of Buddhist Psycho-ethical-philososphy, which we commonly appreciate as Buddha Abhidhamma, has now come true.

The prophecy was made by my revered old teacher, Bhaddanta Nãrada Mahãthera (Aggamahãpandita) who was well-known as the original Patthãna Master. He made the prophecy in 1952 while I was studying Yamaka and Patthãna 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 Pãli and Abhidhamma Department of the University of Yangon and later transfered to the International Institute of Advanced Buddhistic Studies at Kaba-Aye as Head of Research Department.

Thereupon my disappointed old teacher, Bhaddanta Nãrada Mahãthera, 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 "The Essence of Buddha Abhidhamma" by Dr. Mehm Tin Mon.

Dr. Tin Mon is a man of science for he was trained in the University of Illionis. 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 Myamnar. 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 Atrs 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 commom mundane subjects can be studied thoroughly through the media of natural and human sciences. But the divine elements in religious studies can be probed and realized only by means of Divine Science. However the ultimate supramundane things which are beyond divinity can be realized only thorugh 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 called Nibbãna. These ultimate realities are unknown to philosophy and all other sciences.

Dr. Tin Mon enlightens the readers extremely well with his "Essence of Abhidhamma". A reader can derive more benefit from this book in one week than 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 Abhidhammattha Sangaha – The Compendium of Buddhist Philosophy" written by U Shwe Zan Aung and published by the Landon 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.

25 December. 1994
Yangon. Myanmar

Sao Htun Hmat Win
Mahã Saddhamma Jotikadhaja

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 realities comprising mind, matter and permanent peace *(Nibbãna)*.

Mind Creates Miseries and Happiness

All mental pheno mena have mind as their fore-runner; 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)

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ABHIDHAMMA CHARTS

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PREFACE

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 *pāli*, meaning ' Three Baskets' literally.

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

The second collection is called ' **Vinaya piṭaka**'. It is the authoritative teaching *(Ānā desanā)* 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 teachings 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 *Ariyãs,* i.e., noble persons who had trodden on the path, and can still be verified at any time by any able person who will earnestly and steadfastly follow the path.

The Significance of Abhidhamma

Sutta piṭaka and *Abhidhamma piṭaka* are collectively known as *Dhamma* – a *pãli* 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 *(apãyas)* 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, marvellous, etc.

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

(i) *Abhidhamma piṭaka* contains more *Dhamma* groups *(Dhammakkhandhas)* than *Sutta piṭaka and Vinaya pitaka.*

(Abhidhamma consists of 42000 *dhammak-*

khandhas whereas *Sutta pitaka* and *Vinaya pitaka* contain 21000 *dhammakkhandhas* each.)

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

(iii) In *Abhidhamma* Buddha analysed mind and matter in minute detail in terms of the ultimate realities known as ' *paramatthas*' .These *paramatthas* will be explained in the ' Introduction'.

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 behaviour 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, extra-sensory 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 teachings, 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- or access-conentration), meaning it is close to *jhana* (absorption).

At the state of *(upacara-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 concentraction a litter higher to *jhāna-samādhi.*

After developing four *rupa-jhānas* (meditative absorptions of fine-material sphere) and four *arūpa-jhānas* (absorptions 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-ñāṇa)* 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 o*ne can see the *apaya* (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-ñāṇa,* 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 *nāma* 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 *sotāpanna ariya* (noble person) and is fully guaranteed never to be reborn in the lower abodes again.

The *sotāpanna ariyā* can enjoy the transcendental 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 thought 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 *ariyās*.

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 every-body. 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 (Nirvāna)* 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?

INTRODUCTION

A Fitting Introduction

The *Abhidahamma piṭaka* consists of seven treatises—namely, *Dhammasaṅgaṇi* , *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 remarkedly 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) , summerises 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 treatise is included in the course of study for novices and monks, 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 oridinary 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 things; they also refer to the things and the persons themselves. Thus not only the names 'man, dog, table, house, etc.' are *paññāttis* 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 a 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 **Rev. Nãgasena.**

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

Rev. Nãgasena answered, " My companions call me Nãgasena. But the name and the person whom the name refers to do not really exist."

The King commented, " If Nãgasena and the person do not exist, to whom do people offer alms and who receives these offerings? Since you receive them.

you really exist. Why did you tell a lie in spite of your higher nobility?"

Rev. Nãgasena enquired, " Your Majesty, did you come to this monastery on foot or by chariot?"

The King replied, " I came by chariot."

Rev. Nãgasena 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 answerd " No" to all these questions.

Rev. Nãgasena remarked, " Is there a chariot beside the horse, the wheel, the axle, the carraige, etc.?"

The King again said "No."

Rev. Nãgasena 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 honour?"

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."

Rev. Nãgasena remarked, " Very well, your Majesty, you should understand Nãgasena 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 exists 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 form 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 sub-atomic particles from the breakup of atomic nuclei. All these particles may also be regarded as bundles of energy as matter and energy are inter-convertible according to Albert Einstein's equation: $E = mc^2$, where E represents energy, m the mass of 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 energy may be taken as the ultimate reality in science.

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

Citta is consciousness, and *cetasikas* are mental factors or mental concomittants. 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 *rūpa, citta* and *cetasikas,* or in other words just *rūpa* and *nāma.* 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-ñāṇa* and *phala-ñāṇa*, i.e., the wisdom-eye accompanied by the Path and its Fruition.

The principles 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) **Rũpa** = corporeality or material quality.

It may change form and colour on account of heat or cold. There are 28 kinds of *rũpa*.

(iv) **Nibbãna** = extinction of defilements and suffering; absolute lasting peace.

The defilements of *citta* are greed, hatred, delusion, etc.; they are the root cause of suffering and of the continuity of life. Thus absolute extinction of defilements means absolute deliverance from all future rebirth, old age, disease and death, from all suffering and misery. There is absolute lasting peace in Nibbãna.

The Sanskrit word ' Nirvãna' literally means ' freedom from craving'.

"Extinction of greed, extinction of hatred, extinction of delusion; this is called Nibbãna." (*Samyutta Nikãya* 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), *mãna* (conceit), *issã* (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 *rūpa* as matter and energy is easily seen. But *Nibbāna,* being supramundane, cannot be perċeived by the oridinary 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 *rūpas* 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 *rūpa* (mind and body). Of the two, *nāma* is aware of the senses and *rūpa* is not. So *nāma* is the leader and *rūpa,* the follower. But in the sense sphere and the fine-material sphere, nāma needs the support of *rūpa* 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 loud-speaker 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 of time is *sakkāya-diṭṭhi.* It is 'personality-belief', interpreting the aggregates of *rūpa* and *nāma* as an individual or 'I' or '*atta*'. Because of this *sakkāyadiṭṭhi*, 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 others as a person, a man, a woman, an individual, etc., is also *sakkāya-diṭṭhi. Sakkāyadiṭṭhi* gives rise to other wrong views which are uncountable in the world today.

The dreadful thing about *sakkayadiṭṭhi* is that it can couple with bad *kamma* to throw one down to the lower abodes *(apāyas)* once and again. According to Buddha's teachings, to get rid of *sakkāya-diṭṭhi* 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 volitions *(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 volitions.

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 *paññā* (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.)*

Chapter I

CITTA

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 *(lokas)*:

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 supramundance (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 *apāya* abodes, the hurnan abode and the six *deva* abodes. In all these abodes sensual pleasure is enjoyed.

The fine-material sphere refers to the sixteen planes populated by *Rūpa-brahmas*, i.e. Brahmas with forms or bodies.

The immaterial sphere refers to the four planes populated by *Arūpa-brahmas*, i.e., *Brahmas* without forms or bodies.

Brahmas are more powerful than devās. They enjoy greater peace and longer lives than *devās.*

Kāmāvacara Cittas

There are 54 *Kāmāvacara cittas* which may be divided into three classes:

1. **Akusala cittas** = immoral conscious - ness (12)
2. **Ahetuka cittas** = rootless conscious - ness (18)
3. **Kāma-sobhaṇa cittas** = beautiful con - sciousness in the sense -sphere (24)

The total number of *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.

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Akusala Cittas
(Immoral Consciousness)

'*Akusala*' means 'immoral'. People usually commit wicked and evil deeds with *akusala cittas*. So *akusala cittas* bear bad results.

The 12 *akusala cittas* may be further divided into three classes:

1. **Lobha-mūla cittas** = (8) consciousness rooted in greed or attachment
2. **Dosa-mūla cittas** = (2) consciousness rooted in hatred or illwill
3. **Moha-mūla cittas** = (2) consciousness rooted in delusion or ignorance

Lobha-mūla Cittas

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

diṭṭhi-sam		diṭṭhi-vi		diṭṭhi-sam		diṭṭhi-vi	
+	+	+	+	–	–	–	–
a	sa	a	sa	a	sa	a	sa

The '+' sign denotes '*somanassa- sahagataṁ*'

The '–' sign denotes '*upekkhā sahagataṁ*'

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

1. *Somanassa-sahagataṁ diṭṭhigata- sampayuttaṁ asaṅkhārikam ekaṁ,*
2. *Somanassa-sahagataṁ diṭṭhigata- sampayuttaṁ sasaṅkhārikam ekaṁ,*
3. *Somanassa-sahagataṁ diṭṭhigata- vippayuttaṁ asaṅkhārikam ekaṁ,*
4. *Somanassa-sahagataṁ diṭṭhigata- vippayuttaṁ sasaṅkhārikam ekaṁ,*
5. *Upekkhā-sahagataṁ diṭṭhigata- sampayuttaṁ asankhārikam ekaṁ,*
6. *Upekkhā-sahagataṁ diṭṭhigata- sampayuttaṁ sasankhārikam ekaṁ,*
7. *Upekkhā-sahagataṁ diṭṭhigata - vippayuttaṁ asaṅkhārikam ekaṁ,*
8. *Upekkhā-sahagataṁ diṭṭhigata - vippayuttaṁ sasankhārikam ekaṁ,*

Meanings

somanassa	=	mentally pleasant feeling, joyful
sahagataṁ	=	together with, accompanied by
diṭṭhi	=	wrong view taking that *kamma* and its effect do not exist
sampayuttaṁ	=	connected with, associated together
vippayuttaṁ	=	disconnected with
asaṅkhārikam	=	spontaneous, unprompted, automatic
sasaṅkhārikam	=	prompted by oneself or others, volitionally inactive
upekkhā	=	indifferent or neutral feeling
ekaṁ	=	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-sahagatam.* If we feel indifferent at the time, the *cittas* will be

upekkhā-sahagataṁ. 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-sampayuttaṁ*. 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-vippayuttaṁ*.

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-sahagataṁ diṭṭhigata-sampayuttaṁ asankhārika 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-sahagataṁ diṭṭhigata-vippayuttam sasankhārika 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 persuation 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.

paṭigha-sam	
*	*
a	sa

1. *Domanassa - sahagataṁ paṭigha-sampayuttaṁ asaṅkhārikam ekaṁ,*
2. *Domanassa - sahagataṁ paṭigha-sampayuttam sasaṅkhārikam ekaṁ.*

Meanings and Applications

Domanassa = mentally painful feeling, displeasure

paṭigha = *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 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-sahagataṁ paṭigha-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-sahagatam paṭigha-sampayuttaṁ sasaṅkhārika dosa-mūla citta".*

Moha-mūla Cittas

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

vici-sam	uddhac-sam
–	–

1. *Upekkhā-sahagataṁ vicikicchā-sampyuttam ekaṁ,*
2. *Upekkhā-sahagataṁ 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 *moha-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-sahagataṁ 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-sahagataṁ 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 programmes, 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 scences 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. *Moha-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 *un-wholesome 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 = mũla = 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 *a–hetuka citta* whereas consciousness with concomitant root-conditions is called *sa-hetuka citta.*

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

1. *Akusala-vipāka cittas(7)* = unwholesome resultant *cittas* that arise as the inevitable results of *akusala cittas.*
2. *Ahetuka kusala vipāka cittas (8)* = wholesome and rootless resultant *cittas* that arise as the inevitable results of *kusala cittas.*
3. *Ahetuka kiriya cittas (3)* = rootless functional consciousness .

Note: *Vipāka* = kamma-result

Kiriya = *Kriya* = functional

Vipāka citta and *kiriya citta* are kammically (karmically) 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.

cak		ghā		kā		ti
–	–	–	–	Λ	–	–
	so		ji		sam	

1. *Upekkhā - sahagataṁ cakkhuviññāṇaṁ* (eye-consciousness accompanied by indifference)
2. *Upekkhā - sahagataṁ sotaviññāṇaṁ* (ear-consciousness accompanied by indifference)
3. *Upekkhā - sahagataṁ ghānaviññānam* (nose-consciousness accompanied by indifference)
4. *Upekkhā - sahagataṁ jivhāviññāṇaṁ* (tongue-consciousness accompanied by indifference)
5. *Dukkha - sahagataṁ kāyaviññāṇaṁ* (body-consciousness accompanied by painful feeling)
6. *Upekkhā - sahagataṁ sampaṭicchana-cittaṁ* (receptive-consciousness accompanied by indifference)
7. *Upekkhā - sahagataṁ santiraṇa-cittaṁ* (investigating-consciousness accompanied by indifference)

Of the seven cittas mentioned above, the first five are known as *pañca-viññāṇa*, i.e., five *cittas* that are conscious of the five senses.

The last two, i.e., *sampaṭichana-citta* and *santiraṇa-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-viññāṇa* (eye-consciousness) makes the sense-impression . Then *sampaṭicchana* (receptive consciousness) receives the sense- impression. Then *santiraṇa* (investigating consciousness) investigates the sense-impression. Then *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 ear-drum, a series of consciousness, i.e., *pañca-dvārāvajjana, sotaviññāṇa, sampaṭicchana, santiraṇa, manodvārāvajjana*, etc., have to arise and fall before we can hear the voice.

Thus *sampaticchana-citta , santiraṇa 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 adove.

cak		ghā		kā		ti	
–	–	–	–	V	–	–	+
	so		ji		sam		ti

1. *Upekkhā - sahagataṁ cakkhu-viññāṇaṁ* (eye-consciousness accompanied by indifference)
2. *Upekkhā - sahagataṁ sotāviññāṇaṁ* (ear-consciousness accompanied by indifference)
3. *Upekkhā - sahagataṁ ghānaviññāṇaṁ* (nose-consciousness accompanied by indifference)
4. *Upekkhā - sahagataṁ jivhāviññāṇaṁ* (tongue-consciousness accompanied by indifference)
5. *Sukhā - sahagataṁ kāyaviññāṇam* (body-consciousness accompanied by indifference)
6. *Upekkhā - sahagataṁ sampaṭicchana-cittaṁ* (receptive-consciousness accompanied by indifference)
7. *Upekkhā - sahagatam santiraṇa-cittam* (investigating-consciousness accompanied by indifference)
8. *Somanassa – sahagataṁ santiraṇa cittaṁ* (investigating consciousness accompained by joy)

According to *Abhidhamma*, one is in contact with disagreeable senses on account of one's own past *akusala-kamma* (unwholesome deeds) 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 deeds), and at these instances *kusala-vipāka cittas* will arise in the cognition processes.

Therefore there are a pair of *cakkhuviññāṇa* (eye - consciousness), a pair of *sotaviññāṇa* (ear-consciousness), a pair of *ghānaviññāṇa* (nose-consciousness), a pair of *jivhāviññāṇa* (tongue-consciousness) and a pair of *kāyaviññāṇa* (body–consciousness). These five pairs together are called *' dvipañcaviññāṇa'*.

There are of course two *sampaṭicchana cittas* and three *santiraṇa cittas.*

All the *akusala-vĩpāka 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 *kāyaviññāṇa cittas* are accompanied by either painful or pleasant feeling and the *somanassa-santiraṇa citta,* which arises when the sense is excellent, is accompanied by joy.

Ahetuka Kiriya Cittas
(Rootless Functional Consciousness)

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

pañcadvã	manodvã	hasi
–	–	+

1. *Upekkhā- sahagataṁ pañcadvārāvajjana-cittaṁ*
(five-door adverting consciousness accompanied by indifference)

2. *Upekkhā- sahagataṁ manodvārāvajjana-cittaṁ* (mind-door adverting 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 *pañca-dvārāvajjana* which adverts consciousness towards the sense. *Pañcadvārāvajjana 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 *manodvārāvajjana* 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** (8) = great moral consciousness
2. **Mahā-vipāka cittas** (8) = great resultant consciousness
3. **Mahā-kiriya cittas** (8) = great functional consciousness

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 *amoha* (knowledge).

Mahā-kusala cittas arise when ordinary worldlings *(puthujjanas)* and *ariyās* 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-kusula 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 *devās* 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.

Mahã-kusala Cittas

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

ñāṇasam	ñāṇavi	ñāṇasam	ñāṇavi
+ +	+ +	— —	— —
a sa	a sa	a sa	a sa

1. *Somanassa-sahagataṁ ñāṇa-sampayuttaṁ asaṅkhārikam ekaṁ.*
2. *Somanassa-sahagataṁ ñāṇa-sampayuttaṁ sasaṅkhārikam ekaṁ.*
3. *Somanassa-sahagataṁ ñāṇa-vippayuttaṁ asaṅkhārikam ekaṁ.*
4. *Somanassa-sahagataṁ ñāṇa-vippayuttaṁ sasaṅkhārikam ekaṁ.*
5. *Upekkhā-sahagataṁ ñāṇa-sampayuttaṁ asaṅkhārikam ekaṁ.*
6. *Upekkhā-sahagataṁ ñāṇa-sampayuttaṁ sasaṅkhārikam ekaṁ.*
7. *Upekkhā-sahagataṁ ñāṇa-vippayuttaṁ asaṅkhārikam ekaṁ.*
8. *Upekkhā-sahagataṁ ñāṇa-vippayuttam sasaṅkhārikam ekaṁ.*

Meanings

The above eight *cittas* can be translated in the same way as we have translated the eigtht *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.
8. One consciousness, prompted, 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 *kuasla 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 *sobhana 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-sahagataṁ ñāṇa-sampayuttaṁ asaṅkhārika mahā-kusala citta.*"

If young children, without knowledge of *kamma* and kamma–result pay hom age joyfully to a monk or a Buddha's immage after being prompted by their parents, " *somanassa – sahagataṁ ñaṇa – 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*.

Tpye 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.

Mahã-vipāka Cittas and Mahã-kiriya Cittas

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

(1) *somanassa-sahagataṁ ñāṇa-sampayuttaṁ asaṅkhārika mahã-kusala citta,*
(2) *somanassa-sahagataṁ ñāṇa-sampayuttaṁ asaṅkhārika mahã-vipāka citta,*
(3) *somanassa-sahagataṁ ñāṇa-sampayuttaṁ asaṅkhārika mahã-kiriya citta.*

Generally it may be said that the first *mahã-kusala citta* gives result to the first *mahã-vipāka citta,* and the second *mahã-kusala citta* to the second *mahã-vipāka citta,* etc..

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

Normal Cittas in a Person

Although all the 54 types of *kamāvacara cittas* can arise in persons in the human abode, *hasituppāda-*

citta and the eight *mahā-kiriya 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* (tranquility 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-sobhaṇa 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 *ñāṇa-sampayutta* rebirth consciousness and who is not yet an *arahat,* may develop the five *rūpāvacara kusala cittas* one after another by undertaking the *samatha-bhāvana* such as meditating on *kasiṇa* or on respiration.

Rūpāvacara vipāka cittas are the *kamma* resultants of *rupāvacara kusala cittas.* They are the rebirth–consciousness of *rūpa-brahmas.* A person, who has acquired the first *rūpāvacara kusala cittas* and

maintaines it till his death, will be reborn in the first *rũpa-jhāna* level of *rũpa-loka* with the first *rûpāvacara vipāka citta* as his rebirth–consciousness.

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

Hence *rũpāvacara-kusala cittas* and *rũpāvacara-kiriya cittas* are experienced in the sense sphere as well as in the fine-material sphere whereas *rũpāvacara-vipāka cittas* are experienced only in the fine material sphere.

What is Jhãna ?

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) **Vicãra** = sustained application that examines the object again and again,
(3) **Pīti** = joy or pleasurable interests in the object,
(4) **Vedanã** = feeling, sensation

(Two kinds of *vedanā* that occur in *jhāna* are:-
(a) *sukha* = pleasant or agreeable feeling, bliss
(b) *upekkhā* = neutral feeling, equanimity)
(5) **Ekaggatã** = one-pointedness, *samādhi* (concentration).

Vitakka, vicāra, pīti, sukha or *upekkhā,* 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 *(nivaranas)*; 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 tranquility-meditation *(samatha-bhāvanā)*. We may choose *pathavī-kasina* (earth-circle) as an object of meditation. A tray of about one span and four inches (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, "*pathavî, 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).*

Pîti develops joy or pleasurable interest in the object; it temporarily inhibits illwill. *Pîti* is also a precursor of *sukha* (pleasant feeling) . *Piti* creates an interest in the subject while *sukha* enbales 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 a weak degree of concentration is attained. At this stage one can see the èarth–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, pathavî*" as before. When one reaches a higher degree of

concentration, the image suddenly changesits 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 *paṭibhāga – 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. **Patibhāga–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 "*pathavī, pathavī*" as before. Eventually he gains *jhāna-samādhi* or *Appanā-samādhi* (ecstatic 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 practises 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 tranquility-meditation. There are some meditation centres in Myanmar– Pãauk Tawya Zingyan Monastry is one– 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 *patibhāga-nimitta* of *pathavï-kasiṇa* further and eliminating the lower *jhāna*- factors one by one, a person can attain the higher *jhānas*. He attaines the second *jhāna* when *vitakka* is eliminated, the third *jhāna* when *vicāra* is further eliminated, the fourth *jhāna* when *pîti* is also eliminated, and finally the fifth *jhāna* when *sukha* is replaced by *upekkhā*.

Rũpãvacara Kusala Cittas
(Fine-material Sphere Moral Consciousness)

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

tak	cã	pĩ	su/up	ek
+	+	+	+	–
pa	du	ta	ca	pañ

1. *Vitakka, vicāra, pîti, sukh'ekaggatā sahitaṁ pathamajjhāna kusala-cittaṁ.*
2. *Vicāra, pîti, sukh'ekaggatā sahitaṁ dutiyajjhāna kusala-cittaṁ.*
3. *Pĩti, sukh'ekaggatā sahitaṁ tatiyajjhāna kusala-cittaṁ.*

4. *Sukh'ekaggatā sahitaṁ catutthajjhāna kusala-cittaṁ.*
5. *Upekkh'ekaggatā sahitaṁ pañcamajjhāna kusala-cittaṁ.*

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.

tak	cā	pī	su/up	ek
+	+	+	+	–
pa	du	ta	ca	pañ

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** = *arūpa-jhāna* moral consciousness (4)
2. **Arūpāvacara vipāka cittas** = *arūpa-jhāna* resultant consciousness (4)
3. **Arūpāvacara kiriya cittas** = *arūpa-jhāna* functional consciousness (4)

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 kusala 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 the 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 *pathavī-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 attachement *(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 focusses on *ākāsa.*

He then continues his meditation by concentrating his mindfulness on the *ākāsānancāyatana kusala citta,* meditating *'Viññāna, viññāṇa'* repeatedly till he reaches the second *arūpa-jhāna.* This *jhāna* is called *' viññānancāyataña kusala citta'.*

To develop the third *arùpa-jhāna* he focusses his attention not on the *ākāsānancāyatana kusala citta* but on nothingness, meditating *"Nathì Kinci"* (there is nothing whatsoever) repeatedly till he reaches the *jhāna.* This *jhāna* is called *'ākiñcaññāyatana kusala citta'– 'akiñcaññā'* also means 'nothingness'.

By taking the third *arũpa-jhāna* consciousness as the object of meditation, he can further develop the fourth *arūpa-jhāna.* This *jhāna* is called *' neva–saññā–nāsaññāyatana kusala citta'. ' Neva-saññā-nāsaññāya - tana'* literally means that 'perception neither exists nor does not exist'. It refers to the fact that the fourth *arüpa-jhāna* consciousness is so subtle and refined that one cannot definitely say whether there is a consciousness or not. Consciousness is no longer noticeable at the stage of this *jhānā.*

All the four *arũpa-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 *arũpa-jhānas* differ from one another in the objects of meditation.

Arũpāvacara Kusala Cittas
(Immaterial Sphere Moral Consciousness)

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

ākā	viññā	ākiñ	n'eva
–	–	–	–

1. *Upekkh'ekaggatā sahitaṁ ākāsānañcāyatana–kusala–cittaṁ.*
2. *Upekkh'ekaggatā sahitaṁ viññānañcāyatana–kusala–cittaṁ.*
3. *Upekkh'ekaggatā sahitaṁ ākincaññāyatana-kusala–cittaṁ.*
4. *Upekkh'ekaggatā sahitaṁ n'eva – saññā – n'saññāyatana – kusala–cittam.*

Meanings

1. Ākāsānañcāyatana moral consciousness together with equanimity and one-pointedness.
2. Viññānañcāyatana moral consciousness together with equanimity and one-pointedness.
3. Ākicñaññāyatana moral consciousness together with equanimity and one-pointedness.
4. N'eva-saññā 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).

Lokuttara Cittas
(Consciousness experienced in Supramundane Level)

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

(1) **Vipassanã -yãnika** = taking insight meditation as the vehicle,

(2) **Samatha -yãnika** = taking tranquility meditation as the vehicle.

A person may first develop the neighbourhood concentration *(upacãra-samãdhi)* by tranquility meditation *(samatha bhãvanã)* and then proceed to insight meditation *(vipassanã bhãvanã)*. Here the person is using *'upacãra-samãdhi'* as the base of his wisdom-eye for looking into the ultimate *nãma* and *rũpa* 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 vipãka cittas* (supramundane resultant consciousness).

Now in the second route, a person first develops a *jhãna-samãdhi* (ecstatic concentration) by tranquility meditation and uses this *'jhãna-samãdhi'* as the base of his wisdom-eye in insight meditation. If he uses the first *jhãna-samãdhi* as his base, his first path-consciousness is also accompanied by the first *jhãna-samãdhi;* so it is known as the *first jhãna sotapatti 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 the second *jhāna sotapatti 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 sotapatti 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-yānika* 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-yānika* route. They are:

1. *Sotāpatti-magga-cittaṁ*,
2. *Sakadāgāmi-magga-cittaṁ*,

3. *Anāgāmi-magga-cittam,*
4. *Arahatta-magga-cittam.*

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 rūpāvacara jhānas in turn, there are 20 jhāna path consciousness which are realized in *samatha-yānika* route.

Five Jhāna Sotāpatti Magga Cittas

tak	cā	pī	su/up	ek
+	+	+	+	–
pa	du	ta	ca	pañ

1. *Vitakka, vicāra, pīti, sukh' ekaggatā sahitaṁ pathamajjhāna sotāpatti–magga cittaṁ.*
2. *Vicāra, pīti, sukh'ekaggatā sahitaṁ. dutayajjhāna sotāpatti–magga cittaṁ.*

3. *Pîti, sukh'ekaggatā sahitaṁ*
   tatiyajjhāna sotāpatti–magga cittaṁ.
4. *Sukh'ekaggatā sahitaṁ*
   catutthajjhāna sotāpatti–magga cittaṁ.
5. *Upekkh'ekaggatā sahitaṁ*
   pañcamajjhāna sotāpatti–magga cittaṁ.

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 *arahatta path-consciousness* are named similarly.

Lokuttara Vipāka Cittas
(Supramundane Resultant Consciousness)

Basically there 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-cittaṁ,*
2. *Sakadāgāmi-phala-cittaṁ,*
3. *Anāgāmi-phala-cittaṁ,*
4. *Arahatta-phala-cittaṁ.*

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 Jhãna Arahatta Phala Cittas

tak	cã	pi	su/up	ek
+	+	+	+	–
pa	du	ta	ca	pañ

1. *Vitakka, vicāra, pīti, sukh'ekaggatā sahitaṁ pathamajjhāna arahatta-phala cittaṁ.*
2. *Vicāra, pīti, sukh' ekaggatā sahitaṁ dutiyajjhāna arahatta-phala cittaṁ .*
3. *Pīti, sukh' ekaggatā sahitaṁ tatiyajjhāna arahatta-phala cittaṁ .*
4. *Sukh' ekaggatā sahitaṁ catutthajjhāna arahatta-phala cittaṁ .*
5. *Upekkh ' ekaggatā sahitaṁ pañcamajjhāna arahatta-phala cittaṁ .*

Meanings

1. The first jhãna arahatta fruit-consciousness together with initial application, sustained application, joy, bliss and one-pointedness.
2. The second jhãna arahatta fruit-consciousness together with sustained application, joy, bliss and one-pointedness.
3. The third jhãna arahatta fruit-consciousness together with joy, bliss and one-pointedness.

4. The fourth jhãna arahatta fruit-consciousness together with bliss and one-pointedness.
5. The fifth jhãna 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–mũla-cittas,* 2 *dosa-mũla cittas* and 2 *moha-mũla cittas.*

2. **Ahetuka cittas (18)**

   They comprise 7 *akusala vipāka cittas*, 8 *ahetuka kusala vipāka cittas* and 3 *ahetuka kiriya cittas.*

3. **Kãma-sobhaṇa cittas (24)**

   They are divided into 8 *mahã-kusala cittas*, 8 *mahã-vipāka cittas* and 8 *mahã-kiriya cittas.*

4. **Kãmãvacara cittas or kãma cittas (54)**

   They comprise 12 *akusala cittas,* 18 *ahetuka cittas* and 24 *kãma-sobhaṇa cittas.*

5. **Mahaggata cittas (27)**

   The 15 *rũpāvacara cittas* and the 12 *arũpāvacara 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 *kãma 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-yānika way*) make up 89 *cittas* in all.

Or if we combine 81 *lokiya cittas* with 40 *lokuttara cittas* (*samatha-yānika way*) we get 121 *cittas* in all.

9. Asobhana cittas (30)

They comprise 12 *akusala cittas* and 18 *ahetuka cittas. The* akusala cittas are not 'beautiful' (*sobhaṇa*) 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 cittas* 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. Jhãna 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 from 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 Jãti (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** (Λ) = physical pain,

(v) **Upekkhã** (–) = 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 *upekkhã*. The 40 *lokuttara cittas* can be, however, differentiated by *vedanã*.

We can make a table (see Table 1.1) for dividing separate groups of *cittas* according to *vedanã*.

In the 54 *kãmãvacara cittas*, there are 18 *somanassa*, 2 *domanassa*, 32 *upekkhã*, 1 *sukha* and 1 *dukkha* cittas.

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

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

Table 1.1. Classification of Cittas according to Feeling

Name of citta	Somanassa	Domanassa	Upekkhā	Sukkha	Dukkha
Akusala 12	4	2	6	-	-
Ahetuka 18	2	-	14	1	-
Kāma so - bhaṇa 24	12	-	12	-	-
Kāma citta 54	18	2	32	1	-
Mahaggata 27	12	-	15	-	-
Lokiya 81	30	2	47	1	-
Lokuttara 40	32	-	8	-	-
Total citta 121	62	2	55	1	-

Chapter II

CETASIKAS

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 (*ārammaṇa*) 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.

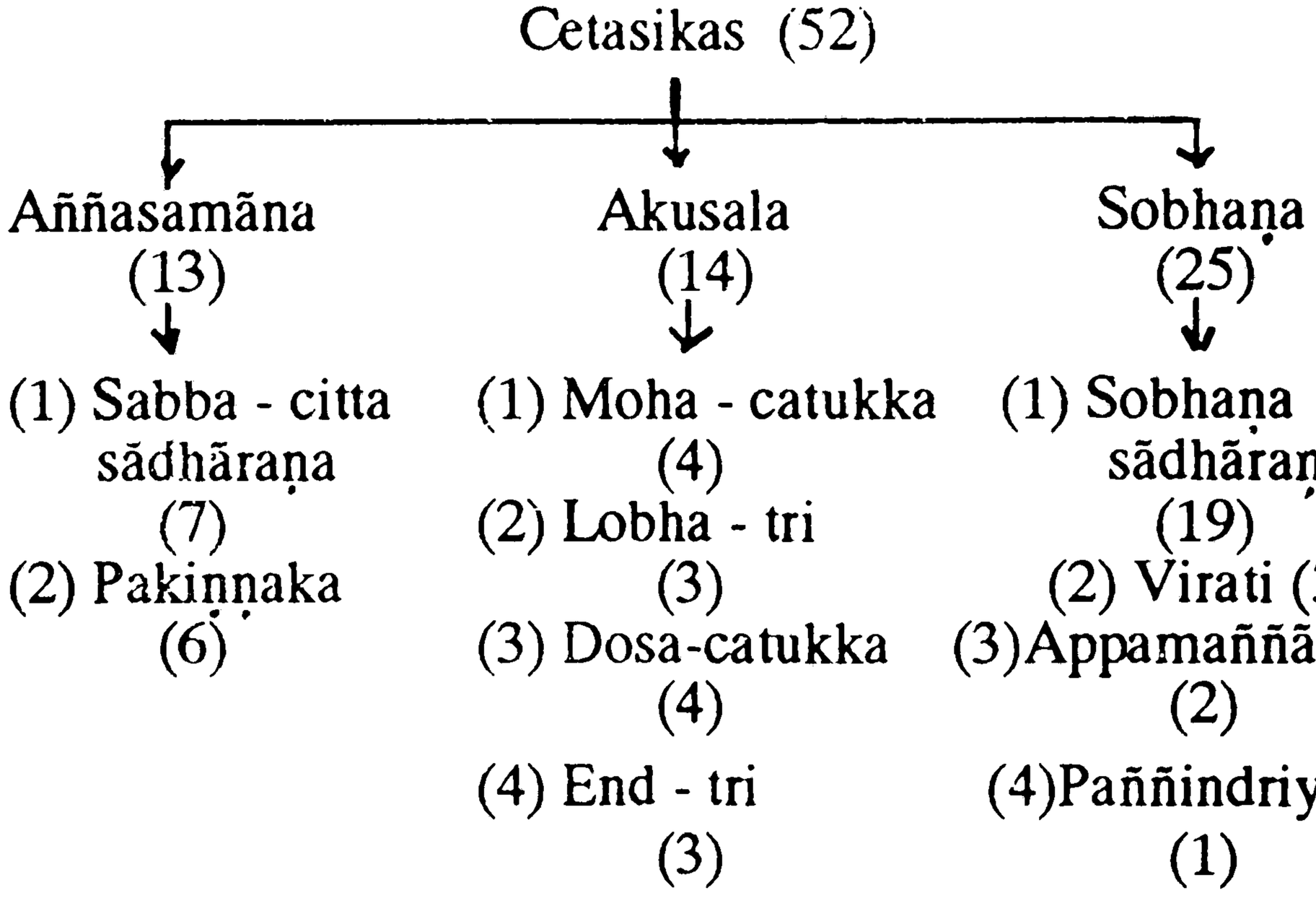
(1) In a family the father is the leader, but the mother has complete influence on the father, and he does what she asks him to do. Now who is more important — father or mother?

(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



There are 52 *cetasikas* in all. They are first divided into three classes as follows.

1. **Aññasamãna cetasikas** = general mental concomitants (13)
2. **Akusala cetasikas** = immoral mental concomitants (14)
3. **Sobhaṇa cetasikas** = beautiful mental concomitants (25)

Aññasamãna Cetasikas

(General Mental Concomitants)

The 13 *aññasamãna 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-sãdhãraṇa** (7) = Essentials which associate with all *cittas.*

(2) **Pakiṇṇaka** (6) = Particulars which selectively associate with some *sobhaṇa* as well as with some *asobhana cittas.*

Sabbacitta - sãdhãraṇa Cetasikas

(Essentials or Primary Ones - 7)

Sabba = all ; sãdhãraṇa = associate with

The 7 *sabbacitta - sãdhãraṇas* 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. **Vedanã** = feeling
3. **Saññã** = perception
4. **Cetanã** = volition or intention
5. **Ekaggatã** = one - pointedness, concentration (samãdhi)
6. **Jivitindriya**= vitality or psychic life
7. **Manasikãra**= attention or advertence

Explanation

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-viññãṇa*) is accomplished 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 (*paṭicca - samuppāda*), contact is the condition for the arising of feeling, 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 saññā, 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 *saññākkhandha*, 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 *paññā* (wisdom) is the most important *cetasika* in the supramundane (lokuttara) consciousness.

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

5. Ekaggatā

Ekaggatā focusses 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 subtances to form one concrete mass. It is like a firmly fixed piller 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, focussed or concentrated consciousness.

6. Jīvitindriya

Jîvitindriya is a combination of 2 terms:

Jîvita + *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 *jivitindriya* 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, *pañcadvārāvajjana - citta* and *mano - dvārāvajjana - 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 f*irst 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 recognise the object.

Ekaggatā focusses 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. **Vicãra** = sustained application or discursive thinking
3. **Adhimokkha** = decision or determination
4. **Viriya** = effort or energy or exertion
5. **Piti** = rapture or interest
6. **Chanda** = wish , desire or will

Explanation

1. Vitakka

Vitakka applies the *citta* and its concomitants onto the sense-object. As the king's favourite 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* is like the rowers in the hull of the boat, and *cetanā* is 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 - saṅkappa*' (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 fore - runner of *vicāra*. The two should be distinguished thus: like the flappings 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. Viriya

Viriya 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 *viriya,* will not give way.

Just as a strong reinforcement would help an army to hold on instead of retreating, even so *viriya* upholds or uplifts its concomitants.

Viriya 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 (*Iddhipãda*).

According to *Atthasãlini, viriya* 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 *pãmojja* (gladness) and to *sukha* (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 *sukha.* Like the sight of a pond to a weary traveller is *pīti.* Like drinking water and bathing there is *sukha.*

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

There are five stages of *pīti;*

(i) **Khuddaka pīti** = the thrill of joy that causes the flesh to creep,

(ii) **Khaṇika pīti** = instantaneous joy like a flash of lightning,

(iii) **Okkantikã pīti** = the flood of joy like the breakers on a seashore,

(iv) **Ubbegã pīti** = up-lifting joy which may lift one to float in the air,

(v) **Phãranã 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 *viriya, 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. **Moha - catukka** = *akusala - sādhāraṇa* (4)

(A group of four *cetasikas* headed by *Moha*)

(1) **Moha** = *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) **Mãna** = conceit, pride

3. **Dosa - catukka** = Hateful ones (4)

(A group of four *cetasikas* headed by dosa)

(8) **Dosa** = *paṭigha* = hatred, anger, aversion
(9) **Issã** = 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) **Vicikicchã** = sceptical doubt, perplexity.

Explanation

(1) Moha

(*Moha* is the ignorance of the true nature of sense-objects.) All 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 extremenly-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 *nicca* (permanent), *sukha* (pleasant), *atta* (self or person) and *subha* (beautiful).

(On account of this wrong vision of *moha*, a chain of undesirable consequences including sufferings and miseries arises one after another. Thus *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.)

Moha is the leader of all the immoral *cetasikas*. *Moha* and its three compatriots (*ahirika*, *anottappa* and *uddhacca*) associate with all immoral consciousness. So they are known as '*akusala - sādhārana*'.

Because *moha* is opposed to insight or wisdom, it is known as '*avijjā*'. *Moha* clouds our

knowledge with regard to *kamma* and its consequences and the four Noble Truths.

(2) Ahirika

Ahiraka urges a person not to be ashamed of committing immoral actions, speeches and thoughts.

In *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 *ahirika* does not feel loathsome in committing evil deeds.

(3) Anottappa

Anottappa urges a person not to 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."

Anottappa 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 *anottappa,* 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 *anottappa* 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 truely 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 sun-rays 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 *saṁsāra.* On account of this fact, *lobha, diṭṭhi* and *māna* are collectively called *'papañca dhamma'.*

(6) Diṭṭhi

Ditthi is usually translated as view, belief, opinion, etc. *Sammā-diṭṭhi* means right view and *micchā-diṭṭhi* means wrong view. Here, as an immoral *cetasika, ditthi* 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-ditthi* 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) Issã

Issã 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 Nikãya* (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 *viriya* (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 *viriya*. Where there are *thina* and *middha*, there is no *viriya*.

(14) Vicikicchā

Vicikicchā is sceptical doubt about the Buddha, the Dhamma, the Saṅgha, 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 sãdhãraṇa** (19) = those which associate with all *sobhaṇa cittas.*
2. **Virati** (3) = those connected with abstinence from immoral actions, speeches and livelihood.
3. **Appamaññã** (2) = those connected with 'Boundless states'.
4. **Paññindriya** (1) = that connected with wisdom or insight.

Sobhaṇa-sãdhãraṇa Cetasikas
(Beautiful Ones — 19)

These 19 mental concomitants associate with all beautiful consciousness collectively.

1. **Saddhã** = faith, confidence
2. **Sati** = mindfulness, attentiveness
3. **Hirĩ** = moral shame
4. **Ottappa** = moral dread
5. **Alobha** = non-attachment, greedlessness, generosity
6. **Adosa** = hatelessness, goodwill
7. **Tatramajjhattatã** = equanimity, mental balance
8. **Kãya-passaddhi** = tranquility of mental concomitants

9. **Citta-passaddhi** = tranquility of consciousness
10. **Kãya-lahutã** = agility or lightness of mental concomitants
11. **Citta-lahutã** = agility or lightness of consciousness
12. **Kãya-mudutã** = elasticity of mental concomitants
13. **Citta-mudutã** = elasticity of consciousness
14. **Kãya-kammaññatã** = adaptability of mental concomitants
15. **Citta-kammaññatã** = adaptability of consciousness
16. **Kãya-paguññatã** = proficiency of mental concomitants
17. **Citta-paguññatã** = proficiency of consiousness
18. **Kãyujjukatã** = uprightness of mental concomitants
19. **Cittujjukatã** = uprightness of consciousness.

Explanation

1. Saddhã

Saddhã 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 encouraged.

Saddhã 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 *saddhã* 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 (*sāsanā*) than to be on the mountain of jewels, because one with saddhã 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 *sobhaṇa cetasikas.* It is the most precious treasure and also one of the five spritual 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 fulfil 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 - paññatti*, para. 79)

Hiri 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-paññatti*, 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 good. 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. Tatramajjhattatā

The chief characteristic of *tatramajjhattatā* 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 *upekkhā.* 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 *Bojjhaṅga,* one of the seven factors of Enlightenment. It is different from hedonic *upekkhā* which is indifferent feeling.

8, 9. Kãya-passaddhi and Citta-passaddhi

Here '*kãya*' does not mean 'body'; it refers to the 'group' of mental concomitants.

Passaddhi is tranquility, calmness, quietude or serenity.

So *kãya-passaddhi* is tranquility of mental concomitants whereas *citta-passaddhi* is tranquility of *citta* or *consciousness.*

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

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

By *citta-passaddhi*, only *citta* is tranquil. By *kãya-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 (*Bojjhaṅga*).

10, 11. Kãya-lahutã and Citta-lahutã

Lahutã is lightness or bouyancy or agility. Suppressing the heaviness of the mental concomitants is the chief characteristic of *kãya-lahutã;* 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-kammaññata and Citta-kammaññatā

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. Kãya-pãguññatã and Citta-pãguññatã

They refer to the proficiency or skilfulness 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. Kãyujjukatã and Cittujjukatã

They refer to the uprightness or straightness in the mental concomitants and in the consciousness, respectively. Thus they are opposed to crookedness, deception and craftiness due to illusion or deceit (*mãyã*) and treachery (*sãtheyya*).

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

Virati Cetasikas
(Abstinences — 3)

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

1. **Sammã-vãccã** = right speech
2. **Sammã-kammanta** = right action
3. **Sammã-ãjĩva** = right livelihood

Explanation

1. Sammã - vãcã

The right speech is fourfold , i.e., abstaining from :

(1) *Musāvādā* = 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. Sammã - Kammanta

The right action here means the bodily action which is abstinence from :

(1) *Pānātipātā* = 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. Sammã - ãjīva

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.

Appamaññã Cetasikas

(Illimitables — 2)

1. Karunã = compassion

2. Muditã = sympathetic joy

There are four illimitables or boundless states. To mention them in the order they are usually practised, they are *mettã* (loving - kindness), *karunã* (compassion), *muditã* (sympathetic joy) and *upekkhã* (equanimity).

It has been described above that *mettã* is included in *adosã*, and upekkhã in *tatramajjhattatã*. 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 'illimitables'

In practising loving - kindness, we meditate: " May all be happy." In culthivating compassion, we meditate:" May all be free from miseries." For exercising muditã, we rejoice on the prosperity of beings and meditate : "May their gain be with them for a long time ". In practising upekkhã, 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 - vihãra*" , i.e., sublime modes of living.

Metta 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.

Karunã 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 (*hiṁsa*) which is its direct enemy. Its indirect enemy is grief (*domanassa*).

Muditã is not mere sympathy but appreciative joy. Its chief characteristic is to rejoice in others' prosperity. Its direct enemy is jealousy (*issã*) and its inderect enemy is exultation (*pahãsa*). It discards dislike (*arati*).

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

Paññindriya

Paññã 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 (avijjã)* , it is called *vijjã* (higher knowledge).

Paññindriya is normally called '*paññã cetasika*'. In *abbhidhamma, paññã , ñāṇa* and *amoha* are synonyms. *Amoha* is one of the three moral roots. As one of the four means of accomplishing one's ends (*Iddhipãda*) , *paññã* takes the name of *vimaṁsa* (analytical wisdom).

When purified and cultivated by *samãdhi* , *paññã* assumes the powerful role of *abbhiññã*

(supernormal knowledge). When highly developed, *paññā* becomes a factor of enlightenment *(Bojjhanga)* under the name of *dhamma - vicaya* (investigation of the truth), and also a component of the Noble Eightfold Path under the name of *sammā- ditthi* (right view). The culmination of *paññā* is the omniscience of a Buddha.

Association of each Cetasika with different Cittas

In general we can say that :

(i) The 7 *sabbacitta - sādhāranas* (Essentials) associate with all *cittas.*

(ii) The 6 *pakiṇṇakas* (Particulars) associate with certain *sobbhaṇa* and *asobhaṇa cittas.*

(iii) The 14 *akusala cetasikas* (Immorals) associate only with immoral *cittas.*

(iv) The 4 *akusala sādhāranas* are linked with all immoral *cittas.*

(v) The 19 *sobhaṇa sādhāraṇas* are linked with all *sobhaṇa cittas.*

(vi) 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 Aññasamāna Cetasikas.

1. The 7 *sabbacitta - sādhāranas* associate with all *cittas.*
2. *Vitakka* associates with 55 *cittas* comprising 44 *kāma-cittas* (the 10 *dvipānca-viññanas* being excepted) and 11 first - *jhāna cittas.*

3. *Vicāra* associates with 66 *cittas* comprising 44 *kāma - cittas* (the 10 *dvipañca - viññāna* 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 *dvipañca - viññāṇas* and *vicikicchā-sampayutta citta.*
5. *Viriya* associates with 73 *cittas* in brief or 105 *cittas* in broad total with the exception of 10 *dvipañca - viññaṇas*, 2 *sampaṭicchana–cittas*, 3 *santiraṇa - cittas* and 1 *pañcadvārāvajjna citta.*
6. *Pīti* associates with 51 *somanassa–sahagata cittas* comprising 4 lobha - mūla *somanassa – cittas*, 1 *somanassa – santiraṇa - citta*, 1 *hasitup–pāda – 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.*
   Diṭṭhi associates with 4 *diṭṭhigata-sampayutta cittas.*
   Māna associates with 4 *diṭṭhigata - vippayutta cittas.*
3. *Dosa*, *issā*, *macchariya* and *kukkucca* associate with 2 *dosa - mūla cittas.*
4. *Thina* and *middha* associate with 5 *akusala sasaṅkhārika cittas.*

5. *Vicikicchā* associates with *moha - mūla vicikicchā - sampayutta citta.*

Union of Sobhaṇa Cetasikas

1. The 19 *sobhaṇa - sādhāraṇa cetasikas* associate with all the *sobhaṇa cittas* numbering 59 in brief and 91 in broad total.
2. The 3 *virati cetasikas*, namely, *sammā - vācā, sammā - kammanta* and *sammā - ājīvā*, associate intermittently and individually with 8 *mahākusala cittas* and unfailingly and unitedly with 8 *lokuttara cittas.*
3. The 2 *appamaññā - cetasikas* – namely, *karunā* and *muditā* – associate intermittently and individually with 28 *cittas* comprising 8 *mahā - kusala cittas*, 8 *mahā - kiriya cittas* and 12 *mahaggata cittas* excluding 15 fifth - *jhāna cittas.*
4. *Paññindriya,* i.e., *paññā - cetasika*, associates with 47 *cittas* comprising 12 *kāmma - sobhana nāna - 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 Saṅgaha method (i.e., Chart No. 3 at the back of this 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 - sahagatam*, all the 13 *aññasamāna cetasikas* will associate with the *citta*. If the *citta* is *upekkhā - sahagataṁ* or *domanassa - sahagataṁ, pīti* must be excepted from the 13 *aññasamānas.*

1. The first *lobha - mūla asaṅkhārika - citta* is associated with 19 *cetasikas* – namely , 13 *aññasamāna cetasikas* , 4 *akusala sādhārana cetasikas, lobha* and *ditthi.*

2. The second *lobha - mūla asaṅkhārika - citta* is associated with 19 *cetasikas* – namely , 13 *aññasamāna cetasikas*, 4 *akusala sādhāraṇa cetasikas* , *lobha* and *māna.*

3. The third *lobha - mūla asaṅkhārika - citta* is associated with 18 *cetasikas* – namely , 12 *aññasamāna 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 *aññasamāna cetasikas (pîti* 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 *thina* and *middha.*

5. The first *lobha - mūla sasaṅkhārika - citta* is associated with 21 *cetasikas* – namely , 13 *aññasamāna cetasikas*, 4 *akusala - sādhārana cetasikas* , *lobha* , *ditthi, thina* and *middha.*

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

7. The third *lobha - mūla sasaṅkhārika - citta* is

associated with 20 *cetasikas* – namely , 12 *aññasamāna 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 *aññasamāna 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 *aññasamāna 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 *aññasamāna cetasikas (pīti* being excepted) , 4 *akusala - sādhāraṇa cetasikas, 4 dosa - catukka cetasikas , thina* and *middha.*

11. The *moha - mūla vicikicchā - sampayutta citta* is associated with 15 *cetasikas*– namely, 10 *aññāsamāna 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 *aññasamāna cetasikas (pīti* and *chanda* being excepted) and 4 *akusala - sādhārana cetasikas.*

Concomitants of Ahetuka Cittas

1. The 10 *dvipanca - viññana cittas* are associated with only 7 *sabbacitta - sadhārana cetasikas.*
2. The *somanassa - santiraṇa citta* is associated with 11 *aññasamāna - cetasikas (viriya* and *chanda* being excepted).
3. The *manodvārāvajjana - citta* is associated with

11 *aññasamāna cetasikas (pĭti* and *chanda* being excepted).

4. The *hasituppāda citta* is associated with 12 *aññasamāna cetasikas (chanda* being excepted).
5. The *pañcadvārāvajjana-citta*, the 2 *sampaṭicchana - cittas* and the 2 *upekkhā - santiraṇa cittas* are each associated with 10 *aññasamāna cetasikas (viriya, pĭti* 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* (*paññā* being excepted).
3. The third pair of *mahākusala cittas* is each associated with 37 *cetasikas* — namely , 12 *aññasamāna cetasikas* (*pĭti* being excepted) and 25 *sobhaṇa cetasikas.*
4. The fourth pair of *mahākusala cittas* is each associated with 36 *cetasikas* — namely , 12 *aññasamāna cetasikas* (*pĭti* being excepted) and 24 *sohbaṇa cetasikas* (*paññā* 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 strentgth of the two *cetanās.*

Concomitants of Mahãvipãka 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 *aññās amāna 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 sadhārana cetasikas.*
3. The third pair of *mahā - vipāka cittas* is each associated with 32 *cetasikas* — *namely*, 12 *aññasamāna cetasikas* (*pīti* being excepted) and 20 *sobhaṇa 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 *sobhaṇa - sādhāraṇa cetasikas.*

Concomitants of Mahākiriya Cittas

The three *virati cetasikas*, being *kusala - dhammas*, 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 *aññasamāna cetasikas* and 22 *sobhana - cetasikas* (*viratis* being excepted).

2. The second pair of *mahākiriya cittas* are each associated with 34 *cetasikas* — namely, 13 *aññasamāna cetasikas* and 21 *sobhana - cetasikas* (*viratis* and *paññā* being excepted).
3. The third pair of *mahākiriya cittas* are each associated with 34 *cetasikas* — namely, 12 *aññasamāna 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 *aññasamāna cetasikas* (*pīti* being excepted) and 21 *sobhaṇa - cetasikas* (*viratis* and *paññā* being excepted).

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* jhana, *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 the *paṭibhāga - nimitta* of *kasina*, 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 *karunã* or muditã. In the fifth jhãna the concentration is on *upekkhã*, so both *karunã* and *muditã* should be eliminated.

1. The 3 first-*jhãna mahaggata cittas* are associated with 35 *cetasikas*— namely, 13 *aññasamãna cetasikas* and 22 *sobhaṇa cetasikas* (*viratis* being excepted).
2. The 3 second-*jhãna mahaggata cittas* are associated with 34 *cetasikas*—namely ,12 *aññasamãna cetasikas* (*vitakka* being excepted) and 22 *sobhaṇa cetasikas* (*viratis* being excepted).
3. The 3 third-*jhãna mahaggata cittas* are associated with 33 *cetasikas*— namely, 11 *aññasamãna cetasikas* (*vitakka* and *vicãra* being excepted) and 22 *sobhaṇa cetasikas* (*viratis* being excepted).
4. The 3 fourth-*jhãna mahaggata cittas* are associated with 32 *cetasikas*—namely, 10 *aññasamãna cetasikas* (*vitakka, vicãra* and *pîti* being excepted) and 22 *sobhaṇa cetasikas* (*viratis* being excepted).
5. The 15 fifth-*jhãna mahaggata cittas* are associated with 30 *cetasikas*— namely, 10 *aññasamãna cetasikas* (*vitakka, vicãra* and *pîti* being excepted) and 20 *sobhaṇa cetasikas* (*viratis* and appamaññãs being excepted).

Concomitants of Lokuttara Cittas

The 40 *lokuttara cittas* are also *jhãna cittas;* so the jhãna - 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 *appamaññã 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 associated with 36 *cetasikas*— namely, 13 *aññasamāna cetasikas* and 23 *sobhaṇa cetasikas* (*appamaññās* being excepted).
2. The 8 second-*jhāna lokuttara cittas* are 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 associated with 34 *cetasikas*— namely ,11 *aññasamāna cetasikas* (*vitakka* and *vicāra* being excepted) and 23 *sobhaṇa cetasikas* (*appamaññas* being excepted).
4. The 8 fourth-*jhāna lokuttara cittas* are associated with 33 *cetasikas*— namely, 10 *aññasamāna cetasikas* (*vitakka, vicāra* and *pīti* being excepted) and 23 *sobhaṇa cetasikas* (*appamaññās* being excepted).
5. The 8 fifth-*jhāna lokuttara cittas* are also associated with 33 *cetasikas*— namely, 10 *aññasamāna cetasikas* (*vitakka, vicāra* and *pīti* 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 *appamaññas.* 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 *nānā-kadāci.*
2. Although *māna* is said to associate with the four *lobha-mūla diṭṭhigata-vipayutta cittas,* it does not always arise when these *cittas* arise. 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-ājīva*— also arise in the *nānā-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 dose not. *Sammā-ājīva* 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 *nānā-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

   "Domanassa-sahagataṁ paṭigha-sampayuttam asaṅkhārika citta".

   The cetasikas that associate with this *citta* 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 to the 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-sahagataṁ paṭigha sampayuttam asaṅkhārika dosa–mūla citta.*"

The *cetasikas* that associate with this *citta* are 12 aññasamāna cetasikas (*pīti* being excepted), 4 akusala–sādhāraṇa *cetasikas, dosa* and *macc-hariya* (total = 18).

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-sahagataṁ ñāna-sampayuttaṁ asaṅkhārika mahā-kusala citta'.*

The *cetasikas* associated with the *citta* are 13 *aññasamāna cetasikas,* 19 *sobhaṇa-sādhāraṇa cetasikas* and *paññindriya.*

(Viratis and *appamaññas* 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-sahagataṁ ñāṇa-vipayuttaṁ sasaṅkhārika mahā-kusala citta".

The *cetasikas* are 12 *aññasamāna cetasikas (pīti*

being excepted), 19 *sobhaṇa-sādhāraṇa 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-sahagataṁ ñāna-sampayuttaṁ sasaṅkhārika mahā-kusala citta.*

The *cetasikas* are 12 *aññasamāna ccetasikas* (*pīti* being excepted), 19 *sobhaṇa-sâdhāraṇa 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-sahagataṁ ñāna-vipapayuttaṁ asaṅkhārika mahā-kusala citta.*

The cetasikas associated with the *citta* are 12 *aññasamāna cetasikas* (*pīti* being excepted), 19 *sobhaṇa-sādhārana 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-sahagataṁ ñāṇa-vippayuttaṁ asaṅkhārika mahā-kusala citta.*'

The cetasikas are 13 *aññasamāna 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 kasiṇa.* What are the names of the *citta* and the *concomitants* associated with the *cittta?*

The *citta* is *rūpāvacara* fourth-*jhāna kusala-citta*

It may be also called ' *sukh'ekaggatā sahitaṁ catutthajjhāna kusala citta'*.

The *cetasikas* associated with the *citta* are 10 *aññasamāna cetasikas* (*vitakka, vicāra* and *pīti* being excepted), 19 *sobhaṇa-sādhāraṇa cetasikas* and *paññindriya* (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 *aññasamāna cetasikas,* 19 *sobhaṇa-sādhāraṇa cetasikas,* 3 *virati cetasikas* and *paññindriya* (total = 36).

Doing the Impossible

In *Abhidhamma* 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 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 truely 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 canons such as *Samyutta Nikãya* (2, 12), *Samãdhi Sutta, Visudhi Magga* (2, 222) , *Bodhipakkhiya Dipani* and *Kammaṭhan Kyangyi* by the Ledi Sayadaw of Myanmar, etc. These methods are being practised successfully in certain meditation centres in Myanmar such as Pa - auk Tawya Zingyan Kyaung near Mawlamyine in Lower Myanmar.

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.

Chapter III

PAKINNAKA

Miscellaneous Section

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 ' Pakiṇnaka' 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. **Upekkha 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 vedanã** = pleasant feeling in mind
2. **Domanassa vedanã** = painful feeling in mind
3. **Sukha vedanã** = pleasant feeling in body
4. **Dukkha vedanã** = painful feeling in body
5. **Upekkhã vedanã** = 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 63) 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 vedanã is* associated with only one *citta*– namely, *ahetuka kusala - vipãka sukha-sahagataṁ kãya-viññãṇa citta.*
2. *Dukkha vedanã* is also associated with only one *citta* – namely, *akusala-vipãka dukkha-sahagataṁ kãya-viññãṇa citta.*

3. *Domanassa vedanā* is associated with two *dosa-mūla citta.*
4. *Somanassa vedanā* is associated with 62 *cittas*– namely, 18 *kāma - somanassa cittas,* 12 *mahaggata somanassa cittas* and 32 *lokuttara somanassa cittas.*
5. *Upekkhā vedanā* is associated with 55 *cittas*– namely, 32 *kāma - upekkhā cittas,* 15 *mahaggata upekkhā cittas* and 8 *lokuttara upekkhā cittas.*

Note: - The above classificaton 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-sahagataṁ citta* will be associated with *sukha vedenā,* the *cetasikas* that associate with the *dukkha-sahagataṁ 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 'intermediate' – 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 (18)** = 18 *cittas* without roots. They are 7 *akusala-vipāka cittas*, 8 *ahetuka-kusala-vipāka cittas* and 3 *ahetuka-kiriya cittas*.
2. **Sahetuka cittas (71)** = 71 *cittas* with roots. These cittas are further divided as follows.

   (a) **Ekahetuka cittas (2)** = 2 *cittas* with one root. They are the 2 *moha-mūla cittas* which have only *moha* as root.

   (b) **Dvihetuka cittas (22)** = 22 *cittas* with two roots. 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- sobhaṇa ñāṇa-vipayutta cittas* containing *alobha* and *adosa* as roots.

   (c) **Tihetuka cittas (47)** = 47 *cittas* with three roots. They are 12 *kāma-sobhaṇa ñāṇa-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. **Paṭisandhi-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. **Sampaṭicchana-kicca** = receiving the object,
10. **Santiraṇa-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. **Cuti-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' (paṭisandhi-cittas)* while they perform rebirth function.
2. There are 19 *cittas* which perform life-continuum process. They are the same as the 19 *paṭisandhi-cittas.* They are known as *bhavanga-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. They 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 perfonn the touching function. They are *dvi-kāyaviññāṇa cittas.*
9. There are 2 *cittas* which perform the receiving function. They are *dvi-sampaṭicchana 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 *votthapana-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 *hasituppāda citta.*

Appanā-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 *tadālambaṇa-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-pañcaviññāṇa 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 cittas* 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-kiccas.*

Thãna

'Thāna' 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 functon.

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 *thānas* because 5 related functions (i.e., 5 sense-impressions) are performed in turn in a

single *thāna* called *'pañca-viññāṇa thāna'*.

The ten thānas are:

1. **Paṭisandhi-thāna** = 19 *paṭisandhi cittas*
2. **Bhavaṅga-thāna** = 19 *bhavaṅga cittas*
3. **Avajjana-thāna** = 2 *avajjana cittas*
4. **Pañca-viññāṇa-thāna** = 10 *dvi-pañcaviññāṇa cittas*
5. **Sampaṭicchana-thāna** = 2 *sampaṭicchaṇa cittas*
6. **Santiraṇa-thāna** = 3 *santiraṇa cittas*
7. **Voṭṭhapana-thāna** = mano-*dvārāvajjana cittas*
8. **Javana-thāna** = 55 *javana cittas-*
9. **Tadālambaṇa-thāna** = 11 *tadālambaṇa cittas*
10. **Cuti-thāna** = 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. **Jivhā-dvāra** = tongue-door *(jivhā-pasāda)*
5. **Kāya-dvāra** = body-door *(kāya-pasāda)*
6. **Mano-dvāra** = mind-door *(19 bhavaṅga-cittas)*

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*	1	(apprehending)
(b)	*cakkhu-viññāṇa*	2	(seeing)
(c)	*sampaṭicchana*	2	(receiving)
(d)	*santiraṇa*	3	(investigatiing)
(e)	*voṭṭhapana* or *mano-dvārāvajjana*	1	(determining)
(f)	*kāma-javana*	29	(apperceiving)
(g)	*tadālambaṇa*	8	(registering)
	Total	46	

Note:- Of the 11 *tadālambaṇa cittas*, 3 *santiraṇas* 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)–jivhā-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.

(a) *mano-dvārāvajjana*	1	(apprehending and determining)
(b) *kāma-javana*	55	(apperceiving)
(c) *tadālambaṇa*	11	(registering)
Total	67	

Notes: -1. The total number of cittas that arise at the five *pañca-dvāras* or *rūpa-dvāras* is 54 –namely, *pañca-dvārāvajjana* 1, *dvi-pañca - viññāṇa* 10, *sampaṭicchana* 2, *santiraṇa* 3, *voṭṭhapana* 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 *pañca-dvāras* 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 *bhavaṅga-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.

Alambaṇa Saṅgaha

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

1. **Rupã-rammaṇa** = visible object *(rūpa* or *vaṇṇa)*
2. **Saddã-rammaṇa** = sound *(sadda)*
3. **Gandhã-rammaṇa** = smell *(gandha)*
4. **Rasã-rammaṇa** = taste *(rasa)*
5. **Phoṭṭhabbã-rammaṇa** - tangible object *(pathavī, āpo* and *tejo)*
6. **Dhammã-rammaṇa** = mind-object

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

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 *jivhā-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-viññāna-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.
   Jivhā-viññāṇa-dvi are aware of present taste only.
   Kāya-viññāṇa-dvi are aware of present tangible object only.
2. The 3 *mano-dhātu* (*pañca-dvārāvajjana* and *sampaṭichanna-dvi*) are aware of the above five senses pertaining to the present.
3. The 11 *tadālambaṇa* and *hasituppāda* are aware of

six kãma - objects comprising 54 *kãma-cittas*, 52 *kama-cetasikas* and 28 types of *rūpa*. .

4. The 12 *akusala cittas*, the 4 *ñāṇa-vipayutta mahā-kusala cittas* and the 4 *ñāṇa-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 *ñāṇasampayutta 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 *ñāṇasampayutta 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 *rupāvacara cittas*, with the exception of *abhiññāṇa-dvi*, have concepts as their objects.
8. The 3 *ākāsānañcāyatana cittas* and the 3 *ākincaññāyatana cittas* have *ākāsa* (infinite space) and *ākincañña* (nothingness) respectively as their objects.
9. The 3 *viññānañcāyatana cittas* and the 3 *neva-saññā-nāsaññāyatana cittas* have *ākāsānancāyatana kusala / vipāka citta* and *ākincaññāyatana kusala / vipāka citta* respectively as their objects.
10. The 8 *lokuttara cittas* have *Nibbāna* as their object.
11. The 19 *patisandhi-cittas*, the 19 *bhavaṅga-cittas*

and the 19 *cuti-cittas* have *maranāsanna-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. **Jivhâ-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-bhavanā* (tranquility-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, jivhā-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-viññāṇa 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-bhāvanā* to enter *arūpa-jhānas.*

Viññāṇa-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** = *cakkhu-viññānadvi*
   They depend on *cakkhu-vatthu* for their arising.
2. **Sota-viññāna-dhātu** = *sota-viññāṇadvi*
   They depend on *sota-vatthu* for their arising.
3. **Ghāna-viññāṇa-dhātu** = ghāna-*viññāṇadvi*
   They depend on *ghāna-vatthu* for their arising
4. **Jivhā-viññāṇa-dhātu** = *jivhā-viññāṇadvi*
   They depend on *jivhā-vatthu* for their arising.
5. **Kāya-viññāṇa-dhātu** = *kāya-viññānadvi*
   They depend on *kāya-vatthu* for their arising.
6. **Mano-dhātu** = *pañca-dvārāvajjana* and *sampaṭicchanadvi*
   They depends 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).* They are *dvi-pañca-viññāṇa* – i.e., the ten sense-impressions.
2. There are 33 *cittas* which always depend on *hahaya-vatthu* for their arising. They are 2 *dosa mūla cittas*, 3 *mano-dhātu cittas*, 3 *santirana cittas*

hasituppãda citta, 8 *mahã-vipãka cittas,* 15 *rũpãvacara cittas* and 1 *sotãpatti-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-mũla cittas* being excepted), 8 *mahã-kusala cittas,* 8 *mahã- kiriya cittas,* 4 *arũpãvacara kusala cittas,* 4 *arũpãvacara kiriya cittas,* 7 *lokuttara cittas (sotãpatti-magga* being excepted) and *mano-dvãrãvajjana citta.*

   These *cittas* depend on *vatthu* when they arise in the material spheres. (Kãma-planes and Rũpa-planes), and they do not depend on *vatthu* when they arise in the immaterial sphere (Arũpa-planes).

4. There are 4 *cittas* which never depend on *vatthu* for their arising. They are 4 *arũpãvacara vipãka cittas* which arise only in the *Arũpa-planes.*

Note : - There are 46 *cittas* (as mentioned in No. 3 and No. 4 above) which arise in the Arũpa-planes.

Chapter IV

VĪTHI

Process of Consciousness

'Vithi' 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-time 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-time of a *citta* (consciousness) is less than one-thousand billionth of a second.

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

(i) **Uppãda** = the genetic instant
(ii) **Thiti** = the existing instant
(iii) **Bhanga** = the dissolving instant

These three short instants *(khanas)* 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-time of Rūpa

The life-time of rūpa or corporeality is 17 times longer than that of *citta.* So we can say that the life-time of *rūpa* is equal to 17 *cittakkhaṇas* or 17 conscious-moments or 17 x 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. **Jivhā-viññāṇa** = 2 tongue-consciousness
5. **Kāya-viññāṇa** = 2 body-consciousness
6. **Mano-viññāṇa** = 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 of 2 sense-impressions each whereas *mano-viññāṇa* comprises of 79 types of consciousness.

Six Types of Vīthi

Vīthi or the congitive 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. **Jivhā-dvāra-vīthi = jivhā-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-dvãra-vîthi = mano-viññãṇa-vîthi**
It is the cognitive series of consciousness connected with the mind-door or with the mind-consciousness.

The Causes for the Arising of Vîthi

1. Four conditions must meet for the arising of **cakkhu-dvãra-vîthi.** These are:
(i) *Cakkhu-pasãda* (eye-door) must be good,
(ii) *Rūpã-rammaṇa* (visible-object) must be present,
(iii) *Aloka* (light) must be present, and
(iv) *Manasikãra* (attention) must be present.

2. Four conditions must meet for the arising of **sota-dvãra-vithi.** They are:
(i) *Sota-pasãda* (ear-door) must be good,
(ii) *Saddã-rammaṇa* (sound) must be present,
(iii) *Ãkãsa* (space) for the passing of sound must be present, and
(iv) *Manasikãra* (attention) must be present.

3. Four conditions must meet for the arising of **ghãna-dvãra-vithi.** They are:
(i) *Ghãna-pasãda* (nose-door) must be good,
(ii) *Gandhã-rammaṇa* (smell) must be present,
(iii) *Vãyo* (air-element that carries smell) must be present, and
(iv) *Manasikãra* (attention) must be present.

4. Four conditions must meet for the arising of **jivhã-dvãra-vithi.** They are:
(i) *Jivhã-pasãda* (tongue-door) must be good.
(ii) *Rasã-rammaṇa* (taste) must be present,

(iii) *Āpo* (liquid-element such as saliva) must be present, and
(iv) *Manasikāra* (attention) must be present.

5. Four conditions must meet for the arising of **kāya-dvāra-vîthi.** They are:
(i) *Kāya-pasāda* (body-door) must be good,
(ii) *Phoṭṭhabbā-rammaṇa* (touch) must be present,
(iii) *Thaddha-pathavï* (firm solid element) must be present for transmittance of the touch ,
(iv) *Manasikāra* (attention) must be present.

6. Four conditions must meet for the arising of **mano-dvāra-vîthi.** 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-dvãras

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

1. **Atimahantã-rammaṇa** = 5 sense-objects with very great intensity causing a very long cognitive series of consciousness to arise.
2. **Mahantã-rammaṇa** = 5 sense-objects with great intensity causing a long congnitive series of consciousness to arise.
3. **Parittã-rammaṇa** = 5 sense-objects with slight intensity causing a short congnitive series of consciousness to arise.
4. **Atiparittã-rammaṇa** = 5 sense-objects with very slight intensity causing no congnitive series to arise.

(b) Visayappavatti at Mano-dvãra

(Presentation of sense-objects at the mind-door)

1. **Vibhūtã-rammaṇa** = clear presentation of sense objects.
2. **Avibhūtã-rammaṇa** = obscure presentation of sense objects.

Vīthi-cittas and Vīthi-vimutti Cittas

(Vīthi-consciousness and Vīthi-freed consciousness)

Those *cittas* which participate in the cognitive series of consciousness are called *vīthi-cittas.*

Those *cittas* which do not participate in the cognitive series of consciousness are called *vīthi-vimutti cittas.*

The 19 *cittas*— namely, 2 *upekkhā-santiraṇa 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—santiraṇa cittas* are involved in the cognitive series when they perform the invesitigating function or the registering function, and the 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 (*paṭisandhi-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 *bhavanga-citta* and the *cuti-*

citta .are the same in *jāti* (birth), in concomitants and in the sense-object they take. For a normal human being, 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 citta* is '*somanassa-sahagataṁ ñāṇa-sampayuttaṁ asaṅkhārika mahā-kusala citta'*, then '*somasassa-sahagataṁ ñāṇa-sampayuttaṁ asaṅkhārika 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.

Maranãsanna Nimitta

(Kamma-related Objects at the dying Moments)

In the persent 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 persent 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 persent 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-viññāṇa*) 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 *maranãsanna-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 *patisandhi-citta, bhavaṅga-citta* and *cuti-citta* in the new life will all grasp the *maranãsanna-nimitta* of the past life.

Three Types of Bhavanga Cittas

In the persent life the *bhavaṅga cittas* take the *maranãsanna-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 *bhavaṅgu-paccheda.*

Now the five physical sense-objects do not appear or become distinct at the sense-doors as soos 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 *atīta-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 *atīta-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:

Bha-"Ti-Na-Da-Pa-Ca-Sam-Ṇa-Vo-Ja-Ja-Ja-Ja-Ja-Ja-Ja-

Dā-Dā-"Bha-

Bha = *bhavaṅga* = life-continuum

At first there is a stream of *bhavaṅga cittas* (life-continuum).

Ti = *atīta-bhavaṅga* (the three small circles represent three small instants that make up a *cittakkhaṇa).* At the arising instant of this *citta,* the visible object and the *cakkhu-pasāda* arise simultneaously. 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 a*timahantārammaṇa* 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 vïthis. It adverts the consciousness stream towards the sense-object.

Ca = *Cakkhu-viññāṇa* = 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 cosciousness
It receives the visible object together with the sense impression and relays them to the next consciousness.

Ṇa = *Santiraṇa* = investigating consciousness
It investigates the object and the impression.

Vo = *voṭṭhapana* (*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 *voṭṭhapana,* arises mostly seven times, i.e., it runs for seven conscious moments.

Dã= *tadãlambaṇa* = 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 *tadãlambaṇa citta,* the visible-object and the *cakkhu-pasãda* dissolve together because their life-time of 17 conscious moments is now complete.

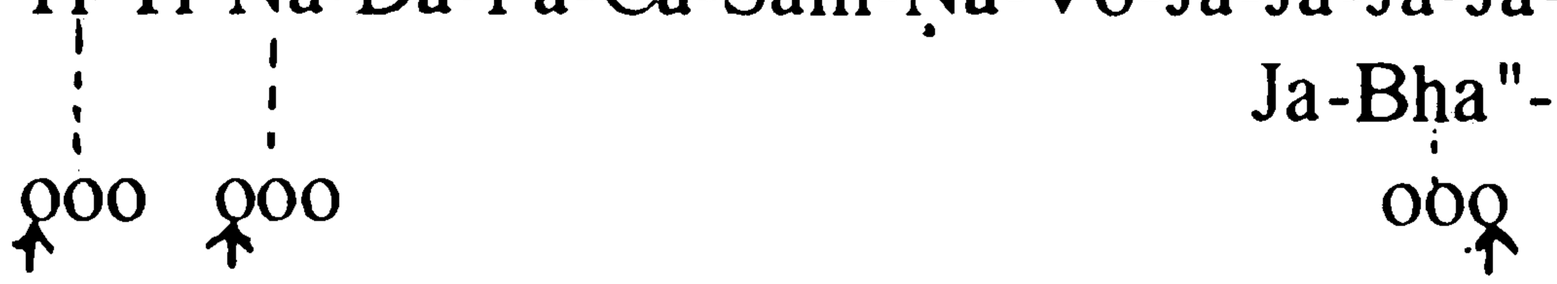
Bha = *bhavaṅga* = life-continuum
Since the visible object no longer exists, the cognitive series ends and the consciousness-stream sinks into life-continuum (subconsciousness).

Note: The *atimahantã-rammaṇa vithi* is also known as "*tadãlambaṇa-vãra vĩthi*" as it terminates with *tadãlambana-citta.*

2. The Occurrence of Mahantã-rammaṇa Vĩthi

When a visible object of fairly great intensity strikes the eye-door, two *mahantã-rammaṇa vĩthis* may arise. The cognitive series may be represented as follows.

(1) "Ti-Ti-Na-Da-Pa-Ca-Sam-Ṇa-Vo-Ja-Ja-Ja-Ja-Ja-Ja-Ja-Bha"-Bha-



(2) "Ti-Ti-Ti-Na-Da-Pa-Ca-Sam-Ṇa-Vo-Ja-Ja-Ja-Ja-Ja-Ja- Ja-"Bha-

Explanation

(1) In the first *mahantã-rammaṇa vĩthi* the sense-object and the *cakkhu-pasãda* (eye-door) arise (*uppãda*)

together at the arising instant of the first *atīta-bhavaṅga.* The sense-object takes two conscious-moments (Ti-Ti) for its full development and it becomes distinct at the mind-door at the arising-instant of *bhavaṅga-calana* (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 = *Santiraṇa* (investigating consciousness)

It investigates the object and the impression.

Vo = *Voṭṭhapana* (determining consciousness)

It determines whether the object is good or bad.

Ja = *javana* (impulsive consciousness)

One of the 29 *kāma-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 mind-door, and only one conscious-moment is left before the object dissolves. So two *tadā-lambaṇa cittas* (registering consciousness) can no longer arise. (Tadālambaṇa arises only in *ati-mahantā-rammaṇa).* One *bhavaṅga citta* arises instead, and the sense-object and the *cakkhu-*

pasāda, which have arisen together, dissolve together at the dissolving instant of that *bhavaṅga citta.* After that the life-continuum flows on as usual.

(2) In the second *mahantā-rammaṇa 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 mind-door, three *atita-bhavaṅga* 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 *pañca-dvārāvajjana, cakkhu-viññāna, sampaṭicchana, santiraṇa, voṭṭhapana* and seven *javanas.* At the dissolving instant of the seventh *javana* the object and the *cakkhu-pasāda* (eye-door) also dissolve. So the cognitive series terminates and life-continuum proceeds as usual.

Thus there are two *mahantā-rammaṇa vīthis* which end with javana-citta; they are known as *javana-vāra vīthis.*

3. The Occurrence of Parittā-rammaṇa Vīthi

When a visible object of slight intensity strikes the eye-door, *parittā-rammaṇa vīthi* arises. The cognitive series may be represented as follows.

(1) "Ti-Ti-Ti-Ti-Na-Da-Pa-Ca-Sam-Ṇa-Vo-Vo-Vo-
ϱòo ϱòo Bha-Bha-Bha-Bha"-
(2) "Ti-Ti-Ti-Ti-Ti-Na-Da-Pa-Ca-Sam-Ṇa-Vo-Vo-
ϱòo ϱòo Vo-Bha-Bha-Bha- "
(3) "Ti-Ti-Ti-Ti-Ti-Ti-Na-Da-Pa-Ca-Sam-Ṇa-Vo-
ϱòo ϱòo Vo-Vo-Bha-Bha-"

(4) "Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Da- Pa-Ca-Sam-Ṇa-Vo-Vo-Vo-Bha-"

(5) "Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Da- Pa-Ca-Sam-Ṇa-Vo-Vo-Vo-"Bha-

(5) "Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Da- Pa-Ca-Sam-Na-Vo-Vo"-Bha-"

Explanations

(1) In the first *parittā-rammaṇa vīthi,* the sense object and the *cakkhu-pasāda* (eye-door) arise together at the arising instant of the first *atīta-bhavaṅga.* The sense-object takes 4 conscious moments for its full development and it becomes distinct at the arising instant of *bhavaṅga-calāna* (Ṇa). The life-continuum (bhavaṅga-stream) vibrates twice and becomes arrested (Na-Da). Then the cognitive series proceeds in the order of *pañca-dvārāvajjana, cakkhu-viññāṇa, sampaṭicchana, santirana* 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 *bhavanga,* and life-continuum flows on as usual after that.

(2-6) In the next five successive *vīthis, atīta-bhavaṅga* (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-time (i.e., 17 conscious - moments) of the sense-object. Thus at the sixth *vīthi,* the congnitive series terminates after two *voṭṭhapana cittas.*

The number of *voṭṭapana cittas* cannot be reduced further as there must be at least two *voṭṭhapana* cittas in functioning in the place of *javana.* 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 vithi-forms can be written to represent the *ati-parittā-rammaṇa vïthis.*

(1) "Ti-Ti-Ti -Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-Bha-Bha-
ooo Bha-Bha-Bha"--

(2) "Ti-Ti-Ti -Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-Bha-
Bha-Bha-Bha"--

(3) "Ti-Ti-Ti -Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-
Bha-Bha-Bha"--

(4) "Ti-Ti-Ti -Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-
Na-Na-Bha-Bha"--

(5) "Ti-Ti-Ti -Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-
Na-Na-Bha"--

(6) "Ti-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-pasãda* (mind-door) arise together at the arising instant of the first *atîta-bhavaṅga*. The sense-object, being of very slight instensity, 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 *bhaṿaṅga-calãna cittas*, only *bhavaṅga-cittas* keep on flowing. The sense-object and the *cakkhu-pasãda* (mind-door) will dissolve together at the end of 17 conscious - moments after their genesis.

The object is not known at all as no *vitthi-cittas* arise. Because these *vīthis* are deprived of *vīthi-cittas*, they are known as "*mogha-vāra-vīthis*" (futile cognitive series).

75 Pañcadvãra-vīthis

In the process of cognition at the eye-door, there are:

(1) one *tadārammana-vāra vīthi* for *atimahantā-rammaṇa,*
(2) two *javana-vāra vithis* for *mahantā-rammaṇa,*
(3) six *voṭṭhapana-vāra vithis* for *parittā-rammaṇa,*
(4) six *mogha-vāra vīthis* for *atiparittā-rammana.*

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 x 5 = 75.

In writing the vīthi-forms and explaining the forms for the ear-door, *sota-viññaṇa* (So) should be inserted in place of *cakkhu-viññāṇa*, 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 traveller 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 traveller. 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 traveller 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 traveller 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 traveller 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 *santiraṇa* 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 *bhavaṅaga cittas* sinking into life-continuum.

Pañcadvāra-Vīthi Cittas

If we examine the *pañcadvāra vithis*, we shall notice that seven types of consciousness participate in the vīthis. The seven types of consciousness are:

"Pañca-dvārāvajjana, pañca-viññāṇa, sampaṭicchana, santiraṇa, voṭṭhapana, javana and *tadālambaṇa".*

The numbers of cittas that participate in the longest vīthi: i.e., the *atimahantā-rammana vithi,* are: 1 *pañca-dvārāvajjana,* 1 *pañca-viññāna, 1 sampaticchana,* 1 *santiraṇa,* 1 *voṭṭhapana, 7 javanas* and 2 *tadālambaṇas,* totalling 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) *sampaṭicchana cittas*	2
(d) *santiraṇa cittas*	3
(e) *voṭṭhapana 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 page122of chapter III. Note that *bhavaṅga cittas* are not included in *vīthi cittas.*

The Object and the Vatthu taken by each Vīthi-Citta

All the *pañcadvāra-vīthi 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.*

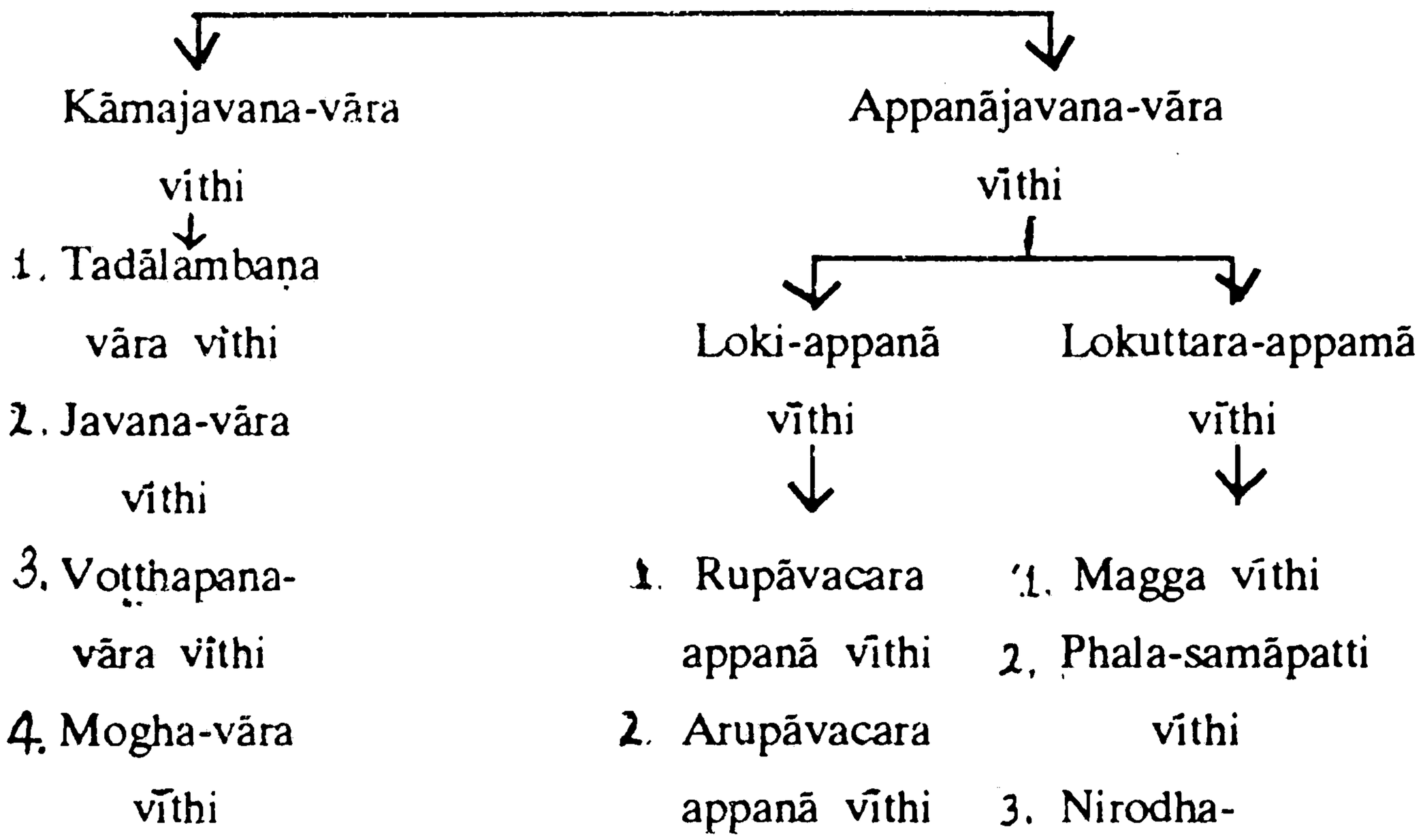
For illustration, all the *cakkhu-dvāra-vithi cittas* of *atimahantā-rammaṇa* grasp the visible object that appears at the eye-door at the arising instant of bhavaṅga - calāna and dissolves at the dissolving instant of the second *tadālambaṇa citta.*

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 *atīta-bhavaṅga.* This *vatthu,* which has the same life-span as the visual object, is called, *"majjhimāyuka-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-vīthi 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-calāna; sampaṭicchana* is borne by the *hadaya-vatthu* which has arisen along with *cakkhu-viññāṇa; santiraṇa* is borne by the *hadaya-vatthu* which has arisen along with *sampaṭicchana,* and so on.

Mano - dvãra Vīthi

Mano - dvãra Vīthi



When one of the six senses enters the avenue of the mind-door, *manodvāra vithi* ensues. *Manodvāra vithi* may first be divided into two classes.

1. **Kamājavana-vāra vithi** — 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 vithi may further be divided into four types as desribed in the above scheme whereas *appanā-javana-vāra vithi* may be subdivided into two types—namely, *loki-appanā vīthi* and *lokuttara appanā vīthi.* All these *vīthis* will be explained below.

Kāma-javana Mano-dvāra Vithis

1. **Ativibhūtā-rammaṇa vīthi** (*Tadālambaṇa-vāra vithi)*
   "Na-Da-Ma-Ja-Ja-Ja-Ja-Ja-Ja-Ja-Dā-Dā" - Bha-
2. **Vibhūṭā-rammaṇa vīthi** (*Javana-vāra vīthi*)
   "Na-Da-Ma-Ja-Ja-Ja-Ja-Ja-Ja-Ja" - Bha-Bha-
3. **Avibhūtā-rammaṇa vīthi** (*Voṭṭhapana-vāra vīthi*)
   "Na-Da-Ma-Ma-Ma" - Bha-Bha-
4. **Ativibhūtā-rammaṇa vīthi** (*Mogha-vāra vīthi*)
   "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, kasiṇa-nimittas or nibbāna* itself may appear at the mind-door, no *atīta-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-rammaṇa* or mahantã-rammana; they should be differentiated as *vibhūta-rammaṇa* (clear object) or *avibhūta-rammana* (obscure object).

Kãma-javana-Mano-dvãra-vīthi Cittas

In *mano-dvãra vīthis* there are only 3 types of consciousness — namely, "avajjana, javana and tadãlambana".

The numbers of cittas in the longest *mano-dvãra vīthi* are: 1 *mano-dvārāvajjana citta, 7 javana cittas and* 2 *tadālambaṇa cittas,* totalling 10 in all.

The numbers of cittas that can participate in *mano-dvãra vīthis* are : 1 *mano-dvārāvajjana citta,* 29 *kãma-javana cittas* and 11 *tadālambana cittas,* totalling 41 in all.

Secondary Mano-dvãra Vīthis

When one of the six sense-objects enters the avenue of the mind-door directly, we get primary *mano-dvãra vīthis* as described above. But there are secondary *mano-dvãra vīthis* which follow each and everyone of the *pañca-dvãra vīthi.*

In a *pañca-dvãra vīthi,* 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 occuring 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 Pa-auk Tawya Meditation Center near Mawlamyine where *samatha and vipassanā-bhāvanā* (tranquility- 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 regard 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* occuring exactly as described in this 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 Pa-auk Tawya Meditation Center at any time convenient to him or her.

Appanã-javãna Mano-dvāra Vīthis

In tranquility and insight-meditations, *appanã-javana mano-dvāra vīthis* arise when *jhāna* or *magga* is realized. In these *vīthis,* one of the 26 *appanã-javana cittas* takes part in the javana-function.

26 appanã-javana cittas	= 5 rūpãvacara kusala cittas
	+ 4 arūpãvacara kusala cittas
	+ 9 mahaggata kiriya cittas
	+ 8 lokuttara cittas

If a person, who is not yet an *arahat,* practises tranquility 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 tranquility meditation, he may attain 5 *rūpāvacaru 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 Rūpãvacara Appanã Vīthis

(Manda-paññã) Na-Da-"Ma-Pa-U-Nu-Go-Jhã"-Bha-Bha-

(Tikkha-paññã) Na-Da-"Ma-U-Nu-Go-Jhã"-Bha-

1. When the *patibhãga-nimitta* of *kasina* 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 *paṭibhãga-nimitta,* observes and decides the

sense-object whether it is good or bad.

Then one of the two *somasassa-sahagatam ñāṇa-sampayuttaṁ mahā-kusala cittas* performs the *upacāra-samādhi 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 *rūpāvacarā-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-sahagataṁ ñānasampayuttam mahākusala cittas,* one of

the two *upekkhā-sahagataṁ ñāṇa-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.

2. 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-sahagataṁ.* In the case of the fifth *jhāna,* it is *upekkhā-sahagataṁ,* so the *upacāra-samādhi javanas* must be also *upekkhā-sahagataṁ.*

3. A moral *javana (kusala citta)* is followed by a moral *javana.*

Four Arūpāvacara Appanā Vīthis

(Manda-paññā) Na-Da -" Ma-Pa-U-Nu-Go-Jhā" -
Bha-Bha-

(Tikkha-paññā) Na-Da- " Ma-U-Nu-Go-Jhā"-
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, tranquility 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 meditating on the *paṭibhāga-nimitta* of *kasiṇa.* Then he comes out of the ecstatic absorption, ignores the *patibhāga-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 *patibhāga-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 *upekkhā-sahagataṁ ñāṇa-sampayuttaṁ 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 *ākāsānañcāyatana-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 *ākāsānañcāyatana-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 *ākāsānañcāyatana-kusala citta* which causes the cognitive series of *bhavaṅga-calana, 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 *ākāsānañcāyatana-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 realising the fourth *arūpāvacara jhāna,* this object of *ākincaññāyatana kusala citta* appears at the mind-door causing the cognitive series of consciousness to arise as before. In this case *neva-saññā-n'asaññāyatana kusala citta* arises once as *apanā-javana* and then *bhavaṅga cittas* sink into life-continuum.

Note: - The reader should review the description on "*arūpa jhānas*" on pages 49 - 50 as an aid to the study of the *arūpāvacara appanā vīthis.*

Jhāna Samāpatti Vīthis

'Samāpatti' means 'attainment'. A person, who has attained the rūpāvacara first jhāna, may enter the ecstatic absorption corresponding to that jhāna whenever he wishes. If he practises well, he may attain the esctatic 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 focussing the attention on the *paṭibhāga-*

nimitta of *kasina.* 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 ecstatic 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-Jhā-Jhā-Jhā-many times" -Bha-

(Tikkha-paññā) Na-Da-"Ma-U-Nu-Go-Jhā-Jhā-Jhā-many times" -Bha-

1. For attainment of rūpāvacara jhāna:

The *paṭibhāga-nimitta* of *kasina* appears at the mind-door causing the life-continuum to vibrate twice and become arrested (Na-Da). Then *mano-dvārāvajjana* observes the *paṭibhāga-nimitta* and decides whether it is good or bad. Then one of the two *somanassa-sahagataṁ ñāṇasampayuttaṁ mahākusala cittas* (take *upekkhā-sahagataṁ* to enter the *fifth jhāna)* functions as *parikamma* (omit for *tikkha-paññā* person), *upacāra, anuloma* and *gotrabhu.* Then *rūpāvacara kusala first jhāna* (or *second, third, fourth or fifth jhāna) citta* functions many times as *appanā - javana.* When the ecstatic absorption is over, *bhavaṅga cittas* sink into life-continuum.

2. For attainmcnt of arūpāvacara jhāna:

The infinite space (ākāsa) unfolded by the disappearance of the *paṭibhāga-nimitta* (take the

corresponding object for the higher *arūpāvacara jhāna)* enters the avenue of the mind-door causing the life-continuum to vibrate twice and become arrested. Then *mano-dvārāvajjana* observes the infinite space and decides whether it is good or bad. Then one of the two *upekkhā-sahagataṁ ñānasampayuttaṁ mahākusala cittas* functions as *parikamma* (omit for *tikkha-paññā person), upacāra, anuloma* and *gotrabhu.* Then *ākāsānañcāyatana-kusala citta* (or higher *arūpāvacara kusala citta)* functions many times as *appanā-javana.* When the ecstatic absorption is over, *bhavaṅgā cittas* sink into life continuum.

Abhiññā Appanā Vīthis

Those who have attained all the *rūpāvacara jhānas* and all the *arūpāvacara jhānas* may practise further according to the instructions given in *Visuddhi-magga* or other Buddhist canons to attain the five *lokiya Abhiññās* (mundane supernormal knowledges). 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 Abhiññāṇa = 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 as if in the water. He walks on water without sinking, just as if on the earth. Crosslegged he floats through the air, just as a winged bird.

2. **Dibba-sota Abhiññāṇa** = divine ear that can hear sounds both heavenly and human, far and near.

3. **Dibba-cakkhu Abhiññāṇa** = 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 Abhiññāṇa** or **Ceto-pariya-ñāṇa** = The ability to know others' minds in many ways or to penetrate the minds of others.
5. **Pubbe-nivāsānussati Abhiññāṇa** = 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 dissolutions 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-Bhiñ"-Bha....

Suppose a person, who has attained the mundane supernormal powers, wants to become manifold. He meditates on the *pathavī-kasiṇa* 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-sahagataṁ ñāṇa-sampayuttaṁ 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 VIthis

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 vithis* run as follows.

(*Manda-paññā*) Na-Da-"Ma-Pa-U-Nu-Go-Mag-Pha-
Pha-" Bha-

(*Tikkah-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-dvārāvajjana* (Ma) arises once. Then one of the four *ñāṇa-sampayuttaṁ 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,* tunctions twice as *appanā-javana.* Then *bhavaṅga cittas* sink into life-continuum and the person comes out of *magga-vīthi,* (If the person is of *tikkha-ñāṇa, parikamma* is omitted and *phala-javana* occurs threee 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 harmonises 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 *ariyā,* 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 = *vodānā* (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 palce of *'gotrabhu'*, *'sakadāgāmi-magga'* in place of *'sotāpatti-magga'* and *'sakadāgāmi-phala'* in place of *'sotāpatti-phala'*.

After this second *magga-vīthi*, the person becomes a *sakadāgāmi* 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 *'sakadāgāmi* into *'anāgāmi'*.

The person now becomes an *anāgāmi* 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-vīthi*. This *vīthi* again runs as before—just change *'anāgami'* into *'arahatta'*.

The person now becomes an *arahat* (the perfect one).

Phala-samāpatti Vithis

There are four noble individuals (*ariya-puggala*): the stream-winner (*sotāpanna*), the once-returner (*sakadāgāmi*), the non-returner (*anāgāmi*) and the perfect one (*arahat*).

Each noble individual may enter the ecstatic 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-calana* and *bhavangupaccheda* and becomes arrested. Then *mano-dvārāvajjana* considers the object and decides whether it is good or bad. Then one of the four *ñāṇa-sampayuttaṁ mahā-kusala cittas,* observing the *ti-ḷakkhaṇa* 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 *sakadāgāmi* .....*sakadāgāmi-phala citta* .....

3. When one of the three characteristics of existence enters the avenue of the mind-door of an *anāgāmi* .....*anāgāmi-phala citta* .....

4. When one of the three characteristics of existence enters the avenue of the mind-door of an

arahat ..... one of the four *ñāṇa-sampayuttaṁ mahā-kiriya cittas* ..... *arahatta-phala citta* .....

Nirodha-samãpatti Vīthi

'Nirodha-samãpatti' 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-nonperception' (neva-saññã-n'ãsaññã-yatana jhãna).

Only *anãgãmi* or *arahat* who has mastered all the eight absorptions (*jhānas*) is able to develop the *nirodha-samãpatti* vīthi. The procedure for developing the *nirodha-samãpatti 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 (*adhiṭṭhāna*).

1. May I remain in *nirodha-samãpatti* 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 mush 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 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 occurence of *neva-saññā-n'āsaññā-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, anāgami-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 *arahat.* Then *bhavaṅga cittas* sink into life-continuum.

Vipāka Niyāma

'Niyāma' means 'law'. As *vipāka cittas* are the resultants of *kammas* (deeds), they arise in *vīthis* regularly according to the *kammas* just as the immage 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 (unwholesome deed). So at such moments, *akusala vipāka cittas — namely, cakkhu-viññāṇa, sampaṭicchana, santirana* and *tadālambana-* arise in the *vithi.*

When one comes across fairly good objects, *kusala vipāka cittas*—namely, *cakkhu-viññāna, sampaṭicchana, upekkhā-santirana and upekkha-tadālambaṇa* arise in *vīthis.* When the object is very good, *somanassa-santirana and somanassa-tadālambana* arise instead of the *upekkhā-ones.*

Kusala- and unkusala-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 persons, 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-vīthis* (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 vīthis,* 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 vīthi* in which *appanā-javana* occurs repeatedly many times.

In *abhiññā appanā-vīthis,* the *rūpāvacara kusala fifth-jhāna* arises once functioning as *abhiññā-javana.* In an arahat, the *rūpāvacara kiriya fifth-jhāna* arises once as *abhiñña-javana.*

In *magga appanā-vīthis,* the corresponding *magga-javana* arises only once followed by either two *phala-cittas* as appanā-javanas in a person of slow knowledge or three *phala-cittas* as *appanā-javana* in a person of quick knowledge.

In *phala-samāpatti vīthis,* the corresponding *phala-citta* occurs many times without break functioning as *appanā-javanas.*

In *nirodha-samāpatti vīthi, neva-saññā-n' āsaññā-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, anāgāmi-phala citta* occurs once as *appanā-javana* in an *anāgāmi or*

arahatta-phala citta occurs once as appanã-javana in an *arahat*.

As a regular procedure of *javana*, immediately after a *somanassa* (pleasant) *kãma - javana*, a *somanassa appanã-javana* should be expected, and after a *kãma-javana*, accompanied by equanimity, an *appanã-javana*, accompanied by equanimity, is to be expected.

Procedure of Tadãlambaṇa

Tadãlambaṇa (retention) occurs only in *kãma*-persons when they are observing *kãma*- sense objects with *kãma-javana-vãra vīthis*.

Generally *upekkhã-javana* or *domanassa-javana* is followed by *upekkhã-tadãlambaṇa* whereas *somanassa-javana* is followed by *somanassa-tadãlambaṇa*. In practice the following procedure is observed.

1. After 4 *mahã-kiriya upekkhã-javanas* and 2 *domanassa-javanas*, 4 *mahã-vipãka upekkha-tadãlambaṇas* and 2 *santiraṇa-upekkhã tadãlambaṇas* may arise.

2. After 4 *mahã-kiriya somanassa-javanas and hasituppãda-javana*, 4 *mahã-vipãka somanassa-tadãlambaṇas* and one *somanassa-santirana tadãlambaṇa* may arise.

3. After the remaining 10 *akusala-javanas* and 8 *mahã-kusala javanas*, all the 11 *tadãlambanas* may arise.

Ãgantuka 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 *somasassa-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-bhavaṅga* (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-javaṇa ;* it perceives a *kāma-object* which has been observed serveral times in the past.

Bhūmi and Cittas

'Bhūmi' means 'plane of existence'. In kama-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-viññāṇa cittas,* 2 *jivhā-viññāṇa-cittas,* 2 *kāya-viññāṇa-cittas,* 8 *mahā-vipāka cittas,* 2 *domanassa-cittas* and 4 *arūpa-vipāka cittas,* totalling 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 the remaining 64 cittas will participate in vithis.

In arūpa-planes, the 42 *cittas* which may or may not depend on *hadaya-vatthu* for their arising as mentioned in the *'Pakiṇṇaka* Section' (Chapter 3) together with 4 *arūpa-vipāka cittas,* totalling 46 in all, may arise. Of the 46 cittas, the 4 *arūpa-vipāka* cittas do not take part in *vithis;* thus only the remaining 42 *cittas* will participate in *vithis.*

Puggala-bheda

(Classification of Individuals)

'Puggala' means 'person' or 'individual'.

There are 4 types of *puthujjana* (worldlings) and 8 types of *ariya-puggala* (noble individuals).

1. *Duggati - ahetuka - puggala*
2. *Sugati-ahetuka-puggala*
3. *Dvi-hetuka-puggala*
4. *Ti-hetuka-puggala*

} = 4 *puthujjana* persons

5. *Sotapatti-maggaṭṭha*
6. *Sakadāgāmi-maggaṭṭha*
7. *Anāgāmi-maggaṭṭha*
8. *Arahatta-maggaṭṭha*

} = 4 *maggaṭṭha* persons

9. *Sotapatti-phalaṭṭha*
10. *Sakadāgāmi-phalaṭṭha*
11 *Anāgāmi-phalaṭṭha*
12. *Arahatta-phalaṭṭha*

} = 4 *phalaṭṭha* persons

'*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 *ñāṇa-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 *ñāṇa-sampayutta mahāvipāka cittas* which contain wisdom. These persons may attain all the *jhānas* and all the *maggas* if they strenuously undertake tranquility- 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-ñāṇas*. After the *magga-ñāṇas*, they become *phalaṭṭha*- persons.

Puggala and Cittas

The cittas that can arise in various persons in different abodes are tabulated below.

Puggala	Kāma-bhūmi		Rūpa-bhūmi	Arūpa-bhūmi
Duggati-ahetuka	Akusala cittas	12	Nil	Nil
	Ahetuka cittas (hasitup. excepted)	17		
	Mahākusala cittas	8		
	total	37		
Sugati-ahetuka and Dvi-hetuka	Akusala cittas	12	Nil	Nil
	Ahetuka cittas (hasitup. excepted)	17		
	Mahākusala	8		
	Mahāvipāka ñāṇa-vip.	4		
	total	41		

Chapter V
VITHIMUT OR BHŪMI

Vīthimutta 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 *vīthimutta cittas*, i.e. process-freed consciousnesses.

The 19 *vīthimutta-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 *vīthimutta-cittas*, this chapter is entitled as " Bhūmi" as well as " Vīthimut"

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
4. **Maranuppatti-catukka** = fourfold advent of death.

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. **Apãya-bhũmi** or **Kãmaduggati-bhũmi** = the plane of misery,
2. **Kãmasugati-bhũmi** = sensuous blissful plane,
3. **Rũpa-bhũmi** = plane of fine material , and
4. **Arũpa-bhũmi** = plane of non-material.

Among these, the *apãya-bhũmi* is again fourfold– namely,

(i) *niraya* (hell) or woeful state,
(ii) *tiracchana* (animal kingdom),
(iii) *peta* world (unhappy ghosts) and
(iv) the host of *asuras (demons).*

(apãya = devoid of happiness)
(kãmaduggati = enjoy sensual pleasures but miseries abound)

The *kãmasugati-bhũmi* consists of the human realm and 6 deva-planes making 7 planes in all.

(kãmasugati = sense-pleasures abound)

Rũpa-bhũmi consists of 3 first-jhãna planes, 3 second-jhãna planes, 3 third-jhãna planes and 7 fourth-jhãna planes totalling 16 planes altogether.

Arũpa-bhũmi is fourfold-namely,

(i) **Ãkãsãnañcãyatana-bhùmi** = the realm of infinite space,
(ii) **Viññãnañcãyatana-bhùmi** = the realm of infinite consciousness,
(iii) **Ãkiñcaññãyatana–bhùmi** = the realm of nothingness, and
(iv) **N'evasaññà-n'ãsaññãyatana-bhùmi** = 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 **Sanjiva, Kālasutta, Saṅghāta, Roruva, Mahāroruva, Tāpana, Mahātāpana** and **Avici.**

(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 12 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 trees 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) **Catumahãrãjika** = 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) **Tãvatiṁsã** = The realm of 33 gods and their followers. Sakka, the king of the gods, reside in this celestial plane.

(iii) **Yãmã** = The realm of the Yãmã gods.

(iv) **Tusitã** = The heaven of delight.

(v) **Nimmãnarati** = The heaven of the gods who rejoice in their own creations.

(vi) **Paranimmita-vasavati** = 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 *jhãna* - bliss achieved by their *rũpãva*cara- and *arũpãvacara - kusala kammas.*

4. The **16 planes of fine material** (*Rũpa-bhũmi*) are situated much higher than the 6 sensuous blissful planes.

(i) The 3 planes of first jhãna are:

Brahma-parisajjã = The realm of Brahma's retinue,

Brahma-purohitã = The realm of Brahma's ministers,

Mahã-brahmā = The realm of great Brahmas.

(ii) The 3 planes of second jhāna are:

Parittãbhã = The heaven of minor lustre,

Appamãnãbhã = The heaven of infinite lustre,

Abhassarã = The heaven of radiant gods.

(iii) The 3 planes of third jhāna are:

Paritta-subhã = The heaven of the gods of minor aura,

Appamãna-subhã = The heaven of the gods of infinite aura,

Subha-kinhã = 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 reward,

Asañña-satta = The heaven of Brahmas with just rūpa and no nāma,

Suddhãvãsa = The heaven of pure abodes — only *anāgāmis* and *arahats* are found in these abodes.

Suddhāvāsa is made up of 5 planes :

Avihã = The durable heaven,

Ātappā	=	The serene heaven,
Sudassā	=	The beautiful heaven,
Sudassī	=	The clear-sighted heaven,
Akaniṭṭha	=	The supreme heaven.

5. The 4 planes of non-material (*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 locate 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 persent.

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 persent.

4. In the ten *rūpa-brahma* planes with the exception of *asaññña-satta* and five *sudhāvāsas*, one *tihetuka-puthujjana* person and eight *ariya* persons are present.

5. In the *asaññña-satta* heaven, only one *sugati-ahetuka* person who is born with *jīvita rūpa* only is present.

6. In the five *sudhāvāsa* heavens, *anāgāmi-phalaṭṭha* person, *arahatta-maggaṭṭha* person and *arahatta-phalaṭṭha* person are present. The *anāgāmîs,* 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 *sudhāvāsa* heavens.

7. In the four arūpa-planes, seven *ariya* persons (with the exception of *sotāpatti-maggaṭṭha* person) and one *tihetuka-puthujjana* person are persent. *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 upekkhā santiraṇa ahetuka citta*
2. **Kāma-sugati-paṭisandhi** (Sensuous blissful rebirth)	=	(a) *Kāma-sugati ahetuka-paṭisandhi = kusala-vipāka santiraṇa ahetuka-citta.* (b) *Kāma-sugati sahetuka-paṭisandhi = 8 mahā-vipāka cittas.*
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: (1) One *apāya-paṭisandhi*, one *kāma-sugati ahetuka-paṭisandhi* and 8 *kāmasugati sahetuka paṭisandhis* together make up 10 *kāma*-patisandhis.

(ii) Five *rūpāvacara-vipāka cittas* and *jivita-navaka-kalāpa rūpa-paṭisandhi* together make up 6 *rūpa-paṭisandhis.*

(iii) 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, tiracchana, peta* and asura planes are born with *akusala-vipàka upekkhā santiraṇa 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 (bhavanga) and finally it becomes the death-consciousness and is cut off.

2. In the human realm and *catumahārājika* realm, degraded human beings such as those who are blind, deaf, dumb, retarded or deformed by birth, and earth-bound degraded *asurās* such as *ghosts* are born with *kusala-vipāka upekkhā santiraṇa 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 *mahā-vipāka ñāṇa-vippayutta cittas* whereas *ti-hetuka* persons are born with four *mahā-vipāka ñāṇa-sampayutta cittas.*

4. Among the *rūpa-brahmas* the *brahmas* of the 3 first-jhāna planes are born with the *rūpāvacara first-jhāna vipāka citta,*

the *brahmas* of the 3 second-jhāna planes are born with either the *rūpāvacara second-jhāna vipāka citta* or the *rūpāvacara third-jhāna citta,*

the *brahmas* of the 3 third-jhāna planes are born with the *rūpāvacara fourth -jhāna citta,*

the *brahmas* of the fourth-jhāna planes, with the exception of *asaññā-satta brahmas*, are born with the *rūpāvacara fifth-jhāna citta, and*

Asaññña-satta brahmas are born with *jīvita-navaka-kalāpa rūpa.*

5. *Akāsānañcāyatana-brahmas* are born with *ākāsānañcāyatana-vipāka* citta,

Viññānañcāyatana-brahmas are born with *viññānañcāyatana-vipāka citta,*

Ākiñcaññāyatana-brahmas are born with *ākiñcaññāyatana-vipāka citta,* and

Nevasaññā-nāsaññāyatana-brahmas are born with *nevasaññā-nāsaññāyatana-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 *brahmas* 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 *Pa-auk* Meditation Centre near Mawlamyine, 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 jhāna-planes are named according to this method.

In the *Bhūmi Chart* (i.e. Chart No. 5.1 attached at the back of this book), the rebirth-consciousness is described according to the five *rūpāvacara-jhāna* method whereas the Rūpa-planes are described according to the four *rūpāvacara-jhāna* method.

The two methods of counting *rūpāvacara jhānas,* together with the names of the rūpa-planes, are illustrated in Table 5.1.

Table 5.1 Dual Method of Counting Rūpāvacara Jhānas

Jhāna factors	Five-jhāna method	Four-jhāna method	Name of Rūpa-plane
tak, cā, pi, su, ekaggatā	first jhāna	first jhāna	first jhāna
cā, pi, su, ek	second jhāna	-	-
pi, su, ek	third jhāna	second jhāna	second jhāna
su, ek	fourth jhāna	third jhāna	third jhāna
up, ek	fifth jhāna	fourth jhāna	fourth jhāna

Four Modes of Conceiving

1. **Andaja-paṭisandhi** = conceiving in egg shell
2. **Jalābuja-paṭisandhi** = conceiving in the womb
3. **Samsedaja-paṭisandhi** = conceiving in the hollow of a tree-trunk, in a fruit, in a flower or in marsh.
4. **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-paṭisandhi* and *jalābuja-paṭisandhi* are also collectively known as **gabbhaseyaka-paṭisandhi.**

Applications

1. Woeful persons in *niraya* are born by the way of *opapātika-paṭisandhi* only.
2. *Petas* and *asurās* are born by either *jalābuja-paṭisandhi* or *opapātika-paṭisandhi.*

3. Animals are born by all the four modes of conceiving.
4. Human beings are first born by *opapatika-patisandhi* at the beginning of the world, and later by either *jalābuja-patisandhi* or *samsedaja-patisandhi.*
5. Ghosts or earth-bound *asurās* are born by either *jalābuja-paṭisandhi* or *opapātika-patisandhi.*
6. Celestial devas and brahmas are born by *opapātika-paṭisandhi* 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 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 chasm 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 time (*asaṅkheyya*) and then falls to ten years again.

The interim period, when the age-limit of human beings rises from ten to uncountable time 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 *asankheyya-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 *asurās* both belong to the *catumahārajika* plane. They do not have fixed life-spans.

4. *Devas* and *brahmas* in celestial planes have fixed life-spans.

Table 5.2 Life Spans of Celestial Devas

Deva-plane	Respective deva-year	Human year
Catumahārājika	500	9,000,000
Tavatiṁsā	1000	36,000,000
Yāmā	2000	144,000,000
Tusitā	4000	576,000,000
Nimmānarati	8000	2314,000,000
Paranimmita vasavati	16000	9216,000,000

Notes: (i) A celestial day in upper *Catumahār-ājika* is equal to 50 human years; a celestial day in *Tāvatimsā* 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 *Tavatimsā* 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 *Tavatimsā*. 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.

Table 5.3 Life-spans of Brahmas

Brahma–plane	Name of plane	Life span
First – jhāna 3 planes	Brahma–parisajjā Brahma–purohitā Mahā–brahmā	1/3 asaṅkheyya–kappa 1/2 asaṅkheyya–kappa 1 asaṅkheyya–kappa
Second jhāna 3 planes	Parittābhā Appamānābhā Abhassarā	2 world – cycles 4 world – cycles 8 world – cycles
Third–jhāna 3 planes	Paritta–subhā Appamāna–subhā Subha–kiṇhā	16 world – cycles 32 world – cycles 64 world – cycles
Fourth–jhāna 7 planes	Vehapphala Asaññā–satta Avihā Ātappā Sudassā Sudassi Akaniṭṭha	500 world – cycles 500 world – cycles 1000 world – cycles 2000 world – cycles 4000 world – cycles 8000 world – cycles 16000 world – cycles
Arūpāvacara 4 planes	Ākāsānañcāyatana Viññānancāyatana Akiñcaññāyatana N'evasaññā– nāsaññāyatana	20000 world – cycles 40000 world – cycles 60000 world – cycles 84000 world – cycles

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-jhãna planes will be destroyed.

Usually *Lokapãla-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* (tranquility) meditation to attain the higher *jhãnas* in order to be reborn in higher celestial planes so as to escape the calamity.

Four Kinds of Kamma
(Kamma-catukka)

Kamma, Sanskrit *karma*, literally means 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 *(kãya)*, by words of mouth *(vacî)*, 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-rũpa*.

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 *(cetanã)* which directs the *citta* and its concomitants to perform the action. So *cetanã* is responsible for carrying out an action.

Thus, strictly speaking, *kamma* means all moral and immoral volitions *(cetanãs)*. 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 *(asdosa)* and wisdom

(paññā), is wholesome.

In other words, the *cetanās* present in the 12 *akusala cittas* are immoral *kammas* whereas the *cetanās* 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 *volitions* of killing a mosquito will arise in striking the mosquito. These many billion *cittas* together with the voilitions 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 *kammas* are produced in a single act of killing a mosquito, so in performing a wholesome deed ,such as giving charity, many-billion moral *kammas* are produced.

Thus the number of moral as well as immoral *kammas* 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 *kammas* 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 a 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 *jhanaka-kamma* throughout the life-time of the individual;
3. **Upapīlaka-kamma** = obstructive *kamma* which weakens, interrupts or retards the fruition of the *janaka kamma;*
4. **Upaghātaka-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 accordace with the *upaghātaka-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 *Saṅgha* and subject to much humiliation. Then his serious immoral *kamma* causing a schasm in the *Saṅgha* operated as the destructive *kamma* which sent him down to the *avici* 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 schasm 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. **Āsanna-kamma** = proximate *kamma* that is performed or remembered just before death.

3. **Ācinna-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 *āsanna-kamma* to condition our next life. To get a good *āsanna-kamma*, sons and daughters or relatives and friends should arrange wholesome deeds such as offering robes to monks or listerning 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 **Reverend Sona'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*. Rev.Sona 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 *āsanna-kamma*, however, we should develop an *āciṇna-kamma* while we are alive. The best *ācinna-kamma* is tranquility- 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 **Dutthāgamani** 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 *abhiññã.* 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-abhiññã* (super-normal 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-sãsanã (Buddhist religion) for building the great *thũpa* called *Mahã-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 *ācinna-kamma* becomes *āsanna-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 want to get out as soon as possible. If there is an exceptionally strong big one, 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 exceptionally strong big one, 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 *ācinna-kamma* productng 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 *kaṭattā-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 bad *kaṭattā-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. **Diṭṭhadhammavedaniya-kamma** = immediately effective *kamma* which bears fruits in the present life;
2. **Upapajjavedaniya-kamma** = subsequently effective *kamma* which bears fruits in the next (second) life;
3. **Aparāpariyavedaniya-kamma** = idefinitely 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 next weakest 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 *aparapāriya-vedaniya-kamma.* As millions of *vïthis* 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 !

(d) 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-realms (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: *Akusala-kamma* = 12 *cetanās* associated with

12 *akusala cittas,*

Kāmāvacara-kusala kamma = 8 *cetanās* accompained with 8 *mahā-kusala cittas,*

Rūpāvacara-kusala kamma = 5 *cetanās* accompanied with 5 *rūpāvacara kusala cittas.*

Arūpāvacara-kūsala kamma = 4 *cetanās* accompanied with 4 *arūpāvacara kusala cittas.*

(ii) The kammic effect is of two kinds – *Vipāka-nāmakkhandha* and *kaṭattā-rūpa.*

Vipāka-nāmakkhandha = *vipāka citta* and its concomitants

Kaṭattā-rūpa = *kammaja–rūpa* and *utuja-rūpa*

Kammaja-rūpa is corporeality produced by kamma.

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 **pavatti-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. **Vaci-dvāra** = speech-producting movement of the mouth called *vaciviññatti* where verbal action *(vaci-kamma)* 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. **Kãya-kamma** = bodily action generally performed by special bodily movement called *kãyaviññatti.*
2. **Vaci-kamma** = verbal action generally performed by special movement of the mouth called *vaciviññatti.*
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-kãya-kamma

There are 3 unwholesome bodily actions:—

1. *Pãnãtipãtã* = killing any living being,
2. *Adinnãdãnã* = stealing or taking others' property unlawfully,
3. *Kamesu-micchãcãrã* = sexual misconduct such as unlawful sexual intercourse.

2. Akusala-vacĩ-kamma

There are 4 unwholesome verbal actions:—

4. *Musãvãdã* = lying,
5. *Pisunavãcã* = slandering,
6. *Pharusavãcã* = rude or harsh speech,
7. *Samphappalãpa* = vain talk or foolish babble.

3. Akusala-mano-kamma

There are 3 unwholesome mental actions:—

8. *Abhijjhã* = covetousness,

9. *Vyãpãda* = ill-will,
10. *Micchãdiṭṭhi* = 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-mũla cittas.*

Sexual misconduct, covetousness and wrong view are accomplished by *lobha-mũla cittas.*

Stealing, lying, slandering and vain talk may be accomplished by either *lobha-mũla* or *dosa-mũla 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-kãya-kamma

There are three wholesome bodily actions:—

1. *Pãnãtipãtã-virati* = avoidance of killing,
2. *Adinnãdãnã-virati* = avoidance of stealing,
3. *Kamesu-micchãcãrã-virati* = avoidance of sexual misconduct.

2. Kusala-vacì-kamma

There are four wholesome verbal actions:—

4. *Musãvãdã-virati* = avoidance of lying,
5. *Pisunavãcã-virati* = avoidance of slandering,
6. *Pharusavãcã-viraṭi* = avoidance of harsh speech,
7. *Samphappalãpa-virati* = avoidance of vain talk.

In other words, one should make use of true speech, concilliatory 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-ditthi* = 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. *Sila* = morality; observing five precepts, eight precepts, ten precepts, etc.
3. *Bhāvanā* = meditation – both tranquility and insight
4. *Pacāyana* = reverence to elders and holy persons
5. *Veyāvacca* = service in wholesome deeds
6. *Pattidāna* = transference of merit
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, Pacāyana, 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 *bhāvana* only if one has the right view about *kamma*

and its effect.

The *dāna* group represents "*alobha* = generosity", and opposes " *issā* = jealousy" and " *macchariya* = stinginess". It is compared to the legs.

The *sīla* group represents "*adosa* = good–will" and opposes " *lobha* = attachment" 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 *kāmāvacara-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-ñāṇa,* then *ñāṇa-sampayutta mahā-kusala cittas* arise. The *cetanās* 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-ñāṇa* 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-ñāṇa*, he is doing it with *ñāṇa-vippayutta mahā-kusala cittas*. Thus his *cetanās* will be accompanied by two good roots – namely, *alobha* and *adosa*. So he acquired only *dviheṭuka-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 *cetanās* 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 cetanās* 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 the 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 *khaṇa*) incessantly, and based on this *kammaja-rūpa, utuja-rūpa* also arises.

The four *nāma-* groups *(nāmakkhandhas)* and the coporeality group *(rūpakkhandha)* together form the five groups of existence (five *khandhas*) which make up an individual.

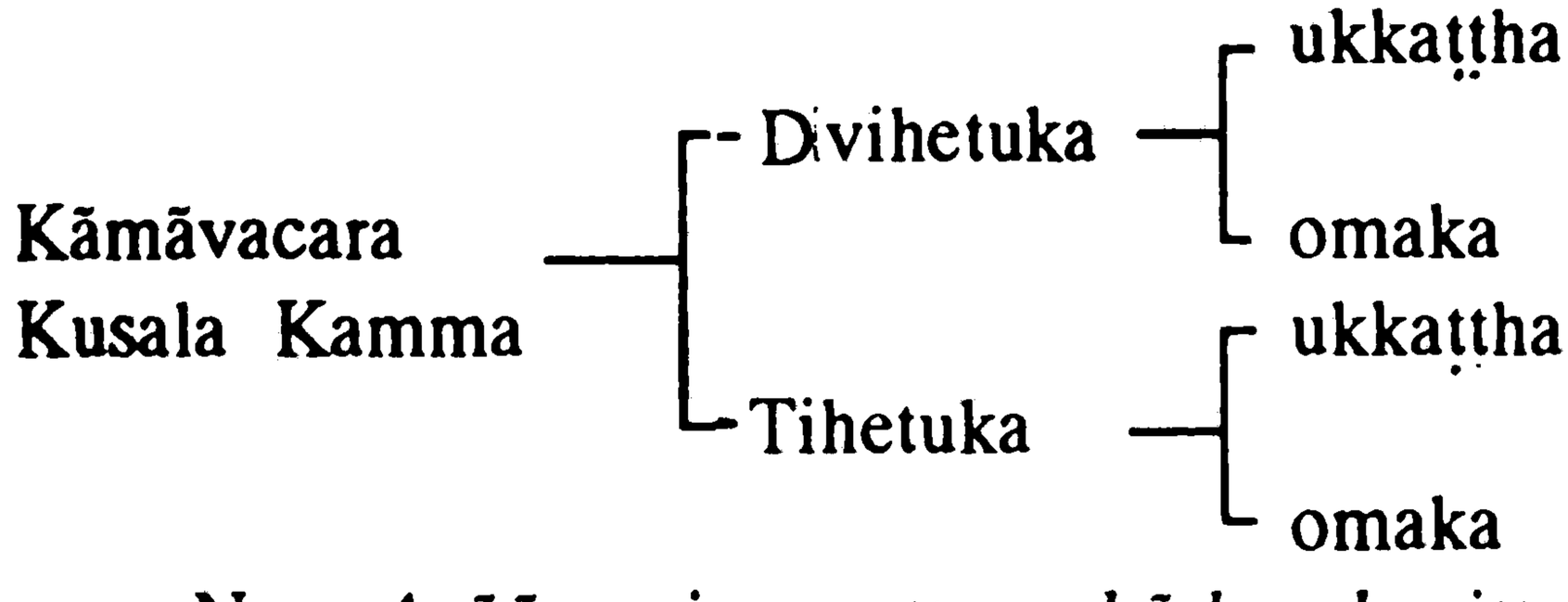
1. Effects of Akusala Kammas

The 11 *akusala cetanās,* the weak *cetanā* associated with *uddhacca-sampayutta citta* being excepted, at *paṭisandhi-kāla* produce *akusala-vipāka upekkhā-santiraṇa citta which forms the apāya paṭisandhi* in the four *apāya* abodes.

All the 12 *akusala cetanās,* at *pavatti-kāla,* produce 7 *akusala vipāka cittas* in the 11 Kāma-planes. They produce 4 *akusala vipāka cittas* with the exception of *ghāna-viññāna, jivhā-viññāṇa* and *kāya-viññāṇa,* in the 15 Rūpa-planes excluding *Asaññā-satta* realm.

2. Effects of Kāmāvacara-kusala Kammas

First there are two types of *kāmāvacara-kusala kamma: dvihetuka* and *tihetuka. Divhetuka kamma* is again divided into two sub-groups : *ukkaṭtha* and *omaka.* Similarly *tihetuka kamma* is divided into two sub-groups: *ukkattha* and *omaka.* So, taking all together, we get 4 sub–groups:



Now 4 *ñāṇa-vippayutta mahã-kusala cittas* give rise to 4 *dvihetuka-mahã-kusala kammas* whereas 4 *ñāṇa-sampayutta mahã-kusala cittas* give rise to 4 *tihetuka-mahã-kusala kammas.*

As the *4 dvihetuka-mahã-kusala kammas* can be either *omaka* or *ukkaṭṭha*, we get

(i) 4 *dvihetuka-omaka mahã-kusala kammas*, and

(ii) 4 *dvihetuka-ukkaṭṭha mahã-kusala kammas.*

Similarly, from 4 *tihetuka-mahã-kusala kammas*, we get

(iii) 4 *tihetuka-omaka mahã-kusala kammas*, and

(iv) 4 *tihetuka-ukkaṭṭha mahã-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 mahã-kusala kammas*, at *paṭisandhi-kãla*, produce *kusala-vipãka upekkhã-santiraṇa citta* which forms *kãma-sugati ahetuka-paṭisandhi* in the human realm and the lower *catumahãrãjika* realm.

At *pavatti-kãla*, they produce 8 *ahetuka-kusala vipãka-cittas* in the 11 kãma-planes; in the 15 rũpa-planes with the exception of *Asaññā-satta* realm, they produce 5 *ahetuka-kusala vipãka-cittas*, excepting *ghãna-viññāṇa, jivhã-viññāṇa* and *kãya-viññāṇa.*

(ii) and (iii) The 4 *dvihetuka-ukkaṭṭha mahãkusala-kammas* and the 4 *tihetuka-omaka*

mahākusala–kammas, at *paṭisandhi-kāla*, produce 4 *ñāṇa-vippayutta mahāvipāka-cittas which form 4 kāma-sugati dvihetuka-paṭisandhi* in the 7 *kāma-sugati* planes.

At *pavatti-kāla*, they produce 8 *ahetuka-kusala vipāka-cittas* and 4 *ñāṇa-vippayutta mahāvipāka cittas* 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*, *jivhāviññāṇa* and *kāya-viññāṇa* in the 15 rūpa-planes with the exception of the *Asaññā-satta* realm.

(iv) The 4 *tihetuka-ukkaṭṭha mahākusala kammas*, at *paṭisandhi-kāla*, produce 4 *ñāṇa-sampayutta mahāvipāka-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*, *jivhāviññāṇa* and *kāya-viññāṇa*, in the 15 rūpa-planes with the exception of the *Asaññā-satta* realm.

3. Effects of Rūpāvacara-kusala Kammas

Among *chanda*, *citta*, *vīriya* and *paññā* 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 *paṇīta* (superior).

(1) *Paritta*-first-*jhāna kusala-kamma* gives birth in *Brahma-parisajjā* realm with first-*jhāna vipāka-citta* as rebirth-consciousness.

Majjhima-first-*jhāna kusala-kamma* gives birth

in *Brahma-purohitā* realm with first-*jhāna vipāka-citta* as rebirth-consciousness.

Paṇīta-first-*jhāna kusala-kamma* gives birth in *Mahā-brahma* realm with first-*jhāna vipāka-citta* as rebirth-consciousness.

(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.

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.

Paṇita-second-jhāna kusala-kamma and *paṇita-third-jhāna kusala-kamma* give birth in the *Abhāssarā* realm with *second-jhāna vipāka-citta* and *third-jhāna vipāka-citta* as rebirth-consciousness, respectively.

(3) *Paritta*-fourth-*jhāna kusala-kamma* gives birth in *Paritta-subhā* realm with fourth-*jhāna vipāka-citta* as rebirth-consciousness.

Majjhima-fourth-*jhāna kusala-kamma* gives birth in *Appamāna-subhā* realm with fourth-*jhāna vipāka-citta* as rebirth-consciousness.

Paṇita-fourth-*jhāna kusala-kamma* gives birth in *Subha-kiṇhā* realm with fourth-*jhāṇa vipāka-citta* as rebirth-consciousness.

(4) Fifth-*jhāna kusala-kamma* gives birth in the *Vehapphala* realm with fifth-*jhāna vipāka-citta* as rebirth-consciousness.

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 *Asaññā-satta* realm with *rūpa–paṭisandhi.*

Fifth-*jhāna kusala-kamma* in *anāgāmi* person gives birth in the *Suddhāvāsa* planes with fifth-*jhāna vipāka-citta* as rebirth-consciousness.

Here again, depending on the predominant faculty, rebirth takes place in the 5 *Sudhāvāsa* planes as follows:

Faculty of *saddhā* (faith) ... *Avihā* realm
Faculty of *viriya* (effort) ... *Ātappā* realm
Faculty of *sati* (mindfulness) ... *Sudassā* realm
Faculty of *samādhi* (concentration) ... *Suddassī* realm
Faculty of *paññā* (wisdom) ... *Akanittha* realm

4. Effects of Arūpāvacara-Kusala Kammas

Ākāsānañcāyatana-kusala kamma gives birth in *Ākāsānañcāyatana* realm with *ākāsānañcāyatana vipāka-citta* as rebirth consciousness.

Viññāṇañcāyatana-kusala kamma gives birth in *Viññāṇañcāyatana* realm with *viññāṇañcāyatana-vipāka citta* as rebirth consciousness.

Ākiñcaññāyatana-kusala kamma *gives birth in Ākiñcaññāyatana* realm with *ākiñcaññāyatana-vipāka citta* as rebirth consciousness.

Nevasaññā-nāsaññāyatana-kusala kamma gives birth in *Nevasaññā-nāsaññāyatana* realm with *nevasaññā-nāsaññāyatana-vipāka-citta* as rebirth consciousness.

(d) Fourfold Advent of Death
(Maraṇupatti–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-marana =** death due to the expiration of the reproductive kammic force,
(3) **Ubhayakkhaya-marana =** death due to the expiration of both the age-limit and kamma,
(4) **Upacchedaka-marana =** 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.

Gatinimitta 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 *" Maraṇāsanna Nimitta"* described on page 138. .)

Maraṇāsanna Vīthi

Now, when the *maraṇāsanna-nimitta* appears at one of the six doors, the *avajjana-citta* (adverting consciousness) will pick up the sense object and a stream of consciousness, known as *maraṇāsanna-vithi,* flows on. In accordance with the *kamma* thàt 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 *" maraṇāsanna-javanas".*

(a) Ati-mahantã-rammaṇa Cakkhu-dvãra Maraṇãsanna Vithis

Two typical *maraṇāsanna-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–Ja–Ja–Dã–Dã–Bha–Cuti–Paṭi"–Bha–

(2) Ti–Na–Da–" Pa–Ca–Sam–Ṇa–Vo–Ja–Ja–Ja–Ja–Ja–Dā–Dā́–Cuti–Paṭi"–Bha–

Explanation: 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 at 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-viññāṇa* (Ca), *Sampaṭicchana* (Sam), *santiraṇa* (Na), *voṭṭhapana* (Vo), five *javanas* (Ja), two *tadālambaṇas* (Dā) and one *bhavaṅga* (Bha) arise in series. Then the death-consciousness (Cuti) occurs when the person dies. In the second *vithi*, *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 *(Paṭiccasamuppāda)* which will be explained in Chapter VIII.

(b) Mahantã-rammaṇa Cakkhu-dvãra Maraṇãsanna Vīthis

(1) Ti–Ti–Na–Da–" Pa–Ca–Sam–Ṇa–Vo–Ja–Ja–Ja–Ja–Bha–Cuti–Paṭi"–Bha–

(2) Ti–Ti–Ti–Na–Da–" Pa–Ca–Sam–Ṇa–Vo–Ja–Ja–Ja–Ja–Ja–Cuti–Pati"–Bha–

(1) Ati-vibhũta-rammaṇa Mano-dvãra Maraṇãsanna Vīthis

(1) Na–Da–" Ma–Ja–Ja–Ja–Ja–Ja–Dã–Dã–Bha–Cuti–Paṭi"–Bha–

(1) Na–Da–" Ma–Ja–Ja–Ja–Ja–Ja–Dã–Dã–Cuti–Paṭi"–Bha–

Explanation: 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 *bhavaṅga.* 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 *(bhavaṅga)* flows on in the next life.

(d) Vibhũtã-rammana Mano-dvãra Maranãsanna Vīthis

(1) Na–Da–"Ma–Ja–Ja–Ja–Ja–Ja–Bha–Cuti–Paṭi"–Bha–

(2) Na–Da–"Ma–Ja–Ja–Ja–Ja–Ja–Cuti–Paṭi"–Bha–

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 *patisandhi-citta.*

The rebirth-consciousness will be accompained 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 *khandhas).* If the new existence takes place in *catu-vokāra-planes* (planes of four-*khandhas,* i.e. arūpa-planes), there will be no physical base.

The rebirth-consciousness grasps the sense-object which the *maraṇā-sanna javanas* have observed. If the *javanas* observed *kamma-nimitta,* the rebirth-consciousness also observes *kamma-nimitta.* Moreover, all *bhavanga 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 *kasina* that usually appears at the mind-door at the time of death.

The object of *arūpa-patisandhi* 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 *(jivitindriya),* heat *(usma = tejodhātu)* and consciousness *(viññāṇa)* of one individual in a particular existence.

But death is not the complete anihilation 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 (Akāsānañcāyatana-paṭisandhi* is excepted) and 4 *kāma-tihetuka-paṭisandhis* are possible.

(iii) After the death in *Ākiñcaññāyatana-plane, ākiñcaññāyatana-paṭisandhi, nevasaññā-nāsaññāyatana-paṭisandhi* and 4 *kāma-tihetuka paṭisandhis* are possible.

(iv) After the death in *Nevasaññā-nāsaññāyatana-plane, nevasaññā-nāsaññāyatana-paṭisandhi* and 4 *kāma-tihetuka paṭisandhis* are possible.

2. When a *brahma* in a rūpa-plane (except *Asaññā*–satta and Sudhāvāsas) 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 *asurā.* In other words, 4 *kāma-dvihetuka-paṭisandhis,* 4 *kāma-tihetuka-paṭisandhis,* 6 *rūpavacara paṭisandhis* and 4 *arūpavacara patisandhis* with the exception of 2 *ahetuka-paṭisandhis* are possible.

When *Asaññā-satta* 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* of *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.

When woeful persons from the four *apāya* abodes die, again all 10 *kāma-paṭisandhis* are possible.

Chapter VI
RŨPA

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 *(vatthus)*, the arising of congnitive 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 operations 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 Rũpa ?

Rũpa 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 *rũpa* comprises the characteristics of matter as well as those of energy.

Rũpa 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.

Enumeration of Rūpa

(Rūpa-samuddesa)

First *rūpa* is twofold – namely ,

(1) *Bhūta-rūpa* = essentials, and

(2) *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 great Essentials
(Four Mahãhbūtas)

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 *pathavî.* 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. **Ãpo** = the element of cohesion with the characteristics of cohesiveness and fluidity.
It is the *ãpo* element that makes different particles of matter cohère 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. **Vãyo** = 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 *vãyo.*

Notes:— The four great essentials are also known as the **four great elements.**

Dhãtu in *Pãli* means that which carries its own characteristic marks or attributes. Element is the closest equivalent for *dhãtu.*

Now *pathavî-dhãtu* literally means the earth-element, *ãpo-dhãtu* the water-element, *tejo-dhãtu* the heat element, and *vãyo-dhãtu* the wind-element. But *pathavî* is not the earth, neither is ãpo water nor *vàyo* 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.

(2) *Pathavî, ãpo, tejo* and *vãyo* 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.

Twenty–four Derivatives
(24 Upãdã-rũpas)

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 *rũpa* with different properties.

They may be counted as 11 kinds of material qualities as follows:—

1. Essential material qualities – pathavī, āpo, tejo, vãyo.
2. Sensitive material qualities – eye, ear, nose, tongue and body.
3. Material qualities of sense-objects – visible form, sound, odour, taste and tangibility.
4. Material qualities of sex – femininity and masculinity.
5. Material qualitiy of base – heart-base.
6. Material quality of life – vital force.
7. Material quality of nutrition – edible food.
8. Material quality of limitation – the element of space.
9. Material qualities of communication – bodily intimation and vocal intimation.
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.

(a) Five Pasãda-rupas
(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-pasãda** = sensitive part of the eye; it spreads in 7 layers in the pupil of the eye where images appear.
2. **Sota-pasãda** = sensitive part of the ear; it spreads in the place shaped like a ring inside the ear-holes.
3. **Ghãna-pasãda** = sensitive part of the nose; it spreads in the place shaped like the leg of a goat inside the nostrils.
4. **Jivhã-pasãda** = sensitive part of the tongue; it spreads in the middle upper surface of the tongue.
5. **Kãya-pasãda** = sensitive part of the body; it spreads throughout the whole body sensitive to touch, excluding head-hair, body-hair, finger-nails, toe-nails and hard dried skin.

(b) Seven Gocara-rūpas
(Material Qualities of Sense Objects)

They are the five sense-objects observed and frequented by *pañca-viññāṇas.*

1. **Rupã-rammaṇa** = visible form *(vaṇṇa)*
2. **Saddã-rammaṇa** = sound *(sadda)*
3. **Gandhã-rammaṇa** = smell *(gandha)*
4. **Rasã-rammaṇa** = taste *(rasa)*

5. **Photthabbã-rammana** = tangible object
(pathavî, tejo, vãyo)

Notes:– (1) The names in brackets are the essential elements of the five senses. Note that there are 7 elements in all.

(2) Owing to its subtlety, *ãpo* 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 *pathavî*, and the pressure is *vãyo*. Thus only these three fundamental elements are regarded as tangible.

(c) Two Bhãva-rùpas
(Material Qualities of Sex)

1. **Itthi-bhãva** = material quality that imparts femaninity;
it spreadds all over the body of the female.
2. **Purisa-bhãva** = material quality that imparts masculinity;
it spreads all over the body of the male.
Note: These two *rũpas* differentiate the male from the female.

(d) Hadaya-vatthu
(The Heart Base)

Hadaya-vatthu is the heart-base which spreads in the blood inside the heart. It is the seat of consciousness *(mano-viññãṇa)*. *Hadaya-vatthu* is not one – there are billions of *hadaya-vatthus* spread in the blood of the heart.

(e) Jivita-rũpa
(Material Quality of life)

It is *jivitindriya-rũpa* – the vital force of

kammaja-rũpa which spreads throughout the body.

It should be noted that there is vitality both in mind and matter. The vitality of the mind is *" jivitindriya"* , which is one of the seven *sabba-citta-sãdhãrana cetasikas.* The vitality of matter is *jĩvita-rũpa.*

Jĩvitindriya may be regarded as psychic life and *jivita-rûpa* as physical life.

(f) Ãhãra-rŭpa *(Ojã)*

(Material Quality of Nutrition)

The gross food which is taken in by making into morsels is called *kabalĩkārāhāra.* Here *āhāra-rupa* means the nutritive essence *(ojã)* which sustains the body.

(g) Pariccheda-rũpa *(Ãkãsa-dhãtu)*

(Material Quality of Limitation)

Pariccheda-rũpa is the inter-atomic or intra-atomic space that limits or separates material groups *(rũpa-kalãpas).* As there is space between the eggs in a basket, so there is space between the *rũpa-kalãpas* (very tiny particles) as they are produced by four causes – namely, *kamma, citta, utu* and *āhāra.* So *pariccheda-rùpa* is also assumed to be produced by the same four causes.

Pariccheda-rũpa is also called ' *ākãsa-dhãtu'. Ãkãsa* is space, which in itself is nothingness. *Ãkãsa* is a *dhãtu* in the sense of a non-entity *(nijjîva),* not as an existing element like the four great essential elements. As one of the 28 *rũpas, ākãsa-dhatu* means not so much the outside space as the inter-atomic space or intra-atomic space that separates *rũpa-kalãpas.*

(h) Two Viññatti-rūpas

(Material Qualities of Communication)

Viññatti-rūpas are special behaviours 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. **Kãya-viññatti** = action by hand, head, eye, leg, etc.,
   which let others underestand one's intentions.
2. **Vaci-viññatti** = movement of the mouth to produce speech to let others understand one's intentions.

Kãya-viññatti and *vaci-viññatti* are caused by the *vãyo-dhãtu* produced by the mind, and they last only for one conscious-moment.

(i) Five Vikãra-rūpas

(Material Qualities of Mutability)

Ledi Sayadaw explained *' vikãra-rūpa'* as ' peculiar distinctive condition'. Rev. Narada took it as " changeability of *rūpa.*" So we may regard *' vikãra-rūpa'* as special condition of *rūpa.*

1. **Rūpassa-lahutã** = physical lightness or bouyancy;
   it suppresses the heaviness in the body.
2. **Rūpassa-mudutã** = physical elasticity;
   it removes stiffness in the body and is comparable to a well-beaten hide.
3. **Rūpassa-kammaññatã** = 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 *viññatti-rūpas* make up five *vikãra-rūpas.*

(j) Four Lakkhaṇa-rūpas

(Material Qualities of Characteristics)

There are three common characteristics of *rupa* and *nāma*– viz ., arising *(uppāda)*, existing *(thīti)* and dissolving *(bhaṅga)*. The *rūpas* that denote these instants in real *rūpas* are called *lakkhaṇa-rūpas*. ' *Lakkhaṇa*' literally means ' sign or symbol'.

1. **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. **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 denotes dissolution at the dissolving moment of real rūpa.

Notes: (1) *Upacaya* and *santati* are sometimes treated as *jāti* (birth). Then the number of *rūpas* amounts to 27 instead of 28.

(2) With the exception of the five *rūpas*– viz., two *viññattis*, *jāti*, *jaratā* and *aniccatā*, all the remaining *rūpas* last for 17 conscious-moments.

(3) Strictly speaking there are only three *lakkhaṇa-rūpas–namely*, *jāti*, *jaratā* and *aniccatā*. *Jāti* refers to *rùpa* at the arising instant, *jaratā* refers to *rūpa* at the existing period, and *aniccatā* refers to *rùpa* 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-rùpas*, *hadaya-vatthu*,

jîvita-rũpa and *āhāra-rũpa* are caused and conditioned by *kamma, citta, utu (tejo)* and *āhāra* (ojã). So they are called *nipphanna-rũpas.*

Each of these 18 *rũpas* have their innate properties such as hardness for *pathavĩ* and heat for *tejo.* So they are also called *sabhāva-rũpas.*

Each of these 18 *rũpas* also have the three *saṅkhāta-lakkhaṇas* (innate signs or marks) — viz., *jāti* (birth), *jarā* (decay) and *aniccatã* (death). So they are also called *sa-lakkhaṇa-rũpas.*

Because they may change in state, form and colour, etc., due to heat and cold, etc., they are known as *rũpa.*

Because they should be comtemplated as *anicca* (impermanence), *dukkha* (unsatisfactoriness) and *anatta* (not–self), they are called *sammasana-rũpa.*

Ten Anipphana-rũpas

The ten *rũpas* comprising *pariccheda-rũpa,* 2 *viññatti-rũpas,* 3 *vikāra–rũpas* and 4 *lakkhaṇa-rũpas* are not caused and conditioned by *kamma, citta, utu* and *āhāra.* So they are known as *anipphanna-rũpas.*

They are also known as *asabhāva-rũpas* because they do not have innate properties, *asalakkhaṇa-rũpas* becase they do not have *saṅkhata-lakhaṇas,* as *arũpa* because they are not changeable by heat or cold, etc., and as *asammasana-rũpa* because they should not be comtemplated in insight meditation.

Criticism on Rũpa
(Rũpa–vibhãga)

All the *rũpas* 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. **Sãsava** — all serve as objects for defilements;
4. **Saṅkhata** — all are conditioned by the four causes;
5. **Lokiya** — all are connected with the world of five aggregates of attachment;
6. **Kãmãvacara** — all come within the range of sense objects;
7. **Anãrammaṇa** — all do not perceive objects;
8. **Appahãtabba** — 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. **Ajjhattika-rūpa**--- The five *pasāda- rūpas* are called *ajjhattika* (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. **Dvãra-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-vīthis* whereas the two *viññatti-rūpas* are the places and the means for performing bodily actions *(kāya-kamma)* and verbal actions *(vaci-kamma).*

4. **Indriya-rūpa**--- The five *pasāda-rūpas,*

the two *bhãva-rũpas* and *jîvita-rũpa* together form eight *indriya-rũpas* while the remaining 20 *rũpas* are termed *anindriya-rũpas.*

'*Indriya*' means ' faculty' which has controlling power in its sphere. For instance, *cakkhu-pasãda* controls seeing, *sota-pasãda* controls hearing, and so on. *Itthi-bhãva* controls femininity and *purisa-bhâva* controls masculinity.

5. **Olãrika-rũpa**--- The five *pasãda-rũpas* and the seven *gocara–rũpas* together form 12 *olãrika-rũpas* while the remaining 16 rũpas, are termed *sukhuma-rũpas.*

'*Olãrika*' 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 and understood. And because they are easily understood, they are regarded to be close to the wisdom-mind. So the *olãrika-rũpas* are also called *santike-rũpas (santike=near)* whereas the *sukhuma–rũpas* are called *dũre-rũpas (dũre=far).*

Moveover, 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 *olãrika-rũpas* are also called *sappaṭigha-rũpas* whereas the 16 *sukhuma-rũpas* are called *appaṭigha- rũpas.* ' *Sappatigha*' literally means ' with striking' whereas ' *appatigha*' means ' without striking'.

6. **Upãdinna-rũpa**--- The 18 *kammaja-rũpas* are called *upãdinna-rûpas;* the rest are termed *anupãdinna-rũpas.* The 18 *rũpas* produced by *kamma* are grasped by the *kamma* as it's resultants in collaboratiom with craving *(taṇhã)* and false view *(diṭṭhi).*

7. **Sanidassana-rūpa**--- *Rūpārammaṇa(vaṇṇa)* 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-gâhaka* whereas the remaining three pasāda-rūpas are called *sampatta-gāhaka.*

9. **Avinibbhoga-rūpa** --- The eight rūpas comprising *pathavî, āpo, tejo, vāyo, vaṇṇa. gandha, rasa* and *ojā* are bound together and are inseperable 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 *kalãpas* 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 indivisible and inseperable.

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, ãpo, tejo, vãyo, vaṇṇa, gandha, rasa* and *ojà;* of these *pathavī* is predominant.

Similarly, water must also contain all the eight *avinibbhoga-rūpas,* but here *ãpo* 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 *ãpo* – 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.

The Causes of Material Phenomena
(Rūpa–samuṭṭhãna)

There are four causes which produce *rūpa.* They are: (1) *kamma,* (2) citta, *(3)* utu *and* (4) *ãhãra.*

(1) Material Phenomena arising from Kamma

There are 25 types of *kamma* which produce *rũpa* internally in the bodies of beings for their own continuity of material phenomena. The 25 types of *kamma* comprise 12 *akusala cetanās,* 8 *kāmāvacara-kusala cetanās* and 5 *rùpāvacara-kusala cetanās.* These immoral and moral *kammas* produce *rũpas* in the *kāma-* and the *rũpa*-spheres at every small instant starting from the arising instant of rebirth consciousness till death. The *rũpa* produced by *kamma* is called *kammaja-rũpa.*

Note that *arũpāvacara kammas* do not produce *rũpas.*

(2) Material Phemomena arising from Citta

The cittas that produce *rũpa* number 75, excluding the 10 *dvi-pañca-viññāṇa cittas* and 4 *arũpāvacara-vipāka cittas.* All *paṭisandhi-cittas* and the *death-consciousness* of *arahats* also do not produce *rũpa.*

Starting from the first *bhavaṅga-citta* of the life-continuum till death, the 75 *cittas* mentioned above produce *cittaja-rũpa* at every arising instant of the respective *cittas.* The *rũpa* produced by *citta* is known as *cittaja-rũpa.*

Of the 75 cittas, the 26 *appanā-javana cittas* not only produce *cittaja-rũpa* 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 knowledges) produce *cittaja-rũpa,* support the bodily postures and also produce two *viññatti-rũpas* 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-mũla cittas,* produce moaning and weeping.

Hasituppāda and 4 *somanassa-mahā-kiriya cittas* produce smiles in Buddhas and arahats.

Two *lobhamūla-diṭṭhigata-vipayutta -somanassa cittas* and 4 *somanassa-mahā-kusala cittas* produce smiles and laughters in *sekha-persons*– i.e., *sot·āpannas, sakadāgāmîs* and *anāgāmîs.*

Four *lobhamūla–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* (totalling 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 *(ṭhîti)* is reached. From this static instant the combination of internal and external *ojās* starts producing *āhāraja-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 causes
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* (totalling 9) are produced by *kamma* alone.

Two *viññatti-rūpas* are produced by *citta* alone.
So the total number of *ekaja-rūpas* is 11.

2. *Saddā* 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 be 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 bouyant 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* + *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** (12) = 12 *āhāraja-anekaja rūpas*
= 8 *avinibbhoga-rūpas* + *pariccheda 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 seperately 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 commom 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 the *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 ' jivita-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* = 8 *avinibbhoga-rūpas* + (eye-decad) *jīvita-rūpa* + *cakkhu-pasāda*
2. *Soṭa–dasaka* = 8 *avinibbhoga-rūpas* + (ear-decad) *jīvita-rūpa* + *sota-pasāda*

3. *Ghāna–dasaka* = 8 *avinibbhoga-rūpas* + *jivita-rūpa* + *ghāna-pasāda* (nose-decad)
4. *Jivhā–dasaka* = 8 *avinibbhoga-rūpas* + *jīvita-rūpa* + *jivhā-pasāda* (tongue-decad)
5. *Kāya–dasaka* = 8 *avinibbhoga-rūpas* + *jīvita-rūpa* + *kāya-pasāda* (body–decad)
6. *Itthibhāva-dasaka* = 8 *avinibbhoga-rūpas* + *jivita-rūpa* + *itthibhāva-rūpa* (female-decad)
7. *Pumbhāva-dasaka* = 8 *avinibbhoga-rūpas* + *jīvita-rūpa* + *pumbhāva-rūpa (purisabhāva)* (male-decad)
8. *Hadaya-dasaka* = 8 *avinibbhoga-rūpas* + *jīvita-rūpa* + *hadaya-vatthu* (heart-decad)
9. *Jīvita-navaka* = 8 *avinibbhoga-rūpas* + *jīvita-rūpa* (vital-nonad)

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-suddhatthaka* = 8 *avinibbhoga-rūpas* produced by *citta* (pure octad)
2. *Kāyaviññatti-navaka* = 8 *avinibbhoga-rūpas* + *kāyaviññatti* (bodily nitimation nonad)
3. *Vaciviññatti-sadda-dasaka* = 8 *avinibbhoga* + *vaciviññatti* + *sadda* (sound) (vocal nitimation decad)

4. *Lahutādi-ekādasaka* (un–decad of mutability) = 8 *avinibbhogas* + *lahutā* + *mudutā* + *kammaññatā*
5. *Kāyaviññatti-lahutādi dvādasaka* (do–decad of mutability) = 8 *avinibbhogas* + *kāya-viññatti* + 3 *lahutādi-rūpas*
6. *Vaciviññatti-sadda–lahutādi-terasaka* (tri-decad of mutability) = 8 *avinibbhogas* + *vaci-viññatti* + 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-nonad) = 8 *avinibbhoga-rūpas* + *saddha*
3. *Lahutādi-ekādasaka* (un-decad of mutanility) = 8 *avinibbhogas* + 3 *lahutādi-rūpas*
4. *Sadda-lahutādi–dvādasaka* (do-decad of sound and mutability) = 8 *avinibbhogas* + *saddha* + 3 *lahutādi-rūpas*

(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 *āharā*
2. *Lahutādi–ekādasaka* (un-decad of *mutability)*	=	8 *avinibbhoga- rūpas* 3 *lahutādi-rūpas*

Internal and External Kalãpas

All the 21 *rūpa-kalãpas* 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-kalãpas* are found,. All inanimate things such as trees, stones, earth, air, water, fire, corpses, etc., are made up of *utuja-suddhaṭṭhaka kalãpas.* 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 kalãpas.*

Arising of Material Phenomena in Individuals

(Rūpa-pavattikkama)

Before reading this section, readers are advised

to review the "four modes of conceiving" on page 191.

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*-prersons, at most seven *kammaja-kalāpas* comprising eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, sex-decad and heart-decad are manifested. However, the 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-rūpa begins to form from the second moment of consciousness, i.e. from the arising instant of the first *bhavaṅga* which follows the rebirth-consciousness. *Cittaja-rùpa* continues to be formed at every arising instant of the subsequent *cittas* for the whole life-time.

Utuja-rūpa starts to form from the existing instant of rebirth-consciousness. The reason is that the *tejo-dhātu (utu)* present in the first *kammaja-kalapas* come to the static stage *(ṭhīti)* at that instant. From that time onwards the *tejo-dhātu* then produces *utuja-rūpa*

at every minor-instant. Since *tejo-dhātu* is present in every *kalāpa*, every *kalāpa*, from the time it reaches the static stage, produces new *utuja-kalāpas* at every minor instant. And the new *utuja-kalāpas*, from the time they reach the static stage, again produce new *utuja-kalāpas* at every minor instant. So this process will go on for ever.

Every *kalāpa* also contains the nutritive essence, *ojā*. But *āhāraja-rupa* starts to form when internal *ojā* meets external *ojā* at the time of diffusion of nutritive essence and the combination of internal and external *ojā* comes to the static stage. From that instant, *āhāraja-rūpa* is also formed at every minor interval.

As new groups of material qualities are incessantly produced, old groups dissolve and disappear when their life-time 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-rūpa* 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-rüpa* 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-life-* = 51 minor instants or 17 conscious-moments), that *āhrāja-rūpa* also ceases.

Thus at the time of death, *kammaja-rūpa, cittaja-rūpa* and *āhāraja-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 *Asaññā-satta brahmas,* eye-decad, heart-decad and sound-nonad *(sadda-navaka)* do not arise. Also *ciftaja-kalāpas* do not arise. Therefore, at the time of their *opapātika-rebirth,* only the vital-nonad *(jivita–navaka)* arises. During life, *utuja-kalāpas,* with the exception of the sound-nonad, arise in addition.

Thus is *kãma-loka* and *rũpa-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 *rũpas* arise in the kãma-sphere;
(2) in the 15 rũpa-planes, with the exception of *Asaññ a-satta,* 23 *rũpas* arise *(ghãna-pasãda, jivhã-pasãda, kãya-pasãda, itthi-bhãva* and *purisa-bhãva* being excluded);
(3) only 17 *rũpas* arise in the *Asaññ a-satta* plane; they are 8 *avinibbhogas, jivita, pariccheda,* 3 *lahutãdi,* 4 *lakkhaṇa-rũpas;*
(4) no material arises in the arũpa-planes;
(5) eight *rũpas* comprising *sadda,* five *vikãra-rũpas, jaratã-rũpa* and *aniccatã-rũpa,* do not arise at the moment of birth *(paṭisandhi-kãla)* whereas, during life-time, there is no *rũpa* 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 tranquility– and insight–meditations strenuously.

Although *rũpa-kalãpas* are invisible under powerful microscopes, they can be observed by *samãdhi*-eye which is the mind-eye accompanied by access-concentration or better by jhãna-concentration.

One shall observe with *samãdhi*-eye that there are six types of *kalãpas* 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, cittaja-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 *rupa.* 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 formeless 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 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 *āsavas* (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 *yogis* in *Pa–auk* Meditation Centre near Mawlamyine in lower Myanmar, where samatha-vipassanã-meditation is taught according to *Visudhi-Magga* and *Pitaka Canons.* I have the opinion that these *yogis* can observe the *kalãpas* and analyse them to the ultimate state. Of course, one could see the ultimate realities if one is properly guided by an able teacher.

Nibbãna

1. Nibbãna is supramundane *(lokuttara),* that is, beyond the 31 planes of existence, beyond the world of mind and body (i.e. the five aggregates).

2. Nibbãna is realized through the knowledge belonging to the Four Paths and the Four Fruits. It is observed by *magga-ñãṇa* and *phala-ñãna.*

3. Nibbãna is the object of the four Paths and their Fruits.

In Samskrit, Nibbãna is called Nirvãna which is composed of ' ni' and ' vãna'. ' Ni' implies ' to be free from' , and ' vãna' means ' weaving or craving'. It is this craving *(taṇhã)* which acts as a cord to connect the series of lives of an individual in the course of his wanderings in *Saṁsara* – the external 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 *Nibbãna.* 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 Nibbãna is peaceful

(santi). As such it is unique. Though it is single by *santi-lakkhaṇa,* 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 *(kilesas)* have been annihilated, *vipāka-cittas* and their concomitants (together known as *vipāka-namakkhandha)* 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-namakkhandha* 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-namakkhandha* 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 Nibbãna is 'nothingness'.

2. Animitta-Nibbãna

Material groups, which are composed of *rūpa-kalãpas,* have different forms and shapes. Mental groups consistintg 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 *(abhiññãs).* Nibbãna, however, has no form and shape at all. Thus it is called *Animitta-Nibbãna.*

3. Appanihita-Nibbãna

Nibbãna has no *nãma* and *rūpa* nor any form and shape to be longed for by *taṇhã* (craving or lust). Neither is there any lust or craving in Nabbãna. Nibbãna is absolutely free from lust as well as from the hankerings of lust. So it is known as *Appanihita-Nibbãna.*

Some more Definitions of Nibbãna

Nibbãna may also be characterised by the following virtues.

(1) **Accutaṁ** = It has past death, and thus no death occurs in Nibbãna.

(2) **Accantaṁ** = It has past the end called death, so it is endless.

(3) **Asaṅkhataṁ** = It is not conditioned by the four causes– viz., *kamma, citta, utu* and *ãhãra.* 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 *ariyãs* (noble persons).

Chapter VII

SAMUCCAYA

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-rũpas* and Nibbãna.

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-rũpas – All the 18 rũpas which are caused and conditioned by *kamma, citta, utu* and *āhāra* are regarded to be real and viewed separately as they possess different characteristics.

Nibbãna – 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 fourfold:-

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) Compendium of Immoral Categories

(Akusala – saṅgaha)

There are nine immoral categories– viz., *Āsava, Ogha, Yoga, Gantha, Upādāna, Nivārana, Anusaya, Samyojana* and *Kilesa.*

1. Four Ãsavas

(Four Cankers or Intoxicants)

' *Āsava'* means intoxicant, defilement, corruption, tain, 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 *ãsavas,* which have been being fermented in the *khandha*-stream of beings for aeons, i.e., a *saṁsāra,* make men drunk and forgetful of their liberation. There are four *ãsavas.*

1. **Kãmãsava=** attachment ot sensual pleasures in the sense-sphere; it is *lobha* associated with 8 *lobha-mũla cittas.*
2. **Bhavãsava=** attachment to *rũpa-jhāna* and *arũpa-jhāna* as well as to the existence in *rũpa-* and *arũpa-planes;* it is *lobha* associated with 4 *lobha-mũla ditthigata-vippayutta cittas.*

3. **Diṭṭhāsava=** 62 kinds of false views; it is *diṭṭhi* present in 4 *lobhamūla diṭṭhigata-sampayutta cittas.*

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 *saṁsāra.*

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 *saṁsāra.* 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.

. **Kāmogha=** the flood of sensual desire,

2. **Bhavo-gha=** 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 *saṁsāra* by means of four *yogas,* cannot get away from the machine of existence and from *saṁsāra.*

The four *oghas* are again similar to the four *āsavas,* the essential elements being the same.

1. **Kāmayoga=** attachment to sensual pleasure,
2. **Bhavayoga=** Attachment to *jhānas* and to the existence in *rūpa*-and *arūpa*-planes,
3. **Diṭṭhiyoga=** attachment to false views,
4. **Avijjāyoga=** attachment to ignorance.

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* l*obha-mūla cittas.*

2. **Vyãpãda-kãyagantha** = All forms of anger or illwill.
   It is *dosa* present in the 2 *dosa-mũla cittas.*
3. **Silabbataparãmãsa-kãyagantha** = 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-mũla diṭṭhi-sampayutta cittas.*
4. **Idaṁsaccãbhinivesa-kãyagantha** = 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-mũla diṭṭhi-sampayutta cittas.*

5. Four Upãdãnas
(Four Graspings)

'Upãdãna' means strong attachment or clinging or grasping; it is like a snake grasping a frog without letting it go. *Upãdãna* is stronger than *taṇhã* (craving). *Taṇhã* is like a thief groping in the dark to steal something whereas *upãdãna* is like the actual stealing.

1. **Kãmupãdãna** = sense-desire or clinging to the five sense-objects;
   it is *lobha* present in the 8 *lobha-mũla cittas.*
2. **Ditthupãdãna** = clinging to all false views except the two views to be mentioned in (3) and (4); it is *ditthi* present in the 4 *lobha-mũla ditthi-sampayutta cittas.*
3. **Silabbatupãdãna** = 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. **Attavãdupãdãna** = 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 Nivãranas
(Six Hindrances)

'Nivārana' means 'hindrance' or 'obstacle'. *Nivãranas* 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 *nivãranas* 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. **Kãmacchanda** = sense-desire; it is *lobha* in the 8 *lobha-mũla cittas.*

2. **Vyãpãda** = 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. **Vicikicchã**= sceptical doubt or perplexity; it is *vicikicchã-cetasika.*

6. **Avijjã**= ignorance; it is *moha* present in the 12 *akusala cittas.*

Notes:- (1) 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 *(viriya).*

The function of restlessness and brooding is disquietude, their cause is vexation about the loss of property, etc., and they are opposed to tranquility.

(2) In the beautiful similes given by Buddha in *Aṅguttara 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 Anusayas

(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 *saṁsāra.* 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 no-where 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 *dosamūla-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 Samyojanas
(Ten Fetters)

'Samyojana' 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-saṁyojana** = Attachment to sense-objects,
2. **Rūparāga-samyojana** = attachment to *rūpa-jhanas* and *rūpa*-existence,
3. **Arūparaga-samyojana** = attachment to *arūpa-jhāna* and *arūpa*-existence,
4. **Paṭighā-saṁyojana** = ill-will or hatred,
5. **Māna-saṁyojana** = pride,
6. **Diṭṭhi-saṁyojana** = false views,
7. **Silabbata-parāmāsa-saṁyojana** = adherence to the false view that one becomes pure by bovine and canine morality or by rites and ceremonies,
8. **Vicikiccha-samyojana** = sceptical doubt,
9. **Uddhacca-saṁyojana** = restlessness,
10. **Avijjā-saṁyojana** = 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.

4. **rasa-taṇhã** = craving for tastes,
5. **photthabba-tanhã** = craving for bodily impressions,
6. **dhamma-taṇhã** = 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 may be included 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 taṇhã.

Guide to reading Table 7.1

(a) Reading longitudinally

1. *Lobha* occurs in all the 9 departments as *Ãsava, Ogha, Yoga, Gantha, Upãdãna, Nivãrana, Anusaya, Saṁyojaṇa* and *Kilesã.*
2. *Diṭṭhi* occurs in 8 departments as *Ãsava, Ogha,* etc., as shown in the Table.
3. The rest can be read in a similar way.

(b) Reading vertically

4. Four *Asavas* 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.

Table 7.1 Akusala-saṅgaha

14 Akusala Cetasikas (Immoral Categories)	Department	10 Kilesas	10 Samyojanas	7 Anusayas	6 Nivaranas	4 Upādānas	4 Ganthas	4 Yogas	4 Oghas	4 Āsavas
1. Lobha (Taṇhā)	9	+	+	+	+	+	+	+	+	+
2. Diṭṭhi (False view)	8	+	+	+	+	+		+	+	+
3. Moha (Avijjā)	7	+	+	+			+	+	+	+
4. Dosa (Patigha)	5				+		+	+	+	+
5. Vicikicchā (Doubt)	4						+	+	+	+
6. Māna (Pride)	3							+	+	+
7. Uddhacca (Restlessness)	3						+		+	+
8. Thina (Sloth)	2						+			+
9. Middha (Torpor)	1						+			
10. Kukkucca (Brooding)	1						+			
11. Issā (Envy)	1								+	
12. Macchariya (Avarice)	1								+	
13. Ahirika (Moral Shame)	1									+
14. Anottappa (Moral Fear)	1									+

(2) Compendium of mixed Categories
(*Missaka-saṅgaha*)

There are seven mixed categories – viz., *Heṭu, Jhānaṅga, Maggaṅga, Indriya, Balà, 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 three **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,
6. *Amoha* = wisdom.

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 Jhãnaṅgas
(Seven Constituents of Jhãna)

'*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. **Vicãra** = sustained application,
3. **Pĩti** = Joy,
4. **Ekaggatã** = one-pointedness,
5. **Somanassa-vedanã** = pleasant feeling,
6. **Domanassa-vedanã** = unpleasant feeling,
7. **Upekkhã-vedanã** = 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 Nibbãna.

1. **Sammã-ditthi** = right view, it is *paññã* present in 8 *mahã-kusala cittas*, 8 *mahã-kiriya cittas* and 26 *appanaã javanas*.
2. **Sammã-saṅkappa** = right thought; it is *vitakka* present in the above 42 *cittas*.

3. **Sammã-vãcã** = right speech; it is *sammã-vãcã cetasika* present in 8 *mahã-kusala cittas* and 8 *lokuttara cittas.*

4. **Sammã-kammanta**= right action; it is *sammã-kammanta cetasika* present in 8 *mahã-kusala cittas* and 8 *lokuttara cittas.*

5. **Samma-ãjîva** = right livelihood; it is sammã-ãjîva cetasika present in 8 *mahã-kusala cittas* and 8 *lokuttara cittas.*

6. **Sammã-vãyãma** = right effort; it is *viriya* present in 8 *mahã-kusala cittas,* 8 *mahã-kiriya cittas* and 26 *appanã-javanas.*

7. **Sammã-sati** = right mindfulness; it is *sàti-cetasika* present in the above 42 cittas.

8. **Sammã-samãdhi** = right concentration; it is *ekaggatã* present in the above 42 *cittas.*

9. **Micchã-ditthi** = wrong view; it is *ditthi* present in 4 *lobha-mũla ditthi-sampayutta cittas.*

10. **Micchã-saṅkappa**= wrong thought; it is *vitakka* present in 12 *akusala-cittas.*

11. **Micchà-vãyãma** = wrong effort; it is *viriya* present in 12 *akusala-cittas.*

12. **Micchã-samãdhi**= wrong concentration; it is *ekaggata* 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-pasãda* = sensitive part of the eye.
2. **Sotindriya** = *sota-pasãda* = sensitive part of the ear,
3. **Ghanindriya** = *ghãna-pasãda* = sensitive part of the nose,
4. **Jivhindriya** = *jivhã-pasãda* = sensitive part of the tongue,
5. **Kãyindriya** = *kãya-pasãda* = sensitive part of the body,
6. **Itthindriya** = *itthibhãva-rüpa* = femininity,
7. **Purisindriya** = *purisa-bhäva-rūpa* = masculinity,
8. **Jivitindriya** = *jivita rūpa* and *jivitindriya-cetasika* = vitality
9. **Manindriya** = 89 or 121 *cittas*,
10. **Sukhindriya** = *sukha-vedanã* = bodily pleasant feeling,
11. **Dukkhindriya** = *dukkha-vedanã* = bodily pain,
12. **Somanassindriya** = *somanassa - vedanaã* = gladness,
13. **Domanassindriya** = *domanassa - vedanã* = sadness,
14. **Upekkhindriya** = *upekkhã - vedanã* = indifference,

15. **Saddhindriya** = *saddhã* = faith,
16. **Viriyindriya** = *viriya* = effort,
17. **Satindriya** = *sati* = mindfulness,
18. **Samãdhindriya** = *ekaggatã* = concentration,
19. **Paññindriya** = *paññã* = wisdom,
20. **Anaññãtiññassãmĩtindriya** = *paññã* associated with sotapatti-magga,
21. **Aññindriya** = *paññã* associated with 3 upper *maggas* and the 3 lower *phalas*,
22. **Aññãtãvindriya** = paññã associated with *arahatta phala.*

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 *bhãva-rũpas* 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 objects.

(2) List No. 1–7 *indriyas* are physical, 8 is both physical and mental and the rest are mental.

(3) List No. 1–5 and 9 represent 6 bases.
List No. 6,7 are two *bhãva-rũpas.*
List No. 10–14 represent 5 feelings.
List No. 15 – 19 represent 5 spiritual faculties.
The last three are supermundane faculties.

(4) The number of *indriyas* present in a male or a female worldling is 18, excluding the opposite sex-rũpa and the last 3 supermundane 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. **Saddhã-bala** = faith; it is *saddhã* present in *sobhaṇa cittas.*
2. **Vĩriya-bala** = energy; it is *vĩriya* present in the 73 cittas associated with *vĩriya.*
3. **Sati-bala** = mindfulness; it is *sati* present in *sobhaṇa cittas.*
4. **Samãdhi-bala** = concentration; it is *ekaggata* present in 72 *cittas,* excluding the 16 *cittas* not associated with *vĩriya* and also the *vicikicchã-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 *sobhana cittas.*
7. **Ottappa-bala** = moral dread; it is *ottappa* present in *sobhaṇa 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 countrymen. *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. **Chandãdhipati** = intention or will; it is *chanda-.cetasika* present in 18 *dvi-hetuka javanas* and 34 *tihetuka-javanas.*
2. **Viriyãdhipati** = energy or effort; it is *viriya* present in 18 *dvi-hetuka javanas* and 34 *tihetuka–javanas.*
3. **Cittãdhipati** = concsciousness or thought; it is the 18 *dvi-hetuka javana cittas* and the 34 *tihetuka-javana cittas.*
4. **Vimaṁsãdhipati** = wisdom; it is *paññā* present in 34 *tihetuka javanas. Vimaṁsā* is the wisdom which can in-vestigate and reason.

Notes: (1) Eighteen *dvi-hetuka javanas* = 8 *lobha-mūla cittas,* 2 *dosa-mūla cittas,* 4 *ñāṇa-vipayutta mahā-kusala cittas* and 4 *ñāṇa-vipayutta mahā-kiriya cittas.*

Thirty-four *ti-hekuta javanas* = 4 *ñāṇa-sampayutta mahā-kusala cittas,* 4 *ñāṇa-sampayutta maha-kiriya cittas,* 9 *mahaggata-kusala cittas,* 9 *mahaggata–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 Ãhãras
(Four Kinds of Food)

' *Ãhãra'* 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. **Kabalikārāhāra** = edible food; it is *ojā-rūpa.* It produces and sustains the *āhāraja suddhatthaka* – the eighthfold 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. **Manosañcetanāhāra** = 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.*

(3) Compendium of Enlightenment-factors

(Bodhipakkhiya-saṅgaha)

'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 Factulties, 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.

Ceylon 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** = contemplation of the body or mindfulness of the corporeality group *(rūpakkhandha)*.
2. **Vedanānupassanā-satipaṭṭhāna** = contemplation of the feelings or mindfulness of the feeling group *(vedanakkhandha)*.
3. **Cittānupassanā-satipatthāna** = contemplation of consciousness or mindfulness of the consciousness group *(viññāṇakkhandha)*.
4. **Dhammànupassanā-satipatthāna** = contemplation of *dhamma* or mindfulness of the

perception group *(saññakkhandha)* and the group of mental formations *(saṅkhārakkandha)*.

Notes: (1) The essential element of the four *satipaṭṭhānas* is *sati-cetasika* present in 8 *mahā-kusala cittas*, 8 *mahā-kiriya cittas* and 26 *appanā-javanas* as well as the *sati* present in 8 *lokuttara cittas.*

(2) The reasons why '*sati*' has been described as four *satipatthānas* are:

(i) the objects of contemplation are different as *kāya, vedanā, citta* and *dhamma;*

(ii) the manner of contemplation on the four objects are different as *asubha* (disgusting), *dukkha* (suffering), *anicca* (impermanence) and *anatta* (not–self);

(iii) the purpose of contemplation on the four objects are different as to eradicate the wrong views that they are *subha* (beautiful), *sukka* (pleasant), *nicca* (permanent) and *atta* (self), respectively.

2. Four Sammappadhãnas

(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 efforts, 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 *saṁsāra*, 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 *viriya* 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 *jhanas*, *maggas* and *phalas*. And the foundations to achieve these ends are *chanda*, *viriya*, *citta* and *vimaṁsa* – the same as the four *adhipatis*.

1. **Chandiddhipāda** = will; it is *chanda* present in 21 *kusala cittas*.
2. **Vīriyiddhipāda** = energy or effort; it is *viriya* present in 21 *kusala cittas*.
3. **Cittiddhipāda** = consciousness or thought; it is 21 *kusala cittas* consisting of

8 *mahã-kusala cittas,* 9 *mahaggata-kusala cittas* and 4 *lokuttara-kusala cittas.*

4. **Vimaṁsiddhipāda=** wisdom, it is *paññā* 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 *saddhã* present in 8 *mahã-kusala cittas,* 8 *mahã-kiriya cittas,* and 26 *appanã javanas.*
2. **Viriyindriya** = energy or effort; it is *viriya* present in the above 42 *cittas.*
3. **Satindriya** = mindfulness; it is *sati* present in the above 42 *cittas.*
4. **Samãdhindriya** = concentration; it is *ekaggatã* present in the above 42 *cittas.*
5. **Paññindriya** = wisdom; it is *paññã* 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. **Saddhã-bala** = faith or confidence,
2. **Viriya-bala** = energy or effort,

3. **Sati-bala** = mindfulness,
4. **Samãdhi-bala** = concentration,
5. **Paññã-bala** = wisdom.

In practice, *saddhā* and *paññā* should balance each other, because too much faith leads to unreasonable belief and too much investigation leads to no concentration.

Similarly *viriya* and *samādhi* should balance each other, because too much effort may lead to restlessness and two 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 Bojjhangas

(Seven Constituents of Enlightenment)

'Bojjhanga' is derived from *'bodhi-anga'* in which *bodhi* = enlightenment and *anga* = constituent. Thus *'bojjhanga'* means 'constituents of enlightenment'.

In *sambojjhanga*, 'sam' *means 'good or exalted'*.

1. **Sati-sambojjhanga** = mindfulness,
2. **Dhammavicaya-sambojjhanga** = wisdom that investigates the truth;
3. **Viriya-sambojjhanga** = energy or effort,
4. **Pîti-sambojjhanga** = rapture,
5. **Passaddhi-sambojjhanga** = tranquility of the mind comprising *citta* and *cetasikas*,
6. **Samãdhi-sambojjhaṅga** = concentration,
7. **Upekkhã–sambojjhaṅga** = equanimity.

The essential elements of the seven *bojjhaṅgas* are (1) *sati* (2) *paññā*, (3) *viriya*, (4) *piti*, (5) *kāya–passaddhi* and *citta– passaddhi*, (6) *ekaggatā*,

and (7) *tatramajjhattatā*, respectively – all being present in the 42 *cittas* comprising 8 *mahā–kusala cittas*, 8 *mahā–kiriya cittas* and 26 *appanā javanas.*

Dhammavicaya, *vîriya* 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.

Paññā-maggaṅgas (wisdom)

1. **Sammā-ditthi** = right view
2. **Sammā-sankappa** = right thought

Sīla-maggaṅgas (morality)

3. **Sammā-vācā** = right speech
4. **Sammā-kammanta** = right action
5. **Sammā-ājīva** = right livelihood

Samādhi-maggaṅgas (concentration)

6. **Sammā-vāyāmo** = 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 *sīla-maggaṅgas* which constitute moral training *(sīla-sikkhā)*.

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* (concen-

tration associated with absorption), one can penetrate to the ultimate realities and investigate the true nature of mind and matter. Here *sammā-sahkappa* – 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-ñāna*) and then further into the knowledge of the four Noble Truths when *magga-ñāṇa* or enlightenment is attained.

Sammā-saṅkappa and *sammā-ditthi* together constitute *paññā-sikkhā* (wisdom-training).

All the eight constituents together constitute the Noble Path or the Middle Path which leads to Nibbāna.

Review on Bodhipakkhiya

Although there are 37 enlightenment-factors, the essential elements amount to only 14 – namely, *sati, viriya, chanda, citta, paññā, saddhā, ekkaggatā, piti, passaddhi* (both *kāya* and *citta*), *tatramajjhattatā, vitakka, sammā-vācā, sammā-kammanta* and *sammā-ājiva.*

Of these 14 essential elements, *piti, passaddhi, tatramajjhattā, vitakka,* 3 *viratis, chanda* and *citta* occur only as one factor each.

Viriya occurs 9 times, i.e. as 9 factors; *sati* as eight factors; *ekaggatā* as 4 factors; *paññā* as five factors; and *saddhā* as 2 factors. Please see Table 7.2.

Table 7.2 Bodhipakkhiya–saṅgaha

14 essential elements of 37 factors of Enlightenment	No of times	4 Satipaṭṭhānas	4 Sammappadhānas	4 Iddhipādas	5 Indriyas	5 Balas	7 Bojjhaṅgas	8 Maggaṅgas
1. *Viriya*	9		+ (4)	+	+	+	+	+
2. *Sati*	8	+ (4)			+	+	+	+
3. *Paññā*	5			+	+	+	+	+
4. *Ekaggatā (samādhi)*	4				+	+	+	+
5. *Saddhā*	2				+	+		
6. *Pīti*	1						+	
7. *Passaddhi*	1						+	
8. *Tatramaj-jhattatā*	1						+	
9. *Chanda*	1		+					
10. *Citta*	1		+					
11. *Sammā-vācā*	1							+
12. *Sammā-kammanta*	1							+
13. *Sammā-ājiva*	1							+
14. *Vitakka*	1							+

(4) Compendium of the whole Vatthu-dhammas

(Sabba-Saṅgaha)

Five categories will be dealt with here. They are *Khandha, Upādānakkhandha, Āyatana, 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 *sukha-vedanā, dukkha-vedanā, somanassa-vedanā, domanassa-vedanā* and *upekkhā-vedanā.*
3. **Saññakkhandha** = perception group, comprising perceptions of form, sound, odour, taste, bodily impression and mental impression.
4. **Saṅkhārakkhandha** = group of mental formations; it consists of 50 *cetasikas* other than *vedanā* and *saññā.*
5. **Viññānakkhandha** = consciousness group; it consists of 89 or 121 *cittas.*

In grouping the compoments of each *khandha,* eleven aspects must be taken into account. These aspects are past, present, future, internal *(ajjhattika),* external *(bahiddha),* inferior *(hina),* 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 Upãdãnakkhandhas

(Five Groups of Grasping)

In specifying the five *khandhas,* Buddha has taken into account all the physical and the mental phenomena. But in *vipassanã*-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 *ditthi.* The division of these objects of grasping into five groups gives rise to five *upãdãnakkhandhas.*

1. **Rũpupãdãnakkhandha** = corporeality group consisting of 28 *rũpas.*
2. **Vedanupãdãnakkhandha** = feeling group consisting of *vedanãs* assóciated with 81 *lokiya cittas.*
3. **Saññupãdãnakkhandha** = perception group consisting of *saññãs* associated with 81 *lokiya cittas.*
4. **Saṅkhãrupãdãnakkhandha** = group of mental formations; it consists of 50 *lokiya cetasikas* other than *vedanã* and *saññã.*
5. **Viññãnupãdãnakkhandha** = 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 not-self *(anatta).*

So Buddha again classified the physical and the mental phenomena which are grasped by *upādāna* into five groups. This is His second *upādānakkhandha-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 *(panita).* 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, panîta and *dure* do not imply different Nibbãnas – they are the different attributes of the same Nibbãna.

So there are no two varieties of Nibbãna. Thus Nibbãna need not be classified as a *khandha.*

3. Twelve Ãyatanas

(Twelve Bases)

'Ãyatana' means base, source or sphere. Here the twelve *ãyatanas* 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) *bãhira* (external).

(a) **Ajjhattikãyatana** (six internal bases)

1. **Cakkhãyatana** = *cakkhu-pasãda* = eye-base (sensitive part of the eye)
2. **Sotãyatana** = *sota-pasãda* = ear-base (sensitive part of the ear)
3. **Ghãnãyatana** = *ghãna-pasãda* = nose-base (sensitive part of the nose)
4. **Jivhãyatana** = *jivhã-pasãda* = tongue-base (sensistive part of the tongue)
5. **Kãyãyatana** = *kãya-pasãda* = body-base (sensitive part of the body)
6. **Mãnãyatana** = 89 or 121 *cittas* = mind-base

(b) **Bãhirãyatana** (six external bases)

7. **Rūpãyatana** = *vaṇṇa* = visible object
8. **Saddãyatana** = *sadda* = sound

9. **Gandhãyatana** = *gandha* = odour
10. **Rasãyatana** = *rasa* = taste
11. **Photthãbbhãyatana** = *pathavî, tejo, vãyo* = tangible object
12. **Dhammãyatana** = mind-object consisting of 52 *cetasikas*, 16 *sukhuma-rūpas* and Nibbãna.

Notes: (1) The six internal bases consist of the five physical sense-organs and consciousness. *Manãyatana* is a collective term for all consciousness.

(2) The six external bases consist of the six sense-objects. *Dhammãyatana* is a little short of *dhammã-rammaṇa* as it does not contain *cittas, pasãda-rūpas,* and concepts. *Cittas* and *pasãda-rūpas* are already described as the six internal bases whereas concepts do not belong to realities, so they are not included in *dhammãyatana.*

(3) All *cittas,* all *cetasikas,* all *rūpas* and Nibbãna are included in the 12 *ãyatanas.*

(4) Cognitive processes arise from the contact between internal and external bases. When the visible object strikes the eye-base, *cakkhu-dvãra vîthi* arises. When the sound strikes the ear-base, *sota-dvãra vîthi* arises, and so on.

(5) Those, who have difficulty to understand the five *upãdãnakkhandhas,* may understand the twelve *ãyatanas* 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 '*ãyatanas*' are so-called is that they cause the long cycle of misery.

4. Eighteen Dhãtus

(Eighteen Elements)

"Dhãtu' 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 *dhãtus* or elements for the benefit of those who could not understand *upãdãnakkhandhas* and *ãyatanas* to show them clearly that there is no *'atta'* nor 'a living being'. The eighteen *dhãtus* are equally divided into three groups: (a) six subjective elements, (b) six objective elements, and (c) six intellectual elements.

(a) Six Subjective Elements *(Dvãras)*

1. **Cakkhu-dhãtu** = *cakkhu-pasãda* = eye-door
2. **Sota-dhãtu** = *sota-pasãda* = ear-door
3. **Ghãna-dhãtu** = *ghãna-pasãda* = nose-door
4. **Jivhã-dhãtu** = *jivhã-pasãda* = tongue-door
5. **Kãya-dhãtu** = *kãya-pasãda* = body-door
6. **Mano-dhãtu** = *pañca-dvãrãvajjana* and 2 *sampaticchanas.*

(b) Six Objective Elements (Sense-objects)

7. **Rūpa-dhãtu** = *vanna* = visible object
8. **Sadda-dhãtu** = *sadda* = sound
9. **Gandha-dhãtu** = *gandha* = odour
10. **Rasa-dhãtu** = *rasa* = taste
11. **Photthabba-dhãtu** = *pathavî, tejo, vãyo* = tangible object
12. **Dhamma-dhãtu** = 52 *cetasikas,* 16 *sukhuma-rūpas* and Nibbãna (the same as *dhammãyatana)*

(c) Six Intellectual Elements
(Consciousness)

13. **Cakkhu-viññãna-dhãtu** = 2 *cakkhu-viññāṇa cittas*
= eye-consciousness
14. **Sota-viññãna-dhãtu** = 2 *sota-viññāṇa cittas*
= ear-consciousness
15. **Ghãna-viññãna-dhãtu** = 2 *ghāna-viññāṇa cittas*
= nose-consciousness
16. **Jivhã-viññãna-dhãtu** = 2 *jivhā-viññāṇa cittas*
= tongue-consciousness
17. **Kãya-viññãna-dhãtu** = 2 *kāya-viññāṇa cittas*
= body-consciousness
18. **Mano-viññãna-dhãtu** = 76 cittas excluding 10 *dvipañca-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 *rŭpas,* all *cittas,* all *cetasikas* and Nibbāna just like the 12 *āyatanas.*

(3) The 4 essential elements – viz., *pathavî-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 *ariyās* (noble persons) is called *ariya–sacca* (Noble Truth).

There are four Noble Truths which are the briefest synthesis of the entire teachings of Buddha. They encompass every thing and contain all those manifold doctrines of the threefold canon (Tipitaka).

They are truly universal laws of the highest form for those who see them clearly become *ariyās.*

The Abhidhamma names, the common names and the meanings of the four Noble Truths are described in Table 7.3.

Table 7.3 Four Noble Truths

Abhidhamma Name	Common Name	Meaning
1. *Dukkha Ariya-*sacca	*Dukkha Sacca*	the Noble Truth of suffering
2. *Dukkha–samudaya* Ariya-sacca	*Samudaya Sacca*	the Noble Truth of the Cause of Suffering
3. *Dukkha–nirodha* Ariya-sacca	*Nirodha Sacca*	the Noble Truth of the Cessation of Suffering
4. *Dukkha–nirodha–gāminipaṭipadā* Ariya-sacca	*Magga Sacca*	the Noble Truth of the Path leading to the Cessation of Suffering

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, Kãma-loka, 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, and 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 *maggangas* are the real means by which the extinction of rebirth and suffering can be brought about.

5. 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.

6. There is a general belief in Myanmar that one's life is not worth living if one does not know *khandhas, āyatanas, dhātus* 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).*

Chapter VIII

PACCAYA

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) *Paticcasamuppāda-method* = the Law of Dependent Origination,

(2) *Patthāna-method* = the Law of Causal Relations.

The first method describes the cause and the effect without mentioning how the cause conditions the effect to arise. However, *paticcasamuppāda* 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 *samsāra.*

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 occuring in real life.

(1) Paticcasamuppāda Method

The *paticcasamuppāda* 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 sankhāra =** Dependent on ignorance arise the rebirth-producing volitions or *kamma* formations.
2. **Sankhāra–paccayā viññānam** = Dependent on kamma formations (in past life) arises rebirth consciousness (in the present life).
3. **Viññāna–paccayā nāma-rupam** = Dependent on rebirth consciousness arise the mental and physical phenomena.
4. **Nāma–rūpa–paccayā salāyatanam** = 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 fecling.
7. **Vedanā–paccayā taṇhā** = Dependent on feeling arises craving.
8. **Taṇhā–paccayā upādānaṁ** = Dependent on craving arises grasping.
9. **Upādāna–paccaya bhavo** = Dependent on grasping arises the rebirth-producing kamma *(kamma-bhava)* and the rebirth-process *(upapatti-bhava).*
10. **Bhava–pacayā 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–domanass' 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 *sankhāra* to arise or, in other words, *saṅkhāra* arises as a consequence of *avijja.*

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) *dukha sacca,* (2) *samudaya sacca,* (3) *nirodha sacca,* (4) *magga sacca,* (5) the past *khandha-* and *āyatana*-groups, (6) the future *khandha-* and *ayatana*-groups, (7) the front end and the rear end of the present *khandha-* and *āyatana*-groups, and (8) *Paṭiccasamuppāda* 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 *katattā-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, sila* 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 Viññānam

Saṅkhāra conditions *viññāna* to arise or, in other words, *viññāna* 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 *saṅkhâra* 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 32 *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-vipaka cittas* and 5 *rūpāvacara-vipāka cittas.*

(3) *Ānenjābhisaṅkhāra* (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. Viññāna-paccayā Nāma-rūpaṁ

Viññāṇa conditions *nāma-rūpa* to arise or, in other words, *nāma-rūpa* arises as a consequence of *viññāna.*

Viññāna here represents two entities: *vipāka-viññāṇa* and *kamma-viññāṇa.* Vipāka-viññāṇa means the 32 *lokiya-vipāka cittas* mentioned in the second causal relation.

Kamma-viññāna 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-rūpa.*

In *nāma-rūpaṁ, 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 *saṅkhārakkhandha.* The second part, *rūpaṁ,* means the 18 *kammaja rūpas.*

To summarise, 32 *lokiya-vipāka-viññāṇas* condition the arising of 35 *cetasikas* or three *nāmakkhandhas,* 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 VI in connection with the arising of material phenomena in individuals (Page 247). Among these *kammaja- rūpas,* the vital nonad (i.e. jivita-navaka-kalāpa) serves as the rūpa-*patisandhi* of *Asaññā-satta 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 *viññāṇakkhandha,* 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 Arũpa-planes, only the corporeality group in the mindless (Asañña)-plane, and all the five groups in Kãma– and Rũpa–planes.

4. Nãma-rũpa-paccayã Saḷãyatanaṁ

Nãma-rũpa conditions *saḷãyatana* to arise, or in other words, *saḷãyatana* arises as a consequence of *nama-rũpa.*

Nãma-rũpa here means the 35 *cetasikas* (three *nãmakkhandhas)* which associate with the 32 *lokiya-vipãka cittas,* and 18 *kammaja-rũpas* as stated in the third causal relation.

Saḷãyatana refers to the six *ajjhattikãyãtanas* (six internal bases) – namely, *cakkhãyatana, sotãyatana, ghãnã-ẏatana, jivhã-yatana, kãyãyatana* and *manãyatana.* The first five *ãyatanas* represent the five *pasãda-rũpas* which are present in 18 *kammaja-rũpas. Manãyatana* here represents only the 32 *lokiya-vipãka 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-vipãka cittas.* Now we see that the 35 *cetasikas* re-condition the arising of the 32 *lokiya-vipãka cittas.* This illustrates *aññа-maññа-paccaya* (condition by way of mutuality) between *cittas* and *cetasikas.*

5. Saḷãyatana-paccayã Phasso

Saḷãyatana conditions the arising of *phassa* or, in other words, *phassa* arises as a consequence of *saḷãyatana.*

Saḷãyatana means the six *ajjhattikãyatanas* (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; jivhāyatana* conditions the arising of *jivhāsamphassa; kāyāyatana* conditions the arising of *kāyasamphassa; manāyatana* conditions the arising of *manosamphassa. Samphassa* is synonymous with *phassa.*

Cakkhāyatana (eye-base) is *cakkkhu-pasāda,* the eye-door, where the visual object strikes to give rise to seeing consciousness *(cakkhu-viññāna).* Then the *phassa* associated with the seeing consciousness 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 *vedanã* 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 *vedanã.*

Because of *cakkhusamphassa, cakkhusamphassajã-vedanã* arises. Because of *sotasamphassajã-vedanã* arises. Because of *ghãnasamphassa, ghãnasamphassajã vedanã* arises. On account of *jivhã* samphassa, jivhãsamphassajã-vedanã arises. On account of kãyasamphassa, *kãyasamphassajã-vedanã* arises. On account of *manosamphassa, manosamphassajã-vedanã* arises.

Cakkhusamphassajã-vedanã means the *vedanã* (feeling) in the eye-consciousness produced by *cakkhusamphassa,* which is the sense-impression or sense-contact in the eye-consciousness. The remaining *vedanãs* should be similarly understood.

7. Vedanã-paccayã Taṇhã

Vedanã conditions *taṇhã* to arise or *taṇhã* arises as a consequence of *vedanã.*

Vedanã here means the six *vedanãs* enumerated above as *cakkhusamphassajã-vedanã, sotàsamphassajã-vedanã,* 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 *vedanãs* associated with the 81 *lokiya cittas* as *paccaya,* since *vedanã* 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 for odour), *rasa-taṇhā* (craving for taste), *photthabba-taṇhā* (craving for tangible object), and *dhamma-taṇhā* (craving for mind-object).

These six types of *taṇhā* exist internally in oneself and externally in others. So together they make 12 types of *taṇhā*. They become 36 when past, present and future are taken into consideration. When multiplied by the three types of *taṇhā* enumerated as *samudaya-sacca*, they become 108 types of *taṇhā*.

The three types of *taṇhā* enumerated as *Samudaya-sacca* are:

(1) *Kāma-taṇhā* = craving for sensual pleasures;
(2) *Bhava-taṇhā* = craving for sensual pleasures associated with the view of eternalism, i.e., enjoying pleasures thinking that they are imperishable;
(3) *Vibhava-taṇhā* = craving for sensual pleasures associated with the view of nihilism, i.e., enjoying pleasures thinking that everything is annihilated after death.

Essentially all the different modes of *taṇhā* represent *lobha* which is associated with the eight *lobhamūla-cittas*.

8. Taṇhā-paccayā Upādānam

Taṇhā conditions *upādāna* to arise or *upādāna* arises as a consequence of *taṇhā*.

Taṇhā here refers to the six types of craving for the six sense-objects – namely, *rūpa-taṇhā, sadda-taṇhā, gandha-taṇhā, rasa-taṇhā, photthabba-taṇhā* and *dhamma-taṇhā* or it may be taken as the 108 modes of *taṇhā* as described in the seventh causal relation.

Upādāna stands for the four types of grasping – viz., *kāmupādāna, diṭṭhupādāna, sīlabbatupādāna* and *attavādupādāna* – which have been described in Chapter VII.

Let us first consider the arising of *kamupādāna* as a consequence of *taṇhā. 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 *(kāmupādāna)* respectively stand for *lobha.* How can *lobha* be the cause as well as the effect? The explanation is fourfold: –

(1) *Taṇhā* is weaker than *kāmupādāna* 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 *kāmupādāna.*

(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 *kāmupādāna.*

(3) Furthermore, *taṇhā* is the opposite of *appicchatā* (frugality) whereas *kāmupādāna* is the opposite of *santutthitā* (contentment).

(4) *Taṇhā* is the cause of suffering encountered in acquiring wealth whereas *kāmupādāna* is the cause of suffering encountered in guarding the wealth.

Thus it is appropriate to say that *kāmupādāna* arises as a consequence of *taṇhā.*

We have to explain further how the remaining three graspings arise as the results of *taṇhā.* These graspings are: *diṭṭhupādāna* (clinging to false views), *silabbatupādāna* (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 *(taṇhā)* 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 *taṇhā* conditions the arising of *upādāna* is well justified.

9. Upādāna-paccayā Bhavo

Upādāna conditions *bhava* to arise or *bhava* arises as a consequence of *upādāna.*

'Upādāna' here means the four graspings – *kāmupādāna, diṭthu-pādāna, silabbatupādāna* 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 *saṅkhāra* which is explained in the first causal relation. The only difference between *saṅkhāra* 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 *"viññāṇa"* and *"nāma-rūpa* in the second and third causal relations.

As *sankhāra* conditions the arising of *"viññāṇa"* and *"nāma-rūpa"* in the past, so *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 *kammas* 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 (*patisandhi-kāla*), there arise 32 *lokiya-vipāka cittas*, 35 *cetassikas* associated with the *lokiya-vipāka cittas* and 18 *kammaja rūpas* which make up *upapatti-bhava*. The 32 *lokiya-vipāka cittas* and 18 *kammaja 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 Jarā-marranam Soka Parideva Dukkha Domanassa Upāyāsa Sambhavanti

Jāti conditions *jarā-marana* to arise or *jarā-marana* 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 (*thīti*) and dissolving (*bhaṅga).* Thus after *uppāda, thīti* and *bhaṅga* must inevitably follow. *Uppāda* is called *jāti;* thïti, jarā; and *bhaṅga, maraṇa.* So *jarā-maraṇa must* arise as a consequence of *jāti.*

As the arising, the existing and the dissolving of *upapatti-bhava* are designated as *jāti, jarā,* and *maraṇa,* respectively, we should note that beings are facing rebirth, decay (old age) and death at every instant according to Abbhidhamma.

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 (*upāyāsa*) 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.

Jarā and *maraṇa* are the primary and compulsory resultants of *jāti; soka, parideva, dukkha,*

domanassa and *upayasa* 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.*

Upāyāsa (despair) is the resentment produced by excessive mental suffering. It is anger (*dosa*) present in the 2 *dosamūla 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 (*vatta*) and two roots (mula) should be taken into consideration.

1. Twelve Factors (*Aṅga*)

Avijjā, saṅkhāra, viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā, tanhā, upādāna, bhava, jāti, jarā-marana.

2. Three Periods (Kāla)

1. Past = avijjā, saṅkhāra
2. Present = *viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā, taṇhā, upādāna, kamma-bhava*
3. Future = *jāti, jarā-maraṇa.*

In the past, because a person's mind is veiled by ignorance (*avijjā*), he does not understand the misery of the round of rebirth (*samsāra*). So he performs both wholesome and unwholesome *kammas (saṅkhāra)*. Thus *avijjā* and *saṅkhāra* belong to the past.

The past *kamma* produces rebirth in the persent life. Thus starting from the very moment of conception till death, *viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā, taṇhā, 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 *marana,* respectively. Thus *jāti, jarā-marana* 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*) = *avijjā, saṅkhāra, taṇhā, upādāna, kamma-bhava.*

(2) Present Effects (*Vattamana Phala*) = *viññāna, nāma-rupa, salāya-tana, phassa, vedanā.*

(3) Present Causes (*Vattamana Hetu*) = *taṇhā, upādāna, kamma-bhava, avijjā, saṅkhāra.*

(4) Future Effects (*Anāgata Phala*) = *viññāna, nāma-rūpa, salāya-tana, phassa, vedanā.*

When we look at the past period, we see only *avijjā* and *saṅkhāra* to be taken as the past causes. But *avijjā* is *kilesā-vatta-dhamma;* so also are *tanhā* and *upādāna.* Since these *vatta-dhammas* occur together in the same *citta, tanhā* and *upādāna* must also be included in the past causes.

Again *sankhāra* is a *kamma-vaṭta-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.

Viññāna, nāma-rūpa, salāyatana, phassa and *vedanā* in the present period are the present effects of the past causes.

Again in the present period, *tanhā, upādāna* and *kamma-bhava* can act as the present causes for future rebirth. As reasoned above, when *tanhā* 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, saḷāyatana, 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, saḷāyatana, 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 *Paṭiccasamuppāda* 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 Diagram 8.1 to show the relationship of dependence between three successive lives.

Diagram 8.1 Causal Relations between three successive Lives

Past	1. *Avijjā* (Ignorance) 2. *Sankhāra* (Kamma-formations)	*Kamma-bhava* (Kamma-process) 5 Causes : 1, 2, 8, 9, 10
Present	3. *Viññāṇa* (Consciousness) 4. *Nāma-rūpa* (Corporeality-Mentality) 5. *Saḷāyatana* (6 Bases) 6. *Phassa* (Contact) 7. *Vedanā* (Feeling)	*Upapatti-bhava* (Rebirth-process) 5 Effects: 3, 4, 5, 6, 7
	8. *Taṇhā* (Craving) 9. *Upādāna* (Grasping) 10. *Kamma-bhava* (Kamma-formations)	*Kamma-bhava* (Kamma-process) (5 Causes: 1, 2, 8, 9, 10
Future	11. *Jāti* (Rebirth) 12. *Jarā-marana* (Old age and Death)	*Upapatti-bhava* (Rebirth-Process) 5 Effects: 3, 4, 5, 6, 7

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 diagram 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 *tanhā* 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 *vedanaā* 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 *Paticcasamuppāda* momentarily and trying to cut the link with mindfulness.

6. Three Rounds (Vatta)

'*Vatta*' means going round and round like the rotation of a wheel. The wheel of *Paticcasamuppāda* may be divided into three segments called 'three rounds' or 'three vattas'.

Kilesā-vatta = Round of Defilements
= *Avijjā, tanhā, upādāna*
Kamma-vatta = Round of Kamma
= *Kamma-bhava, saṅkhāra*
Vipāka-vatta = Round of Resultants
= *Upapatti-bhava, viññāṇa, nāma-rūpa, saḷayatana, phassa, vedanā, jāti, jarā-marana.*

Explanation

Avijjā, taṇhā, upādāna are defilements (*kilesā*). So they are grouped as *kilesā-vatta.*

Kamma-bhava and *saṅkhāra* are kamma-formations. So they are grouped as *kamma-vatta.*

Upapatti-bhava, viññāṇa, nāma-rūpa, salāyatana, phassa, vedanā, jāti, jarā-maraṇa are the resultants (*vipāka*) of kamma-formations. So they are grouped as *vipāka-vatta.*

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 *saṅkhāra*). This illustrates how *kilesā-vatta* gives rise to kamma-vatta in the past.

Now because of kamma-formations (*kamma-bhava* and *saṅkhāra*) in the past, *vipāka-vatta* – viz., *upapatti-bhava, viññāna, nāma-rūpa, salāyatana, phassa, uedanā, jati, jarā-marana* – arises in the present life. At the same time *avijjā, tanhā* and *upādāna* come along with *viññāna* as *anusaya-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 *kilesā-vatta* again.

As the result of *kilesā-vaṭṭa, kamma-vaṭṭa* arises. As the result of *kamma-vaṭṭa, kelesā-vatta* arises. And as the result of *vipāka-vaṭṭa, kelesā-vaṭṭa* arises again. So the rounds of *vaṭṭa* will keep on rotating, and so does the wheel of *Paticcasamuppāda, for ever.*

7. Two Roots (*Mũla*)

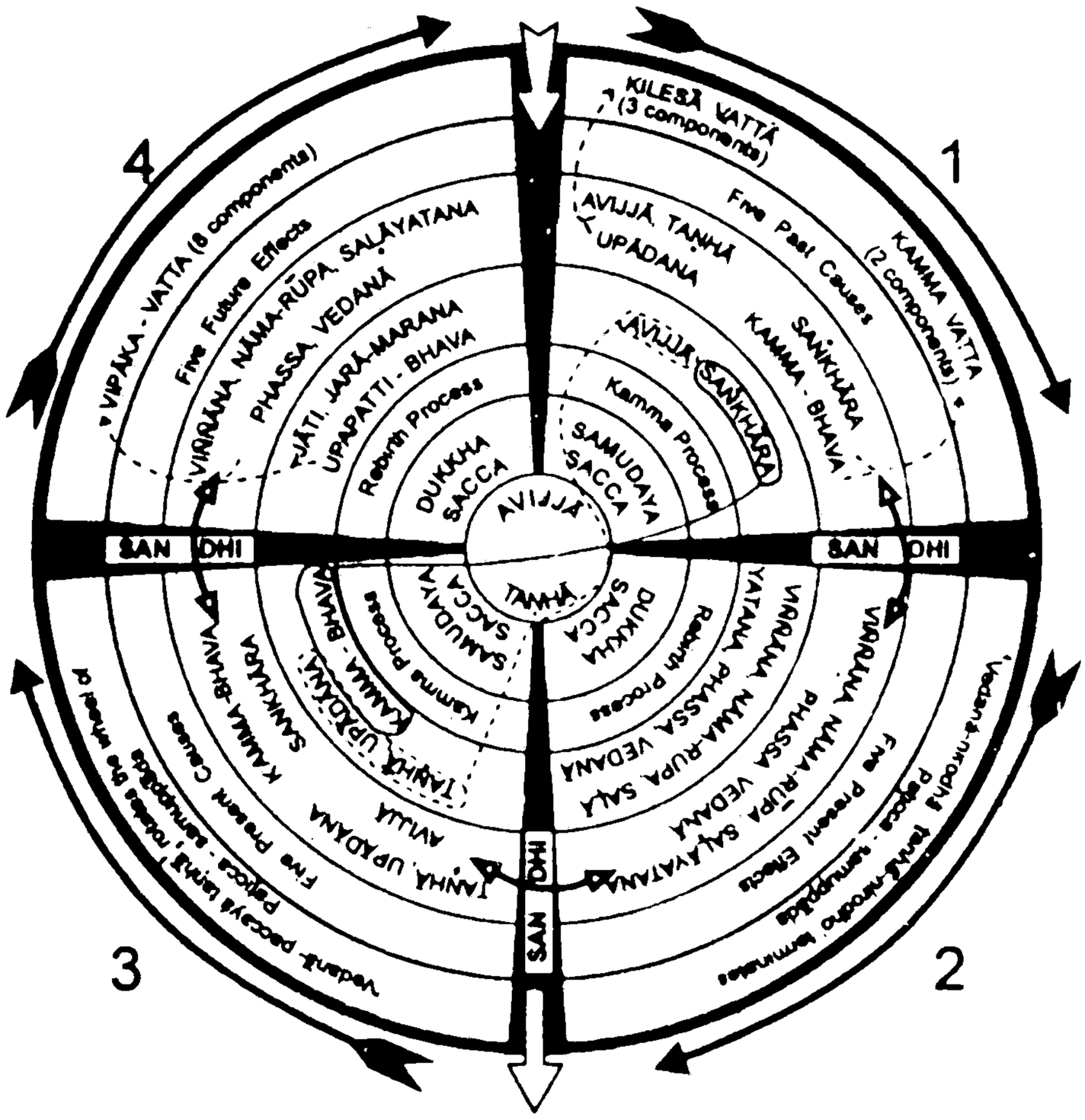
The wheel of *Paṭiccasamuppāda* (see Diagram 8.2) can be divided into two portions. The first portion starts from the Past Causes and ends at the Present Effects comprising *avijjā, saṅkhāra, viññāṇa, nāma-rūpa, saḷāyatana, phassa* and *vedanā.* In this portion, *avijjaā* is the root or origin (*mūla*).

The second portion starts from the Present Causes and ends at the Future Effects covering *taṇhā, upādāna, bhava, jāti* and *jarā-maraṇa.* In this portion *taṇhā* is the root or origin (*mũla*).

So the two roots of *Paṭiccasamuppāda* are *avijjā* and *taṇhā.* If we cut off these two roots, the wheel of *Paṭiccasamuppāda* will be destoryed 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 *Paticcasamuppāda* 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 *saṁsāra.*

Diagram 8.2 The Wheel of Paṭiccassamuppāda



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*, *viññāṇa* 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), *diṭṭhāsava* (false views) and *avijjāsava* (ignorance).

When a great loss in our property or close relatives occurs, great sorrow (*soka*), lamentation (*parideva*), grief (*domanassa*) nd despair (*upāyāsa*) arise in our mind. This shows how attachment to our property and-relatives (*kāmāsava*) conditions sorrow, lamentation, grief and despair to arise.

Also when *brahmas,* 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 *sakkāyaditthi* (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 *ditthāsava* 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 *avijjāsava* is also one of the causes for the arising of *soka, parideva, domanassa, upāyāsa,* etc.

Now when *soka, parideva, domanassa* and *upāyāsa* arise, *akusala cittas* also arise. Since *moha (avijjā)* is associated with all these akusala cittas, *avijjā* also arises.

Thus on account of the four *āsavas, soka, parideva, domanassa* and *upāyāsa* arise, and when *soka, parideva, domanassa* and *upāyāsa* arise, *avijjā* also arises. Thus the four *āsavas* are the cause of *avijjā.*

9. No Beginning in Samsāra

'Saṁsāra' 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, *saṁsāra* is the unbroken chain of the fivefold khandha-combinations which constantly change from moment to moment and continuously follow one upon the other through inconvceivable periods of time.

As no one can trace the limits of space, so also no one can trace back to the beginning of *saṁsāra* and nobody can conceive when it will end. Compared to the course of *saṁsāra*, 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 Pa-auk Meditation Centre near Mawlamyine in Lower 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 *Paṭiccasamuppāda* will keep on rotating for each indiviual until and unless he can cut off the two main roots, i.e. *avijjā* and *taṇhā*.

In *Digha 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."

(2) Patthãna Method

The twenty-four conditions (*paccayas*) are enumerated in *Pãli* as follows:

(1) Hetu-paccayo, (2) ãrammana-paccayo, (3) adhipati-paccayo, (4) anantara-paccayo, (5) samanantara-paccayo, (6) sahajãta-paccayo, (7) aññamaññ̃a-paccayo, (8) nissaya-paccayo, (9) upanisaya-paccayo, (10) purejãta-paccayo, (11) pacchãjãta-paccayo, (12) ãsevana-paccayo, (13) kamma-paccayo, (14) vipãka-paccayo, (15) ãhãra-paccayo, (16) indriya-paccayo, (17) jhãna-paccayo, (18) magga-paccayo, (19) sampayutta-paccayo, (20) vippayutta-paccayo, (21) atthi-paccayo, (22) natthi-paccayo, (23) vigata-paccayo, (24) avigata-paccayoti.

This short *Pãli-gãthã* 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. *Ãrammaṇa-pacayo* = Object condition
3. *Adhipati-paccayo* = Predominance condition
4. *Anantara-paccayo* = Contiguity condition
5. *Samanantara-paccayo* = Immediacy condition
6. *Sahajãta-paccayo* = Co-nascence condition

7. Aññamaññña-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 the six roots (*lobha, dosa, moha, alobha, adosa, amoha*) support the *cittas* and the *cetasikas* associated with them and also the *cittaja-rūpa* and *patisandhi-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 ropeline 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. Adhipati = 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), *viriya* (energy or effort), *citta* (consciousness) and *vimaṁsa* (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 *cetacikas* 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. Sahajãta = Co-nascence condition

Sahajãta-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. Aññāmaññā = 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 suppports 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. Ãsevana = 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 thin 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 preceeding *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 un-wholesome *kamma*, with the support of *avijjā* and *taṇhā*, 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. Vipãka = 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. Ahãra = 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 (*viññāṇa*) 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 *bhāva-rūpas* 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 (*jivita-rūpa*) and all the remaining faculties form a condition for the arising of the co-nascent mental and corporeal phenomena.

17. Jhãna-paccaya = Jhãna-condition

Jhãna-condition stands for the seven *jhāna*-factors called *jhānaṅgas.* These *jhāna*-factors condition their co-nascent *citta, cetasikas* and *cittaja-rūpa* to focus on a particular object closely and fixedly. This type of conditioning is said to occur by way of jhãna-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-rūpa* 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 thorougthly 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, acrid – 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 non-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 Pāli.* This *Pāli* is often recited singly or in groups as a form of veneration (*pūjā*) to Lord Buddha's *Sabbaññuta-ñāna* (Omniscience).

Many wish to understand the meanings of this *Pāli.* 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 Pāli* will be given here to enable the reader to understand the meanings in reciting the *Pāli.*

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 concomitants 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 (*sampaticchana-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)

(1) 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 (*vimaṁsa*) is related to the *citta* and the *cetasikas* associated with it and also to the corporeality produced by the *citta* 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 *sampaticchana* (mind-element) and its concomitants by contiguity condition; *sampaticchana* and its concomitants are related to *santiaraṇa* (mind-consciousness) and its concomitants by contiguity condition.

(ii) Ear-consciousness and its concomitants are related to *sampaṭicchana* (mind-element) and its concomitants by contiguity condition; *sampaticchana* and its concomitants are related to *santiraṇa* (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 (tadālambaṇa or bhavaṅga) cittas* 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- dvārāvajjana) citta* and its concomitants are related to subsequent *kusala citta* and its concomitants by contiguity condition.

(xii) Preceding *avyākata (voṭṭhapana* or *mano-dvārāvajjana) citta* and its concomitants are related to subsequent *akusaia citta* and its concomitants by contigiuity 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-rāpa)* 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
(Aññamañña 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 *(paṭisandhi 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 essentials are mutually related to one another by dependence condition.

(iii) At the moment of conception, mentality *(paṭisandhi 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 *(upādā-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 powerful 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 *sampaṭicchana-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-viññāṇa-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
(Asevana 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) Preceeding 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 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 *(jivhā-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. Jhãna Condition
(Jhãna Paccaya)

The *jhāna*-factors are related to their concomitants (i.e. *citta* and *cetasikas)* and to the *citta*-produced corporeality by faculty 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 faculty 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 ..... .

(xiii) Smell is related to nose-consciousness ..... .

(xiv) Taste is related to tongue-consciousness ..... .

(xv) Tangible object is related to body-consciousness ..... .

(xvi) Visible object, sound, smell, taste and

tangible object are related to mind-elements *(pañcadvārāvajjana* and *sampaṭicchana-dvi)* 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-viññāṇa 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, samanantara, 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?

Hetu's (roots), *jhānangas* (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 (sahajatā-kamma)* is related to co-nascent mind and matter by way of *kamma* condition. So also asynchronous volition *(nānakkhanika-kamma)* is related to mind and matter born of *kamma* by way of *kamma* condition.

The four resultant mental groups *(vipāka-nāmakkhandhas)* 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 in one way** – that is *pacchājāta* (post-nascence).

Subsequent *cittas* and *cetasikas* are related to preceeding 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 *viññāṇa-dhātu's* (i.e.,all *cittas*) by way of *purejāta* condition. So also are the five sense-objects related to the five *viññāṇa-vīthis* (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 places, 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.

6. Mind and matter are related to mind and matter in nine ways — viz., *adhipati, sahajāta, aññamaññā, nissaya, āhāra, indriya, vippayutta, atthi* and *avigata.*

(1) **There in the relation of adhipati (predominence) is twofold:—**

(i) Very prominent object which draws one's attention is related to *cittas* and *cetasikas* by way of objective predominence *(ārammaṇādhipati)* condition.

(ii) The fourfold co-nascent predominence *(chandha, viriya, citta, vimaṁsa)* is related to co-nascent *citta, cetasikas* and matter by way of co-nascent predominence *(sahajātādhipati)* 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-rūpa)* 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 aññamaññā (mutuality) is threefold:—**

(i) Co-nascent *citta* and *cetasikas* are mutually related by way of *aññamaññna* condition.

(ii) The four great essentials are mutually related by way of *aññamaññna* condition.

(iii) At the moment of conception, the heart-base is related to the rebirth-consciousness and its concomitants by way of *aññamaññna* 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 *viññāna-dhātu's* 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 *viññāṇa)* 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) *Jivita-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 preceeding 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-dhātu's* (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-jivithindriya* (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 Nãma and Rūpa

The corporeal group *(rūpakkhandha)* consisting of 28 kinds of *rūpa* is called *rūpa* (matter).

The four mental groups *(nāmàkkhandhas)* 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 Nibbãna is a mental state or an immaterial state observed by *lokuttara-cittas.*

Paññatti (Conception)

Apart from *nãma* 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 speakig it out.

For illustration, the spoken word 'man' let others know 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 *(suddhatthaka-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. **Sandhāna-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 *"sandhāna-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', 'vāyo-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-mimitta' , '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. **Nãma** –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. **Nãma-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. **Nãma-dheyya** – The name *'bhūmi'* has been long established by learned people. Thus it is also called *'nāma-dheyya'*.

4. **Nãma-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. **Nãma-byañjana** – Because the name *'bhūmi'* can show its meaning very clearly, it is called *'nāma-byañjana'*.

6. **Nãmabhilãpa** – The word *'bhūmi'* should be spoken with the intention of expressing the meaning of it. So it is called *'nāmabhilapa'*.

Six Kinds of Sadda-paññatti

1. **Vijjamãna-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.

e.g. *Rūpa, citta, cetasika, vedanā, saññā, vitakka.*

2. **Avijjamãna-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.

e.g. Man, dog, house, school, hill, cave.

3. **Vijjamãnena-avijjamãna–paññatti** = real and unreal concept.

It is a *sadda-paññatti* which makes known a compound name formed by combining a real concept with an unreal concept.

e.g. *Chaḷābhiññā* = a possessor of six super-knowledges.

In this compound name, 'sixfold *abhiññā*' is a real concept while 'possessor' is an unreal concept since it is a name given to the five agggregates.

e.g. *Te-vijja* = a possessor of three *vijja-ñāṇa*.

4. **Avijjamānena-vijjamāna-paññatti** = unreal and real concept.

It is a *sadda-paññatti* which makes known a compound name formed by combining an unreal concept with a real concept.

e.g. *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.

e.g. *Itthi-rūpaṁ* = 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.

e.g. *Cakkhu-viññāṇa, 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.

e.g. *Rāja-putta* (king's son), movie-actress. Company-director, head-master.

Chapter IX

KAMMAṬṬHĀNA

Introductory

In *'kammaṭṭhāna'*, *'kamma'* means the act of meditation and *'ṭhāna'* means station, ground or place, implying subject or exercise.

So *'kammaṭṭhāna'* 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 of 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)

'Bhavana' 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

(2) Vipassanā-bhāvanā= development of insight.

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, pìti* and *sukha.*

Vipassanā-Bhāvanā

' *Vipassanā'* means 'insight', i.e. the intuitive insight into the impermanency *(anicca),* misery *(dukkha)* and impersonality *(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.*

Kammatthāna

Here *'kammatthāna'* 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-dhāu-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 Kasinas

'Kasina' 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-kasina** = earth-circle, i.e. pure earth or dawn-coloured clay spread in a tray of optimum size.
2. **Āpo-kasina** = 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-kasiṇa** = air-kasiṇa; to develop it, one concentrates on the wind which blows the hair-tops or the grass-tops or which touches the cheek.

5. **Nīla-kasiṇa** = brown-kasiṇa; take a brown circle of paper or cloth on a white background.

6. **Pīta-kasiṇa** = yellow or golden-coloured kasiṇa; prepare as above.

7. **Lohita-kasiṇa** = red-kasiṇa; prepare as above.

8. **Odāta-kasiṇa** = white-kasiṇa; take a white circle of paper or cloth on a black background.

9. **Āloka-kasiṇa** = light–kasiṇa; 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. **Akāsa-kasiṇa** = space-kasiṇa; 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 kasiṇa will be illustrated soon. One can develop all the five *rūpāvacara-jhānas* by meditating on a kasiṇa. One can then procede

on to develop four *arūpāvacara-jhānas* and five *lokiya-abhiññāṇas* (mundane super-knowledge) based on the ten kasiṇas.

Ten Asubhas

They refer to ten kinds of corpses which were found in ancient Indian cemeteris 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 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*. One should master these four *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. **Vikkhāyitaka** = 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. **Buddhānussati** = reflection on the virtues of 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, '*Araham, araham*'. 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 developing concentration.

2. **Dhammãnussati** = reflection on the virtues of Dhamma (the Doctrine) as, for example, " Well-expound is the doctrine by the Exalted One, to be realized by oneself, of immediate fruit, inviting investigation, leading to Nibbãna, to be understood by the wise, each one for himself".

Here again one may choose the virtue one likes best and reflect on it repeatedly.

3. **Saṅghãnussati** = reflection on the virtues of Saṅgha – 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. **Sīlānussati** = 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-*kammaṭṭhānas.* 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 *(nivaranas)* are suppressed completely, rapture *(piti)*, 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 immage *(nimitta)* in the form of a tube of rays or a sparkling diamond or a bright ruby or the like usually appears. The five jhãna-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 jhãna-concentration, one may carry on the insight-meditation by investigating the mental and the corporeal phenomena in mind and body in detail. Then by comtemplating on *tilakkhaṇa* – 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-vihãras

'*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 *'Brahmavihàra'.*

The four *Brahma-vihāras* are also known as 'four **Appamañññãs**' 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. **Mettã** = 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 *(rãga)* 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 *mettã* is the identification of oneself with all beings, i.e. one no longer differentiates between oneself and the others in the order of priority.

Mettã stands for *adosa-cetasika.*

2. **Karunã** = 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 *(hiṁsa)* and its indirect enemy is passionate grief *(domanassa)*. It discards cruelty or wickedness.

Karunã embraces sorrow-stricken beings with the ardent wish to free them from all sufferings.

It istands for the *karunã-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 *(pahãsa)*. 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. **Upekkhã** = 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 *(upekkhã-vedanã).* It stands for *tatramajjhattatã-cetasika* and means perfect equanimity or a well-balanced mind. It stays in between *karunã* and *muditã.* 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 *(rãga)* and its indirect enemy is callousness. It eliminates clinging and aversion.

Living in Sublime Abode

Any one who is practising one of the four *Brahma-vihãras* is said to be living in the sublime abode.

To practise *mettã,* 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 *karunã,* one embraces all sorrow stricken beings, sincerely wishing them to be free from all miseries.

To exercise *muditã,* 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 embrances the good and the bad, the loved and the unloved, the sorrow-stricken or the prosperous, with equanimity comtemplating 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 *muditā*. Even then it usually takes a long time to develop *jhāna*.

The faster way is to develop *jhāna*, preferably up to fifth *jhāna*, by meditating on respiration *(ānāpānassati) or another* kammatthāna 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 Centre* in Lower Myanmar.

(Only when one can pervade all beings with *jhāna-mettā*, *jhāna-karunā*, *jhāna-muditā* and *jhāna-upekkhā*, one is living truely 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 ill-will."

The same theme follows with compassion, sympathetic joy and equanimity.

Āhāre-paṭikula-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 Buddha advised His disciples to suppress it by means of *Āhāre-paṭikula-saññā.*

Catu-dhātu-vavatthāna
(Analysis 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 VI 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 that 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 *samãdhi.* The highest *samãdhi* 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 Centre, *catu-dhãtu-vavatthãna* is a very effective *kammaṭṭhãna* 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 *kãyagatãsati* -meditation.

Then one can use the skeleton which one penetratively sees in the body of another person as the object of *asubha-kammaṭṭhãna* and meditate on it to raise the concentration to the level of *first jhãna.*

Furthermore, the whiteness of the bone, preferably the skull, can be used as the object of *odãta-kasina.* One meditates on it to raise the concentration further to the level of *fifth jhãna.*

These step-wise methods of developing concentration are described in *Visuddhi Magga* and they are successfully put into practice in *Pa-auk Tawya* Meditation Centre.

Four Ãruppas

(Four Immaterial Spheres)

The four immaterial spheres of unbounded space *(ãkãsa),* unbounded consciousness, nothingness, and

neither-perception-nor-non-perception are employed as the objects of meditation to develop the four *arūpāvacara-jhānas*, respectively.

In practice one has to develop the five *rùpāvacara-jhānas* first on one of the kasinas, 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 Nature)

There are six types of persons according to their nature or character.

1. **Rãga-cartita** = 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. **Saddhá-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 *ānāpānassati.* The minds of these people are restless and distracted because of *uddhacca, 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, silānussati, cāgānussati* and *devatānussati. Saddhā* (faith) is already strong in these persons and it will be further strengthened to great benefits by practising these *anussati-kammaṭṭhānas.*
5. The intelligent-natured persons should practise *maranānussati, upasamānussati, āhāre-paṭikūla-saññā* and *catu-dhātu-vavaṭṭhāna.* 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 *pathavi-kasiṇa, āpo-kasiṇa, tejo-kasiṇa, vāyo-kasiṇa, āloka-kasiṇa, ākāsa-kasiṇa* 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: *"Pathavi, pathavi"* 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 *upacāŕa-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–* or *access – concentration'.* It represents the degree of concentration just before entering any of the absorptions *(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-bhavanā* is called the *'appanā-samādhi'.*

Bhāvanā and Kammatthāna

1. *Parikamma-bhāvanā* is attainable in all the forty *kammatthānas.*
2. *Parikamma-bhāvanā* and *upacāra-bhāvanā* occur in the first eight *anussatis* and also in *āhāre-paṭikūla-saññā* and *catu-dhātu-vavatthāna* (totalling 10 *kammaṭṭhānas).*
3. All three types of *bhāvanā* occur in the remaining 30 *kammaṭṭhanas–* viz., 10 *kasiṇas,* 10 *asubhas,* 4 *brahma-vihāras,* 4 *āruppas, kāyagatāsati* and *ānāpānassati.*

Jhāna and Kammaṭṭhāna

Table 9.1 Differentiation of Kammatthanas by Means of Jhānas

No.	Kammatthāna	total	Jhānas attainable
1.	10 Kasinas, Ānāpānassati	11	5 Rūpāvacara Jhānas
2.	10 Asubhas, Kāyagatāsati	11	Rūpāvacara first Jhāna
3.	Mettā, Karuṇā, Muditā	3	First–second–third–fourth Rūpāvacara Jhānas
4.	Upekkhā	1	Rūpāvacara fifth Jhāna
5.	4 Āruppas	4	4 Arūpāvacara Jhānas

Niotes: (1) There are 25 *kammaṭṭhānas* 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 *kammatthanas* 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, āhāre-paṭikula-saññā* and

catu-dhātu-vavatthāna cannot give rise to any *jhāna.* They can, however, help to attain neighbourhood concentration.

Bhãvanã-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 immage

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, e.g. *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. **Paṭibhãga-nimitta** = counter image

As the meditation proceeds on, at the point when the concentation 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 times 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 Kammatthāna

Table 9.2 Differentiation of Kammaṭṭhānas by Nimittas

No.	Kammatthāna	Total	Nimitta attainable
1.	All Kammaṭṭhānas	40	Parikamma-nimitta and Uggaha nimitta (not distinguishable in some Kammaṭṭhānas)
2.	10 Kasiṇas, 10 Asubhas, Kāyagatāsati, Ānāpānassati	22	Parikamma-nimitta, Uggaha - nimitta, Paṭibhāga - nimitta may all appear.
3.	First 8 Anussatis 4 Brahma-vihāras, 4 Āruppas, Āhāre-paṭikūla-saññā, Catudhātuvavatthāna	18	Parikamma-nimitta and Uggaha-nimitta only. Paṭibhāga-nimitta is not formed.

Practical Coupling of Bhãvanã with Nimitta

Parikamma-bhāvanā takes as its object *parikamma-nimitta* and *uggaha-nimitta. Upacāra-bhāvanā* and *appanā-bhāvanā* take *paṭibhāga nimitta* as their object. This coupling of *bhāvanā* with *nimitta* will be illustrated by the meditation on *pathavī-kasiṇa.*

Pathavī-kasiṇa 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. Parikamma-nimitta and Parikamma-bhãvanã

The meditator looks at the earth-circle attentively, saying mentally or inaudibly: " *Pathavi, pathavi* " 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-bhãvanã ".*

2. Uggaha-nimitta and Parikamma-bhãvanã

After meditating for some time, perhaps weeks or months, he would 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 concenrtration 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-immage). 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-nimita* and *upacāra-bhāvanā.*

At this stage all the hindrances (*nivaranas*) are suppressed, and the five *jhāna*-factors become strong and function their duties efficiently. Therefore the mind is well fixed on the counter-immage. For this reason, *upacāra-bhāvanā* is also called *"upacāra-jhāna".*

4. Paṭibhãga-nimitta and Appanã-bhãvanã

Concentrating on the *paṭibhāga-nimitta,* the meditator carries on his meditation, noting: *"Pathavi, 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: *"Pathavi, 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* is the counter-image of the earth-circle.

Towards the Second and Higher Jhãnas

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-vasitã** = the ability to reflect on the *jhāna* factors quickly;
2. **Samãpajjana-vasitã** = the ability to attain the *jhāna* quickly;
3. **Adhitthãna-vasitã** = the ability to remain in the *jhāna* as long as one wishes;
4. **Vutthãna-vasitã** = the ability to come out from the *jhāna* (ecstatic absorption) at the moment one has predetermined,

e.g. one hour after getting into *jhāna*;

5. **Paccavekkhaṇa-vasitā** = the ability to review the *jhāna* factors quickly by reducing the number of *bhavaṅga-cittas* 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-kasina*, 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*, *piti*, *sukha*, *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 *piti* and *sukha* respectively in a similar manner.

Towards Arũpa-Jhãnas

Rũpãvacara fifth jhãna is used as the base for going up to *arũpãvacara jhãnas.* First the five abilities called *'vasitã'* with respect to the fifth *jhãna* must be developed. Then the yogi contemplates on the faults of corporeality (*rũpa*) 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 *arũpãvacara jhãna* is to strengthen his desire to attain it.

Then he develops the five *rũpãvacara jhãnas* one after one on any of the nine *kasiṇas,* excluding *ãkãsa-kasiṇa.* Ha comes out from the fifth *jhãna* and, without paying attention to the *paṭibhãga-nimitta,* he concentrates on the space behind it and meditates repeatedly: "Space is infinite! space is infinite!" This is *parikamma-bhãvanã*– the pre-requisite for the arising of higher *bhãvanãs.*

The *patibhãga-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 *patibhãga-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 *rũpãvacara fifth jhãna* disappears, he is said to reach *upacãra-bhãvanã.* If he goes on meditating earnestly and strenuously, he may soon reach the *appanã-bhãvanaã*

and attain the *first arūpāvacara jhāna* called *'ākāsānañcāyatana 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 arupāvacara jhāna.* Then concentrating on *ākāsānañcāyatana 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 arupāvacara jhana* disappears, he comes to *upacāra-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 *ākāsānañcāyatana 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-saññā-nāsaññāyatana 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 knowledges

by practising these *jhãnas* ın various ways based on ten *kasiṇas.*

1. Iddhividha Abhiññã = Powers of creating forms, flying through the air, walking on water, diving into the earth, etc.

2. Dibba-sota Abhiññã = Divine ear or clairaudience, whichenables one to hear subtle or coarse sounds far or near.

3. Paracitta-vijãnana (*ceto-pariya ñãṇa*) = Power of penetrating the mind of others to discern their thoughts.

4. Pubbenivãsãnussati = 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 *Apãya* abodes.

The last one, i.e. *dibba-cakkhu*, may be extended to two more Supernormal Powers:-

6. Yathãkammŭpagañãṇa = Power of seeing beings in the 31 planes of existence and knowing their respective *kammas* which have given rise to their rebirths.

7. Anãgataṁsañãṇa = Power of knowing future existences and future worlds.

So we may say there are seven *lokiya-abhiññãs.* But when we count five mundane supernormal knowledges (five *lokiya abhiññãs*), (6) and (7) are included in *dibba-cakkhu.* Also *cutũpãpatañãṇa,* 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-ñāṇa.*

8. Asavakkhaya-ñāṇa = Arahatta-magga-ñāṇa, i.e., the knowledge associated with Arahatta-magga that can extinct all cankers (*āsava*).

Chalābhiñña is an *Arahat* who possess the six super-knowledges mentioned above. It should be noted that the fine mundane supernormal knowledges 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-bhāvanä* (insight meditation).

Vipassanā Kammatthāna

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-ñāṇas = 10 insight-knowledges,
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. *Kaṅkhā-vitaraṇa-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. Nānadassana-*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 deliverence 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-lakkhana* = the characteristic mark of impermanence,
2. *Dukkha-lakkhaṇa* = the characteristic mark of suffering,
3. *Anatta-lakkhaṇa* = the characteristic mark of notself.

" Whether Perfect Ones (Buddhas) appear in the world or whether Perfect Ones do not appear in the world, it still remains a firm condition, an immutable fact and fixed law, that all formations are impermanent, that all formations are subject to suffering, that everything is without a self. "

(*Anguttara Nikaya*, Book IV, *Sutta* 134)

Threefold Anupassanã

(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. **Aniccãnupassanã** = repeated contemplation on the impermanent nature of mind

and matter in the five aggregates of existence.

2. **Dukkhãnupassanã** = repeated contemplation on the unsatisfactory nature of mind and matter in the five aggregates of existence.

3. **Annattãnupassanã** = 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 *anupassanã* 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 *vipassanã*-meditation there is no place for thinking or for being thoughtful. With the help of concentration (*samãdhi*), 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 *nãma and rûpa.*

By observing the incessant arising and dissolving of the ultimate *nãma* and *rûpa*, 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 *nâma* and *rũpa*, and note repeatedly "*anicca, anicca, anicca, ...*" for ten to thirty minutes at a stretch.

Then one takes up *dukkhānupassanā.*

In *dukkhānupassanā*, one concentrates on the unsatisfactory nature of the ultimate *nāma* and rũpa and notes repeatedly "*dukkha, dukkha, dukkha, ...*" for ten to thirty minutes at a stretch. Then one proceeds with *anattānupassanā.*

In *anattānupassanā*, 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 *aniccānupassanā* again.

As one carries on the *vipassanā* meditation in this manner, the ten insight-knowledges (*vipassanā-ñāṇa*) 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-ñānas
(Ten Insight-Knowledges)

1. **Sammasana-ñāna** = The knowledge that can investigate the three characteristic marks of *nāma* and *rūpa* in the five aggregates of existence;

2. **Udayabbaya-ñãna** = The knowledge that can investigate the arising and passing away of the ultimate *nãma* and *rūpa* in the five aggregates of existence;

3. **Bhaṅga-ñãna** = the knowledge of the incessant dissolution of the ultimate *nãma* and *rūpa;*

4. **Bhaya-ñāṇa** = The knowledge of realizing *nãma-rūpa* and the five aggregates of existence as fearful as they are dissolving incessantly;

5. **Ãdinava-ñāṇa** = The knowledge that realizes the fault and unsatisfactoriness in *nãma-rūpa* as they have been known to be fearful;

6. **Nibbidã-ñāṇa** = The knowledge of disgust in *nãma-rūpa* as they have been known to be unsatisfactory;

7. **Muncitukamyatã-ñāṇa** = The knowledge of the desire to escape from the entanglement of *nãma-rūpa;*

8. **Paṭisankhã-ñāṇa** = The knowledge to reinvestigate *nãma-rūpa* and the five aggregates of existence in order to escape therefrom;

9. **Saṅkhārupakkhã-ñāṇa** = The knowledge of equanimity towards *nãma-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 deliverence '. It refers to the emancipation from the entanglement of *nāma-rūpa*, i.e. from the round of rebirth or the *samsāra* 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 *anattānupassanā.*

'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 *anattānupassanā* realizes this concept of void, and if he attains emancipation while practising *anattānupassanā*„ his *magga-phala* or emancipation is known as *'Suññata-vimokkha'.*

2. **Animitta-vimokkha** = emancipation through the concept of signlessness by *aniccā-nupassanā.*

'Nimitta' means mark, sign, image, object, etc. So *'animitta'* means no mark, no sign, no image, no object, etc. While practising *aniccānupassanā,* the *yogi* is observing the incessant dissolution of *nāma-rūpa* 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 *nāma* and *rūpa*, he observes no form and sign at all; he is having the concept of signlessness. If he emancipates from defilements through

aniccānupassanā, his *magga-phala* or emancipation is known as *'Animitta-vimokkha'* .

3. **Appanihita-vimokkha** = emancipation through the concept of desirelessness by *dukkhānupassanā.*

The *yogi* , while practising *dukkhānupassanā*, is observing the unsatisfactory or suffering nature of *nāma-rūpa* in the five aggregates all the time. So he has no desire for nor attachment to the *nāma-rūpa*. In other words he is having the concept of desirelessness (*appanihita*). And if he emancipates from defilements through *dukkhānupassanā*, 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 *anupassanās.*

1. **Anattānupassanā** 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'.*

2. **Aniccānupassanā** is **Animitta-vimokkha-mukha.**

   It understands that the *nāma-rūpa* formations are formless, signless or imageless. *Animitta* refers to the signless state of *nāma-rūpa.*

3. **Dukkhā-nupassanā** is **Appanihita-vimokkha-mukha.**

   It understands that the *nāma-rūpa* formations are just suffering or misery. So it develops

no desire (*taṇhā*) 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 one attains the conditionless liberation.

(2) "Whosoever being filled with tranquility, considers all formations as painful (*dukkha*), such a one attains the desireless liberation.

(3) "Whosoever being filled with wisdom, considers all formations as not-self (*anatta*), such a one attaines the emptiness 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 (*aṭṭhangika-magga*).

The eight constituents of the Path can be divided into three groups called *sikkhā*. (learning or training):-

1. **Sîla-sikkhâ** = training in morality

It comprises three *maggangas* (constituents of the Path):-

(1) *Sammā-vācā* = right speech

(2) *Sammā-kammanıa* = right action

(3) *Samma-ājïva* = right livelihood

2. **Samãdhi-sikkhã** = training in concentration

This also comprises three *maggaṅgas*:-

(1) *Sammã-vãyãma* = right effort

(2) *Sammã-sati* = right mindfulness

(3) *Sammã-samãdhi* = right concentration

3. **Paññã-sikkhã** = training in wisdom

This training consists of two *maggaṅgas*:-

(1) *Sammã-diṭṭhi* = right view

(2) *Sammã-saṅkappa* = right thought

Though the right view (wisdom) should guide the way throughout the course of purification, one should begin with *sïla-sikkhã* for the purpose of laying down the foundation of the Path. Based on *sïla-foundation*, one shall develope concentration *(samãdhi-sikkhã)*, and based on concentration, one shall practise *vipassanã* to develop wisdom (*paññã*).

So in the Path of Purification (*Visuddhi Magga*), *sila-visuddhi* (purity of morality) comes first, and *citta-visuddhi* (purity of the mind which refers to *samãdhi-sikkhã*) comes next. The remaining five *visuddhis* correspond to *paññã-sikkhã* (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 *vipassanã-ñãṇas* (insight-knowledges). These phenomena together with the practical aspects of *samatha-vipassanã* meditation will now be described.

1. Sila-Visuddhi (Purity of Morality)

A lay-person can attain the purity of morality by fulfilling the three *sila-maggangas*:-

(1) **Right speech** = abstaining from lying, slandering, harsh speech and vain talk;

(2) **Right action** = abstaining from killing, stealing and sexual mis-conduct;

(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 *sïla or discipline*:-

(1) **Pãtimokkha-saṁvara-sïla** = moral discipline as prescribed by the Pãtimokkha,

(2) **Indriya-saṁvara-sïla** = mindfulness to prevent the arising of defilements (*kilesãs*) at the five doors (eye, ear, nose, tongue and body),

(3) **Ãjivapãrisuddhi-sïla** = 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 the way to the arising of concentration. Of course eight or nine precepts serve as *Pātimokkha-saṁvara-sīla* for lay-people.

2. Citta-Visuddhi (Purity of Mind)

For purity of mind, the *yogis* must develop the three *samādhi-maggaṅgas*:-

(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 (*nivaranas*) are temporarily driven away from the mind. So the mind is free from defilements (*kilesās*) 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-auk 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 investigation results show that the higher the 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. Ditthi-Visuddhi (Purity of View)

Equipped with *samādhi-eye*, the *yogi* first looks into his body to see thousands and thousands of *rupa-*

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 (*paccupaṭṭhāna*), and the immediate causes which condition its arising (*padaṭṭhāna*).

Then he investigates his mind by observing the *vitthi cittas* as they occur in succession in cognitive series. He investigates thoroughly all the *cittas* arising in all six types of *vithis* (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 *lakkhaṇa, rasa, paccupatthāna* and *padatthāna* 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 (*sankhāra*),the consciousness group (*viññāna*) 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 carraige, 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 *lakkhaṇa, 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, paccupaṭṭhāna* and *padatthāna* is systematically carried out in Pa-auk Tawya Meditation Centre.

4. Kaṅkhā-vitaraṇa-visuddhi (Purity by Transcending Doubt)

'Kaṅkhā' means 'doubt'; it may be either intellectual or ethical doubt, 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 I 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 ?

'*Kaṅkhā-vitaraṇa-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 II, pp. 83-84).

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-aṭṭhakathā* (II, 189 Myanmar) that there is no one, even in dream, who got 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 *Anāgataṁsañāṇa* which can know one's future existences.

In the case of insight-meditation (*vipassanā*) we need not go to the *Abhiññā*-stage and we have no *Abhiññā* — 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 Centre.

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 deed 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 life 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 analyses 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 characterise external *nāma-rūpa* phenomena.

Now based on the present five causes — viz., *avijjā, taṇhā, upādāna, sankhāra* and *kamma-bhava* — he tries to visualise 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, salāyatana, phassa* and *vedanā* (see chapter VIII, page 313) with the five present causes. If he can actually observe the five future effects 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 *Patthāna* are the major causal relations which govern the arising and dissolving of 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 vĭthi* (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 (*vīthi*), *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 consciousnesses 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 investigated, 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-ditthi*) which believes in the arising of living beings without any cause, and also the 'View of the Wrong Cause' of existence (*Visama-hetuka-ditthi*) 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-ditthi*), 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 (*kaṅkhā*) 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' (*kaṅkhā-vitaraṇa 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).

Cũla-Sotãpanna
(Junior Stream-Winner)

'*Sontāpanna* or *Sotāpan'* is a noble person (*Ariyã*) who has eliminated *ditthi* 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 knowledges, i.e. *Nāma-rūpa-pariccheda-ñāṇa* and *Paccaya-pariggaha-ñāṇa*, are very important. They are the basic knowledges 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 kṇow, 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 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. Maggãmagga-ñãnadassana 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. Samnasana-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) Kalãpa-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 of *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 vithi-cittas* dissolve soon after they are formed and they do not pass on to *sota-dvāra vithi-cittas*, that *sota-dvāra vithi-cittas* also dissolve soon after they are formed and they do not pass on to *ghāna-dvāra vithi-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 *atīta-bhavaṅga* have all dissolved at that moment. They do not pass on to the moment of *bhavaṅga-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 *bhavaṅga-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, paccupaṭṭhāna, 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

aniccānupassanā for 10-15 minutes, then by way of dukkhānupassanā for another 10-15 minutes, and again by way of *anattānupassanā* 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 phonomena also arises.

As this knowledge gathers in strength, the ten *Upakkilesas* (impurities or corruptions) normally arise. These *upakkilesas* are very distinct, and so they represent a very good criterion for judging whether one has really attained *Udayabbaya-ñāṇa*.

Ten Upakkilesas
(Ten Impurities of Vipassanã)

1. *Obhãsa* = rays emitting from the body on account of insight,
2. *Pĩti* = five kinds of rapture (unprecedented joy),
3. *Passaddhi* = both *kãya-* and *citta-passaddhi* = tranquility or quietude
4. *Adhimokkha* = the controlling faculty of strong faith,
5. *Paggaha* = intense effort which supports *vipassanã-citta,*
6. *Sukha* = pleasant feeling in the whole body due to wholesome *cittaja-rũpa,*
7. *Ñãṇa* = quick insight wisdom,
8. *Upaṭṭhãna* = mindfulness fixed on *kammaṭṭhãnà,*
9. *Upekkhã* = *tatramajjatupekkhã* and *avajjanupekkhã,* (the former represents *tatramajjattatã cetasika* which can observe phenomena effortlessly; the latter refers to the *cetanã* associated with *avajjana-citta* that can reflect on phenomena quickly)
10. *Nikanti* = mild attachment to *vipassanã-nãṇa* which is accompanied by *pĩti, passaddhi, sukha* and *obhãsa.*

Of the ten impurities mentioned above, only *nikanti* (attachment) belongs to *kilesãs* (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 (*kilesās*).

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-ñānadassana-visuddhi

(Purity of Vision of the Path-progress)

The Purity of Vision of the Path-progress ranges from the later part of *Udayabbaya-ñāna* to the last

vipassanā-ñāṇa, covering nine insight knowledges in all. These knowledges 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 phenomena of the conditioned things. Gradually the *yogi's Udayabbaya-ñāṇa* becomes matured.

Bhaṅga-ñāṇa — As the insight knowledge of the *yogi* is 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.

Bhaya-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.*

Ãdinava-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 *Ãdinava-ñāṇa,* which is the knowledge that realizes the fault and unsatisfactoriness in *nāma-rūpa.*

Nibbidã-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 *Nibbidã-ñāṇa* which is the knowledge of disgust in *nāma-rūpa.*

Muñcitukamyatã-ñāṇa — When the *yogi* has disgust in *nāma-rūpa,* the conditioned things, he wants to escape from the entanglement of *nāma-rupa* just as the fish in the net of the fisherman and the little frog in the mouth of the snake want to escape. Thus *Muncitukamyatāñāṇa,* i.e, the knowledge of the desire to escape from the entanglement of *nāma-rūpa,* arises in the mind of the *yogi.*

Patisaṅkhã-ñãna —— 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 graps 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-rupa* 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-rupa*). This is the time when the *yogi* attained *Bhaya-ñāna.*

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* attained *Muñcitukamyatāñāṇa* 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 *Paṭisaṅkhā-ñāna*.

Sankharupekkhā-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 neither 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. Her 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 *Saṅkhārupekkhā-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 set 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 knew 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-vithi. The Magga-vīthi* has been discussed on page 168 in chapter IV. It occurs like this:-

(a) **Magga-vithi in manda-paññā** (slow - witted) person:

" Na-Da-Ma-Pa-U-Nu-Go-Magga-Phala-Phala" - Bha--

(b) **Magga-vithi in tikkha-paññā** (quick -witted) person:

" Na-Da-Ma-U-Nu-Go-Magga--Phala-Phala-Phala" -Bha-

In the above *vithis* 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-paññā* person.)

U = *upacāra* = proximity of *magga,*

Nu = *anuloma* = adaptation or connection,

Go = *gottrabhu* = 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.*

Gottrabhu-ñāṇa

Gottrabhu, 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 *gottrabhu* is called *Gottrabhu ñāṇa.*

Magga-ñāṇa and Phala-ñāṇa

As *gottrabhu* points the way towards *Nibbāna, Magga-citta* and *Phala-cittas* follow immediately taking *Nibbāna* as their object. The wisdom (*paññā*) 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 traveller 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 *bhavaṅga-cittas,* five *paccavekkhaṇa-vīthis* normally arise. By these *vīthis* the *yogi* (1) reflects on the Path, (2) reflects on the Fruit, (3) reflects on the *Nibbāna* he has 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 Ñānas in Series

Up to now the *yogi* has attained 16 *ñāṇas* — *viz., Nāma-rūpa-pariccheda-ñāṇa, Paccaya-pariggaha-ñāṇa,* ten *vipassanā ñāṇas (Sammasana-ñāṇa* to *Anuloma-ñāṇa), Gottrabhu ñāṇa, Magga-ñāṇa, Phala-ñāṇa,* and *Paccavekkhaṇa-ñāṇa.*

7. Ñāṇadassana-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 *Ñānadassana-visuddhi* is reached.

Ñānadassana-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) **Sotãpattimagga** — It is the first *magga* attainable by *yogis*. It may be regarded as the first stage of Sainthood.

Sota = the stream leading to Nibbãna,

Apatti = entering for the first time,

Magga = the noble Eightfold Path.

Sotãpattimagga annihilates two *kilesãs* (defilements) — viz., *ditṭhi* and *vicikicchã* and three Fetters (*Samyojana*) — namely, *sakkãya-ditṭhi*. *vicikicchã* and *sĩlabbataparãmãsa*.

Sakkãya-ditṭhi = personality belief taking the complex combination of psycho-physical aggregates as person or self or I.

Vicikicchã = Sceptical doubt about (1) the Buddha, (2) the Dhamma, (3) the Saṅgha, (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.

Silabbataparãmãsa = adherence to the false view that one becomes pure and thus be liberated by bovine and canine morality or by rites and ceremonies.

(2) **Sakadãgãmi-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 *kilesãs* and Fetters; but it reduces the strength of these defilements.

(3) **Anãgãmi-magga** — It is the third *magga* attainable and may be regarded as the third stage of Sainthood. It annihilates one more *kilesã*, i.e., *dosa* (hatred), and two more Fetters—namely, *kāmarāga* and *paṭigha*.

Dosa = *Paṭigha* = hatred or illwill

kāmarāga = attachment to sense-objects.

(4) **Arahatta-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 *kilesās* and Fetters.

Ariyãs
(Noble Persons)

There are eight types of *ariyās* — namely, four *maggattha*-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 *phalattha*-persons.

For example, a person is called a *sotāpatti-maggattha* person while the *sotapatti-magga citta* is arising in him. After the dissolution of this *citta*, *sotāpatti-phala citta* arises in him and he is known as a *sotãpatti-phalaṭṭha* person or *sotãpanna* from this moment onwards.

If a *sotãpanna* 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, *sakadãgāmi-phala citta* arises in him and he

is known as a *sakadāgāmi-phlaṭṭha* 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 *anāgāmi-maggaṭṭha* person while that *magga-citta* lasts. As soon as the *magga-citta* dissolves, *anāgāmi-phala citta* arises in him and he is called an *anagami-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-maggaṭṭha* person. But as soon as the *arahatta-magga citta* dissolves, *arahatta-phala citta* arises and he becomes an *arahatta-phalaṭṭha* person or *arahat* from that moment onwards.

Thus the four *maggaṭṭha* persons exist for so short a duration that they cannot be pointed at. Only the four *phalaṭṭha* persons can be pointed at. Their distinct characteristics may be noted as follows.

1. Sotāpanna or Sotapan

A *sotāpanna* is one who has attained *sotāpatti-magga* and *sotapatti-phala*. He (or she) can enjoy the peace of Nibbāna whenever he wishes by developing the ecstatic absorption corresponding to *sotāpatti-phala-samāpatti*.

He is called a stream-winner because he has entered the stream that leads to Nibbāna. The stream represents the noble Eightfold Path. He is no longer a worldling (*putthujjana*), but an *ariyā* (noble person).

A *sotāpanna* has eradicated the two worst defilements, i.e., *ditthi* and *vicikicchā*, and three basic

Fetters — namely, *sakkāya-diṭṭhi, vicikicchā* and *silabbataparāmāsa.* 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 Saṅgha. 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) *Kolaṁkola-sotāpanna* = one who enters Nibbāna after two to six lives,

(3) *Ekavijī-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 esctatic 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 *sakadagami* has less *rāga,* (lust, greed), *dosa* (illwill, hatred) 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. Anãgãmi or Anãgam

An *anãgãmi* is one who has attained *anãgami-magga* and *phala.* He (or she) can enjoy the peace of Nibbãna whenever he wishes by developing the ecstatic absorption corresponding to *anãgãmi-phala-samãpatti.*

'Anãgãmi' literally means 'no returner'. An *anãgãmi* 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 (*Suddhãvãsa*), where he will attain *arahatship* and pass to Nibbãna.

Since the *anãgãmi-magga* eliminates the *kilesâ dosa* (hatred) and the two Fetters—namely, *kãmarãga* (sense desire) and *paṭigha* (hatred or illwill), an *anãgãmi* 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 Nibbãna whenever he wishes by developing *anãgãmi-phala-samãpatti.* If he attains all the eight *jhãnas,* he can also enjoy *Nirodha-samãpatti* during which all consciousness and mental activity are temporarily suspended.

There are five types of *anãgãmis:*

(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., *Akaniṭṭha*).

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 ecstatic absorption corresponding to arahatta-phala-samāpatti.* He can enjoy *Nirodha-samāpatti* if he attains the eight *jhānas.*

Since *arahatta-magga* eliminates all the defilements (*kilesās*), 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, it is at the purest state, making him the noblest 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.

An *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) *Chaḷābhiññā-arahat* = one who possesses the six *abhiññās* (supernormal powers),

(5) *Paṭisambhidhāpatta-arahat* = one who possesses the four *sambhidhās,* i.e., the knowledge

of the meaning of 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 the *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 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 *Abhiddhamma* shine for ever!

May the supreme knowledge of *Abhidhamma* ever enlighten the whole world!

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2. ဒေါက်တာမင်းတင်မွန်၏ "တက္ကသိုလ် အဘိဓမ္မာပေါင်းချုပ်"၊ ဒုတိယအကြိမ်၊ ရတနာမင်းစာပေ၊ ရန်ကုန်၊ ၁၉၉၄-ခုနှစ်။
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ကျေးဇူးတင်လွှာ

ဗုဒ္ဓအဘိဝမ္သာ အနှစ်သာရဖြစ်သည့် ဤ ကျမ်းစာအုပ်ကို ပုံနှိပ်ထုတ်ဝေနိုင်ရန် ဝိုင်းဝန်းကူညီ ငွေရင်းမတည်ပေးကြသော စေတနာရှင်များအား လည်းကောင်း၊ ဒေါက်တာမင်းတင်မွန်၏ သာသနာပြု လုပ်ငန်းကို ဝိုင်းဝန်းထောက်ပံ့ ကူညီစောင်မကြသော သဒ္ဓါရှင်များအား လည်းကောင်း၊ သပ်သပ်ရပ်ရပ် လှလှပပ တိတိကျကျ စာစီပေးသော မျိုးမော်ကွန်ပျူတာ (အမှတ် ၃၀၂၊ မဟာဗန္ဓုလပန်းခြံလမ်း၊ ရန်ကုန်) အားလည်းကောင်း၊ အထူးကျေးဇူးဥပကာရ တင်ရှိကြောင်း မှတ်တမ်းတင်အပ်ပါသည်။

၃-၁-၉၅

ဒေါက်တာမင်းတင်မွန်

Dr. Mehm Tin Mon

B.Sc.Hons., M.Sc., Ph. D.
Saddhamma Jotikadhaja
Adviser to the Ministry
of Religious Affairs
Union of Myanmar

He was born in kamawet village, Mudon township, Mon State, Union of Myanmar, on Ianuary 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 for two consecutive years for his outstanding scholastic record. He gained the Master of Science Degree in 1958 and the Doctorate Degree in 1960. He also won membership to Phi Lambaa 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-storeyed 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 delivering lectures on Buddhism and conducting short infensive classes on Abhidhamma. He was awarded the title of Saddhamma Jotakadhaja by the Government of the 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.

Lectures on Abhidhamma and Buddhism

Any interested society or organization may invite Dr. M. Tin Mon to Lecture on Buddhism or to teach Abhidhamma in any town or country.

A full course on Abhidhamma by Dr. M. Tin Mon takes about 30 lecturing hours.

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"အဗိုးဘန်ဆုံး ဘဝပညာ" ကို

ဆက်ဖေးသင်ပါ

ဤ"ဗုဒ္ဓအဘိဓမ္မာအနှစ်ချုပ်"ကို အတော်အတန် အကျယ်ချဲ့၍ ဖွင့်ဆိုရေးသားထားသော-

ဒေါက်တာမင်းတင်မွန်၏ "အဖိုးတန်ဆုံးဘဝပညာ တက္ကသိုလ် အဘိဓမ္မာ" အတွဲ(၁)၊(၂)၊(၃)ပေါင်းချုပ်ကို ဆက်လက်လေ့လာပါ။

အတွဲ(၁) - စိတ်၊ စေတသိက်၊ ပကိဏ်း
အစိုးရအဘိဓမ္မာ(ရိုးရိုးတန်း)စာမေးပွဲ ပထမဆင့် အတွက်။

အတွဲ(၂) - ဝိထိ၊ ဘုံ၊ ရုပ်
အစိုးရအဘိဓမ္မာ(ရိုးရိုးတန်း)စာမေးပွဲ ဒုတိယဆင့် အတွက်။

အတွဲ(၃) - သမုစ္စည်း၊ ပစ္စည်း၊ ကမ္မဋ္ဌာန်း
အစိုးရအဘိဓမ္မာ(ရိုးရိုးတန်း)စာမေးပွဲ တတိယဆင့် အတွက်။

အသိလွယ်သည်၊ အမြင်ရှင်းသည်၊ အကောင်းဆုံး အဘိဓမ္မာစာအုပ်ဟု ချီးမွမ်းကြသည်။

သာသနာရေးဦးစီးဌာန အဘိဓမ္မာစာမေးပွဲမေးခွန်းဟောင်းများကိုပါ ဖော်ပြထားသည်။

သာသနာရေးဦးစီးဌာနမှ တစ်ပြည်လုံးအတိုင်းအတာဖြင့် အမြို့မြို့အနှံယှဉ်တွင် စာဖြေဌာနများ ဖွင့်ကာ နှစ်စဉ် ဒီဇင်ဘာလတွင် ကျင်းပပေးသော အဘိဓမ္မာ(ရိုးရိုးတန်း)စာမေးပွဲကို ဝင်ရောက်ဖြေဆိုကြပါ။

(A) CHART NO. 1

THE COMPLETE CHART ON CITTAS

Name of Citta		Akusala	Kusala	Vipāka	Kiriya	Total cittas					
Lobha-mūla	8	Dit-Sa. Dit-Vi + + + + − − − − A Sa A Sa				Akusala Cit 12	Asobhana Citta 33	Kamāvacara Citta 54	Citta 81	Citta in brief 89	Citta at length 121
Dosa-mula	2	Pati-Sam ✸ ✸ A Sa									
Moha-mula	2	Vici-Sam − − Ud-Sam									
Akusala Vipāka	7			Cak Ghā Kā Ti So Ji Sam		Aheluka Cit 18					
Aheluka Kusala Vipāka	8			Cak Ghā Kā Ti So Ji Sam Ti							
Aheluka Kiriya	3				Pan-D Hasi Mano-Dva						
Mahā-kusala	8		Nāna-Sa. Nāna-Vi + + + + − − − − A. Sa A. Sa			Kāma-sobh 24					
Mahā-vipāka	8			+ + + + − − − −							
Mahā-kiriya	8				+ + + + − − − −						
Rūpāvacara kusala	5		Vi Ca Pi Su /U Eg + + + + − (thi Pa Du Ta Ca Pan			Rūpāvacara 15	Mahaggata jhāna 27				
Rūpāvacara-vipāka	5			+ + + + −							
Rūpāvacara kiriya	5				+ + + + − Bh						
Arūpāvacara Kusala	4		Aka Akin Vinn Neva			Arūpā 12					
Arūpā Vipāka	4			− − − −							
Arūpā kiriya	4				− − − −						
Lokuttara-kusala	4		So Dā Nā Ar + + + + − − − −			Lokut 8					
Lokuttara-vipāka	4			+ + + + − − − −							
Sotāpatti-magga	5		ViCā Pi Su/ U Eg + + + + − Pa Du Ta Ca Pan			Jhāna-magga 20	Lokuttara jhāna 40	Jhāna total 67	Loki	Total	Total
Sakadāgāmi-magga	5		+ + + + −								
Anāgāmi magga	5		+ + + + −								
Arahatta-magga	5		+ + + + −								
Sotapatti-phala	5			+ + + + −		Jhāna-phala 20					
Sakadāgāmi phala	5			+ + + + −							
Anāgāmi phala	5			+ + + + −							
Arahatta phala	5			+ + + + −							
Citta in brief		12	21	16	20	Total 89					
Citta at length			37	52		Total 121					

Name of Symbol

+ Somanassa Sahagatam
− Upekkha Sahagatam
✸ Domanassa Sahagatam
Λ Dukkha Sahagatam
V sukha sahagatam
± mixed soman + upek

(B) Chart No. 2

CETASIKA - SAMPAYOGA METHOD

CETASIKAS			Kāmāvacara Citta 54																				Mahaggata 12					Lokuttara 8					Union in brief	Union at Length	Sampayoga	Method
			Akusala 12				Ahetuka 18					Kāmā sob. 24																Lokut Jhāna 40								
			8	2	1	1	10	2	3	1	2	8	8	8	3	3	3	3	15	8	8	8	8	8									
			Lobha-mūla	Dosa-mūla	Vicikicchā	Uddhacca	Dvipañcaviññā	Sampaṭicchana	Santirana	Pañcadvāravajj	Manodvā + Hasi	Mahā-kusala	Mahā-vipāka	Mahā-kiriya	First jhāna	Second Jhāna	Third Jhāna	Fourth Jhāna	Fifth jhāna	First Jhāna	Second Jhāna	Third Jhāna	Fourth Jhāna	Fifth Jhāna									
Phas, Vedi, Saññā Cet, Eka, Ji, Mana.	Sabba Citta7	Aññasamāna 13																												89	121	1	Total 7
Vitakka	Pakiṇ ṇaka 6						x									x					x										55	1	
Vicāra							x										x					x									66	1	
Adhimokkha				x			x																							78	110	1	
Viriya								x																						73	105	1	
Piti			Sob 4	x			x			So 1	x	Has 1	Sobh 12			9	x			24	x										51	1	
Chanda				x				x																						69	101	1	
Moha, Ahirika Anottappa, Uddhacca	Moha Catukka 4	Sāvajja Akusala Cetasikas 14																												12		1	Total 5
Lobha	Lobha tri 3																													8		1	
Diṭṭhi																														4			
Māna																														4			
Dosa, Issā, Macchariya, kukkucca	Dosa catukka 4																													2		1	
Thina, Middha	End tri 3																													5		1	
Vicikiccha																														1		1	
Saddhā, Sati, Hiri, Ottappa, Alobha, Adosa, Tatramajjhat (Passaddhi, Lahutā, Mudutā, Kammañña, Paguññatā, Ujjukatā) say twice with the prefix Kāya- / citta -	Sobhana-sādhārana 19	Anavajja-Sobhana Cetasikas 25	Asobhana									Sobhana Cittas																		59	91	1	Total 4
Sammā - Vācā Sammā-kammanta Sammā - ājīva	Virati 3														SomeSep	x		x		always together										16	48	1	
Karuṇā Muditā	Appa-ṇṇa 2														SomeSep	x =	some sep	Sometimes Separately	x	x										28		1	
Paññindriya	Paññā1														Ñāṇa-sam12																47	79	1	
		52	19 19	20	15	15	7	11	11	10	10	38	33	35	35	34	33	32	30	36	35	34	33	33	Total						16		
Saṅgaha Method			18 18	20					10		12	37	32	34																			
			21 21									37	32	24																			
			20 20									36	31	33																			
Saṅgaha Method Total			7				4					12			5					5										Total		33	

(C) Chart No-3

CETASIKA - SAṄGAHA METHOD

Names of Cittas		Aññasamāna Cet. 13							Akusala Cet. 14							Sobhaṇa Cet. 25				No. of Cetasikas	Saṅgaha Method	
		Sabba-citta Sādhāraṇa 7	Vitakka	Vicāra	Adhimokkha	Viriya	Pīti	Chanda	Moha-catukka	Lobha	Diṭṭhi	Māna	Dosa-catukka	Thina, Middha	Vicikicchā	Sobhaṇa Sādhāraṇa 19	Virati 3	Appamaññā 2	Paññindriya			
Lobha - mūla Asaṅkhārika	Pa	■							■	■	■	x	x							19	1	Total 7
	Du	■							■	■	x	■				x				19		
	Ta	■				x	■		■	■	■	x								18	1	
	Ca	■				x	■		■	■	x	■								18		
Lobha-mūla Sasaṅkhā as in Asaṅkhārika	4												■							21,21 20,20	1 1	
Dosa-mūla	A	■				x	■		■	x		■	■	x	x	x				20	1	
	Sa	■				x	■		■	x		■	■	■	x					22	1	
Moha-mū Vicikicchā	1	■		x	■	x	x		■	x					■					15	1	
Moha-mū Uddhacca	1	■				x	x		■	x										15		
Dvi-Pañcaviññāṇa	10	■	x																	7	1	Total 4
Somanassa Santīraṇa	1	■			x	■	x													11	1	
Manodvārāvajjana	1	■				x	x				x					x				11		
Hasituppāda	1	■					x													12	1	
U-Santī 2, Manodhātu 3	5	■			x	x	x													10	1	
Mahā-kusala Pa-dvi	2	■														■				38	1	Total 12
■ Du-dvi	2	■														■		x		37	1	
■ Ta-dvi	2	■				x	■				x					■				37	1	
■ Ca-dvi	2	■				x	■									■		x		36	1	
Mahā-Vipāka Pa-dvi	2	■														■	x	x	■	33	1	
■ Du-dvi	2	■														■	x	x	x	32	1	
■ Ta-dvi	2	■				x	■				x					■	x	x	■	32	1	
■ Ca-dvi	2	■				x	■									■	x	x	x	31	1	
Mahā kiriya Pa-dvi	2	■														■	x	■		35	1	
■ Du-dvi	2	■														■	x	■	x	34	1	
■ Ta-dvi	2	■				x	■				x					■	x	■		34	1	
■ Ca-dvi	2	■				x	■									■	x	■	x	33	1	
Mahaggata Pa-jhāna	3	■														■	x	■		35	1	Total 5
■ Du-jhāna	3	■	x		■											■	x	■		34	1	
■ Ta-jhāna	3	■	x	x	■						x					■	x	■		33	1	
■ Ca-jhāna	3	■	x	x	■		x	■								■	x	■		32	1	
■ Pan jhana	15	■	x	x	■		x	■								■	x	x	■	30	1	
Lokuttara Pa jhāna	8	■														■	■	x	■	36	1	Total 5
■ Du-jhāna	8	■	x		■											■	■	x	■	35	1	
■ Ta jhāna	8	■	x	x	■						x					■	■	x	■	34	1	
■ Ca jhana	8	■	x	x	■		x	■								■	■	x	■	33	1	
■ Pañ jhana	8	■	x	x	■		x	■								■	■	x	■	33	1	
SAMPAYOGA METHOD		89	55	66	78	73	51	69	12	8	4	4	2	5	1	59	16	28	47	Total	33	

(D) Chart No. 4

Chart No. 4.1 PAKINNAKA - HETU SANGAHA

Name of Hetu	Akusala 12		Ahetuka 18	Kāma Sobha 24		Mahag 27 Lokut 8		Total	Hetu
	Lobha 8 Dosa 2	Moha 2	Ahetuka 18	Ñāṇa-sam 12	Ñāṇa-vip 12	Mahag 27	Lokuttara 8		
Ahetuka			"					18	x
Ekahetu		"						2	Moha
Dvihetu	"				"			22	Lob-Mo, Do-Mo Alob-Adosa
Tihetuka				"		"		47	Alob, Adosa, Amoha

Division such as Tika					
Tika	Ku	Aku	Avyā		9
	3	3	3		
Jāu	Ku	Aku	Vi	Kiri	12
	3	3	3	3	
Bhūmi	Kāma	Rūpa	Arū	Loku	15
	6	3	3	3	
Puggala Puthu	Sota	Sakadā	Anā	Ara	26
6	6	6	5	3	

Chart No. 4.2 KICCA SAṄGAHA

Name of KICCA / Name of THANA	Akusala 12	Ahetuka 18										Kāma Sob 24		Mahaggata 27		Kut 8	Total
		Cakkhu Dvi	Sota-dvi	Ghā-dvi	Jivhā-dvi	Kaya-dvi	Sāmp-dvi	U-Santi 2	So-Santi	Pañ-dvā	Mano-dvā	Hasitup	Mahā-ku-Kiri 16	Mahā-vi 8	Mahag-ku-kiri 18	Mahag-vi 9	Lokut 8	
Patisandhi Bhavan,Cuti								"						"		"		19
Avajjana										"	"							2
Dassana. Savana. Ghaya.Saya.Phusa		"	"	"	"	"												2 each
Sampaticchana							"											2
Santirana								"	"									3
Votthapana											"							1
Jāvana	"											"	"		"		"	55
Tadālambana								"	"					"				11
No of Kicca	1	1					1	5	2	1	2	1	1	4	1	3	1	
No of Citta	12	10					2	2	1	1	1	1	16	8	18	9	8	

Kicca	Citta
1	68
2	2
3	9
4	8
5	2

Chart No. 4.3 DVĀRA SAṄGAHA

Name of Dvāra	Pañcadvāravaj	Cakkhu Viññā 2	Sota-Viññān 2	Ghāna-Viññān 2	Jivhā-Viññān 2	Kāya-Viññān 2	Sampaticchan 2	So-Santurana 2	Upek-Santuran 2	Voṭṭhapana 1	Kāma-javana 29	Appanā-Javana26	Tadālambana 8 11	Mahag-Vipāka 9	Total
Cak, Sota, Ghā, Jiv, Kā (Rūpa Pañcadvā)	"	"	"	"	"	"	"	("	")	"	"		"		46 each
Mano-dvā (Nāma-dvā)										"	"		"		67
Dvāra-vimut									"				"	"	19
No of Dvāras	5	1	1	1	1	1	5	6 always	6 some	6 always	6 always	1	6 some	6 free	
No of Cittas	1	10					2	1	2	1	29	26	8	9	

Dvāra	Citta
1	36
5	3
6 always	31
6 some	10
6	9

Chart No. 5.1 ARAMMANA SAṄGAHA

	Ārammana Paccaya = Sense Object					Paccayuppanna = Ārammanika Citta	Total	Remark
1	Present visible object, sound, Present smell, taste, tangible object				Present five sense objects	Cakkhu-viññān 2, Sota-Viññāṇa 2, Ghāna-viññ 2, Jivhā–viññ 2, Kāya–viññ 2,	10 dasa	Kāma
2	Present five sense objects				Present five sense objects	Mano–dhātu 3 (Pañcadvārāvaj + Sampaticchana 2)	3 tini	ekan
3	Kāma-citta 54	Cetasika 52	Rūpa 28		Six Kāma-sense objects	Tadālambana 11, Hasituppāda 1	12 dvā dasa	25
4	Loki-citta 81	Cetasika 52	Rūpa 28.	Concepts	Six Loki-sense objects	Akusala 12, mahākusala–ñāṇa-vip 4, mahākiriya-ñāṇa–vip 4	20 visa	Kāma Mahaggata Concepts
5	All Cittas except Ara-mag-ga+phala 87	Cetasika 52	Rūpa 28	Concepts / Nibbā-na	All six sense objects except Ara -mag + Phala	Mahākusala-ñāṇa-sampayutta 4 Rūpa-kusala Abhiññā 1	5 Pañca	Ane-kan / Nib-bāna ane-kan
6	Citta 89	Cetasika 52	Rūpa 28	Concepts / Nibbā-na	All six sence objects	Mahākiriya-ñāna-sampayutta 4 Kiriya–Abhiññā 1, Mano-dvārāvaj 1	6 cha	31 / 11
7	Kasina 10	Asubha 10	kāya-gatāsati 1	Ānāpā-nassati 1	Brahma-vihāra 4	Concetps (Dhammāram) 26	Rūpāvacara cittas 15 Abhiññā-dvi excepted	21	Pannatti ekan
8	Ākasa (space) Natthi kinci (nothingness)					Concepts (Dhammāram)	Ākāsānañcāyatana cittas 3 Ākiṅcaññāyatana cittas 3	eka visati	21
9	Ākāsānañcāyatana ku , kiri citta Ākincaññāyatana ku, kiri citta					Dhammāram-mana	Viñānañcāyatana cittas 3 Nevasaññā - nāsannāyatana 3	6 ducha	Mahag-ekan 6
10	Nibbāna					Dhammāram	Lokuttara cittas 8	8 attha	Nibbāna ekan 8
	Kamma, Kamma–nimitta, gati–nim					6 sense obj.	Paṭisandhi, Bhavaṅ, Cuti 19 each	19	

Chart No. 5.2 VATTHU SAṄGAHA

	Aku 12			Ahetuka cittas 18								Kāma–sobhana 24			Rūpa 15	Arūpā 12			Lokut 8		Bhumi Vatthu Viññāna–dhātu				
Name of Vatthu	Lobhamūla 8	Dosamūla 2	Mohamūla 2	Cakkhu-viññā 2	Sota-viññāṇa 2	Ghāna-viññā 2	Jivhā-viññā 2	Kāya-viññā 2	Mano-dhātu 3	Mano-dvārāvaj 1	Santirana 3	Hasituppāda 1	Mahā-kusala 8	Mahā-vipāka 8	Mahā-kiriya 8	Rūpāvacara 15	Arūpā-kusala 4	Arūpā-vipāka 4	Arūpā-kiriya 4	Sotāpatu-magga 1	Higher mag+phalas 7	Total	Depend on Vatthu	Kāma-planes 11	Rūpa-planes 15	Arūpa-planes 4
Cak, So, Ghā, Jivhā, Kāya				〃	〃	〃	〃	〃														10	43	6	3	×
Hadaya always		〃							〃		〃	〃		〃		〃				〃		33		7	4	1
Hadaya Sometimes	〃		〃							〃			〃		〃		〃		〃		〃	42	42			
Not dependent on Vatthu																		〃				4	4			

(F) Chart No.6

BHŪMI

4 Bhūmis + 4 Paṭisandhis

Mahā-kappa (World-cycle)	4 Asaṅkheyya Kappas				4 Kappas			
	Saṁvatta	Saṁvatta thāyī	Vivatta	Vivatta thāyī	Āyu-kappa	Antara Kap	Asaṅkheyya	Mahā - kappa
	World being destroyed	World remains as destroyed	World being formed	World remains as formed	10 yr to asaṅkh Asaṅkh to 10 yr	Rising kappa + Receding kappa	64 antara Kappas	4 asaṅ -Kheyya kappas

Paṭisandhi	Bhūmi	Life-span
Neva-vipā	Nevasaññā Nāsaññā-yatana	84000
Ākiñ-Vipā	Ākiñcaññā-yatana-bhūmi	60000
Viññā-Vip.	Viññāṇañcā-yatana bhūmi	40000
Ākāsā -Vip.	Ākāsānañcā-yatana bhūmi	20000
Asaññā Jīvitanavaka	5 Planes of Suddhāvāsa	1000 / 2000 / 4000 / 8000 / 16000
	Vehapphala	500
Fourth Jhāna Vipāka	Subha kiṇhā	16, 32, 64 world cycles
3rd Jhāna 2nd Jhāna Vipāka	Abassarā	2, 4, 8 world cycles
First Jhāna Vipāka	Brahma purohita	1/3, 1/2, 1 asaṅkhe - kappa
	Mahā brahma	
Ku-vi-up-san Aku-vi-up-san	Asura realm	7 kāma-Sugati- Planes: 16000 / 8000 / 4000 / 2000 / 1000 / 500 — 9216 m / 2304 m / 576 m / 144 m / 36 m / 9 million
	Human realm	
4 Apāya : Aku-vipā Upekkha Santirana (Apāya paṭisandhi)	Peta realm	
	Animal realm	

3 Third Jhāna Planes — Paritta-Subhā — Vehapphala — 500

3 Second Jhāna Planes — Paritta-Subhā — Appamāṇa-Subha — Abhassarā — 2, 4, 8 world cycles

3 First Jhāna Planes — Brahma pārisajjā — Brahma purohita — Mahā brahma — 1/3, 1/2, 1 asaṅkhe - kappa

7 Planes of Fifth Jhana — Akaniṭṭha — Sudassi — Sudassā — Ātappā — Avihā — Asaññā - Satta — Vehapphala — 500

5 Planes of Suddhāvāsa — Akaniṭṭha — Sudassi — Sudassā — Ātappā — Avihā — 1000 / 2000 / 4000 / 8000 / 16000

7 kāma-Sugati- Planes — 6 Deva Planes — Paranimmita-Vasa vatti — Nimmānarati — Tusitā — Yāmā — Tāvatimsā — Cātumahārājika — Human realm

7 kāma-Sugati- Planes — Asura realm — 4 minor nirayas in each front are filled with sewage, hot ash, thonny trees, hot rivers with canes resply.

4 Apāya abodes — 4 minor nirayas in each front — Total minor nirayas = 4 x 4 x 8 = 128 — Sañjīva niraya — Kālasutta niraya — Saṅghāta niraya — Roruva niraya — Mahāroruva niraya — Tāpana niraya — Mahātāpana niraya — Avīci niraya

Apāya abodes, human realm, Lower Catu, devas have no definite life-spans.

Inter-niraya distance 15000 Yojanas each

42000 Yojanas each

5508000 Yojanas each

Form human realm to highest plane = 71856000 - Yojanas

Earth thickness 240,000 Yojanās — Pansu-pathavi 120000 — silā-pathavi 120000 — 960,000 Yojanās

Water thickness = 480,000 Yojanās

Air thickness - infinite

Empty Space - infinite

Destruction of the World			
Fire	Water	Air	Bhūmi destroyed
7 (56)			3 First Jhāna
	8th time		3 Second Jhāna
		64th time	3Third Jhāna

THREE AGES		
Jāti-age	Āṇā-age	Visaya-age
10000	100000	infinite no. of
universes	universes	universes
The universes in Āṇā-age are formed & destroyed together		

BHUMI - HOW KAMMAS BEAR RESULTS

4 types of kam	Citta-Cetanā		Paṭisandhi kāla	Pavattikāla	BHUMI		Aku-up-santi	6 Aku-vipāka	Ku-vi-up-sanb	7 Ahe-ku-vipāka	Mahāvi-vip. 4	Mahāvi-sam. 4	Rupā-vacara vipāka	Arūpā-vacara vipāka	Total Rsult. Vi.	Name of Pati-sandhi
Aku-kamma	Aku-cetanā except Uddhacca	11	"		Apāya	4	"								1	Apāy-
					kāma	11	"								7	Duggati
	Akusala Cetanā	12		"	Rūpa except Asaññā	15	4 except Ghādi								4	Ahetu
Kāmāvacara kusala kamma	Dvihetuka-omaka Mahakus-Ñāna-vip-cet.	4	"		Human, Catu	2			"						1	Kāma-Sug
				"	Kāma	11			"						8	ahetu
					Rūpa	15			Ghadi						5	
	Dvihetuka-ukkatha Mahākusala ñāṇa-vip-cet.	4	"		Kāma-Sug	7				"					4	kāma-su
				"	kāma-sug	7			"	"					12	dvihetu
	Tihetuka-omaka Mahāku-ñāṇa-sam-cet.	4			Apāya	4			"						8	
					Rūpa	15			Ghādi except						5	
	Tihetuka-ukkatha Mahāku-ñāna-sam-cet.	4	"		kāma-sug	7					"				4	Kāma-Sug
				"	Kāma	7					"	"			16	tihetu, kāma
					Apāya	4			"						8	Total kāma
					Rūpa	15			Ghadi excepl						5	Patisan-10
Rūpāvaccara Kamma	Rūpa-First-Jhāna kusala kamma	paritta	"	"	Brahma-pans								First Jhāna Vipāka		1	6 Rūpa-patisandhis (5 Nāma + 1 Rūpa)
		Majjhima	"	"	Brahma-puroh											
		Panita	"	"	Mahā-brahma											
	Second Jhāna ku-kamma Third Jhāna ku-kamma	Paritta	"	"	Parittabhā								2nd Jhāna vipāka 3rd Jhāna vipāka		2	
		majjhima	"	"	Appamānabhā											
		paṇita	"	"	Ābhassarā											
	Fourth Jhāna Kusala kāmma	pantta	"	"	Paritta subhā								fourth Jhāna vipāka		1	
		majjhima	"	"	Appamāna Subhā											
		paṇita	"	"	Subha-kiṇhā											
	Fifth Jhāna Kusala kamma	ordinary	"	"	Vebhapphala								5th Jhāna Jivitanavaka 5th Jhāna		1 + Rūpa	
		saññā-viraga	"	"	Asaññā-satta											
		Anāgami	"	"	5 Sudhāvāsa											
Arūpā-kamma	Ākāsānancā-yatana	1	"	"	Ākāsānañcā									Ākāsa-vi	1	4 Arūpa Paṭisandhis
	Viññānañcā-yatana	1	"	"	Viññānañcā									Viññāna-vi	1	
	Akiñcaññā-yatana	1	"	"	Akincaññā									Ākinc-vi	1	
	N'evasaññā-n'asaññā	1	"	"	N'evasaññā									N'eva-vi	1	

RŪPA - THE KICCAS PERFORMED BY 75 CITTAS

Name of Cittas		Rūpa only	4 Bodily postures	2 Viññat rūpas	Smiles puthuj	Smiles Sekha	Smiles Arahata	Moaning Weeping	Form nothing	Total kicca
Manodhātus 3, Tadā 11, Rūpa-vipā 5	19	"								1
Apparā-javana except Abhiññā	26	"	"							2
Manodva 1, kāma-javana 29, Abhiñ 2	32	"	"	"						3
Lobha-mu-So 4, mahāku-soman 4	8	"	"	"	"					4
Lob-dit-vi-so 2, mahaku-soman 4	6	"	"	"		"				4
Hasitupāda, mahākiriya-som 4	5	"	"	"			"			4
Dosa-mūla cittas	2	"	"	"				"		4
Dvipañca 10, Arū-vip 4, Arahat cut, All patisandhi cittas	14								"	X
Total cittas which form rūpa, etc.	77	77	58	12	8	8	5	2	14	194

(11) Chart No. 8

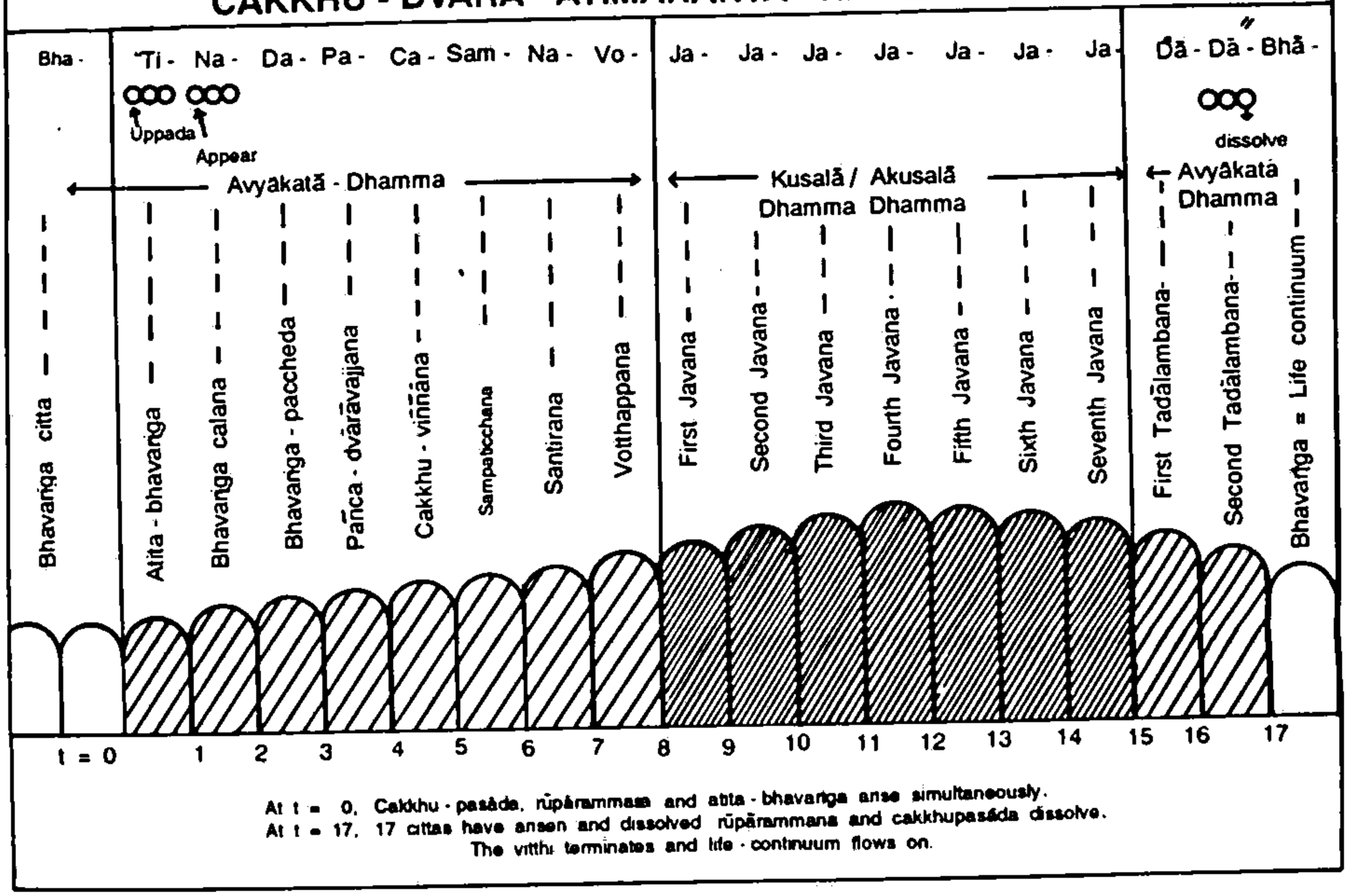
RŪPA

Rūpa 28 27 25	Nipphanna, Sabhāva, Salakkhaṇa, Sammasa-na														Anipphanna, Asabhāva. —										Cittasam	
	Mahābhūta 4				Pasāda 5					Gocara Rūpa 4 [7]					Bhāva Rūpa 2		Hadaya	Āyu	Oji	Ajīva	Vikāra -rupas		Lakkhaṇa rūpas 4				Cittasam	
																					viññat rūpas		Lahutādi rūpas				Upa • Santi • Jāti (Take 1) Pa. Te. Va • Photth.(Take 1)	
Enumeration	Pathavi	Āpo	Tejo	Vāyo	Cakkhu-pasāda	Sota-pasāda	Ghāna-pasāda	Jivhā-pasāda	Kāya-pasāda	Rūpārammaṇa	Saddārammaṇa	Gandhā-ram	Rasā-ramma	Phoṭṭhabbā-r	Itthi-bhāva	Puma-bhāva	Hadaya-vatthu	Jīvita-rūpa	Āhāra-rūpa	Pancheda	Kāya-viññatti	Vaci-viññatti	Rūpassa-lahutā	Rūpassa-Mudutā	Rūpassa-Kammañ	Upacaya	Santati	Jaratā-rūpa	Aniccatā-rūpa	Name	Remarking
Rūpa-vibhāga - Grouping of Rūpa	II																										4 Mahābhūta	24 Upādārūpa
	II				II																						5 Aghaṭṭhā Gocaraggāhi	23 Bahira Agocarag-
	II				II												II										6 Vatthu-rūpa	22 Avatthu
	II				II																II						7 Dvārā-rūpa	21 Advāra
	II				II										II			II										8 Indriya ru	20 Anindriya
	II				II					II																		12 Oḷārika Sappaṭigha Santike	16 Sukhuma Appaṭigha Dūre
					II	II																					2 Sampatta gāhaka	23 Aghāhaka
	II					II				II	II									II							3 Asampatta gāhaka	
																											6 Avinibbhoga rūpa	20 vinibbhoga rūpa
										II																	1 Sabbasaṅgaha rūpa	27 Anāsa - sana rūpa
Rūpa-saṅgaha - Grouping of Rūpa	Kamma Citta Utu Āhāra				Kammaja-ekan			4	Citta - Utu	4					Kammaja-ekan			4	4	Cittaja - ekan		Citta, Utu Āhāra		Catu-vimutti				Kammaja • ekan 9 • anekan 9 Cittaja = ekan 2 • anekan 13 Utuja = – • anekan 13 Āhāraja = – • anekan 12	
Kalāpa - Vimutti	Avinibbhoga - 8																II										9 Jivita -navaka kalāpa	
	II	II	II	II	II	II									II	II	II	II										10 Caḷḷdhu - dasaka 8	
	Avinibbho - 8																				II							8 Cittaja Suddhaṭṭhaka	
	II										II											II						9 Cittaja kāyaviññatti-navaka	
	II																						II					10 Vacaviññatti - sadda - dasaka	
	II																							II				11 Lahutādi - ekādasaka	
	II										II										II			II				12 Kāyaviññatti - Lahutādi - ekādasaka kalāpa	
Rūpa - Kalāpa / Grouping of Rūpa	II										II												II	II				13 Vacaviññatti - sadda - lahutādi - terasaka	
	Avinibbho - 8																											8 Ujuja Suddhaṭṭhaka	
	II										II																	9 Ujuja Sadda - navaka	
	II																							II				9 Ujuja Lahutādi - ekādasaka - ka kalāpa	
	II																							II				12 Ujuja Sadda - Lahutādi - ekādasaka	
	Avinibbho - 8																											8 Ākāraja Suddhaṭṭhaka	
	II																							II				11 Ākāraja Lahutādi ekā- dasaka kalāpa	
																												Total kalāpas - 21	

Note Two cittaja-kalāpas-viz. (1) Sadda navaka. (2) Sadda-lahutādi-ekādasaka should be added acc. to mahā attha-kathā.

(I) Chart No. 9

CAKKHU - DVĀRA - ATIMAHANTĀ - RAMMANA VĪTHI



At t = 0, Cakkhu - pasāda, rūpārammaṇa and atita - bhavanga arise simultaneously.
At t = 17, 17 cittas have arisen and dissolved rūpārammana and cakkhupasāda dissolve.
The vīthi terminates and life - continuum flows on.

▢ RŪPA ▢ ARISING AND DISSOLUSION OF MATERIAL PHENOMENA

Series of cittas		Arising of rūpa	Dissolution of rūpa
Kammaja rūpa		Starts to form at Paṭisandi kāla, goes on forming incessantly at every minor instant	Last formed at the 17th citta reckoned backward from Cuti; last kammaja rūpa dissolves when cuti dissolves
Cittaja rūpa		First formed at arising instant of first bhavanga, incessantly formed at arising instant of successive cittas	Last formed at the arising instant of cuti citta; the last cittaja rūpa lasts for 16 conscious moments after death
Utuja rūpa		First formed at the existing instant of Paṭisandhi citta. Then incessantly formed at every minor instant	Continues to be formed till the corpse is reduced to bones and then to dust
Āhāraja rūpa } Bahiddha oja · pāsaka Tejo → diffuses with blood · internal oja → Āhāraja rūpa		Starting from the existing instant of the combination of internal and external oja it is formed incessantly at every minor - instant	Last formed at the dissolving instant of cuti citta; will last for 50 minor instants after death

Table of Puggala and Cittas

(Continued from the Table on page 180)

Puggala	Kāma-bhumi		Rupa-bhumi		Arupa–bhumi	
Tihetuka–puthujjana	Akusala cittas Ahetuka cittas (hasi. excepted) Mahākusala Mahāvipāka total Add the kusala jhānas which the respective persons attain	12 17 8 8 45	Akusala cittas (2 dosamula excepted) Ahetuka cittas (ghāna-dvi, jivhā-dvi kāya-dvi and hasi excepted) Mahākusala Mahaggata Kusala Rūpa-vipāka (out of 5) total	10 11 8 9 1 39	Akusala cittas (2 dosamula except) Manodvārāvajjana Mahākusala Arūpakusala Arūpa–vipāka (out of 4) total	10 1 8 4 1 24
Sotāpanna (Sotapatti–phalattha)	Akusala cittas (4 lobhamula ditthi-sam and vicikicchā-sam excepted) Ahetuka cittas (hasi. excepted) Mahākusala Mahāvipāka Sotāpatti–phalattha total Add the kusala jhānas attained.	7 17 8 8 1 41	Akusala cittas (2 dosa-mūla, 4 lobha-mūla diṭṭhi-sam and vicikicchā-sam excepted) Ahetuka cittas (ghāna-dvi, jivhā-dvi, kāya-dvi and hasi excepted) Mahā-kusala Mahaggata Kusala Rupa-vipāka (out of 5) Sotāpatti phalaṭṭha total	5 11 8 9 1 1 35	Akusala cittas (2 dosa - mula 4 lobha-mula ditthi-sam and vicikicchā-sam excepted) Manodvārāvaj- Mahākusala Arūpa-kusala Arūpa-vipāka (out of 4) Sotāpatti phalaṭṭha total	5 1 8 4 1 1 20
Sakadāgāmi	As in Sotāpanna Insert sakadā-gāmi phalattha instead of sotapatti phalattha	41	As in rupa-sotāpanna Insert sakadāgāmi phalattha instead of sotāpatti phalattha	35	As in Arūpa-sotāpanna Insert sakadāgāmi phalattha instead of sotāpatti phalaṭṭha	20
Anāgāmi	Akusala cittas (2 dosa-mūla, 4 lobha-mūla ditthi-sam and vicikicchā-sam excepted) Ahetuka cittas (hasi excepted) Mahā-kusala Mahā-vipāka Anāgāmi phalattha total Add the kusala jhānas attained.	5 17 8 8 1 39	As in rūpa-sotāpanna Insert anāgāmi phalattha instead of sotā-patti phalattha	35	As in Arūpa-sotāpanna Insert anāgāmi phalattha instead of sotāpatti phalattha	20
Arahat	Ahetuka Mahā-vipāka Mahā-kiriya Arahatta phalaṭṭha total Add the kiriya jhanas attained.	18 8 8 1 35	Ahetuka (ghāna-dvi, jivhā-dvi, kāya-dvi excepted) Mahā-kiriya Mahaggata-kiriya Rūpa-vipāka (out of 5) Arahatta phalaṭṭha total	12 8 9 1 1 31	Manodvārāvaj Mahā-kiriya Arūpa-kiriya Arūpa-vipāka (out of 4) Arahatta phalaṭṭha total	1 8 4 1 1 15

ဒေါက်တာမင်းတင်မွန်၏ စာအုပ်ရတနာများ

၁။ ဘဝအောင်မြင်ရေးသို့ လှေးလှကြ (အဋ္ဌမအကြိမ်)

၂။ ဘဝချမ်းသာရေး (ဒုတိယအကြိမ်)

၃။ ဘဝလမ်းနှစ်သွယ် (ဒုတိယအကြိမ်)

၄။ ဝိပဿနာဂုဏ်ထူးဆောင် (သတ္တမအကြိမ်)

၅။ တော်ကူးဆရာတော် ဘဝဆည်းဆာနှင့်
ကျင့်စဉ်တရား (စတုတ္ထအကြိမ်)

၆။ တော်ကူးကျင့်စဉ်တရား (အိတ်ဆောင်)

၇။ လှေးဘဝ-နောက်ဘဝ သိပ်ပံနည်းကျ
အထောက်အထားများ (ပဉ္စမအကြိမ်)

၈။ မေတ္တာနှင့်သစ္စာအဖွင့် (တတိယအကြိမ်)

၉။ မေတ္တာနှင့် သစ္စာသရုပ်ဖော် (ဒုတိယအကြိမ်)

၁၀။ ဆေးမကူဘဲ ငြိမ်းအေးနည်း (ဒုတိယအကြိမ်)

၁၁။ Good English (စတုတ္ထအကြိမ်)

၁၂။ ဖားအောက်တောရမိတ်ဆက် (ဒုတိယအကြိမ်)

၁၃။ မြတ်ဘာဝနာ (ဒုတိယအကြိမ်)

၁၄။ အမြတ်ဆုံးပန်းတိုင် ●ကန်ပိုင် (ပထမတွဲ)

၁၅။ မြတ်ဗုဒ္ဓ (ဒုတိယအကြိမ်)

၁၆။ မြတ်စမ္ဗု (ဒုတိယအကြိမ်)

၁၇။ မြတ်သံဃာ (ဒုတိယအကြိမ်)

၁၈။ မြတ်သရဏာဂုံ (ဒုတိယအကြိမ်)

၁၉။ ဗုဒ္ဓအဘိဓမ္မာအနုစ်ချုပ် (တတိယအကြိမ်)

၂၀။ အဖိုးတန်ဆုံးဘဝပညာ
တက္ကသိုလ် အဘိဓမ္မာပေါင်းချုပ်

၂၁။ မြတ်ဒါန

၂၂။ မြတ်သီလ

၂၃။ လိမ္မာယဉ်ကျေးတို့ရင်သွေး

၂၄။ ယဉ်ကျေးလိမ္မာ ရင်သွေးကမ္ဘာ (အိတ်ဆောင်)

၂၅။ ဘဝရည်မှန်းချက်နှင့် ဘဝလမ်းစဉ်

၂၆။ ဗုဒ္ဓဘာသာစာရိတ္တပညာနှင့် ကျင့်ဝတ်များ

၂၇။ ဗုဒ္ဓဝါဒနှင့် ခေတ်သစ်ဘဝ

၂၈။ ဘဝကိစ္စနှင့် ဘဝပန်းတိုင်

MENTAL SCIENCE
OR
ULTIMATE SCIENCE

- Buddha Abhidhamma reveals the basic principles and laws of nature that fully explain all the physical and mental phenomena in the world.
- Buddha Abhidhamma goes much deeper than natural sciences and psychology in revealing the true nature of mind and matter.
- Buddha discovered the ultimate realities and the ultimate truths which philosophers have been dreaming about for generations but fail to discover.
- All the discoveries of Lord Buddha can be verified and His method of verification is superior to scientific methods which depend on instruments.
- The knowledge that is described in abhidhamma can lead to the highest enlightenment and the liberation from all miseries and bring about eternal peace called Nibbāna.
- So many scholars including me would like to regard Buddha Abhidhamma as Mental Science or Ultimate Science the science of the Ultimate Truths.
- Please study this book thoroughly and see whether you can agree with us. With best wishes...

DR M. TIN MON