

The most beneficial and interesting knowledge,
The most marvellous teachings of the Buddha

The Essence of
Buddha Abhidhamma

by

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THIRD EDITION

*The Ultimate Science, Supreme Psychology,
Supreme Philosophy of the Buddha*

Religious Publication Permission No. 6004500910

Cover Design Permission No. 6005371010

Publication	2015 September Third Printing
Impression	500 Copies
Publisher	Mehm Tay Zar Mon Mya Mon Yadanar Literature (00572) 15/19 U Wisara Housing Estate Dagon Township, Yangon.
Printer (cover & contents)	U Tin Maung Win Thin Lai Win Press (05946) No. 12, Daw Na Street, Pazundaung Township, Yangon.
Distribution	Mya Mon Yadanar Literature 15/19 U Wisara Housing Estate Dagon Township, Yangon. Tel: 01-385261, 098702248, 0973205005

Mehm Tin Mon, Dr.

The Essence of Buddha Abhidhamma (Third Edition)/

Dr. Mehm Tin Mon။ - ရန်ကုန်။

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Abhidhamma Reveals Ultimate Truths

All the teachings of the Buddha are Natural Truths which will remain true at all times. Abhidhamma reveals ultimate truths with regard to our existences that will lead to the right understanding about ourselves and the right view for living most happily and most beneficially.

The four Noble Truths are indeed the greatest universal truths. Abhidhamma will help us to understand the Noble Truths penetratively and comprehensively to become Noble Persons in this very life.

FOREWORD

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

The prophecy was made by my revered old teacher, **Bhaddanta Nārada Mahāthera** (*Aggamahāpandita*) who was well-known as the original Paṭṭhāna Master. He made the prophecy in 1952 while I was studying Yāmaka and Paṭṭhāna 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 Pāḷi and Abhidhamma Department of the University of Yangon and later transferred to the International Institute of Advanced Buddhistic Studies at Kaba-Aye as Head of Research Department.

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

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

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

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

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

Philosophy is a noble science but it cannot be said to excel all other sciences because it does not embrace the whole universality of things as *Abhidhamma*. *Abhidhamma* analyses mind and matter in minute detail into ultimate realities and shows the way to eternal peace called Nibbāna. These ultimate realities are unknown to philosophy and all other sciences.

Dr. Mehm Tin Mon enlightens the readers extremely well with his BUDDHA ABHIDHAMMA – *Ultimate Science*. A reader can derive more benefit from this book in one week 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 ABHIDHAMMATTA SANGAHA – The Compendium of Buddhist Philosophy* written by U Shwe Zan Aung and published by the London Pāḷi Text Society in 1910. Dr. Mehm 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. Mehm Tin Mon.

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

24 December 1994

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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 mental 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 Ultimate Science – the science of the ultimate truths.

Dr. Mehm Tin Mon

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 the Buddha used common vocabulary to explain His teachings. Practical aspects of tranquillity meditation and insight-meditation are included in this collection.

The second collection is called '**Vinaya piṭaka**'. It is the *authoritative teaching* (*Ānā-desanā*) in which the 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 the Buddha employed abstract terms to describe the ultimate realities (*paramatthas*) in the Universe and Nibbāna 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 the Buddha expounded in *Abhidhamma* are so natural, so logical and so beautiful that they can pin-point the root causes of miseries in the world and the ways to eradicate these causes.

The most wonderful thing about the Buddha's teachings is that the teachings contain both principles and practicals, 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 noble persons who had trodden on the noble Path, and can still be verified at any time at any place 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 Pāli word meaning ‘the doctrine or the teaching’ of the Buddha. The Dhamma is the doctrine that can salvage persons who abide by the Dhamma from falling into the four woeful abodes (*apāyas*) and that can purify the mind from defilements so as to achieve lasting peace and happiness.

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

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

i *Abhidhamma piṭaka* contains more Dhamma groups (*Dhammakkhanda*s) than *Sutta piṭaka* and *Vinayapiṭaka* (*Abhidhamma* consists of 42,000 *dhammakkhanda*s whereas *Sutta piṭaka* and *Vinaya piṭaka* contain 21,000 *dhammakkhanda*s each).

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

iii In *Abhidhamma* the 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 Chapter.

As *Abhidhamma* describes the nature and the working of the mind in detail, reveals the natural truths including the highest universal truths known as ‘Four Noble Truths’ and analyses mind and matter to the ultimate basic level, *Abhidhamma* should be designated as *Supreme Psychology*, *Supreme Philosophy* and *Ultimate Science* of the Buddha.

What is the Mind?

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

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

Today’s science possesses no instruments to detect the mind. So scientists tend to deny the existence of the mind and fondle the theory

that the brain functions as the mind. This theory cannot explain the strange phenomena of the mind called telepathy, clairvoyance, extra-sensory perception, psychokinesis, out-of-body experiments, life after death, etc., which cannot be denied by science today. Besides a special brain-research by **Professor Sir John Eccles**, the most prominent Neurologist, 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? Yes, it is.

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

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

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

At the state of access concentration, since defilements are absent from the mind, one enjoys tranquillity and peace unmatched by sensual pleasure. A higher bliss is enjoyed when one can raise the degree of concentration a little higher to **jhāna-concentration**. In the *jhāna* state, the mind remains focused and fixed at the meditation subject for hours.

After developing four *rūpa-jhānas* and four *arūpa-jhānas* one can go a step further to develop **supernormal knowledge** (*abhīññā*). 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) re-

membrance of former existences (*pubbenivāsānussati*).

These supernormal powers far surpass the powers of telepathy, clairvoyance, psychokinesis, etc. With divine powers (*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 divine eye one can see the woeful abodes as well as the celestial worlds of deities (*devas*) and brahmās and the beings who are dying and being reborn in the thirty-one planes of existence according to their *kammās* (volitional actions). With *ceto-pariya-ñāṇa*, one can see the minds of others and know their thoughts.

The attainment of these supernormal powers is not, however, the goal of Buddhism. The penetrating power of the mind accompanied by access concentration or *jhāna-concentration* is utilised to observe the arising and the vanishing of mentality (consciousness and its concomitants) and materiality (ultimate matter) in the body. These **mentality and materiality** are invisible even under electronic microscopes, but they can be seen by the concentrated mind-eyes.

By meditating on the **three common characteristics of mentality and materiality** – namely, *impermanence* (*anicca*), *suffering* (*dukkha*) and *not-self* (*anatta*), and also on the causal relations between mentality and materiality, one is treading along the **Noble Eightfold Path** and will sooner or later attain the first *Magga* and *Phala* (Path consciousness and its Fruition). Then one becomes a **stream winner** (noble person) who can enjoy the unique bliss of Nibbāna as much as he likes and who is fully guaranteed never to be reborn in the woeful abodes again.

The stream winner (*sotāpanna*) can enjoy the transcendental peace of Nibbāna whenever he chooses. If he continues with his *vipasānā* (insight) meditation, he will realize the three higher Path-wisdoms and three Fruition-wisdoms in due course and become an **arahant** (perfect one) in this very life. Even if he does not continue with his *vipassānā* meditation, the stream winner will automatically become an arahant in due course.

In the *arahant* 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 arahant.

Thus by purifying the mind from all defilements which cause miseries and debase a person, one can become an *arahant* 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 arahant is the correct goal for men and deities, and this highest goal in life is attainable only through the correct analysis and understanding of mind and matter as taught by Lord Buddha in Abhidhamma.

It should be emphasized here that whatever the Buddha had taught us out of His omniscience and own experience can be known and verified by any able person with his own experience. He also showed the way how to do it.

An Intellectual Treat

Abhidhamma deals with the realities that really exist in nature. It correctly and microscopically analyses both mind and body 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 cognitive processes when the senses come in 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.

Both mentality and materiality are very short-lived. They arise and perish 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 western 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 universal truths that encompass all the causal relations in mundane as well as in

supramundane levels. Those who can vividly see these Noble Truths with their concentrated mind-eyes will become enlightened as noble persons.

The Essence of Buddha Abhidhamma

Just as natural sciences investigate the natural laws that control natural processes, so also *Abbidhamma* investigates 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 science, deal with matter and energy – the physical aspects of nature. Even psychology, which goes after behaviorism, cannot pin-point the mind and analyse it yet.

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 force in the world!

Abbidhamma 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.

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

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

What knowledge is there in life which is more valuable than *Abbidhamma* which is the ultimate teaching of the Fully Enlightened One?

2010 Revised Edition

In this revised edition of ‘The Essence of Buddha Abhidhamma,’ the *Pāli* words in the headings and subheadings are changed to their respective English equivalents, and several *Pāli* words in the descrip-

tion are also changed to their English equivalents for easy reading and easy understanding.

Moreover, wherever the writing is not clear and not easily comprehensible, it is rewritten to make the meaning clear and precise. Finally an alphabetical list of the English meanings of all the *Pāli* words that appear in this book is added as an appendix to help the readers and the learners to know the meanings of the *Pāli* words readily.

The author is greatly satisfied to note that this book is warmly accepted by many readers and learners world wide and that some scholars are translating this book into other languages.

2015 Third Edition

In this third edition the whole text is revised to improve and further clarify the presentation of Abhidhamma teaching. I hope readers will appreciate the marvellous teaching of the Buddha in Abhidhamma which is really the most valuable golden knowledge in the world.

May the readers understand the correct important knowledge about our mind, our existence and our world and make use of the Abhidhamma knowledge to gain the highest attainment in life.

June 18, 2015

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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 2600 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 (*Nibbāna*).

INTRODUCTION

A Fitting Introduction

The *Abhidhamma piṭaka* consists of seven treatises – namely, *Dhammasaṅgaṇī*, *Vibhaṅga*, *Dhātukathā*, *Puggalapaññatti*, *Kathāvatthu*, *Yāma* and *Paṭṭhāna*.

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

If one can patiently study the treatises on *Abhidhamma*, one cannot but admire the profound wisdom and the penetrative insight of Lord Buddha. But it is not easy to study *Abhidhamma* on one's own effort 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 introduction to *Abhidhamma*. This treatise, written by **Venerable Anuruddha** Thera, an Indian monk of Kañcipura (Kanjeevaram), summarizes all the important points of *Abhidhamma* very systematically.

The treatise, originally written in Pāli, has been translated into several languages. In Myanmar the subject matter of this Treatise is included in the course of study for novices and monks, and is also used as the course of Abhidhamma examination 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 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.

Two Kinds of Realities

1 Conventional Realities or Concepts (*Paññattis*)

All living beings, inanimate things and the names given to them are conventional realities. Living beings and inanimate things seem to really exist according to our sense perception. We can see them and even touch them. We gave names to them so that we can refer to them in every day communication.

When we use those names such as 'man, woman, I, you, he, she, dog, cat, house, table, tree' in conversation, we feel sure that the objects which the names refer to really exist. However, these objects do not exist by their own right as irreducible realities. Their mode of being is conceptual, not actual. They are products of mental construction, not realities existing by reason of their own intrinsic nature.

When they are examined analytically with wisdom, they disappear. For example, 'table' is not a reality and it does not exist really because when the pieces of wood in the table are taken apart, the table disappears.

Similarly a 'house' is not a reality and it does not really exist for it disappears when the roof and the walls are taken apart.

Again 'man', 'woman', 'dog', 'cat' do not really exist for they disappear when they are divided into head-hairs, body-hairs, nails, teeth, skin, flesh, blood, bones, heart, liver, lungs, intestines, etc. These components, in turn, do not really exist, because they turn into ashes when they are incinerated.

Also 'names' do not really exist by reason of their own intrinsic nature for a person can choose any name he likes, and a particular thing has been given different names in different languages.

So living beings, inanimate things and their names are conventional realities or concepts (*paññattis*). They seem to exist but they do not really exist by their own right as irreducible or unchangeable realities.

There is an interesting episode in the Buddhist chronicles between two wise persons – **King Milinda** and the arahant **Ven. Nagasena**.

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

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

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

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

The King replied, “I came by chariot.”

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

The King answered “No” to all these questions.

Ven. Nagasena remarked, “Is there a chariot beside the horse, the wheel, the axle, the carriage, etc.?”

The King again said “No”.

Ven. Nagasena commented, “Your Majesty, you said you came here by chariot; yet you could not show me the chariot! Why did you tell a lie in spite 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.”

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

2 Ultimate Realities (*Paramatthas*)

Ultimate realities, in contrast to conventional realities, are things that really exist by reason of their own intrinsic nature. These are the dhammas, the final irreducible components of existence, the ultimate entities which result from a correctly performed analysis of all living beings and inanimate things. Ultimate realities are the ultimate components of living beings and inanimate things; they really exist, but they cannot be seen.

The ultimate realities which permit no further analysis are called ‘paramatthas’; this word is derived from ‘parama’ = ultimate, final, and ‘attha’ = reality.

So by ‘ultimate reality’ we mean something which cannot be changed into simpler things or divided into other things. It can neither be created nor destroyed by man. It really exists in nature and it holds on its characteristic till it perishes. It can stand the test of investigation by any method about its reality and real existence.

Abhidhamma describes four classes of ultimate realities.

i Consciousness (*Citta*)

It is the consciousness of a sense object or the awareness of a sense object. All sentient beings, including small insects like ants, possess ‘consciousness’, since they are aware of sense objects – viz., visible objects, sound, odour, taste and tangible objects.

Citta, ceta, cittuppāda, mana, mano, viññāṇā are synonymous.

ii Mental Factors (*Cetasikas*)

Mental factors are concomitants of consciousness; they arise together and dissolve together with consciousness. They depend on consciousness for their arising, assist consciousness in the total act of cognition of each sense object, and influence consciousness in several ways. There are 52 kinds of mental factors.

What we call ‘*mind*’ is a combination of consciousness and mental factors. There are 121 possible combinations of consciousness and mental factors that represent various mental states. Neither consciousness nor mental factors can arise independently. **Consciousness and mental factors are collectively called ‘mentality’ (*nāma*).**

Six important mental factors are described below.

Lobha - greed, craving, attachment

Dosa - anger, hatred, ill-will

Moha - ignorance, delusion

Alobha - greedlessness, non-attachment, generosity

Adosa - hatelessness, good-will, tolerance,
loving-kindness

Amoha - wisdom, knowledge

The first three – greed, anger, ignorance – are immoral roots, the roots of immoral minds and the main causes of all evil actions and suffering in the world.

The next three – greedlessness, hatelessness, wisdom – are moral roots, the roots of moral, beautiful minds, and the

main causes of all good actions and happiness in the world.**iii Materiality (*Rūpa*)**

It is defined as that which changes form, colour or state owing to adverse or opposite physical conditions such as coldness and hotness.

Abhidhamma enumerates 28 types of materiality which comprise the four primary elements and 24 types of derived materiality.

The four primary elements are the element of solidity (*pathavī*) with the characteristic of hardness and softness, the element of liquidity (*āpo*) with the characteristic of cohesiveness and fluidity, the element of heat (*tejo*) with the characteristic of hotness and coldness, and the element of motion (*vāyo*) with the characteristic of pushing and supporting. They are just like energy without form and shape. Matter and energy are interconvertable and so identical.

The 28 types of materiality correspond to all essential matter and energy known in science. Since science knows only about matter and energy and is ignorant of the mind, it can explain only material phenomena whereas Abhidhamma can explain all psycho-physical phenomena in detail.

This is the reason why the great scientist, **Albert Einstein**, said; *“Science is blind without religion, and religion is lame without science.”*

Buddhism is neither lame nor blind, however, for Albert Einstein also added the statement:

“If there is any religion that would cope with modern scientific needs, it would be Buddhism.”

He also said that Buddhism would be the future Cosmic Religion.

iv Nibbāna – eternal peace and unique bliss

It is the eternal peace and unique bliss which is realized when the causes of all suffering and the worldly ‘fires’ of greed, anger and delusion are totally eradicated.

Nibbāna is supramundane; it is beyond the sphere of mentality and materiality which is the world of suffering. *Nibbāna* is realized by the knowledge of the fourfold Path-wisdom and the fourfold Fruition-wisdom. It can be realized in this very life if one can successfully practise the Threefold Noble Training of morality, concentration and wisdom that represents the Noble Eightfold Path.

Nibbāna always exists naturally. But we cannot see it because our mind is blinded by ignorance, greed and anger called defilements (*kilesās*) which defile and burn the mind. It is like the moon on the full-moon day. Though the moon surely exists in the sky, we cannot see it when it is covered by thick clouds. When the clouds are blown away by strong winds, the moon becomes visible immediately.

Similarly we cannot see *Nibbāna* because we are blinded by defilements. When all defilements are totally eradicated by the fourfold Path-wisdom, *Nibbāna* becomes clearly visible.

Two Kinds of Truths**1 Conventional Truth (*Samuti-sacca*)**

This truth takes conventional realities to really exist and speaks in terms of conventional realities. Any speech or expression using the names of living beings and inanimate things to mean as they are conventionally accepted without any intention of lying is called conventional truth.

In our daily life we use conventional names or vocabularies to express what we want to say. We accept conventional truth and we take ‘man, woman, father, mother, son, daughter, teacher, pupil, upright person, wicked person, I, you, it’ to really exist.

So if a man kills another man or steals other’s property, it is a crime. If parents do not bring up their children properly, it is a breach of parents’ duty. If sons and daughters do not look after their aged parents, it is a breach of the duty of sons and daughters.

So we must accept and respect conventional truths in our daily life. We must respect our parents, teachers and elders. We must develop loving-kindness, compassion and sympathetic joy towards all living beings. We must not neglect them but respect them as every living being deserves due respect.

In science too, though only electrons, protons, neutrons and energy exist in the ultimate sense, we cannot deny and neglect the existence of atoms and molecules formed by the combinations of subatomic particles as well as the existence of cells, organs, living beings and inanimate things formed by the combination of atoms and molecules.

But in explaining the nature of all things and all phenomena, we

have to consider the characteristics of the ultimate fundamental entities called ultimate realities for these will help us to understand the nature of all things and all phenomena.

2 Ultimate Truth (*Paramattha-sacca*)

It takes conventional realities not to exist in the ultimate sense and regards only ultimate realities to exist in the ultimate sense. Speaking in terms of ultimate realities is ultimate truth.

To say that “a man, a woman, I and you exist” is true according to conventional truth but wrong according to ultimate truth.

To say that “only consciousness, mental factors and materiality exist in the whole universe” is true according to ultimate truth.

Any principle and natural law which do not change on account of time and occasion and which always remain true is the ultimate truth.

The teachings of the Buddha which deal with natural phenomena such as ‘*the Law of Consciousness*’ (*Citta-niyāna*), ‘*the Law of Kamma*’ (*Kamma-niyāma*), ‘*the Doctrine of Dependent Origination*’ (*Paṭiccasamuppāda*), ‘*the Four Noble Truths*’ (*Ariya-saccas*), etc., are ultimate truths.

3 Illusive World and Real World

Ordinary human beings with a lot of defilements are called ‘**worldlings**’ (*puṭhujjanas*). As worldlings our minds are blinded by *defilements* (*kilesās*) and we cannot see the true nature of sense objects. So we see living beings and inanimate things to really exist and we regard them to be permanent, pleasant, persons and things, beautiful and desirable.

When pleasant sense objects come in contact with the sense organs – the eye, the ear, the nose, the tongue and the body – pleasant feelings arise. We enjoy these feelings with joy and happiness. We even think that enjoying sensual pleasure is the real happiness in life. So we work hard throughout our lives to get much money and enjoy sensual pleasure as much as possible.

We are not aware, however, that sensual pleasure is fleeting and transient. It perishes soon after it arises, leaving behind hunger, thirst and hankering for more enjoyment. So sensual pleasure is a form of suffering designated by the Buddha as ‘*suffering due to change of conditions*’ (*Viparināma dukkha*).

Romeo and Juliet in **Shakespeare’s play** were very happy when they fell in love and they thought ‘*Love is a many splendid thing*’. But when they were separated by their parents, they were very unhappy and they committed suicide. Many heart-broken lovers committed suicide. Also many billionaires committed suicide during economic depression, because they lost many millions of dollars overnight when the prices of stocks and shares went down and they were attached to their money by greed.

Actually it is greed, not us, which craves for sensual pleasure, and when the desire or craving of greed is gratified, we feel happy with the illusion that we get what we want. But greed never gives away its characteristic of craving; the more it gets, the more it craves for. So we shall never be really happy as ungratified desires mean suffering.

Besides we enjoy sensual pleasure with immoral minds rooted in *greed* (*lobha*) and *ignorance* (*moha*) which are the hottest fires and *defilements* (*kilesās*) and the main causes of all suffering in the world. They create the **Illusive World** and enjoyment of sensual pleasure, and they will send us to woeful abodes after death.

In reality all living beings are made up of consciousness (*citta*), mental factors (*cetasikas*) and materiality (*rūpa*). Inanimate things are made up of materiality only. All these ultimate realities are formless, shapeless, and they are arising and perishing very rapidly and incessantly. So they are really **impermanent** (*anicca*).

What is not permanent is ‘unsatisfactory’ and to be tortured incessantly by the dissolution of mentality (consciousness and mental factors) and materiality really amounts to ‘**suffering**’ (*dukkha*).

Moreover, as **mentality-materiality** (*nāmā-rūpa*) have no form and no shape, and they arise and perish extremely rapidly and incessantly, no ‘*person*’, no ‘*self*’, no ‘*soul*’, no ‘*ego*’, no ‘*jīva*’, no ‘*atta*’, no ‘*creator*’, no permanent entity really exists. This phenomenon is called ‘**not-self**’ (*anatta*).

Furthermore, all living beings and inanimate things are neither beautiful nor desirable for they do not exist in the ultimate sense. If we divide a beautiful lady like **Miss Universe** into head-hairs, body-hairs, nails, teeth, skin, flesh, blood, bones, heart, liver, lungs, intestines, pus, blood, faces, urine, etc., and examine each part carefully, we shall find no part to be beautiful, but all parts to be repulsive and

disgusting.

The saying that '**Beauty is skin deep**' is correct. If we peel off the skin of Miss Universe, it will amount to just a handful, smeared with blood and totally disgusting. No gentleman will like to accept it. The remaining body will be equally disgusting as a deskinning lamb carcass in a butcher's shop.

Thus all living beings and inanimate things have the characteristics of impermanence (anicca), suffering (dukkha), not-self (anatta) and disgusting (asubha).

This is the true nature of the '**Real World**' we live in. We can see the world like this if our mind is pure and free from defilements. This is the reason why the Buddha exhorted his disciples to develop the right mental concentration to see things as they really are. The right concentration as mentioned in *Mahāsatiṭṭhāna Sutta* is the concentration associated with the four *rūpāvacara jhānas* which can be developed by undertaking the meditation on mindfulness of breathing (*Ānāpānassati*) correctly.

In the real world there are no living beings, no sense objects, no beautiful forms to be craved for or attached to. There are only formless ultimate realities arising and perishing very rapidly under the universal law of cause and effect.

If we are not attached to anything, we are free from grief, worry, fear and sense desire. So we can live very happily.

From craving springs grief,

From craving springs fear.

For him who is wholly free from craving,

there is no grief, much less fear. (Dhammapada 216)

But, as we are blinded by ignorance, our worldly outlook is just upside down. We see the sense objects around us to be permanent (nicca), pleasant (sukha), self or person (atta) and beautiful (subha).

So we crave for them and get attached to them. From craving and attachment spring grief, worry, fear and despair. So we live in the illusive world enjoying sensual pleasure. We do not know that sensual pleasure is mean and low, because we enjoy it with immoral minds and we are being burnt by the worst worldly fires of greed, anger and ignorance. It **is like the moths plunging into fire**. And we shall be born in woeful abodes after death.

If we can make wise reflection (*yoniso manasikāra*), moral minds will arise and our actions and speeches will be blameless. So we can live happily without stress and strain. To make wise reflection the true nature of sense objects with respect to impermanence, suffering, not-self and repulsiveness must be clearly understood and reflected often.

Venerable Khan Tee Sayadaw, *Abhidhaja Mahāraṭṭhaguru*, gave the following advice:

“Seeing and knowing just conventional realities or concepts give one the wrong view and the wrong knowledge.

Seeing and knowing ultimate realities give one the right view and the right knowledge.

Concepts do not really exist; only ultimate realities really exist.

Speak in terms of concepts with common vocabularies, but know in terms of ultimate realities.”

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 nature of things, one sees the distorted picture and maintains the wrong view about them.

One basic wrong view which has plagued men for aeons is **personality-belief** (*sakkāyadiṭṭhi*), interpreting the combination of body and mind as an 'individual' or 'I' or 'atta'.

Because of this personality belief everyone wants to be a very important person (VIP), wants to pile up possessions for the benefit of 'I' and behaves in a very 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 personality - belief. *Sakkāyadiṭṭhi* gives rise to other wrong views which are uncountable in the world today.

The dreadful thing about '*personality-belief*' is that it can couple with bad *kamma* to throw one down to the woeful abodes again and again. According to the Buddha's teachings, to get rid of personality-belief 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 consciousness, mental factors and materiality arising and perishing very rapidly. Understanding the mental states can help one to control one’s temperament and to avoid unwholesome mental states, thus reducing mental tension and curing many mental diseases.

When one understands that the volition (*cetanā*), that directs one’s action, speech and thought, bears kammic properties which cause re-birth and shape the destiny of beings, one becomes mindful to avoid unwholesome volitions and unwholesome actions.

Furthermore, when one understands the causal relations described in *Abhidhamma*, one can get rid of all wrong views and develop the right view, understanding correctly 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 morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*) step by step. In so doing one has to undertake tranquillity (*samatha*) meditation and insight (*vipassanā*) meditation and try to observe 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 concentrated mind-eye in order to develop insight wisdom leading to the Path-wisdom and its Fruition-wisdom and to eternal peace and unique happiness called *Nibbāna*.

Mind Creates Miseries and Happiness

ALL MENTAL PHENOMENA have mind as their forerunner; they have mind as their chief; they are mind-made.

If one thinks, speaks or acts with an evil mind, misery follows him just as the wheel follows the hoofs of the oxen that draw 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

Chapter 1 CONSCIOUSNESS (*Citta*)

FOUR CLASSES OF CONSCIOUSNESS

“*Citta*” is defined as ‘consciousness’ – that is, to be conscious or aware of sense objects.

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

1. Consciousness mostly experienced in the sense sphere (*kāma-loka*) ----- *Kāmāvacara cittas*
2. Consciousness mostly experienced in the fine-material sphere (*rūpa-loka*) ----- *Rūpāvacara cittas*
3. Consciousness mostly experienced in the immaterial sphere (*arūpa-loka*) ----- *Arūpāvacara cittas*
4. Consciousness experienced in the supramundane level ----- *Lokuttara cittas*.

The above four classes of *cittas* may be called in short, *Kāma cittas*, *Rūpā cittas*, *Arūpā 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 woeful abodes, the human realm and the six *deva* realms. In all these realms sensual pleasure is enjoyed.

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

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

Brahmas are more powerful than *devas* (deities). They enjoy greater peace and longer lives than *devas*.

SENSE-SPHERE CONSCIOUSNESS (*Kāmāvacara Cittas*)

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

- 1 Immoral consciousness (*Akusala cittas*) – 12

- 2 Rootless consciousness (*Ahetuka cittas*) – 18
 3 Sense-sphere beautiful consciousness
 (*Kāma-sobhaṇa cittas*) – 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 treatises on Buddhism.

IMMORAL CONSCIOUSNESS (*Akusala Citta*)

‘*Akusala*’ means ‘immoral’. People usually commit wicked and evil deeds with *akusala cittas*. So *akusala cittas* bear bad results. An action is immoral if it causes harm to any living being and produces bad effects to oneself and to others.

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

- 1 Greed-rooted consciousness (*Lobha-mūla cittas*) – 8
 2 Anger-rooted consciousness (*Dosa-mūla cittas*) – 2
 3 Ignorance-rooted consciousness (*Moha-mūla cittas*) – 2

GREED-ROOTED CONSCIOUSNESS (*Lobha-mūla cittas*)

The eight greed-rooted consciousnesses 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-sahagataṃ*’.

The ‘–’ sign denotes ‘*upekkhā sahagataṃ*’.

- 1 *Somanassa-sahagataṃ diṭṭhigata-sampayuttaṃ asaṅkhārikam ekaṃ.*
 2 *Somanassa-sahagataṃ diṭṭhigata-sampayuttaṃ sasaṅkhārikam ekaṃ.*
 3 *Somanassa-sahagataṃ diṭṭhigata-vippayuttaṃ asaṅkhārikam ekaṃ.*
 4 *Somanassa-sahagataṃ diṭṭhigata-vippayuttaṃ sasaṅkhārikam ekaṃ.*

- 5 *Upekkhā-sahagataṃ diṭṭhigata-sampayuttaṃ asaṅkhārikam ekaṃ.*
 6 *Upekkhā-sahagataṃ diṭṭhigata-sampayuttaṃ sasaṅkhārikam ekaṃ.*
 7 *Upekkhā-sahagataṃ diṭṭhigata-vippayuttaṃ asaṅkhārikam ekaṃ.*
 8 *Upekkhā-sahagataṃ diṭṭhigata-vippayuttaṃ sasaṅkhārikam ekaṃ.*

MEANINGS

- somanassa* : pleasant mental feeling, joy
sahagataṃ : together with, accompanied by
diṭṭhi : wrong view taking that *kamma* and its effect do not exist
sampayuttaṃ : associated with, connected with
vippayuttaṃ : dissociated with
asaṅkhārikam : spontaneous, unprompted, volitionally active
sasaṅkhārikam : prompted by oneself or by others, volitionally inactive
upekkhā : indifference or neutral feeling
ekaṃ : one consciousness

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

- 1 One consciousness, unprompted, accompanied by pleasant mental feeling, and associated with wrong view.
 2 One consciousness, prompted, accompanied by pleasant mental feeling, and associated with wrong view.
 3 One consciousness, unprompted, accompanied by joy, and dissociated with wrong view.
 4 One consciousness, prompted, accompanied by joy, and dissociated with wrong view.
 5 One consciousness, unprompted, accompanied by neutral feeling and associated with wrong view.
 6 One consciousness, prompted, accompanied by neutral feeling and associated with wrong view.
 7 One consciousness, unprompted, accompanied by neutral feeling and dissociated with wrong view.
 8 One consciousness, prompted, accompanied by neutral feeling and dissociated 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 (visible object, sound, smell, taste, touch) and with our own thoughts. If the sense or the thought is good, we desire 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 citta* will ensue.

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

Moreover if we crave for the sense object without being prompted by ourselves or others, then our *lobha-mūla citta* will be *asaṅkhārikam*.

If we crave for the sense object only after being prompted by some one, then our *lobha-mūla citta* will be *sasaṅkhārikam*. *Asaṅkhārikam citta* is stronger than *sasaṅkhārikam citta* and it arises spontaneously.

Exercise 1 Now can you name the *citta* that is arising in a person listening joyfully to a pleasant song without giving any thought to *kamma* and its effect?

Answer : “*Somanassa-sahagataṃ diṭṭhigata-sampayuttaṃ asaṅkhārika lobha-mūla citta*”

Exercise 2 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*?

Answer : “*Upekkhā-sahagataṃ diṭṭhigata-vippayuttaṃ sasaṅkhārika lobha-mūla citta*”

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

Type 1 A person is enjoying food and drinks joyfully 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 immoral minds.
- Type 4 A girl is aware of *kamma* and its fruits, but she, in compliance with the request of her companions, listens to modern songs joyfully.
- Type 5 A boy is eating plain rice with salt with some attachment but without joy and knowledge of *kamma*.
- Type 6 A girl appreciates her new dress after being explained by her mother that the dress is beautiful. But she has neutral feeling and no knowledge of *kamma*.
- Type 7 Reasoning about *kamma*, you drink coffee with neutral feeling, but still you appreciate the taste.
- Type 8 A lady has knowledge of *kamma*. But after much persuasion from a sales-woman, she reluctantly buys a new dress.

ANGER-ROOTED CONSCIOUSNESS (*Dosa-mūla Citta*)

There are only two types of *consciousness* rooted in anger. The symbols and the names are as follows.

paṭigha-sam	
*	*
a	sa

- 1 *Domanassa-sahagataṃ paṭigha-sampayuttaṃ asaṅkhārikam ekaṃ*.
- 2 *Domanassa-sahagataṃ paṭigha-sampayuttaṃ sasaṅkhārikam ekaṃ*.

MEANINGS AND APPLICATIONS

Domanassa : painful mental feeling, displeasure

Paṭigha : dosa : hatred, anger, ill-will

So the meanings of the two *dosa-mūla citta* are:

- 1 One consciousness, unprompted, accompanied by painful mental feeling, and associated with ill-will.
- 2 One consciousness, prompted, accompanied by displeasure, and associated with ill-will.

Whenever we feel angry or displeased or sad or depressed, *dosa-*

*mūla citta*s will arise. And whenever it arises, it is accompanied by ill-will and mentally painful feeling. If it arises spontaneously without being prompted by anyone, it is *asañkhārika*. If it arises slowly after much prompting by oneself or others, it is *sasañkhārika*.

Exercise 1 Now a mother is worrying about her daughter. What *citta* will be arising in the mother?

Answer : “*Domanassa-sahagataṃ paṭigha-sampayuttaṃ asañkhārika dosa-mūla citta.*”

Exercise 2 A father explained to his son that the son had been cheated. The son became sad. What type of *citta* would the son have?

Answer : *Domanassa-sahagataṃ paṭigha-sampayuttaṃ sasañkhārika dosa-mūla citta.*

IGNORANCE-ROOTED CONSCIOUSNESS (*Moha-mūla citta*)

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-sahagataṃ vicikicchā-sampayuttaṃ ekaṃ.*
- 2 *Upekkhā-sahagataṃ uddhacca-sampayuttaṃ ekaṃ.*

MEANING AND APPLICATIONS

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

uddhacca : restlessness

The meaning of the two *moha-mūla citta*s are:

- 1 One consciousness, accompanied by neutral feeling, and associated with sceptical doubt.
- 2 One consciousness, accompanied by neutral feeling, and associated with restlessness.

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

Exercise 1 A person who is having doubt about *kamma* and its effect will have a *moha-mūla citta* by the name:

“*Upekkhā-sahagataṃ vicikicchā-sampayutta moha-mūla citta.*”

Exercise 2 A person is listening to a lecture, but he does not understand a word, because his mind is restless. What is his *citta*?

Answer: “*Upekkhā-sahagataṃ uddhacca-sampayutta moha-mūla citta.*”

TAKING STOCK IN A DAY

Although immoral consciousnesses number only twelve in types, they occur much more frequently than moral consciousnesses in a person every day. This is because the mind is under the influence of *greed*, *anger* and *ignorance* most of the time. These three immoral mental factors are known as immoral roots.

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

When we are not pleased with the scenes or the senses we encounter, anger-rooted consciousness will be arising by billions again. Sometimes when the senses are not appealing, we feel indifferent and distracted in mind. Ignorance-rooted consciousness will arise during this time.

So if we take stock of moral consciousness and immoral consciousness in a day, immoral consciousnesses will out-number the moral consciousnesses by many million times. Since the immoral *cittas* leave seeds of unwholesome *kamma* which will bring about unfavourable results and unhappy destiny or woeful 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.

ROOTLESS CONSCIOUSNESS (*Ahetuka Citta*)

Hetu: mūla : cause or root-condition.

Akusala-hetu : immoral roots (*lobha, dosa, moha*)

Kusala-hetu : moral roots (*alobha, adosa, amoha*)

Consciousnesses without roots are known as *ahetuka citta*s whereas consciousnesses with roots are called *sahetuka citta*s.

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

- 1 **Akusala-vipāka cittas** – 7
Immoral resultant consciousnesses that arise as the inevitable results of past immoral kammās
- 2 **Ahetuka kusala vipāka cittas** – 8
Rootless moral resultant consciousnesses that arise as the inevitable results of past moral kammās
- 3 **Ahetuka kiriya cittas** – 3
Rootless functional consciousnesses.

Note: *Vipāka* : kamma-result

Kiriya : kriya: functional

Vipāka cittas and *kiriya cittas* are kammically neutral consciousnesses that are kammically ineffective, i.e., they produce no kammic results.

IMMORAL RESULTANT CONSCIOUSNESS

(Akusala Vipāka Citta)

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

cakkhu	ghāna	kāya	santī
–	–	–	–
	sota	jivhā	sampa

- 1 *Upekkhā-sahagatāṃ cakkhaviññāṇaṃ*
eye-consciousness accompanied by neutral feeling.
- 2 *Upekkhā-sahagatāṃ sotaviññāṇaṃ*
ear-consciousness accompanied by neutral feeling.
- 3 *Upekkhā-sahagatāṃ ghānaviññāṇaṃ*
nose-consciousness accompanied by neutral feeling.
- 4 *Upekkhā-sahagatāṃ jivhāviññāṇaṃ*
tongue-consciousness accompanied by neutral feeling.
- 5 *Dukkha-sahagatāṃ kāyaviññāṇaṃ*
body-consciousness accompanied by painful feeling.
- 6 *Upekkhā-sahagatāṃ sampañicchana-cittaṃ*
receiving consciousness accompanied by neutral feeling.
- 7 *Upekkhā-sahagatāṃ santīraṇa-cittaṃ*
investigating-consciousness accompanied by indifference.

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

The last two, i.e., *sampañicchana-citta* and *santīraṇa-citta*, represent two connecting stages in the process of cognition (awareness of an object).

For example, when a visible object appears in the eye, a series of consciousness has to arise and perish in order to see the object. First *pañca-dvārāvajjana* (five-door directing consciousness) directs the consciousness stream towards the object. Then *cakkhu-viññāṇa* (eye consciousness) sees the object and transmits it to the next consciousness.

Then *sampañicchana* (receiving consciousness) receives the sense object. Then *santīraṇa* (investigating consciousness) investigates the sense object. Then *mano-dvārāvajjana* (mind-door directing consciousness) determines the sense object whether it is good or bad. We are aware of the sense object roughly at this stage.

Similarly, when an audible voice strikes the eardrum, a series of consciousness, i.e., *pañca-dvārāvajjana*, *sotaviññāṇa*, *sampañicchana*, *santīraṇa*, *mano-dvārāvajjana*, etc., has to arise and perish before we can hear the voice.

Thus *sampañicchana-citta*, *santīraṇa 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).

ROOTLESS MORAL RESULTANT CONSCIOUSNESS

(Ahetuka Kusala Vipāka Cittas)

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

cakkhu	ghāna	kāya	santī
–	–	–	–
	sota	jivhā	sampa

- 1 *Upekkhā-sahagatāṃ cakkhaviññāṇaṃ*
eye-consciousness accompanied by neutral feeling.
- 2 *Upekkhā-sahagatāṃ sotaviññāṇaṃ*
ear-consciousness accompanied by neutral feeling.
- 3 *Upekkhā-sahagatāṃ ghānaviññāṇaṃ*
nose-consciousness accompanied by neutral feeling.

- 4 *Upekkhā-sahagataṃ jivhāviññāṇaṃ*
tongue-consciousness accompanied by neutral feeling.
- 5 *Sukha-sahagataṃ kāyaviññāṇaṃ*
body-consciousness accompanied by pleasant feeling.
- 6 *Upekkhā-sahagataṃ sampañicchana-cittaṃ*
receiving consciousness accompanied by neutral feeling.
- 7 *Upekkhā-sahagataṃ santīraṇa-cittaṃ*
investigating-consciousness accompanied by indifference.
- 8 *Somanassa-sahagataṃ santīraṇa-cittaṃ*
investigating-consciousness accompanied by pleasant mental feeling.

According to *Abhidhamma*, one is in contact with disagreeable senses on account of one's own past immoral karmas (*akusala-karmas*) and at these instances immoral resultant consciousnesses (*akusala vipāka cittas*) will arise in the cognitive processes.

On the other hand one is in contact with agreeable senses on account of one's own past moral karmas (*kusala-karmas*), and at these instances moral resultant consciousnesses (*kusala-vipāka cittas*) will arise in the cognitive processes.

Therefore there are a pair of *cakkhaviññāṇa* (eye-consciousness), a pair of *sotaviññāṇa* (ear-consciousness), a pair of *ghānaviññāṇa* (nose-consciousness), a pair of *jivhā-viññāṇa* (tongue-consciousness) and a pair of *kāyaviññāṇa* (body-consciousness). These five pairs together are called '***dvipaṇcaviññāṇa***'.

There are of course two *sampañicchana cittas* and three *santīraṇa cittas*.

All the *akusala-vipāka cittas* and *ahetuka kusala vipāka cittas*, being comparatively weak as they have no roots, and as they are not aware of the senses as good or bad yet, are accompanied by neutral feeling; the exceptions are that the two *kāyaviññāṇa cittas* are accompanied by either painful feeling or pleasant feeling and *somanassa-santīraṇa citta*, which arises when the sense is excellent, is accompanied by joy.

ROOTLESS FUNCTIONAL CONSCIOUSNESS (*Ahetuka Kiriya Cittas*)

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

pañcadvāra	manodvāra	hasitup
–	–	+

- 1 *Upekkhā-sahagataṃ pañcadvārāvajjana-cittaṃ*
five-door directing consciousness accompanied by neutral feeling.
- 2 *Upekkhā-sahagataṃ manodvārāvajjana-cittaṃ*
mind-door directing consciousness accompanied by neutral feeling.
- 3 *Somanassa-sahagataṃ hasituppāda-cittaṃ*
smile-producing consciousness accompanied by pleasant mental feeling.

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 *pañcadvārāvajjana* which takes notice of the sense object and directs consciousness towards the sense object. *Pañcadvārāvajjana citta* works like the **wave-length selector** of a radio. Because of it, we can take note of the senses one after one.

When the sense or thought-object appears at the mind-door, it is *mano-dvārāvajjana* which takes notice of the sense object and directs consciousness towards the sense object.

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

Note: The 12 immoral consciousnesses and the 18 rootless consciousnesses are collectively called **30 *asobhaṇa cittas* = not beautiful consciousnesses**. All the remaining consciousnesses are called ***sobhaṇa cittas* = beautiful consciousnesses**.

SENSE-SPHERE BEAUTIFUL CONSCIOUSNESS (*Kāma-sobhaṇa Cittas*)

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

- 1 ***Kāmāvacara kusala cittas*** – *Mahā-kusala cittas* – 8
Sense-sphere moral consciousnesses or Great moral consciousnesses
- 2 ***Kāmāvacara vipāka cittas*** – *Mahā-vipāka cittas* – 8

Sense-sphere resultant consciousnesses or Great resultant consciousnesses

3 **Kāmāvacara kiriya cittas** – Mahā-kiriya cittas – 8

Sense-sphere functional consciousnesses or Great functional consciousnesses

Here ‘mahā’ – ‘great’ means ‘greater in number’. Mahā-kusala citta is also known as kāmāvacare-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 associate with beautiful roots such as alobha (generosity), adosa (goodwill) and amoha (wisdom).

Mahā-kusala cittas arise when ordinary worldlings (puthujjanas) and noble persons with the exception of arahants perform meritorious deeds such as dāna (alms-giving), sīla (morality) and bhāvanā (meditation).

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

Mahā-kiriya cittas arise in arahants when they perform meritorious deeds. Arahants 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. Arahants do not have future lives.

GREAT MORAL CONSCIOUSNESS (Mahā-Kusala Cittas)

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

ñāṇa-sam	ñāṇa-vi	ñāṇa-sam	ñāṇa-vi
+ +	+ +	- -	- -
a sa	a sa	a sa	a sa

- 1 Somanassa-sahagataṃ ñāṇa-sampayuttaṃ asaṅkhārikam ekaṃ.
- 2 Somanassa-sahagataṃ ñāṇa-sampayuttaṃ

sasaṅkhārikam ekaṃ.

- 3 Somanassa-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhārikam ekaṃ.
- 4 Somanassa-sahagataṃ ñāṇa-vippayuttaṃ sasaṅkhārikam ekaṃ.
- 5 Upekkhā-sahagataṃ ñāṇa-sampayuttaṃ asaṅkhārikam ekaṃ.
- 6 Upekkhā-sahagataṃ ñāṇa-sampayuttaṃ sasaṅkhārikam ekaṃ.
- 7 Upekkhā-sahagataṃ ñāṇa-vippayuttaṃ asaṅkhārikam ekaṃ.
- 8 Upekkhā-sahagataṃ ñāṇa-vippayuttaṃ sasaṅkhārikam ekaṃ.

MEANINGS

The above eight cittas can be translated in the same way as we have translated the eight lobha-mūla cittas; the only change necessary is to replace ‘diṭṭhi – wrong view’ with ‘ñāṇa – knowledge’. This knowledge basically means the knowledge of knowing 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 pleasant mental feeling, and dissociated with knowledge.
- 4 One consciousness, prompted, accompanied by pleasant mental feeling and dissociated with knowledge.
- 5 One consciousness, unprompted, accompanied by neutral feeling and associated with knowledge.
- 6 One consciousness, prompted, accompanied by neutral feeling and associated with knowledge.
- 7 One consciousness, unprompted, accompanied by neutral feeling and dissociated with knowledge.
- 8 One consciousness, prompted, accompanied by neutral feeling, 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 immoral minds (akusala cittas)

and moral minds (*kusala cittas*). Thus if we can control our minds to be free from the influence of *lobha* (greed), *dosa* (hatred) and *moha* (delusion), we will have moral minds.

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 moral roots to accompany our *cittas*. Moral roots will always give rise to beautiful consciousnesses (*sobhaṇa cittas*).

Exercise 1 If we offer alms without being prompted by anyone and with *kamma* knowledge and if we also feel glad at the time of offering, the *kusala citta* will be “*somanassa-sahagataṃ nāṇa-sampayuttaṃ asaṅkhārika mahākusala citta*.”

Exercise 2 If young children, without knowledge of *kamma* and *kamma*-result, pay homage joyfully to a monk or a Buddha’s image after being prompted by their parents, the *kusala citta* will be

“*somanassa-sahagataṃ nāṇa-vippayuttaṃ asaṅkhārika mahākusala citta*.”

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

- Type 1 A lady with the knowledge of *kamma* and with joy offers flowers to a pagoda on her own accord.
- Type 2 A girl, after being persuaded by her companion, goes to listen to a Dhamma talk with joy and with the knowledge of *kamma*.
- Type 3 A boy spontaneously gives some money to a beggar with joy but without the knowledge of *kamma*.
- Type 4 A man, after being requested by the headmaster to donate some money to the school, donates one hundred dollars joyfully without knowing *kamma* and its result.
- Type 5 A girl sweeps the floor with neutral feeling but knows it is a wholesome thing to do.
- Type 6 A man, prompted by a monk, chops 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.

GREAT RESULTANT CONSCIOUSNESS AND GREAT FUNCTIONAL CONSCIOUSNESS

(*Mahā-Vipāka Citta & Mahā-Kiriya Citta*)

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

- 1 *somanassa-sahagataṃ nāṇa-samapayuttaṃ asaṅkhārika mahā-kusala citta*,
- 2 *somanassa-sahagataṃ nāṇa-samapayuttaṃ asaṅkhārika mahā-vipāka citta*,
- 3 *somanassa-sahagataṃ nāṇa-samapayuttaṃ asaṅkhārika mahā-kiriya citta*.

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

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

NORMAL CONSCIOUSNESS IN A PERSON

Although all the 54 types of sense-sphere consciousness (*kāmāvacara cittas*) can arise in persons in the human realm, *hasituppāda citta* and the eight *mahā-kiriya cittas* can occur only in *arahants*. So only 45 types of *kāmāvacara cittas* arise in ordinary persons who are not *arahants*.

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

FINE MATERIAL-SPHERE CONSCIOUSNESS

(*Rūpāvacara Cittas*)

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 consciousnesses

2 **Rūpavacara vipāka cittas** – 5

rūpa-jhāna resultant consciousnesses

3 **Rūpāvacara kiriya cittas** – 5

rūpa-jhāna functional consciousnesses

A person, whose rebirth consciousness is associated with wisdom and who is not yet an *arahant*, may develop the five *rūpāvacara kusala cittas* one after another by undertaking tranquillity meditation such as meditating on *kaṣiṇa* or on respiration.

Rūpāvacara vipāka cittas are the *kamma* resultants of *rūpāvacara kusala cittas*. They are the rebirth-consciousnesses of *rūpa-brahmas*. A person, who has acquired the first *rūpāvacara kusala citta* and maintains it till his death, will be reborn in the first *rūpa-jhāna* realm with the first *rūpāvacara vipāka citta* as his rebirth-consciousness, life-continuum and death-consciousness.

Arahants, by undertaking tranquillity meditation may develop the five *rūpāvacara-kiriya cittas* one after another. Note that *kiriya cittas* arise instead of *kusala cittas* in *arahants*.

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

WHAT IS JHĀNA?

Jhāna is mental absorption when the mind remains focused on the counter-sign of meditation for hours. It is a combination of *jhāna* factors (*jhānaṅgas*). These factors number five in total. They are:

- 1 **Vitakka** – initial application that applies the mind to the sense object,
- 2 **Vicāra** – sustained application that examines the sense object again and again,
- 3 **Pīti** – joy or pleasurable interest in the object,
- 4 **Vedanā** – feeling, sensation,
two kinds of *vedanā* that occur in *jhānas* are:
(a) *sukha* – pleasant feeling, bliss
(b) *upekkhā* – neutral feeling, equanimity
- 5 **Ekaggatā** – one-pointedness, concentration (*samādhi*).

Vitakka, *vicāra*, *pīti*, *sukha* or *upekkhā*, and *ekaggatā* are *cetasikas* that can keep the mind fixed on an object. They can be developed and

strengthened by tranquillity meditation.

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

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

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

These hindrances can be overcome and temporarily dismissed by tranquillity-meditation (*samatha-bhāvanā*). We may choose *paṭhavī-kaṣiṇa* (earth-disk) as an object of meditation. An earth-disk is made by smearing on a canvas or mat with dawn-coloured clay. This canvas is placed on earth when the earth disk is reflected upon.

Sitting at ease on a stool of one foot high, two and a half cubits (3.75 ft) away from the earth-disk, one concentrates on the earth-disk, saying mentally, “*paṭhavī, paṭhavī*” or “earth, earth”. Moral minds accompanied by five *jhāna* factors arise by billions every second.

Now the five factors of *jhāna* are being developed slowly. The initial application (*vitakka*) applies the mind to the earth-disk; it temporarily inhibits sloth and torpor not to arise. Sustained application (*vicāra*) sustains the mind on the earth-disk by examining the object again and again; it temporarily inhibits sceptical doubt (*vicikicchā*) from arising.

Pīti develops joy or pleasurable interest in the object; it temporarily inhibits ill-will. *Pīti* is also a precursor of *sukha* (pleasant feeling). *Sukha* holds the mind to stay longer on the object by its bliss; it

temporarily drives away restlessness and remorse.

Ekaggatā unites the *citta* and its concomitants on the object to reach the state of one-pointedness; it temporarily inhibits sense desire not to arise.

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 earth disk with closed eyes as one has seen it with open eyes. This visualised image is called the **learning sign** or the **acquired sign** (*uggaha-nimitta*).

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

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

As soon as the counter sign 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. When his mind remains absorbed in the expanded counter sign for one hour, two hours or more, he attains the first **rūpāvacara jhāna**. Then he can develop the *jhāna* again and again by meditation on the counter sign. If he practises well, he can remain in absorption for an hour, two hours, a day, two days or up to seven days. During this absorption, there is a complete, though temporary, suspension of fivefold sense-activity and of the five hindrances. The state of consciousness is, however, fully alert and lucid.

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

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

FINE-MATERIAL-SPHERE MORAL CONSCIOUSNESS (*Rūpāvacara Kusala Cittas*)

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

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

- 1 *Vitakka, vicāra, pīti, sukha, ekaggatā sahitaṃ pathamajjhāna kusala-cittaṃ.*
- 2 *Vicāra, pīti, sukh’ ekaggatā sahitaṃ dutiyajjhāna kusala-cittaṃ.*
- 3 *Pīti, sukh’ ekaggatā sahitaṃ tatiyajjhāna kusala-cittaṃ.*
- 4 *Sukh’ ekaggatā sahitaṃ catutthajjhāna kusala-cittaṃ.*
- 5 *Upekkh’ ekaggatā sahitaṃ pañcamajjhāna kusala-cittaṃ.*

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* bear ‘-’ symbol, because it contains ‘*upekkhā*’.

FINE-MATERIAL-SPHERE RESULTANT CONSCIOUSNESS (*Rūpāvacara Vipāka Cittas*)

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).

FINE-MATERIAL-SPHERE FUNCTIONAL CONSCIOUSNESS (*Rūpāvacara Kiriya Cittas*)

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).

The Four Jhāna Method

In practice most meditators, after attaining the first *rūpāvacara jhāna*, can eliminate *vitakka* and *vicāra* simultaneously to develop the second *rūpāvacara jhāna*. They further eliminate *pīti* to develop the third *rūpāvacara jhāna* and then eliminate *sukha* to develop the fourth *rūpāvacara jhāna*. This method is called ‘*the four-jhāna method*’ and it is the common method. The fourth *jhāna* of the four-jhāna method is the same as the fifth *jhāna* of the five-jhāna method. In *Sutta Piṭāka* the *rūpāvacara jhānas* are mentioned according to the four-jhāna method.

IMMATERIAL SPHERE CONSCIOUSNESS (*Arūpāvacara Cittas*)

There are 12 *arūpāvacara cittas* which are equally divided into three groups of *kusala*, *vipāka* and *kiriya cittas*.

- 1 ***Arūpāvacara kusala cittas*** – 4
arūpa-jhāna moral consciousnesses.
- 2 ***Arūpāvacara vipāka cittas*** – 4

arūpa-jhāna resultant consciousnesses.

- 3 ***Arūpāvacara kiriya cittas*** – 4
arūpa-jhāna functional consciousnesses.

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

The four *arūpāvacara vipāka cittas* are experienced in the immaterial-sphere only. They are the *kamma*-results of *arūpāvacara kusala cittas*. A person, who acquires *arūpa-jhāna* and maintains it till his death, will be reborn in the immaterial sphere with *arūpāvacara vipāka citta* as rebirth-consciousness, life-continuum and death-consciousness.

IMMATERIAL SPHERE JHĀNAS (*Arūpa Jhānas*)

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

Also he has to reason about the unsatisfactoriness of the physical body and the troubles it develops on account of heat and cold, insect-bites, hunger and thirst, diseases, old age and death. He has to work the whole life to provide his body with shelter, food and clothing.

When he feels detached from the physical body and materiality, he first develops the fifth *jhāna* by meditating on the counter sign of *paṭhavī-kasiṇa*. He then comes out from the fifth *jhāna* and, though the expanded counter sign exists in his vision, he neglects it and tries to concentrate on the infinite space (*ākāsa*) beyond it and meditates “*ākāsa, ākāsa*” repeatedly.

When his mild attachment (*nikantī*) for the counter-sign disappears, the counter sign suddenly disappears unfolding endless space. Concentrating his mindfulness on this infinite space, he goes on meditating “*Ākāsa, ākāsa*” till he reaches the first *arūpa-jhāna*. This *jhāna* is called ***ākāsānañcāyatana kusala citta*** because it focuses on infinite space.

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

the *ākāsānañcāyatana kusala citta* but on nothingness, meditating “*Natthi Kiñci*” (there is nothing whatsoever) repeatedly till he reaches the *jhāna*. This *jhāna* is called ***ākīñcaññāyatana kusala citta*** – ‘*ākīñcañña*’ also means ‘nothingness’.

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

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

It should be noted that the five *rūpa-jhānas* differ from one another in the number of *jhāna*-factors whereas the four *arūpa-jhānas* differ from one another in the objects of meditation.

IMMATERIAL SPHERE MORAL CONSCIOUSNESS

(*Arūpāvacara Kusala Cittas*)

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

ākāsā	viññā	ākīñ	n’eva
—	—	—	—

- 1 *Upekkh’ ekaggatā sahitaṃ ākāsānañcāyatana-kusala-cittaṃ.*
- 2 *Upekkh’ ekaggatā sahitaṃ viññānañcāyatana-kusala-cittaṃ.*
- 3 *Upekkh’ ekaggatā sahitaṃ ākīñcaññāyatana-kusala-cittaṃ.*
- 4 *Upekkh’ ekaggatā sahitaṃ n’eva-saññā-nāsaññāyatana-kusala-cittaṃ.*

MEANINGS

- 1 *Ākāsānañcāyatana* moral consciousness together with equanimity and one-pointedness.
- 2 *Viññānañcāyatana* moral consciousness together with equanimity and one-pointedness.
- 3 *Ākīñcaññāyatana* moral consciousness together with equanimity and one-pointedness.
- 4 *N’ evasaññā nāsaññāyatana* moral consciousness together with

equanimity and one-pointedness.

IMMATERIAL SPHERE RESULTANT CONSCIOUSNESS

(*Arūpāvacara Vipāka Citta*)

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).

IMMATERIAL SPHERE FUNCTIONAL CONSCIOUSNESS

(*Arūpāvacara Kiriya Citta*)

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).

SUPERNORMAL CONSCIOUSNESS

(*Abhiññāna Citta*)

A person who attains five *rūpāvacara kusala cittas* and four *arūpāvacara kusala cittas* in *pathavī-kasiṇa* meditation can easily develop these nine *jhāna cittas* in the meditation of other nine *kasiṇas*. Then he can practise in 14 ways (as described in Visuddhi Magga) on these ten *kasiṇas* and nine *jhānas* to make his mind very skilful and powerful. He can then develop five mundane supernormal powers based on the fifth *rūpāvacara kusala citta*.

An arahant who attains five *rūpāvacara kiriya cittas* and four *arūpāvacara kiriya cittas* in *pathavī-kasiṇa* meditation can also develop these nine *jhānas* in the meditation of other nine *kasiṇas*. By practising in 14 ways on these ten *kasiṇas* and nine *jhānas*, he can also develop five mundane supernormal powers based on the fifth *rūpāvacara kiriya citta*.

Thus the fifth *rūpāvacara kusala citta* is called the ***kusala abhiññāna citta***, and the fifth *rūpāvacara kiriya citta* is called the ***kiriya abhiññāna citta***, when they are associated with supernormal knowledge.

SUPRAMUNDANE CONSCIOUSNESS (*Lokuttara Citta*)

Lokuttara cittas may be acquired by *vipassanā* (insight) meditation. There are two ways of getting to the path-consciousness (*magga-ñāna*). They are: 1 ***Vipassanā-yānika*** – taking insight meditation as the vehicle, 2 ***Samatha-yānika*** – taking tranquillity meditation as the vehicle.

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

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

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

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

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

SUPRAMUNDANE MORAL CONSCIOUSNESS

(*Lokuttara Kusala Citta*)

Basically there are four *lokuttara kusala cittas* as acquired in the

vipassanā-yānika route. They are:

- 1 *Sotāpatti-magga-cittaṃ*
- 2 *Sakadāgāmi-magga-cittaṃ*
- 3 *Anāgāmi-magga-cittaṃ*
- 4 *Arahatta-magga-cittaṃ*

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 arahantship)

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

FIVE JHĀNA SOTĀPATTI MAGGA CITTAS

tak	cā	pīti	su/up	ek
+	+	+	+	—
pa	du	ta	ca	pañ

- 1 *Vitakka, vicāra, pīti, sukh’ ekaggatā sahitaṃ pathamajjhāna sotāpatti-magga-cittaṃ.*
- 2 *Vicāra, pīti, sukh’ ekaggatā sahitaṃ dutayajjhāna sotāpatti-magga-cittaṃ.*
- 3 *Pīti, sukh’ ekaggatā sahitaṃ tatiyajjhāna sotāpatti-magga-cittaṃ.*
- 4 *Sukh’ ekaggatā sahitaṃ catutthajjhāna sotāpatti-magga-cittaṃ.*
- 5 *Upekkh’ ekaggatā sahitaṃ pañcamajjhāna sotāpatti-magga-cittaṃ.*

MEANINGS

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

- 3 The third *jhāna sotāpatti* path-consciousness together with joy, bliss and one-pointedness.
- 4 The fourth *jhāna sotāpatti* path-consciousness together with bliss and one-pointedness.
- 5 The fifth *jhāna sotāpatti* path-consciousness together with equanimity and one-pointedness.

The five *sakadāgāmi* path-consciousnesses, the five *anāgāmi* path-consciousnesses and the five *arahatta* path-consciousnesses are named similarly.

SUPRAMUNDANE RESULTANT CONSCIOUSNESS

(*Lokuttara Vipāka Citta*)

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

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

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-consciousnesses can associate with five *rūpāvacara jhānas* in turn, giving rise to 20 fruit-consciousnesses in all. These are realized in *samatha-yānika* route.

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

FIVE JHĀNA ARAHATTA PHALA CITTAS

vitak	vicā	pīti	su/up	ekag
+	+	+	+	–
pa	du	ta	ca	pañ

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

MEANINGS

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

QUICK REVIEW OVER CONSCIOUSNESS

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 (immoral consciousnesses) – 12**

They are 8 *lobha-mūla cittas*, 2 *dosa-mūla cittas* and 2 *moha-mūla cittas*. (Practise writing the *Pāli* names of these *cittas*).

2 **Ahetuka cittas (rootless consciousnesses) – 18**

They comprise 7 *akusala vipāka cittas*, 8 *ahetuka kusala vipāka cittas* and 3 *ahetuka kiriya cittas*. Practise writing the *Pāli* names of

these *cittas*.

3 **Kāma-sobhana cittas (sense-sphere beautiful consciousness)– 24**

They are divided into 8 *mahā-kusala cittas*, 8 *mahā-vipāka cittas* and 8 *mahā-kiriya cittas*. Practise writing the *Pāḷi* names of these *cittas*.

4 **Kāmāvacara cittas (sense-sphere consciousnesses) – 54**

They comprise 12 *akusala cittas*, 18 *ahetuka cittas* and 24 *kāma-sobhana cittas*. How many *kāmāvacara vipāka cittas* are there?

(7+8+8=23 *kāmāvacara vipāka cittas*)

5 **Mahaggata cittas (exalted consciousnesses) – 27**

The 15 *rūpāvacara cittas* and the 12 *arūpāvacara cittas* are collectively known as *mahaggata cittas*. Practise writing the *Pāḷi* names of these *cittas*. How many *māhaggata kusala cittas*, *mahaggata vipāka cittas*, *mahaggata kiriya cittas* are there?

(5+4=9 *mahaggata kusala / vipāka / kiriya cittas*)

‘*Mahaggata*’ literally means ‘grown great’, i.e., developed, exalted. *Mahaggata citta* is the state of ‘developed consciousness’ attained in the fine-material and the immaterial absorptions. *Mahaggata cittas* are more developed or more exalted than *kāma-cittas*.

6 **Lokiya cittas (mundane consciousnesses) – 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).

How many *lokiya kusala cittas* and *lokiya vipāka cittas* are there?

(8+5+4 = 17 *lokiya kusala cittas*; 23+9 = 32 *lokiya vipāka cittas*)

7 **Lokuttara cittas (Supramundane consciousnesses) – 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 jhāna cittas*.

Lokuttara – supramundane or beyond the three spheres of existence. The 8 *lokuttara cittas* together with *Nibbāna* constitute the ‘9 *supramundane dhammas*’ (*navalokuttara-dhammas*).

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 the brief method. Or if we combine

81 *lokiya cittas* with 40 *lokuttara cittas* (*samatha-yānika* way) we get 121 *cittas* in the broad method.

9 **Asobhana cittas (not beautiful consciousnesses) – 30**

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

10 **Sobhana cittas (beautiful consciousnesses) – 59 or 91**

If we subtract 30 *asobhana cittas* from 89 *cittas*, we obtain 59 *sobhana cittas*. Or, if we subtract 30 *asobhana cittas* from 121 *cittas*, we get 91 *sobhana cittas*. *Sobhana cittas* are associated with beautiful roots.

11 **Jhāna cittas – 67**

The 27 *mahaggata cittas* are known as the *lokiya jhāna cittas*. Combining these with the 40 *lokuttara jhāna cittas*, we get 67 *jhāna cittas*. Among these, there are 11 first *jhāna cittas*, 11 second *jhāna cittas*, 11 third *jhāna cittas*, 11 fourth *jhāna cittas*, and 23 fifth *jhāna cittas*. These can be easily counted 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 jāti (birth)**

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

By looking at Chart No. 1, we can divide the 54 *kāmāvacara cittas* into 12 *akusala cittas*, 8 *kusala cittas*, 23 *vipāka cittas* and 11 *kiriya cittas* according to birth. The 23 *vipāka cittas* are collectively known as *kāma-vipāka cittas*, and the 11 *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* according to *jāti*. 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* according to *jāti*. 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* according to birth (*jāti*).

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* (+) – pleasant mental feeling,
- ii *Domanassa* (*) – painful mental feeling,
- iii *Sukha* (v) – pleasant bodily feeling,
- iv *Dukkha* (^) – painful bodily feeling,
- v *Upekkhā* (-) – 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 \pm , indicating that they may be associated with either *somanassa* or *upekkhā*. The 40 *lokuttara cittas* can be, however, differentiated by *vedanā*. We can make a table (see Table 1.1) for dividing separate groups of *cittas* according to *vedanā*.

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

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

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

Table 1.1

Classification of *Cittas* according to Feeling

Name of <i>citta</i>	<i>Somanassa</i>	<i>Domanassa</i>	<i>Upekkhā</i>	<i>Sukha</i>	<i>Dukkha</i>	<i>Total</i>
<i>Akusala</i>	4	2	6	-	-	12
<i>Ahetuka</i>	2	-	14	1	1	18
<i>Kāma sobhaṇa</i>	12	-	12	-	-	24
<i>Kāma citta</i>	18	2	32	1	1	54
<i>Mahaggata</i>	12	-	15	-	-	27
<i>Lokiya</i>	30	2	47	1	1	81
<i>Lokuttara</i>	32	-	8	-	-	40
<i>Total citta</i>	62	2	55	1	1	121

Key: *Lokiya-cittas* : U-catu-satta, So-timsa, Do-dwa, Su Du-ek.
Total cittas : U-pañcece, So-cha dwe, Do-dwe, Su Du-ek.

Chapter 2 MENTAL FACTORS (*Cetasikas*)

CHARACTERISTICS OF MENTAL FACTORS

Cetasikas are mental factors or mental concomitants that arise and perish together with consciousness (*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 sense object which the *citta* takes.
- iv It shares a common physical base (*vatthu*) with the *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 and forerunner 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 arise together and work together. They are our true strength and ability. The more we can develop them, the more powerful shall we grow.

CLASSIFICATION OF MENTAL FACTORS

<i>Cetasikas</i> (52)	<i>Aññasamāna</i> (13)	1 <i>Sabba-citta sādharmaṇa</i> (7) 2 <i>Pakiṇṇaka</i> (6)
	Akusala (14)	1 <i>Moha-catukka</i> (4) 2 <i>Lobha-tri</i> (3) 3 <i>Dosa-catukka</i> (4) 4 <i>End-tri</i> (3)
	Sobhaṇa (25)	1 <i>Sobhaṇa sādharmaṇa</i> (19) 2 <i>Virati</i> (3) 3 <i>Appamaññā</i> (2) 4 <i>Paññindriya</i> (1)

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

- 1 ***Aññasamāna cetasikas***
neutral mental factors – 13 (our essential qualities)
- 2 ***Akusala cetasikas***
immoral mental factors – 14 (our bad qualities)
- 3 ***Sobhaṇa cetasikas***
beautiful mental factors – 25 (our good qualities)

NEUTRAL MENTAL FACTORS

(*Aññasamāna Cetasikas*)

The 13 *aññasamāna cetasikas* can associate both with *sobhaṇa* (beautiful) *cittas* and *asobhaṇa* (not beautiful) *cittas*. They are neutral and they enhance the properties of the *cetasikas* with which they associate. We can use them for good purposes.

They are again divided into two sub-groups.

- 1 ***Sabbacitta-sādharaṇas***
Essentials which associate with all *cittas* – 7

2 *Pakiṇṇakas*

Particulars which selectively associate with some *sobhana cittas* as well as with some *asobhana cittas* – 6

ESSENTIAL MENTAL FACTORS

(*Sabbacitta-sādhāraṇa Cetasikas*)

Sabba – all; *sādhāraṇa* – associate with

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

- 1 *Phassa* – contact or mental impression
- 2 *Vedanā* – feeling or sensation
- 3 *Saññā* – perception
- 4 *Cetanā* – volition or intention
- 5 *Ekaggatā* – one-pointedness, concentration (*samādhi*)
- 6 *Jīvitindriya* – psychic life or life faculty
- 7 *Manasikāra* – attention or reflection

1 *Phassa* – **contact**

Phassa furnishes the contact between the sense object and consciousness. For example, the contact between visible object and eye-consciousness (*cakkhu-viññāṇa*) is accomplished by *phassa*. Without *phassa*, there will be no sense-impression and consequently no cognition. *Phassa* produces feeling.

2 *Vedanā* – **feeling**

Vedanā enjoys the taste of the sense-object. It is like a king who enjoys a delicious dish. There are five types of feeling (see p-60). There is no one but the feeling itself which enjoys the feeling.

Feeling is very important to worldly people. People are struggling day and night for the enjoyment of sensual pleasure which is mainly 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 ***vedanākkhandha*** (feeling aggregate), one of the five groups of existence.

3 *Saññā* – **perception**

Saññā takes note of 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. The mind works as a super computer. The data produced by perception are transmitted from mind to mind; so they remain in the mental stream. These old data can be recalled with mindfulness. This is the reason why we remember what we have learnt and why some people can remember their past existences as the mental stream is not cut off at death.

The whole group of perceptions – past, present, future, one's own and external – is designated as *saññakkhandha* (perception aggregate), which is also one of the five groups of existence.

4 *Cetanā* – **volition, intention**

Cetanā co-ordinates its concomitants and it acts like a chief disciple, or like a chief carpenter who fulfils his duties and regulates the work of others as well. It prompts its concomitants to do their respective functions to accomplish each action.

Cetanā acts on its concomitants, acts in getting a sense object, and acts in accomplishing an action; thus it determines an action.

***Cetanā* sets the intention to perform an action and prompts its concomitants to do their respective functions to accomplish the action. So *cetanā* is responsible for accomplishing the action and it is identified with the action.**

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

So *cetanā* plays an important role in all actions. ***Cetanā* is the most significant *cetasika* in mundane (*lokiya*) consciousnesses whereas *paññā* (wisdom) is the most important *cetasika* in the supramundane (*lokuttara*) consciousnesses.**

Excluding *vedanā* and *saññā*, all the remaining fifty *cetasikas*, with *cetanā* as the foremost, is designated as ***sañkhārakkhandha*** (aggregate of mental formation), which is also one of the five aggregates of existence.

5 *Ekaggatā* – **one-pointedness**

Ekaggatā unites consciousness and mental factors harmoniously and focuses them on one object. It prevents its concomitants from

dissipation and fixes them on the one object. It is similar to water that binds together several substances to form one concrete mass.

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

6 *Jīvitīndriya* – *psychic life*

Jīvitīndriya is a combination of 2 terms:

Jīvita + *īndriya* = life + controlling faculty.

It is called *jīvita* because it sustains its concomitants. It is called *īndriya* because it controls its concomitants.

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

7 *Manasikāra* – *attention, reflection*

Manasikāra is the mind's first 'confrontation with an object' and 'directs its associated mental concomitants to the object'. It is therefore, the prominent factor in the two *avajjana-cittas* – namely, *pañca-dvārāvajjana-citta* and *mano-dvārāvajjana-citta*, i.e., five-door directing consciousness and mind-door directing consciousness. These two consciousnesses, breaking through the life-continuum (*bhavaṅga*), form the first stage in the cognitive process.

As the rudder of a ship directs her to her destination, so *manasikāra* directs the *citta* and its concomitants towards a sense object. Without *manasikāra*, the mind is like a rudderless ship and it cannot be aware of an object.

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

Wise reflection leads to moral consciousness whereas unwise reflection leads to immoral consciousness.

SIGNIFICANCE OF ESSENTIAL MENTAL FACTORS

As described above, all the 7 essential *cetasikas* perform important tasks and they are essential for the awareness of an object by the mind. *Manasikāra* first confronts with the sense object and directs the consciousness stream towards the object.

Cetanā acts on the *citta* and its concomitants to perform their res-

pective 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 us to recognize the object.

Ekaggatā focuses the *citta* and its concomitants on the object; it unites its 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.

Jīvitīndriya sustains the vitality of its concomitants so that they will remain alive and active to their full life-span. Otherwise, they will perish before the task of getting or knowing the object is completed.

PARTICULAR MENTAL FACTORS (*Pakiṇṇaka Cetasikas*)

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

- 1 *Vitakka* – initial application of the mind to a sense object; thought conception.
- 2 *Vicāra* – sustained application of the mind on the object by examining it again and again; discursive thinking.
- 3 *Adhimokkha* – decision or determination whether the sense object is good or bad.
- 4 *Vīriya* – effort or energy or exertion.
- 5 *Pīti* – joy, rapture or interest.
- 6 *Chanda* – wish, desire or will.

1 *Vitakka* – *initial application*

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

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

As *vitakka* applies the *citta* and its concomitants to various objects leading to various thought processes, it is also known as thought conception. *Vitakka* is one of the five *jhāna*-factors. It inhibits sloth and torpor (*thina-middha*) from arising in the mind.

2 Vicāra – sustained application

Vicāra sustains the *cittas* 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) from arising.

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

3 Adhimokkha – determination, decision

Adhimokkha makes the decision whether to the sense-object is good or bad. It is like a judge who decides a case. It is also compared to a firm pillar owing to its unwavering state in making the decision. It is opposed to *vicikicchā* – doubt or indecision.

4 Vīriya – effort

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

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

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

Vīriya is regarded as a spiritual faculty (*indriya*) because it controls and overcomes idleness. It is also one of the five powers (*bala*) because it cannot be shaken by its opposite idleness. It also serves as one of the four means of accomplishing one's ends (*iddhipāda*). According to *Atthasālinī*, *vīriya* should be regarded as **the root of all achievements. It is a key to success.**

5 Pīti – joy, rapture, interest

Pīti is generally translated as rapture, joy, interest or enthusiasm. It is related to *pāmojja* (gladness) and to *sukha* (pleasant feeling). *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 *jhāna*-factor. It inhibits *vyāpāda* (illwill or aversion).

There are five stages of *pīti*:

- i *Khuddaka pīti*
the thrill of joy that causes the flesh to creep,
- ii *Khaṇika pīti*
instantaneous joy like a flash of lightening,
- iii *Okkantikā pīti*
the flood of joy like the breakers on a seashore,
- iv *Ubbegā pīti*
up-lifting joy which may lift one to float or fly in the air,
- v *Phāraṇā 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 – wish, desire, will

Chanda has been translated as ‘wish, desire or will’. The chief characteristic of *chanda* is ‘the wish to do’.

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* (greed) which is ‘a desire with attachment’.

Every action begins with *chanda*. For example, the act of standing up begins with the wish 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 ‘if there is a will there is a way’. So, like *vīriya*, *chanda* is included in the four means of accomplishing one's ends (*iddhipāda*). It is also a key to success.

IMMORAL MENTAL FACTORS

(Akusala Cetasikas)

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* led by *moha*:

- 1 *Moha* – *avijjā* – ignorance, delusion,
 - 2 *Ahirika* – lack of moral shame, impudence,
 - 3 *Anottappa* – lack of moral dread, recklessness,
 - 4 *Uddhacca* – restlessness, distraction.
- 2 ***Lobha-tri – papañca-dhamma*** – 3
A group of three *cetasikas* led by *lobha*:
- 5 *Lobha* – *rāga* – *taṇhā* – greed, sense desire, attachment,
 - 6 *Diṭṭhi* – wrong view,
 - 7 *Māna* – conceit, pride.
- 3 ***Dosa-catukka – hateful ones*** – 4
A group of four *cetasikas* led by *dosa*:
- 8 *Dosa* – *paṭigha* – hatred, anger, ill-will,
 - 9 *Issā* – envy, jealousy,
 - 10 *Macchariya* – avarice, stinginess,
 - 11 *Kukkucca* – worry, remorse.
- 4 ***End-tri – dull and wavering ones*** – 3
The last three immoral *cetasikas*:
- 12 *Thina* – sloth,
 - 13 *Middha* – torpor,
 - 14 *Vicikicchā* – sceptical doubt, perplexity.

1 ***Moha – ignorance, delusion***

Moha is the ignorance of the true nature of sense-objects. Living beings and non-living things are made up of mentality and materiality (*nāma-rūpa*) which are arising and perishing very rapidly, having the characteristics of *anicca* (impermanence), *dukkha* (suffering), *anatta* (not-self) and *asubha* (loathsomeness).

As *moha* blinds our mental eyes, we cannot see the extremely rapid and incessant arising and perishing of mentality and materiality 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 arise 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 immoral *cetasikas*. *Moha* and its three compatriots (*ahirika*, *anottappa* and *uddhacca*) associate with all immoral consciousnesses. So they are known as ‘*akusala-sādhāraṇa*’.

Because *moha* is opposed to insight or wisdom, it is known as ‘*avijjā*’. *Moha* blinds our vision with regard to *kamma* and its effect, past existences and future existences, the doctrine of Dependent Origination and the four Noble Truths.

2 ***Ahirika – moral shamelessness***

Ahirika urges a person not to be ashamed of committing immoral actions, speeches and thoughts. As a village-pig does not feel loathsome in eating excrement, so *ahirika* does not feel loathsome in committing evil deeds.”

3 ***Anottappa – moral fearlessness***

Anottappa urges a person not to be afraid of committing immoral actions, speeches and thoughts.

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.

4 ***Uddhacca – restlessness***

Uddhacca is the restless state of the mind which is compared to a flag fluttering in the wind or the disturbed state of a heap of ashes when hit with a stone. 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 – greed, craving, attachment***

Lobha desires and craves for sensual pleasure, money, wealth, fame, power, etc. It will never give up this intrinsic nature of desiring however much one may possess. The more we get, the more we desire for. Even the whole wealth on earth cannot satisfy the desire of *lobha*. It is always on the look-out for something new. Thus one cannot be truly happy if one cannot eliminate *lobha*.

The second nature of *lobha* is attachment or clinging to sensuous

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

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

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

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

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

6 *Diṭṭhi* – **wrong view**

Diṭṭhi is usually translated as view, belief, opinion, etc. *Sammā-diṭṭhi* means right view and *micchā-diṭṭhi* means wrong view. Here, as an immoral *cetasika*, *diṭṭhi* is used in the sense of wrong view.

It has been explained above that *moha* clouds the mind and blinds the eye not to see things as they really are. It makes one see things as *nicca* (permanent), *sukha* (pleasant), *atta* (self or person) and *subha* (beautiful). Because of this wrong vision, *lobha* clings or attaches to this 'self or person' and *diṭṭhi* takes the wrong view that 'self' and 'person' really exists.

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

tence of an '*atta* or *soul*' or 'ego' in the body.

Another basic wrong view is taking *kamma* and *kamma*-result not to exist. Because of this wrong view, people perform all sorts of evil actions.

From this basic wrong view and personality-belief as well as from the ignorance due to *moha*, there spring up thousands of wrong views.

7 *Māna* – **pride, conceit**

Māna, 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, and *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.

8 *Dosa* – **anger, hatred, ill-will**

Dosa is translated as 'hatred, anger or ill-will.' 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, greed (*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. *Dosa* gives rise to stress and strain, mental depression and mental tension which in turn gives rise to many diseases.

It is wise never to allow anger arise in the mind for it brings about only bad effects. We should develop loving-kindness to drive away anger as soon as anger arises.

9 *Issā* – **jealousy**

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

10 *Macchariya* – **avarice, stinginess**

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 to charity.

As mentioned in *Aṅguttara Nikāya* (ix,49), there are five kinds of macchhariya with respect to dwelling place, families, gain, recognition and knowledge. We don't want to share them with others.

Contrary to *issā*, *macchhariya* is subjective. *Issā* and *macchhariya* 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** – *remorse*

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, *macchhariya* 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** – *sloth*

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

13 **Middha** – *torpor*

Middha is the morbid or inactive state of mental factors. When one feels inactive or inert, one is being influenced by *middha*. It is the sickness of mental factors. It makes one lazy and sleepy. Both *thina* and *middha* are opposed to *vīriya* (effort). Where there are *thina* and *middha*, there is no *vīriya*.

14 **Vicikicchā** – *sceptical doubt*

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 Dependent Origination, and finally about the four Noble Truths.

BEAUTIFUL MENTAL FACTORS

(*Sobhana Cetasikas*)

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

1 **Sobhana sādharma** – 19

They associate with all beautiful consciousnesses.

2 **Virati** – 3

Abstinence from immoral actions, immoral speeches and immoral livelihood.

3 **Appamaññā** – 2

Illimitables or 'boundless states'.

4 **Paññindriya** – 1

Wisdom or insight knowledge.

BEAUTIFUL ESSENTIAL MENTAL FACTORS

(*Sobhana-sādharma Cetasikas*)

These 19 mental factors associate with all beautiful consciousnesses (*sobhana cittas*) collectively.

1 **Saddhā** – faith, confidence

2 **Sati** – mindfulness, attentiveness

3 **Hirī** – moral shame

4 **Ottappa** – moral dread

5 **Alobha** – non-attachment, greedlessness, generosity

6 **Adosa** – hatelessness, goodwill, tolerance, loving-kindness

7 **Tatramajjhataṭṭā** – equanimity, mental balance

8 **Kāya-passaddhi** – tranquillity of mental factors

9 **Citta-passaddhi** – tranquillity of consciousness

10 **Kāya-lahutā** – agility or lightness of mental factors

11 **Citta-lahutā** – agility or lightness of consciousness

12 **Kāya-mudutā** – elasticity of mental factors

13 **Citta-mudutā** – elasticity of consciousness

14 **Kāya-kammaññatā** – adaptability of mental factors

15 **Citta-kammaññatā** – adaptability of consciousness

16 **Kāya-paguññatā** – proficiency of mental factors

17 **Citta-paguññatā** – proficiency of consciousness

18 **Kāyujjukatā** – uprightness of mental factors

19 **Cittujjukatā** – uprightness of consciousness

1 **Saddhā** – *faith, confidence*

Saddhā is the well-established confidence or faith in the *Three Jewels*; namely, the Buddha, the Dhamma and the Saṅgha.

When a Buddhist takes refuge in the Three Jewels, his faith should be accompanied with understanding about the attributes of the Buddha, the Dhamma and the Saṅgha. A Buddhist's faith is not in conflict with the spirit of enquiry; any doubt about dubious things is al-

lowed and inquiry into them is encouraged.

Saddhā is **compared to the unique emerald** of the universal monarch. This emerald, when placed in warm dirty water, causes all the dirt to subside and all the heat to escape, thus leaving a cool and purified water. In the same way when *saddhā* associates with the *citta*, all 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 the Buddha's teachings than to be on the mountain of jewels, because one with *saddhā* can acquire a lot of merit which is more precious than jewels. As a man without hands cannot grab jewels, so a man without *saddhā* cannot acquire good merit.

As *moha* is the leader of the immoral *cetasikas*, so *Saddhā* is the leader of *sobhana cetasikas*. It is the **most precious treasure** and also one of the five spiritual Faculties (*Indriya*) as well as one of the five spiritual Powers (*bala*).

2 Sati – *mindfulness, attentiveness*

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. *Sati* is most beneficial and most essential. If we are mindful of meritorious deeds, we get billions of karmas every second.

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

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

Sati is also a member of the five Spiritual Faculties as well as a member of the five Spiritual Powers. It is also the seventh factor of the noble Eightfold Path.

3 Hirī – *moral shame*

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 actions: this is called moral shame." (*Puggala-paññatti*, para.79) *Hirī* opposes *ahirika*

4 Ottappa – *moral dread*

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.

Ottappa opposes *anottappa* and can drive away the latter. *Hirī* arises with respect to oneself whereas *ottappa* arises with respect to others.

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 World**.

5 Alobha – *greedlessness, non-attachment, generosity*

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 arahant who has no greed at all and does not regard anything to belong to him. When one is not attached to one's possession, one can give away money and things to 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 moral roots. It is a positive virtue involving active altruism. Greed makes one selfish whereas non-greed makes us selfless and benevolent. We practise alms-giving (*dāna*) to develop *alobha*.

6 Adosa – *non-hatred, tolerance, loving-kindness*

Adosa is opposed to anger (*dosa*) and it can overcome *dosa*. It is not mere absence of hatred or aversion, but is a positive virtue. It is the most constructive element whereas anger is the most destructive

element. We practise *Pañca-sīla* and *mettā* to develop *adosa*.

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* manifests as ‘**tolerance**’ (*khantī*) in suppressing anger and consequently as ‘**forgiveness**’, a very noble quality as the saying goes: “Forgiveness is divine”. *Adosa* is also reflected as **goodwill** for its nature of kindness and helpfulness. It is one of the three moral roots.

When *adosa* turns its attention to living beings wishing them to be well and happy, it is known as *mettā*, i.e., **loving-kindness**, one of the **most beautiful qualities leading to world peace. Indeed we shall attain lasting world peace if everyone practises tolerance and loving-kindness.**

7 **Tatramajjhataṭṭā – equanimity, mental balance**

The chief characteristic of *tatramajjhataṭṭā* is impartial view of all things without attachment and aversion, 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 participants to act. It balances consciousness and mental factors 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 *karuṇā* (compassion) and *muditā* (sympathetic joy). It is different from hedonic *upekkhā* which is neutral feeling.**

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

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

Passaddhi is tranquillity, calmness, quietude or serenity.

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

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

In the case of *saddhā*, *sati*, *hirī*, *ottappa*, *alobha*, *adosa* and *tatramajjhataṭṭā*, they are described as singles because individually they can oppose their opponents.

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

Passaddhi has the chief characteristic of suppressing or allaying 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*).

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

Lahutā is lightness or buoyancy or agility. *Kāya-lahutā* is the lightness and agility of mental factors; *citta-lahutā* is the lightness and agility of consciousness. Suppressing the heaviness of mental factors is the chief characteristic of *kāya-lahutā*; suppressing the heaviness of the *citta* is the chief characteristic of *citta-lahutā*. It is like the laying down of a heavy burden.

Kāya-lahutā and *citta-lahutā* are opposed to sloth and torpor which cause heaviness and rigidity in mental factors and consciousness.

12 & 13 **Kāya-Mudutā and Citta-Mudutā**

These two *cetasikas* refer to the elasticity of mental factors and the elasticity of consciousness, respectively. They remove the stiffness in the 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-kammaññatā and Citta-kammaññatā**

These two *cetasikas* refer to the adaptability of mental factors and consciousness and the goodness in carrying out their duty.

Their chief characteristic is the suppression of unserviceableness or unworkableness of consciousness and mental factors.

16 & 17 **Kāya-pāguññatā and Citta-pāguññatā**

They refer to the proficiency or skillfulness of mental factors and consciousness in doing their work. Their chief characteristic is the suppression of the sickness in mental factors and consciousness.

18 & 19 Kāyujjukatā and Cittujjukatā

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

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

ABSTINENT MENTAL FACTORS (*Virati Cetasikas*)

They represent three path-factors of the Noble Eightfold Path. They constitute the morality-training (*sīla-sikkhā*) which is the foundation of the Noble Eightfold Path.

1 *Sammā-vācā* – right speech

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

- 1 *Musāvādā* – lying,
- 2 *Pisuṇavācā* – slandering,
- 3 *Pharusavācā* – harsh speech,
- 4 *Samphappalāpa* – frivolous talk.

When one comes face to face with the situation to commit one of the above four false speeches, and one abstains from saying it, then one acquires *sammā-vācā* at the instant of abstinence.

2 *Sammā-kammanta* – right action

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

- 1 *Pānātipātā* – killing any living being,
- 2 *Adinnādānā* – stealing other's property,
- 3 *Kāmesu-micchācārā* – misuse of the senses, sexual misconduct.

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

3 *Sammā-ājīva* – right livelihood

The right livelihood means abstaining from a livelihood that brings harm to living beings, such as trading in arms, human beings, live animals, poison, intoxicating drinks and drugs as well as slaughtering, fishing, soldiering, deceit, treachery, soothsaying, trickery, etc.

One must abstain from the four evil speeches and the three evil bodily actions in earning a livelihood.

ILLIMITABLE MENTAL FACTORS

(*Appamaññā Cetasikas*)

- 1 *Karuṇā* – compassion, pity,
- 2 *Muditā* – sympathetic joy; feel glad to see other's success.

There are four illimitables or boundless states. To mention them in the order they are usually practised, they are *mettā* (loving-kindness), *karuṇā* (compassion), *muditā* (sympathetic joy) and *upekkhā* (equanimity). It has been described above that *mettā* is included in *adosa*, and *upekkhā* in *tatramajjhataṭṭā*. 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 living beings in the whole world. So they are named 'illimitables' or 'boundless states'.

In practising loving-kindness, we meditate: "May all living beings be happy and well." In cultivating compassion, we meditate: "May all miserable beings be free from miseries." For exercising *muditā*, we rejoice on the prosperity of beings and meditate: "May their gain be with them for a long time". In practising *upekkhā*, we maintain a balanced mind and meditate: "All beings are as they are conditioned by their *kammas*".

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

Mettā is the sincere wish for the welfare of all beings. It discards ill-will which is its direct enemy. Its indirect enemy is affection (*pema*). Benevolent attitude is its chief characteristic.

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

Muditā is not mere sympathy but appreciative joy. Its chief characteristic is to rejoice in other's prosperity. Its direct enemy is jealousy (*issā*) and its indirect enemy is exultation (*pahāsa*). It discards dislike (*āratī*).

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

WISDOM or KNOWLEDGE (*Paññindriya*)

Paññā is wisdom or insight, and *indriya* is the controlling faculty.

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

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

Paññā understands ultimate realities, past existences and future existences, kamma and its effect, the Law of Dependent Origination, and 4 Noble Truths.

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

ASSOCIATION OF EACH MENTAL FACTOR WITH DIFFERENT CONSCIOUSNESSES

In general we can say that:

- 1 The 7 essential mental factors (*sabbacitta-sādhāraṇas*) associate with all consciousnesses.
- 2 The 6 particular mental factors (*pakīṇṇakas*) associate with certain *sobhana cittas* and *asobhana cittas*.
- 3 The 14 immoral mental factors (*akusala cetasikas*) associate only with immoral consciousnesses.
- 4 The 4 *akusala sādhāraṇas* associate with all immoral *cittas*.

- 5 The 19 *sobhana sādhāraṇas* associate with all *sobhana cittas*.
- 6 The remaining 6 *sobhana cetasikas* associate only with *sobhana 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.

ASSOCIATION OF AÑÑASAMĀNA CETASIKAS

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

ASSOCIATION 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 *lobha-mūla diṭṭhigata-sampayutta cittas*. *Māna* associates with 4 *lobha-mūla diṭṭhigata-vippayutta cittas*.
- 3 *Dosa*, *issā*, *macchhariya* 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*.

ASSOCIATION OF SOBHANA CETASIKAS

- 1 The 19 *sobhana-sādhāraṇa cetasikas* associate collectively with all *sobhana cittas* numbering 59 in the brief method and 91 in the broad method.
- 2 The 3 *virati cetasikas*, namely, *sammā-vācā*, *sammā-kammanta* and *sammā-ājīva*, associate intermittently and individually with 8 *mahākusala cittas* and unfailingly and unitedly with 8 *lokuttara cittas*.
- 3 The 2 *appamaññā-cetasikas* – namely, *karuṇā* and *muditā* – associate intermittently and individually with 28 *cittas* comprising 8 *mahākusala cittas*, 8 *mahākiriya cittas* and 12 *mahaggata cittas* excluding 15 fifth-*jhāna cittas*.
- 4 *Paññindriya*, i.e., *paññā-cetasika*, associates with 47 *cittas*, comprising 12 *kāma-sobhana nāṇa-sampayutta cittas*, 27 *mahaggata cittas* and 8 *lokuttara cittas*.

DIFFERENT COMBINATIONS OF MENTAL FACTORS WITH DIFFERENT CONSCIOUSNESSES

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

CONCOMITANTS OF IMMORAL CONSCIOUSNESSES

The name of each *citta* in Pāli and its meaning should be consulted before enumerating the concomitants associated with a particular *citta*.

If the *citta* is *somanassa-sahagataṃ*, all the 13 *aññasamāna cetasikas* will associate with the *citta*. If the *citta* is *upekkhā-sahagataṃ* or *domanassa-sahagataṃ*, *pīti* must be excepted from the 13 *añña-samānas*. Four *asaṅkhārika lobha-mūla cittas* will be considered first.

- 1 The first *lobha-mūla asaṅkhārika citta* associates with 19 *cetasikas*, namely, 13 *aññasamāna cetasikas*, 4 *akusala sādharma cetasikas*, *lobha* and *diṭṭhi*.
- 2 The second *lobha-mūla asaṅkhārika citta* associates with 19 *cetasikas*, namely, 13 *aññasamāna cetasikas*, 4 *akusala sādharma cetasikas*, *lobha* and *māna*.
- 3 The third *lobha-mūla asaṅkhārika citta* associates with 18

- cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādharma cetasikas*, *lobha* and *diṭṭhi*.
- 4 The fourth *lobha-mūla asaṅkhārika citta* associates with 18 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādharma cetasikas*, *lobha* and *māna*.

Note that the 4 *lobha-mūla asaṅkhārika cittas* are associated with the same *cetasikas* as the corresponding *asaṅkhārika cittas* plus *thina* and *middha*.

- 5 The first *lobha-mūla asaṅkhārika citta* associates with 21 *cetasikas*, namely, 13 *aññasamāna cetasikas*, 4 *akusala-sādharma cetasikas*, *lobha*, *diṭṭhi*, *thina* and *middha*.
- 6 The second *lobha-mūla asaṅkhārika citta* associates with 21 *cetasikas*, namely, 13 *aññasamāna cetasikas*, 4 *akusala-sādharma cetasikas*, *lobha*, *māna*, *thina* and *middha*.
- 7 The third *lobha-mūla asaṅkhārika citta* associates with 20 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādharma cetasikas*, *lobha*, *diṭṭhi*, *thina* and *middha*.
- 8 The fourth *lobha-mūla asaṅkhārika citta* associates with 20 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādharma cetasikas*, *lobha*, *māna*, *thina* and *middha*.
- 9 The *dosa-mūla asaṅkhārika citta* associates with 20 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādharma cetasikas* and 4 *dosa-catukka cetasikas*.
- 10 The *dosa-mūla asaṅkhārika citta* associates with 22 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādharma cetasikas* and 4 *dosa-catukka cetasikas*, *thina* and *middha*.
- 11 The *moha-mūla vicikicchā-sampayutta citta* associates with 15 *cetasikas*, namely, 10 *aññasamāna cetasikas* (*adhimokkha*, *pīti* and *chanda* being excepted), 4 *akusala-sādharma cetasikas* and *vicikicchā*.
- 12 The *moha-mūla uddhacca-sampayutta citta* associates with 15 *cetasikas*, namely, 11 *aññasamāna cetasikas* (*pīti* and *chanda* being excepted) and 4 *akusala-sādharma cetasikas*.

CONCOMITANTS OF ROOTLESS CONSCIOUSNESSES

- 1 The 10 *dvipaṅca-viññāṇa cittas* associate with only 7 *sabbacitta-sādhāraṇa cetasikas*.
- 2 The *somanassa-santīraṇa citta* associates with 11 *aññasamāna-cetasikas* (*vīriya* and *chanda* being excepted).
- 3 The *manodvārāvajjana-citta* associates with 11 *aññasamāna-cetasikas* (*pīti* and *chanda* being excepted).
- 4 The *hasituppāda citta* associates with 12 *aññasamāna-cetasikas* (*chanda* being excepted).
- 5 The *pañcadvārāvajjana-citta*, the 2 *sampañicchana cittas* and the 2 *upekkhā-santīraṇa cittas* are each associated with 10 *aññasamāna cetasikas* (*vīriya*, *pīti* and *chanda* being excepted).

CONCOMITANTS OF MAHĀKUSALA CITTAS

- 1 The first pair of *mahākusala cittas* each associates with 38 *cetasikas*, namely, 13 *aññasamāna cetasikas* and 25 *sobhana cetasikas*.
- 2 The second pair of *mahākusala cittas* each associates with 37 *cetasikas*, namely, 13 *aññasamāna cetasikas* and 24 *sobhana cetasikas* (*paññā* being excepted).
- 3 The third pair of *mahākusala cittas* each associates with 37 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted) and 25 *sobhana cetasikas*.
- 4 The fourth pair of *mahākusala cittas* each associates with 36 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted) and 24 *sobhana cetasikas* (*paññā* being excepted).

Note that *thina* and *middha*, being immoral *cetasikas*, do not associate with *sasaṅkhārika sobhana cittas*. Thus the mental factors 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 the strength of the two *cetanās*.

CONCOMITANTS OF MAHĀVIPĀKA CITTAS

The *vipāka-cittas*, being the resultants of past *kammās*, 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* each associates with 33

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

CONCOMITANTS OF MAHĀKIRIYA CITTAS

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

The two *appamaññā cetasikas*, however, associate with *mahākiriya cittas*, because arahants meditate on *karuṇā* and *muditā*.

- 1 The first pair of *mahākiriya cittas* each associates with 35 *cetasikas*, namely, 13 *aññasamāna cetasikas* and 22 *sobhana-cetasikas* (*viratis* being excepted).
- 2 The second pair of *mahākiriya cittas* each associates with 34 *cetasikas*, namely, 13 *aññasamāna cetasikas* and 21 *sobhana-cetasikas* (*viratis* and *paññā* being excepted).
- 3 The third pair of *mahākiriya cittas* each associates with 34 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted) and 22 *sobhana-cetasikas* (*viratis* being excepted).
- 4 The fourth pair of *mahākiriya cittas* each associates with 33 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*pīti* being excepted) and 21 *sobhana-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 *jhāna*, and *pīti* from the fourth *jhāna*. In the fifth *jhāna*, by substituting *upekkhā*

for *sukha*, there is no change in the number of *cetasikas*, because both *upekkhā* and *sukha* represent *vedanā cetasika*.

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

Karuṇā and *muditā* may associate with the first to the fourth *jhānas*, because these *jhānas* can be developed by meditating on *karuṇā* or *muditā*. In the fifth *jhāna* the concentration is associated with *upekkhā*, so both *karuṇā* and *muditā* should be eliminated.

- 1 The 3 first-*jhāna mahaggata cittas* each associates with 35 *cetasikas*, namely, 13 *aññasamāna cetasikas* and 22 *sobhana cetasikas* (*viratis* being excepted).
- 2 The 3 second-*jhāna mahaggata cittas* each associates with 34 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*vitakka* being excepted) and 22 *sobhana cetasikas* (*viratis* being excepted).
- 3 The 3 third-*jhāna mahaggata cittas* each associates with 33 *cetasikas* – namely, 11 *aññasamāna cetasikas* (*vitakka* and *vicāra* being excepted) and 22 *sobhana cetasikas* (*viratis* being excepted).
- 4 The 3 fourth-*jhāna mahaggata cittas* each associates with 32 *cetasikas*, namely, 10 *aññasamāna cetasikas* (*vitakka*, *vicāra* and *pīti* being excepted) and 22 *sobhana cetasikas* (*viratis* being excepted).
- 5 The 15 fifth-*jhāna mahaggata cittas* each associates with 30 *cetasikas*, namely, 10 *aññasamāna cetasikas* (*vitakka*, *vicāra* and *pīti* being excepted) and 20 *sobhana cetasikas* (*viratis* and *appamaññās* being excepted).

CONCOMITANTS OF LOKUTTARA CITTAS

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

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

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

- 1 The 8 first-*jhāna lokuttara cittas* and the 8 somanassa *lokuttara*

cittas (brief method) are each associated with 36 *cetasikas*, namely, 13 *aññasamāna cetasikas* and 23 *sobhana cetasikas* (*appamaññās* being excepted).

- 2 The 8 second-*jhāna lokuttara cittas* are each associated with 35 *cetasikas*, namely, 12 *aññasamāna cetasikas* (*vitakka* being excepted) and 23 *sobhana cetasikas* (*appamaññās* being excepted).
- 3 The 8 third-*jhāna lokuttara cittas* are each associated with 34 *cetasikas* – namely, 11 *aññasamāna cetasikas* (*vitakka* and *vicāra* being excepted) and 23 *sobhana cetasikas* (*appamaññās* being excepted).
- 4 The 8 fourth-*jhāna lokuttara cittas* are each associated with 33 *cetasikas*, namely, 10 *aññasamāna cetasikas* (*vitakka*, *vicāra* and *pīti* being excepted) and 23 *sobhana cetasikas* (*appamaññās* being excepted).
- 5 The 8 fifth-*jhāna lokuttara cittas* are also each associated with 33 *cetasikas*, namely, 10 *aññasamāna cetasikas* (*vitakka*, *vicāra* and *pīti* being excepted) and 23 *sobhana cetasikas* (*appamaññās* being excepted).

FIXED CETASIKAS AND UNFIXED CETASIKAS

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

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

The 11 *aninyata-yogī cetasikas* are: ***issā***, ***macchhariya***, ***kukkucca***, ***māna***, ***thina***, ***middha***, **three *viratis*** and **two *appamaññās***. The ways they associate with *cittas* will be described below.

- 1 Though it is mentioned in Chart No.3 that *issā*, *macchhariya* and *kukkucca* associate with 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, *macchhariya* and *kukkucca* do not arise. *Macchhariya* arises only when one conceals one's property or when one feels stingy; otherwise it does not. When *macchhariya* 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* way.

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

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

4 The three *virati cetasikas*, namely, *sammā-vācā*, *sammā-kammanta* and *sammā-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 does not. *Sammā-ājīva* arises only when one is abstaining from false livelihood; otherwise it does not.

5 The two *appamaññā cetasikas*, namely, *karuṇā* and *muditā*, also arise in the *nānā-kadāci* way. *Karuṇā* 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*?

The name of this *citta* is “*Domanassa-sahagatāṃ paṭigha-sampayuttāṃ asaṅkhārika dosa-mūla citta*.”

The *cetasikas* that associate with this *citta* are 12 *aññasamāna cetasikas* (*pīti* being excepted), 4 *akusala-sādhāraṇa cetasikas*, *dosa*. (*Issā*, *macchariya* and *kukkucca* do not associate with this *citta*.)

2 One feels sad 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 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-sahagatāṃ paṭigha sampayuttāṃ asaṅkhārika dosa-mūla citta*”.

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

4 A man feels remorseful after doing something wrong. What is his consciousness and its associated mental factors?

His consciousness is “*Domanassa-sahagatāṃ paṭigha-sampayuttāṃ asaṅkhārika dosa-mūla citta*”. Its associated mental factors are “12 *aññasamāna cetasikas* (*pīti* being excepted) 4 *akusala-sādhāraṇa cetasikas*, *dosa* and *kukkucca*.”

5 A poor man knows kamma and its result. He reluctantly steals another man's hand-bag. What is his consciousness and its associated mental factors?

The poor man's consciousness is “*Upekkhā-sahagatāṃ diṭṭhi-vipayuttāṃ sasaṅkhārika lobha-mūla citta*.” Its associated mental factors are “12 *aññasamāna cetasikas* (*pīti* being excepted) 4 *akusala-sādhāraṇa cetasikas*, *lobha* and *thina-middha*.”

However, as his mind is alert during stealing, *thina-middha* may not associate.

6 A beautiful lady with beautiful dress walks proudly and joyfully as she knows four men are gazing at her. What is her consciousness and its associated mental factors?

Her consciousness is “*Somanassa-sahagatāṃ diṭṭhi-vipayuttāṃ asaṅkhārika lobha-mūla citta*.” Its associated mental factors are “13 *aññasamāna cetasikas*, 4 *akusala-sādhāraṇa cetasikas*, *lobha*, *māna* (total - 19).”

7 A lady is paying homage to a pagoda with joy and with the knowledge of *kamma*. What are her *citta* and the concomitants associated with it?

Her *citta* is ‘*somanassa-sahagatāṃ nāṇa-sampayuttāṃ asaṅkhārika*

mahākusala citta'.

The *cetasikas* associated with the *citta* are “13 *aññasamāna cetasikas*, 19 *sobhana-sādhāraṇa cetasikas* and *paññindriya*” (*viratis* and *appamanāñās* do not associate with this *citta*).

8 A man unwillingly writes the right amount of his income in the income-tax form because he does not want to lie as he knows *kamma* and its result. What are his *citta* and the *cetasikas* associated with it?

The man's *citta* is “*upekkhā-sahagataṃ nāṇa-sampayuttaṃ asaṅkhārika mahākusala citta*”.

The *cetasikas* are “12 *aññasamāna cetasikas* (*pīti* being excepted), 19 *sobhana-sādhāraṇa cetasikas*, *sammā-vācā* and *paññā* (total – 33).”

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

His *citta* is “*upekkhā-sahagataṃ nāṇa-sampayuttaṃ asaṅkhārika mahākusala citta*”.

The *cetasikas* are “12 *aññasamāna cetasikas* (*pīti* being excepted), 19 *sobhana-sādhāraṇa cetasikas*, *paññindriya* and *sammā-ājīva* (total 33).”

10 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.

The child's *citta* is ‘*upekkhā-sahagataṃ nāṇa-vippayuttaṃ asaṅkhārika mahākusala citta*'.

The *cetasikas* associated with the *citta* are “12 *aññasamāna cetasikas* (*pīti* being excepted), 19 *sobhana-sādhāraṇa cetasikas* and *karuṇā* (total – 32).”

11 A father gladly congratulates his son for the son's success in the examination. The father does not think of *kamma* and its result at that instant.

So the father's *citta* is “*somanassa-sahagataṃ nāṇa-vippayuttaṃ asaṅkhārika mahākusala citta*”.

The *cetasikas* are “13 *aññasamāna cetasikas*, 19 *sobhana-sādhāraṇa cetasikas* and *muditā* (total – 33).”

12 A man is being absorbed in the fourth *jhāna* by meditating on the *paṭibhāga-nimitta* of *pathavī-kasiṇa*. What is the name of the *citta* and the concomitants associated with the *citta*?

The *citta* is ‘*rūpāvacara fourth-jhāna kusala-citta*.’ It may be also called ‘*sukh' ekaggatā sahitaṃ catutthajjhāna kusala citta*.’

The *cetasikas* associated with the *citta* are “10 *aññasamāna cetasikas* (*vitakka*, *vicāra* and *pīti* being excepted), 19 *sobhana-sādhāraṇa cetasikas* and *paññā cetasika* (total – 30).”

13 What are the *cetasikas* that associate with the *sotāpatti-phala citta* which is accompanied by pleasant feeling?

The *cetasikas* are 13 *aññasamāna cetasikas*, “19 *sobhana-sādhāraṇa cetasikas*, 3 *virati cetasikas* and *paññindriya* (total – 36).”

DOING THE IMPOSSIBLE

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

We now know that *citta* is an ultimate reality with the characteristic of awareness of a sense object. The 52 *cetasikas* are also different ultimate realities 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 the broad method 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 combinations of *cittas* and *cetasikas* arise and perish at a tremendous speed – more than one thousand billion times per eye-wink as stated in the *Abhidhamma Commentary*. How can one know the components of these rapidly changing combinations?

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

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

It is done for the sake of seeing the functions of body and mind as they truly are in the ultimate sense. If one can see the functions of these ultimate realities, 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 soon after they have arisen?” The answer is “yes”. How can we see them? We have to develop our concentration (*samādhi*) first. When accompanied by *upacāra samādhi* or *jhāna samādhi*, the mind consciousnesses (*mano-viññāṇas*) can see the combinations of *cittas* and *cetasikas* and analyse them.

The methods of analysis are described in the Buddhist Canons such as *Samyutta Nikāya* (2, 12), *Samādhi Sutta*, *Visuddhi Magga* (2,222), *Bodhipakkhiya Dīpanī* and *Kammaṭṭhan Kyangyi* by Ledi Sayadaw of Myanmar, etc. These methods are being practised successfully in certain meditation centers in Myanmar such as International Pa-auk Forest Buddha Sāsana Centres, which also exist in many countries.

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 3 MISCELLANEOUS SECTION (*Pakiṇṇaka*)

We have seen that *citta* and 52 *cetasikas* are 53 different ultimate realities with different but definite characteristics. Their classifications according to feelings, roots, functions, doors, objects and bases will be dealt with in this chapter.

The title of this chapter ‘*Pakiṇṇaka*’ means ‘Miscellaneous or Mixed’. We shall also see the inter-relations between mentality and materiality in this chapter.

VENDANĀ SAṄGAHA (3 or 5 Types of Feeling)

‘*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 pleasant desirable sense objects.
 - 2 *Dukkha vedanā* – painful feeling experienced when in contact with unpleasant and undesirable sense objects.
 - 3 *Upekkhā vedanā* – neutral feeling which is neither pleasurable nor painful. It is experienced when in contact with neither pleasant nor unpleasant sense objects.
- B Classification according to controlling Faculty:
 - 1 *Somanassa vedanā* – pleasant mental feeling,
 - 2 *Domanassa vedanā* – painful mental feeling,
 - 3 *Sukha vedanā* – pleasant bodily feeling,
 - 4 *Dukkha vedanā* – painful bodily feeling,
 - 5 *Upekkhā vedanā* – indifferent or neutral feeling.

In classification (A) *sukha* implies pleasant feeling both in mind and body while *dukkha* implies painful feeling both in mind and 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 or a rich man may be unhappy even if he lives in great luxury.

CLASSIFICATION OF CONSCIOUSNESS 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 (p.60) we have already classified the *cittas* in accordance with the five types of feeling.

By looking at table 1.1 on page 60 the following statements can be made.

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

Note: The above classification of *cittas* may be assumed to include the classification of *cetasikas* according to feeling as well.

The reason is that the *cetasikas* that associate with *sukha-sahagataṃ citta* will also associate with *sukha vedanā*, the *cetasikas* that associate with *dukkha-sahagataṃ citta* will also associate with *dukkha vedanā*, the *cetasikas* that associate with *domanassa citta* will also associate with *domanassa vedanā*, and so on.

HETU SAṄGAHA (Compiling according to Roots)

Here *cittas* and *cetasikas* will be compiled briefly according to roots.

There are 6 types of roots (*hetu*):

- 1 Immoral roots – *Akusala hetu* (3) – *lobha, dosa, moha*
- 2 Moral roots – *Kusala hetu* (3) – *alobha, adosa, amoha*
- 3 Indeterminate roots – *Avyākata hetu* (3) – *alobha, adosa, amoha*

Akusala hetu are the roots that associate with *akusala cittas*. *Kusala hetu* are the roots which associate with *kusala cittas*. *Avyākata hetu*

are the roots which associate with *vipāka cittas* and *kiriya cittas*. The *avyākata* roots are the same as the *kusala* roots.

‘*Avyākata*’ means ‘indeterminate’, i.e., neither determined as kammically ‘wholesome’ nor as ‘unwholesome’. *Vipāka cittas* and *kiriya cittas* together with their concomitants are termed as *avyākata*, because they do not have kamma properties.

CLASSIFICATIONS OF CONSCIOUSNESS ACCORDING TO ROOTS

- 1 *Ahetuka cittas* – *cittas* without roots (18).

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

- 2 *Sahetuka cittas* – *cittas* with roots (71).

These *cittas* are further divided as follows:

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

(b) *Dviihetuka cittas* – *cittas* with two roots (22).

They are 8 *lobha-mūla cittas* containing *lobha* and *moha* as roots, 2 *dosa-mūla cittas* containing *dosa* and *moha* as roots and 12 *kāma-sobhana ñāṇa-vippayutta cittas* containing *alobha* and *adosa* as roots.

(c) *Tiihetuka cittas* – *cittas* with three roots (47).

They are 12 *kāma-sobhana 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 (14 Functions of Cittas)

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. These functions are important in life.

- 1 *Paṭisandhi-kicca* – rebirth function or linking the past life with the present life.

- 2 *Bhavaṅga-kicca* – life-continuum function to continue the formation of life-stream incessantly till death.
- 3 *Āvajjana-kicca* – apprehending function to confront the sense object and to direct the consciousness stream to the object.
- 4 *Dassana-kicca* – seeing function to see the object.
- 5 *Savana-kicca* – hearing function to hear the sound.
- 6 *Ghāyana-kicca* – smelling function to smell the object.
- 7 *Sāyana-kicca* – tasting function to taste the object.
- 8 *Phusana-kicca* – touching function to touch the object.
- 9 *Sampaṭicchana-kicca* – receiving function to receive the object.
- 10 *Santīraṇa-kicca* – investigating function to investigate the object.
- 11 *Voṭṭhapana-kicca* – determining function to determine the object whether it is good or bad.
- 12 *Javana-kicca* – apperceiving function to enjoy the taste of the object.
- 13 *Tadālambaṇa-kicca* – registering function to continue enjoying the taste of the object.
- 14 *Cuti-kicca* – death function.

CONSCIOUSNESSES PERFORMING 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. They are 2 *upekkhā-santīraṇa citta*s, 8 *mahā-vipāka citta*s and 9 *mahaggata-vipāka citta*s.**
These *cittas* are known as ‘rebirth consciousness’ (*paṭisandhi-cittas*) while they perform rebirth function.
- 2 There are 19 *cittas* which perform life-continuum function. They are the same as the 19 *paṭisandhi-cittas*. They are known as *bhavaṅga-cittas* (life-continuum) while they perform the life-continuum process.
- 3 There are 2 *cittas* which perform apprehending function. They are *pañca-dvārāvajjana citta* and *mano-dvārāvajjana citta*.
- 4 There are 2 *cittas* which perform the seeing function. They are the 2 eye consciousnesses (*dvi-cakkhaviññāṇa*).

- 5 There are 2 *cittas* which perform the hearing function. They are the 2 ear-consciousnesses (*dvi-sotaviññāṇa*).
- 6 There are 2 *cittas* which perform the smelling function. They are the 2 nose-consciousnesses (*dvi-ghānaviññāṇa*).
- 7 There are 2 *cittas* which perform the tasting function. They are the 2 tongue-consciousnesses (*dvi-jivhāviññāṇa*).
- 8 There are 2 *cittas* which perform the touching function. They are the 2 body-consciousnesses (*dvi-kāyaviññāṇa*).
- 9 There are 2 *cittas* which perform the receiving function. They are the two *sampaṭicchana citta*s.
- 10 There are 3 *cittas* which perform the investigation function. They are the three *santīraṇa citta*s.
- 11 There is 1 *citta* which perform the determining function (*voṭṭhapana-kicca*). It is *mano-dvārāvajjana citta*.
- 12 **There are 55 *cittas* which perform the apperceiving function (*javana-kicca*). They are 12 *akusala citta*s, 21 *kusala citta*s, 4 *phala citta*s and 18 *kiriya citta*s (the two *āvajjana-citta*s being **excepted**).** These *cittas* can easily be remembered by the phrase: ‘*ku-ku-kri-phala*’.
***Kāma-javana citta*s** (29) – 12 *akusala citta*s + 8 *mahā-kusala citta*s + 8 *mahā-kiriya citta*s + 1 *hasitupāda citta*.
***Appanā-javana citta*s** (26) – 9 *mahaggata kusala citta*s + 9 *mahaggata kiriya citta*s + 4 *maggā citta*s + 4 *phala citta*s.
- 13 **There are 11 *cittas* which perform registering function (*tadālambaṇa-kicca*). They are 3 *santīraṇa citta*s and 8 *mahā-vipāka citta*s.**
- 14 There are 19 *cittas* which perform death function (*cuti-kicca*). They are 2 *upekkhā-santīraṇa citta*s, 8 *mahā-vipāka citta*s and 9 *mahaggata-vipāka citta*s.

For Cross-examination

- 1 There are 68 *cittas* which perform a single function each. They are 10 *dvi-pañcaviññāṇa citta*s, 3 mind elements and 55 *javana-citta*s. Mind elements consist of *pañca-dvārāvajjana citta* and 2 *sampaṭicchana citta*s.
- 2 There are 2 *cittas* which perform two functions each. They are *somanassasantīraṇa citta* and *mano-dvārāvajjana citta*.
- 3 There are 9 *cittas* which perform three functions. They are the 9 *mahaggata-vipāka citta*s that perform rebirth function, life-

continuum function and death function.

- 4 There are 8 *cittas* which perform 4 functions. They are the 8 *mahāvīpāka-cittas* that perform *paṭisandhi-*, *bhavaṅga-*, *cuti-*, and *tadālambaṇa-kiccas*.
- 5 There are 2 *cittas* which perform 5 functions. They are the 2 *upekkhā-santīraṇa cittas* that perform *paṭisandhi-*, *bhavaṅga-*, *cuti-*, *santīraṇa-* and *tadālambaṇa-kiccas*.

FUNCTIONING PLACE (*Thāna*)

‘*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 function.

The ‘body-substance of each *citta*’ refers to the *citta* itself. So the place of function of each *citta* is the same as the *citta*.

There are 10 *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-pañca-viññāṇa cittas*,
- 5 *Sampaṭicchana-thāna* – 2 *sampaṭicchana cittas*,
- 6 *Santīraṇa-thāna* – 3 *santīraṇa cittas*,
- 7 *Voṭṭhapana-thāna* – *mano-dvārāvajjana citta*,
- 8 *Javana-thāna* – 55 *javana cittas*,
- 9 *Tadālambaṇa-thāna* – 11 *tadālambaṇa cittas*,
- 10 *Cuti-thāna* – 19 *cuti cittas*.

DVĀRA SAṄGAHA (6 Sense-Doors)

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 describe the essential element of each door. ‘*Pasāda*’ is ‘translucent materiality’ at which the sense object appears.

The first five doors are material doors (*rūpa-dvāras*) whereas the sixth door is a mind door (*nāma-dvāra*).

THE CONSCIOUSNESSES IN EACH DOOR

Readers may refer to Chart No. 4.3 at the back for a quick overview.

1 Forty-six *cittas* arise in connection with the eye-door:

a <i>pañca-dvārāvajjana</i> (apprehending)	1
b <i>cakkhu-viññāṇa</i> (seeing)	2
c <i>sampaṭicchana</i> (receiving)	2
d <i>santīraṇa</i> (investigating)	3
e <i>voṭṭhapana</i> or <i>mano-dvārāvajjana</i> (determining)	1
f <i>kāma-javana</i> (apperceiving)	29
g <i>tadālambaṇa</i> (registering)	8
Total	46

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

- 2 Forty-six *cittas* arise in connection with the ear-door.
The *cittas* are as in (1) – just change *cakkhu-viññāṇa* to *sota-viññāṇa*.
- 3 Forty-six *cittas* arise in connection with the nose-door.
The *cittas* are as in (1) – *ghāna-viññāṇa* is substituted for *cakkhu-viññāṇa*.
- 4 Forty-six *cittas* arise in connection with the tongue-door.
The *cittas* are as in (1) – *jivhā-viññāṇa* is substituted for *cakkhu-viññāṇa*.
- 5 Forty-six *cittas* arise in connection with the body-door.
The *cittas* are as in (1) – *kāya-viññāṇa* is substituted for *cakkhu-viññāṇa*.
- 6 Sixty-seven *cittas* arise in the mind door:

a <i>mano-dvārāvajjana</i> (apprehending and determining)	1
b <i>kāma-javana</i> + <i>appanā-javana</i> (apperceiving)	55
c <i>tadālambaṇa</i> (registering)	11
Total	67

For cross-examination

- 1 The total number of *cittas* that arise at the five *pañca-dvāras* or *rūpa-dvāras* is 54, namely, *pañca-dvārāvajjana* 1, *dvipañca-viññāṇa* 10, *sampaṭicchana* 2, *santīraṇa* 3, *voṭṭhapana* or *mano-dvārāvajjana* 1, *kāma-javana* 29 and *tadālambaṇa* 8. These are the 54 *kāmāvacara cittas* which arise mostly in the sense-sphere.
- 2 The *cittas* that can arise at the five doors are *pañca-dvārāvajjana* and 2 *sampaṭicchana cittas*, these 3 *cittas* being collectively known as *mano-dhātu* (mind-elements).
- 3 The *cittas* that always arise at the 6 doors are *somanassa-santīraṇa*, *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-santīraṇa 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,
 - ii *bhavaṅga-cittas* themselves serve as the mind-door, and
 - iii they exist without receiving any new external object pertaining to the present life.

ĀRAMMAṆA SAṄGAHA (6 Sense-Objects)

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

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

The mind-object is sixfold: (i) 5 *pasāda rūpas* (transparent materialities), (ii) 16 *sukhuma rūpas* (subtle materialities), (iii) 89 *cittas* (consciousness), (iv) 52 *cetasikas* (mental factors), (v) *Nibbāna* and (vi) concepts such as *kaṣiṇa nimitta*. The mind-object cannot arise at the five sense doors, but it can arise in the mind door.

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.

CONSCIOUSNESS AND SENSE-OBJECTS ACCORDING TO DOORS

- 1 The 46 *cittas* that arise in connection with the eye-door are known as *cakkhu-dvārika cittas*; they are aware of the present visible object only.
- 2 The 46 *cittas* that arise in connection with the ear-door are known as *sota-dvārika cittas*; they are aware of the present sound only.
- 3 The 46 *cittas* that arise in connection with the nose-door are known as *ghāna-dvārika cittas*; they are aware of the present smell only.
- 4 The 46 *cittas* that arise in connection with the tongue-door are known as *jivhā-dvārika cittas*; they are aware of the present taste only.
- 5 The 46 *cittas* that arise in connection with 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 six sense-objects, which may be present, past, future or independent of time.

INDIVIDUAL CONSCIOUSNESS AND SENSE-OBJECTS

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

- 1 *Cakkhu-viññāṇa-dvi* are aware of the present visible object only. *Sota-viññāṇa-dvi* are aware of the present sound only. *Ghāna-viññāṇa-dvi* are aware of the present smell only. *Jivhā-viññāṇa-dvi* are aware of the present taste only. *Kāya-viññāṇa-dvi* are aware of the present tangible object only.
- 2 The 3 *mano-dhātu* (*pañca-dvārāvajjana* and *sampaṭicchana-dvi*) are aware of the above five present sense objects.
- 3 The 11 *tadālambaṇa* and *hasituppāda* are aware of six *kāma*-objects, comprising 54 *kāma-cittas*, 52 *kāma-cetasikas* and 28 types of *rpūa*.
- 4 The 12 *akusala cittas*, the 4 *ñāṇa-vippayutta mahā-kusala cittas* and the 4 *ñāṇa-vippayutta mahā-kiriya cittas* are aware of six *lokiya* (mundane) sense-objects, comprising 81 *lokiya cittas*, 52 *lokiya cetasika*, 28 types of *rūpa* and concepts.

- 5 The 4 *nāṇasampayutta mahā-kusala cittas* and *rūpa-kusala abhiññāṇa* are aware of all six sense-objects except *arahatta magga* and *arahatta phala*. These objects comprise 87 *cittas* (*arahatta magga* and *arahatta phala* being excepted), 52 *cetasikas* associated with the 87 *cittas*, 28 types of *rūpa*, concepts and *Nibbāna*.
- 6 The 4 *nāṇasampayutta mahā-kiriya cittas*, *kiriya abhiññāṇa* and *mano-dvārāvajjana citta* are aware of all the six sense-objects, comprising 89 *cittas*, 52 *cetasikas*, 28 types of *rūpa*, concepts and *Nibbāna*.
- 7 The 15 *rūpavacara cittas*, with the exception of *abhiññāṇa-dvi*, have concepts as their objects.
- 8 The 3 *ākāsānañcāyatana cittas* and the 3 *ākiñcaññāyatana cittas* have *ākāsa* (infinite space) and *ākiñcañña* (nothingness) respectively as their objects.
- 9 The 3 *viññānañcāyatana cittas* and 3 *neva-saññā-nāsaññāyatana cittas* have *ākāsānañcāyatana kusala/kiriya citta* and *ākiñcaññāyatana kusala/kiriya citta* respectively as their objects.
- 10 The 8 *lokuttara cittas* have *Nibbāna* as their object.
- 11 The 19 *paṭisandhi-cittas*, the 19 *bhavaṅga-cittas* and the 19 *cuti-cittas* take the near-death sign (*maraṇāsanna-nimitta*) of the immediate past life as their object. This *nimitta* may be in the form of ‘kamma’, ‘sign of kamma’ or ‘sign of destiny’.

VATTHU SAṄGAHA (6 Physical Bases)

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

- 1 *Cakkhu-vatthu* – *cakkhu-pasāda* – eye base
- 2 *Sota-vatthu* – *sota-pasāda* – ear base
- 3 *Ghāna-vatthu* – *ghāna-pasāda* – nose base
- 4 *Jivhā-vatthu* – *jivhā-pasāda* – tongue base
- 5 *Kāya-vatthu* – *kāya-pasāda* – body base
- 6 *Hadaya-vatthu* – physical base that exists in the blood of the heart – i.e., the heart base.

Thus the first five physical bases are the five *pasāda rūpas* whereas the sixth base 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 eye door 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 eye door; it arises just at the time of contact and then perishes.

Now the eye transparent materiality, 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 arises 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 the eye-base.

The same thing is true for the other four sense-organs or *pasāda rūpas*. Each *pasāda-rūpa* functions as the sense door as well as the physical base.

PHYSICAL BASES IN THREE SPHERES

1 In the eleven *kāma*-planes, i.e., the sense-sphere, all the six physical 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* (tranquillity-meditation) to enter the *rūpa jhāna*, the meditator has to give up 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*-realm, 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 the *Buddha*, ears to listen to the *Dhamma* and *hadaya-vatthu* for the arising of *mano-viññāṇa cittas* and the associated mental factors.

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

CONSCIOUSNESS ELEMENT (*Viññāṇa-Dhātu*)

‘*Viññāṇa*’ means ‘*citta*’ (consciousness) whereas ‘*dhātu*’ means ‘element’ or that which carries its own characteristic but it is not a

living being.

The *cittas* as *dhātu* or element, are divided into 7 classes.

- 1 *Cakkhu-viññāṇa-dhātu* – eye-consciousness element
2 eye-consciousnesses depend on eye base for their arising.
- 2 *Sota-viññāṇa-dhātu* – ear-consciousness element
2 ear-consciousnesses depend on ear base for their arising.
- 3 *Ghāna-viññāṇa-dhātu* – nose-consciousness element
2 nose-consciousnesses depend on nose base for their arising.
- 4 *Jivhā-viññāṇa-dhātu* – tongue-consciousness element
2 tongue-consciousnesses depend on tongue base for their arising.
- 5 *Kāya-viññāṇa-dhātu* – body-consciousness element
2 body-consciousnesses depend on body base for their arising.
- 6 *Mano-dhātu* – mind element – *pañca-dvārāvajjana* and *sampaṭicchana-dvi*.
They depend on the heart base for their arising.
- 7 *Mano-viññāṇa-dhātu* – mind-consciousness-element – the remaining 76 *cittas*.
They depend on the heart base for their arising.

CLASSIFICATION OF CONSCIOUSNESS ACCORDING TO PHYSICAL BASE

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

- 1 There are 10 *cittas* which always depend on *pañcavatthu* (*cakkhu-vatthu*, *sota-vatthu*, *ghāna-vatthu*, *jivhā-vatthu*, *kāya-vatthu*) for their arising. They are *dvi-pañca-viññāṇa cittas*.
- 2 There are 33 *cittas* which always depend on *hadaya-vatthu* for their arising. They are 2 *dosa-mūla cittas*, 3 *mano-dhātu cittas*, 3 *santīraṇa cittas*, *hasituppāda citta*, 8 *mahā-vipāka cittas*, 15 *rūpāvacara cittas* and 1 *sotāpatti-magga citta*.
- 3 There are 42 *cittas* which sometimes depend on the heart base and sometimes do not depend on the heart base for their arising.

They are 10 *akusala cittas* (2 *dosa-mūla cittas* being excepted), 8 *mahā-kusala cittas*, 8 *mahā-kiriya cittas*, 4 *arūpāvacara kusala cittas*, 4 *arūpāvacara kiriya cittas*, 7 *lokuttara cittas* (*sotāpatti-magga* being excepted) and *mano-dvārāvajjana citta*.

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

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

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

Chapter 4 **COGNITIVE SERIES** (*Vīthi*)

PROCESS OF CONSCIOUSNESS

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

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

THE LIFE-SPAN OF CONSCIOUSNESS

Consciousnesses arise and dissolve in a person at a tremendous rate of more than a thousand billion (10^{12}) per eye-wink. So the life-span of a consciousness is less than one-thousand billionth of a second.

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

1. *Uppāda* – the genetic sub-moment,
2. *Ṭhīti* – the existing sub-moment,
3. *Bhaṅga* – the dissolving sub-moment.

These three sub-moments (*khaṇas*) are said to be equal to one consciousness-moment (*cittakkhaṇa*).

So the life-span of a *citta* is equal to the three sub-moments of arising, existing and dissolving of the *citta* or it is equal to one consciousness-moment or one *cittakkhaṇa*. One *cittakkhaṇa* is better represented by ‘one consciousness-moment’ rather than ‘a thought-moment’ which is coined by some translators.

The duration of one consciousness-moment will be hard to be verified by science. But we ourselves know from experience that it is possible within one single second to dream of innumerable things and events.

THE LIFE-SPAN OF MATERIALITY

The life-span of *rūpa* or materiality is 17 times longer than that of *citta*. So we can say that the life-span of *rūpa* is equal to 17 *cittakkhaṇas*

(17 consciousness-moments) or $17 \times 3 = 51$ sub-moments.

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 several units at a sub-moment and it goes on arising incessantly at every sub-moment. Therefore *rūpa* may be grouped together to large masses which are visible to the naked eye whereas the fleeting stream of consciousness is invisible to the naked eye.

The genetic sub-moment and the dissolving sub-moment of *rūpa* last for one sub-moment each. So the existing moment of *rūpa* lasts for $51 - 2 = 49$ sub-moments.

SIX TYPES OF CONSCIOUSNESS

Consciousness may be classified as follows according to the six sense-doors and the six physical-bases:

1 <i>Cakkhu-viññāṇa</i>	–	2 eye-consciousnesses,
2 <i>Sota-viññāṇa</i>	–	2 ear-consciousnesses,
3 <i>Ghāna-viññāṇa</i>	–	2 nose-consciousnesses,
4 <i>Jivhā-viññāṇa</i>	–	2 tongue-consciousnesses,
5 <i>Kāya-viññāṇa</i>	–	2 body-consciousnesses,
6 <i>Mano-viññāṇa</i>	–	79 mind-consciousnesses.

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

SIX TYPES OF COGNITIVE SERIES

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

- 1 *Cakkhu-dvāra-vīthi = cakkhu-viññāṇa-vīthi*

It is the cognitive series of consciousness connected with the eye-door or with the eye-consciousness.

- 2 *Sota-dvāra-vīthi = sota-viññāṇa-vīthi*

It is the cognitive series of consciousness connected with the ear-door or with the ear-consciousness.

- 3 *Ghāna-dvāra-vīthi = ghāna-viññāṇa-vīthi*

It is the cognitive series of consciousness connected with the nose-door or with the nose-consciousness.

- 4 *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-dvāra-vīthi* = *mano-viññāṇa-vīthi*

It is the cognitive series of consciousness connected with the mind-door or with the mind-consciousness.

THE CAUSES FOR THE ARISING OF COGNITIVE SERIES

1 Four conditions must exist for the arising of *cakkhu-dvāra-vīthi*.

These are:

- i *Cakkhu-pasāda* (eye-door) must be good,
- ii *Rūpā-rammaṇa* (visible-object) must be present,
- iii *Āloka* (light) must be present, and
- iv *Manasikāra* (attention) must be present.

2 Four conditions must exist for the arising of *sota-dvāra-vīthi*.

They are:

- i *Sota-pasāda* (ear-door) must be good,
- ii *Saddā-rammaṇa* (sound) must be present,
- iii *Ākāsa* (space) for the passing of sound must be present,
- iv *Manasikāra* (attention) must be present.

3 Four conditions must exist for the arising of *ghāna-dvāra-vīthi*.

They are:

- i *Ghāna-pasāda* (nose-door) must be good,
- ii *Gandhā-rammaṇa* (smell) must be present,
- iii *Vāyo* (air-element that carries smell) must be present,
- iv *Manasikāra* (attention) must be present.

4 Four conditions must exist for the arising of *jivhā-dvāra-vīthi*.

They are:

- i *Jivhā-pasāda* (tongue-door) must be good.
- ii *Rasā-rammaṇa* (taste) must be present,
- iii *Āpo* (liquid-element such as saliva) must be present,
- iv *Manasikāra* (attention) must be present.

5 Four conditions must be present for the arising of *kāya-dvāra-vīthi*. They are:

- i *Kāya-pasāda* (body-door) must be good,
- ii *Phoṭṭhabbā-rammaṇa* (touch) must be present,
- iii *Thaddha-pathavī* (firm solid element) must be present for

transmittance of the touch.

- iv *Manasikāra* (attention) must be present.

6 Four conditions must be present for the arising of *mano-dvāra-vīthi*. They are:

- i *Mano-dvāra* (mind-door) must be present,
- ii *Dhammā-rammaṇa* (mind-object) must be present,
- iii *Hadaya-vatthu* (heart-base) must be present,
- iv *Manasikāra* (attention) must be present.

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

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

Also while we are listening to a lecture, we do not know anything if the mind is restless, because *manasikāra* is absent.

SIX TYPES OF PRESENTATION OF SENSE OBJECTS AT SENSE DOORS (*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 **Presentation of sense-objects at the five sense-doors**

1 *Atimahantā-rammaṇa*

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

2 *Mahantā-rammaṇa*

5 sense-objects with fairly great intensity causing a fairly long cognitive series of consciousness to arise.

3 *Parittā-rammaṇa*

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

4 *Atiparittā-rammaṇa*

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

Note: *Atimahantārammaṇa* takes one consciousness-moment to become distinct at the sense door after striking the door.

Mahantārammaṇa takes 2 to 3 consciousness moments, *prittārammaṇa* takes 4 to 9 consciousness moments, and *atiparittārammaṇa* takes 10 to 15 consciousness moments to become distinct at the sense door after striking the door.

b Presentation of sense-objects at the mind-door

- 1 *Vibhūtā-rammaṇa*
clear presentation of sense objects.
- 2 *Avibhūtā-rammaṇa*
obscure presentation of sense objects.

VĪTHI-CONSCIOUSNESS AND VĪTHI-FREED CONSCIOUSNESS

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

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

The 19 *cittas*, namely, 2 *upekkhā-santīraṇa 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 door-freed has been mentioned in Chapter III.).

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

THREE TYPES OF IDENTICAL CONSCIOUSNESS

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

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

NEAR-DEATH SIGN (*Maraṇāsanna Nimitta*)

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

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

This successful *kamma* may appear in the mind-door of the person as ***kamma-object***. When this happens the person may remember the good or bad action which he has performed in the past in connection with the successful *kamma*. The moral or immoral consciousness, experienced at that particular moment, arises now as a fresh consciousness. In other words, it is a recurring of the consciousness which one has experienced in performing the action.

At times it may be a sign or symbol associated with the successful *kamma* that appears at one of the sense-doors. It may be one of the

five physical objects viewed through one of the five doors as a present object, or viewed through the mind-door as a past object. This past or present object in connection 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*-result for his next life. In this case, the present audible Dhamma words grasped through the ear becomes the '*kamma-nimitta*'.

In another case, let us suppose that a dying teacher sees through her mental eye (*mano-viññāna*) the students she 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 near-death sign, namely, '*kamma*', '*kamma-nimitta*' or '*gati-nimitta*', will always appear at one of the six sense-doors. The person will die soon after and will be reborn in the next life. Then his *paṭisandhi-citta*, *bhavaṅga-citta* and *cuti-citta* in the new life will all grasp the near-death sign of the past life.

The appearance of three types of near death sign, namely, 'kamma', 'kamma-nimitta', 'gati-nimitta' at rebirth-consciousnesses, life-continuum, and death-consciousnesses constitutes 3 modes of *visayappavatti* for *vithi-vimutti cittas*.

THREE TYPES OF BHAVAṄGA CITTAS

In the present life the *bhavaṅga cittas* take the near-death sign 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 near-death sign 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* (cut-off life continuum).

Now the five physical sense-objects do not appear or become distinct at the sense-doors as soon as they are in contact with the sense-doors. Even the object of very great intensity (*atimahantā-rammaṇa*) takes one conscious-moment (*cittakkhaṇa*) to develop itself into prominence so as to appear at the sense-door.

So one *bhavaṅga-citta* must pass from the time of contact of the sense-object with the sense-door to the time the object appears at the door. This *citta* is called *atīta-bhavaṅga* (past life-continuum).

When the sense object is of fairly 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 ***Atīta-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.

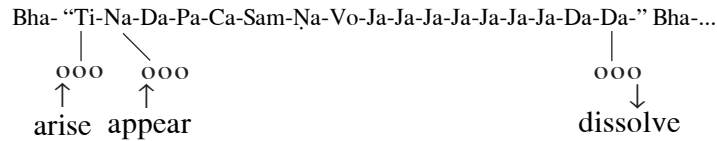
- 3 **Bhavaṅgupaccheda** – cut-off *bhavaṅga* that follows the *bhavaṅga-calāna*. After this, the *bhavaṅga*-stream is cut off and *vīthi-citta* starts arising.

COGNITIVE SERIES AT THE EYE-DOOR

(*Cakkhu-dvāra Vīthis*)

1 THE OCCURRENCE OF ATIMAHANTĀ-RAMMAṆA VĪTHI

When a visible object of very great intensity strikes the eye-door, *atimahantā-rammaṇa vīthi* arises. The cognitive series may be represented by the following symbols:



EXPLANATION

Bha: *bhavaṅga* – life-continuum

At first there is a stream of life continuum (the small circles represent three sub-moments that make up a consciousness-moment).

Ti: *atīta-bhavaṅga* – past *bhavaṅga*

At the arising moment of this *citta*, the visible object and the *cakkhu-pasāda* (eye-door) arise simultaneously. This is the arising moment (*uppāda*) of the visible object.

Na: *bhavaṅga-calāna* – vibrating life-continuum

At the arising moment of this *citta*, the visible object appears (becomes distinct) at the eye-door. Note that *atimahantārammaṇa* takes one consciousness-moment for its full development after striking the sense-door.

Da: *bhavaṅgupaccheda* – arrested life-continuum

Bhavaṅga-stream is cut off after the dissolution of this consciousness.

Pa: *pañca-dvārāvajjana* – five-door directing consciousness

It is always the first *citta* in the cognitive series of *pañca-dvāra vīthis*. It confronts the sense object and directs the consciousness stream towards the sense object.

Ca: *cakkhu-viññāṇa* – eye consciousness

It sees the visible object and transmits the object to the next consciousness before it dissolves.

Sam: *sampaṭicchana* – receiving consciousness

It receives the sense object and relays it to the next consciousness.

Ṇa: *santīraṇa* – investigating consciousness

It investigates the object whether it is good or bad.

Vo: *voṭṭhapana (mano-dvārāvajjana)* – determining consciousness

It determines whether the sense 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,

Da: *tadālambaṇa* – registering consciousness

It immediately follows *javana* and runs for two consciousness moments enjoying the taste of the sense-object. At the dissolving moment of the second *tadālambaṇa citta*, the visible object and the *cakkhu-pasāda* dissolve together because their life-span of 17 consciousness moments is now complete.

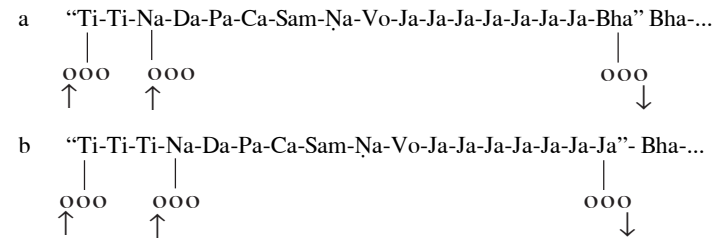
Bha: *bhavaṅga* – life-continuum

Since the visible object no longer exists, the cognitive series ends and the consciousness stream sinks into life-continuum.

Note: The *atimahantā-rammaṇa vīthi* is also known as “*tadālambaṇa-vāra vīthi*” as it terminates with *tadālambaṇa-citta*.

2 THE OCCURRENCE OF MAHANTĀ-RAMMAṆA VĪTHI

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



EXPLANATION

A In the first *mahantā-rammaṇa vīthi* the sense-object and the *cakkhu-pasāda* (eye-door) arise together at the arising moment of the first *atīta bhavaṅga*, The sense-object takes two consciousness moments (Ti-Ti) for its full development and it becomes distinct at the

eye-door at the arising moment of *bhavaṅga-calāna* (Na).

Then the life-continuum (*bhavaṅga*) vibrates for 2 consciousness moments (Na-Da) and becomes arrested or cut off at the perishing instant of *bhavaṅgu-paccheda* (Da). Then the cognitive series proceeds as follows.

Pa: *Pañca-dvārāvajjana* – five-door directing consciousness

It apprehends the object and directs the consciousness-stream towards the object.

Ca: *Cakkhu-viññāna* – eye-consciousness

It sees the visible object and transmits it to the next consciousness.

Sam: *sampaṭicchana* – receiving consciousness

It receives the sense object and transmits it to the next consciousness.

Na: *Santīraṇa* – investigating consciousness

It investigates the sense object.

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 eye-door, and only one conscious-moment is left before the object perishes. So two *tadālambaṇa cittas* (registering consciousness) can no longer arise. (*Tadālambaṇa* arises only in *atīmahantā-rammaṇa*). One *bhavaṅga* citta arises instead, and the sense-object and the *cakkhu-pasāda*, which have arisen together, perish together at the perishing moment of that *bhavaṅga* citta. After that, the life-continuum flows on as usual.

B In the second *mahantā-rammaṇa vīthi*, the intensity of the sense-object is a little weaker than the intensity of the object in (1).

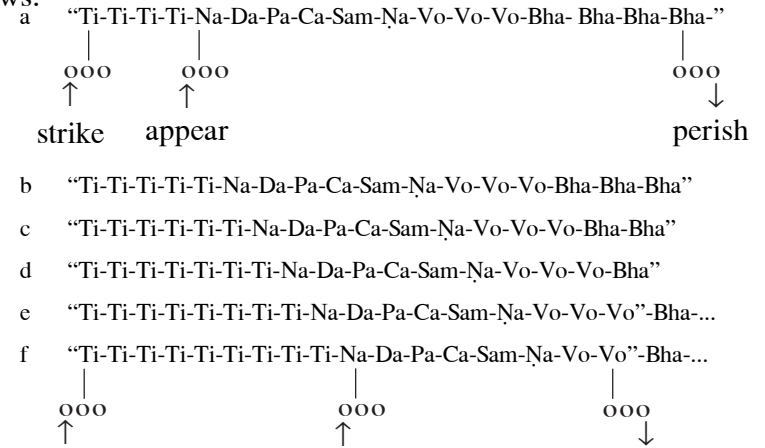
So after the genesis of the sense-object at the eye-door, three *atīta-bhavaṅga cittas* pass by before the object becomes well developed and distinct at the eye-door. Then the life-continuum vibrates and becomes arrested (Na-Da). After that the cognitive series proceeds as in (1), i.e., in the order of *pañca-dvārāvajjana*, *cakkhu-viññāna*, *sampaṭicchana*, *santīraṇa*, *voṭṭhapana* and seven *javanas*. At the perishing moment of the seventh *javana*, the object and the *cakkhu-pasāda*

(eye-door) also perish. 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.



EXPLANATION

a In the first *parittā-rammaṇa vīthi*, the sense object and the *cakkhu-pasāda* (eye-door) arise together at the arising moment of the first *atīta-bhavaṅga*. The sense-object takes 4 conscious-moments for its full development and it becomes distinct at the arising moment of *bhavaṅga-calāna* (Na). After that the life-continuum (*bhavaṅga*-stream) vibrates twice and becomes arrested (Na-Da). Then the cognitive series proceeds in the order of *pañca-dvārāvajjana*, *cakkhu-viññāna*, *sampaṭicchana*, *santīraṇa*, 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 not 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 deter-

mine two more times whether the object is good or bad. After that the consciousness-stream sinks into life-continuum. The sense-object and the eye-door dissolve at the dissolving moment of the fourth *bhavaṅga*, and life-continuum flows on as usual after that.

b-f 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-span (i.e., 17 conscious-moments) of the sense-object. Thus at the sixth *vīthi*, the cognitive series terminates after two *voṭṭhapana cittas*.

The number of *voṭṭhapana cittas* cannot be reduced further as there must be at least two *voṭṭhapana cittas* in functioning in 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 when sense objects are not distinct or in babies whose eye bases are weak; so, even when the sense-object is of great intensity, its appearance is not distinct.

4 THE OCCURRENCE OF ATIPARITTĀ-RAMMAṆA-VĪTHI

When a visible object of very slight intensity strikes the eye-door, the object takes 10 to 15 conscious-moments for its full development. Even then, the intensity of the object is so slight that it causes the life-continuum to only vibrate twice without becoming arrested. So no *vīthi-cittas* arise, and the object is not known at all. However, the following six *vīthi*-forms can be written to represent the *ati-parittā-rammaṇa vīthis*.

- A “Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-Bha-Bha-Bha-Bha-Bha”...
 strike appear perish
- B “Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-Bha-Bha-Bha-Bha”...
- C “Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-Bha-Bha-Bha”...
- D “Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-Bha-Bha”...
- E “Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-Bha”...
- F “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-pasāda* (eye-door) arise together at the arising moment of the first *atīta-bhavaṅga*. The sense-object, being of very slight intensity, takes 10 to 15 consciousness moments for its full development. When it is well developed, it appears at the eye-door. But, being very weak, it can cause the life-continuum only to vibrate twice without breaking the stream of the life-continuum. Thus, after two *bhavaṅga-calāna cittas*, only *bhavaṅga-cittas* keep on flowing. The sense-object and the *cakkhu-pasāda* will dissolve together at the end of 17 conscious-moments after their genesis.

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

FIVE-DOOR COGNITIVE SERIES

(75 *Pañcadvāra-vīthis*)

- In the process of cognition at the eye-door, there are:
- 1 one *tadārammaṇa-vāra vīthi* for *atimahantā-rammaṇa*,
 - 2 two *javana-vāra vīthis* for *mahantā-rammaṇa*,
 - 3 six *voṭṭhapana-vāra vīthis* for *parittā-rammaṇa*,
 - 4 six *mogha-vāra vīthis* for *atiparittā-rammaṇa*.

All together there are 15 *vīthis* at the eye-door. Similarly, there are 15 *vīthis* each at the ear-door, at the nose-door, at the tongue-door and at the body-door. Thus the total number of *pañca-dvāra-vīthis* at the five doors is $15 \times 5 = 75$.

In writing the *vīthi*-forms and explaining the forms for the ear-door, *sota-viññāṇa* (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 traveler is asleep at the foot of a mango-tree. This state of being asleep is analogous to the quiet flow of life-continuum in *atimahantā-rammaṇa*.

Now a ripe mango-fruit drops to the ground near the traveler. This event is similar to the striking of a visible object of very great intensity at the eye-door.

The sound of the mango-fruit striking the ground awakens the traveler and causes him to raise his head. This event is similar to the appearance of the visible object at the eye-door causing the life-continuum to vibrate twice and become arrested.

The traveler opens his eyes and looks around to enquire what causes the sound. This conduct is similar to the *pañcadvārā-vajjana* confronting the object and directs the consciousness-stream towards the sense-object.

The traveler sees the mango-fruit. This is analogous to the eye-consciousness seeing the object. The man picks up the mango-fruit. This is similar to the *sampaṭicchana* receiving the visible object.

The man then inspects the mango-fruit whether it is suitable for eating. This is similar to the *santīraṇa* investigating the sense-object.

The man decides that the mango-fruit is good and edible. This is similar to the *voṭṭhapana* deciding that the sense-object is good.

Being hungry, the man bites the mango-fruit seven times eating and enjoying the taste. This is similar to the occurrence of seven *javana-cittas* enjoying the taste of the sense-object.

Then the man gathers the remnants of the fruit and the juice sticking on the teeth with his tongue and swallows twice. This is similar to the two *tadālambaṇa cittas* following *javanas* and enjoying the taste of the sense-object.

Then the man lies down and falls asleep. This is similar to *bhavaṅga cittas* sinking into life-continuum.

COGNITIVE CONSCIOUSNESS AT FIVE DOORS

(*Pañcadvārā-vīthi Cittas*)

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

“*Pañca-dvārāvajjana, pañca-viññāṇa, sampaṭicchana, santīraṇa, voṭṭhapana, javana and tadālambaṇa*”.

The numbers of *cittas* that participate in the longest *vīthi*, i.e., the *atimahantā-rammaṇa vīthi*, are:

a	<i>pañca-dvārāvajjana</i>	1
b	<i>pañca-viññāṇa</i>	1
c	<i>sampaṭicchana</i>	1
d	<i>santīraṇa</i>	1
e	<i>voṭṭhapana</i>	1

f	<i>javanas</i>	7
g	<i>tadālambaṇas</i>	2
	total	14

The total number of *cittas* that can participate in the *pañcadvārā vīthis* are:

a	<i>pañca-dvārāvajjana citta</i>	1	
b	<i>pañca-viññāṇa cittas</i> for 5 sense doors	10	for five doors
c	<i>sampaṭicchana cittas</i>	2	
d	<i>santīraṇa citta</i>	3	
e	<i>voṭṭhapana citta</i> (<i>mano-dvārāvajjana</i>)	1	
f	<i>kāma-javana cittas</i>	29	
g	<i>tadālambaṇa cittas</i>	8	
	total	54	

These are the **54 *kāmāvacara cittas***. If we count the *cittas* for a single door, e.g., eye-door, we get two *cakkhu-viññāṇa cittas* instead of 10 *pañca-viññāṇa cittas* in (b); so the total number of *cittas* is 46. This agrees with the number shown on page 100 of Chapter III. Note that *bhavaṅga cittas* are not included in *vīthi cittas*.

THE OBJECT AND THE BASE TAKEN BY EACH VĪTHI-CITTA

All the *pañcadvārā-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 eye-door cognitive consciousnesses of *atimahantā-rammaṇa vīthi* grasp the visible object that appears at the eye-door at the arising moment of *bhavaṅga-calāna* and dissolves at the dissolving moment of the second *tadālambaṇa citta*.

The two *cakkhu-viññāṇa cittas* are borne by the eye base (*cakkhu-pasāda*) which has arisen together with the visible object at the arising moment of the *atīta-bhavaṅga*. This eye base which has the same life-span as the visual object, is called, “***majjhimāyuka-vatthu***”. Those eye bases which have arisen earlier than the visible object and thus will dissolve earlier than the visible object, are known as the physical bases of shorter life-span (*mandāyuka-vatthus*). Those *vatthus*, which

arise later than the visible object and thus will dissolve later than the visible object, are known as the physical bases of longer life-span (*aman-dāyuka-vatthus*). The eye-consciousness depends only on the eye base which has the same life-span as the visible object.

All the remaining *pañca-dvāra-vīthi cittas* are ***mano-viññāṇa cittas***, they are individually and respectively borne by the heart-base which has arisen along with the preceding citta, i.e., the heart-base which has lasted for one consciousness-moment. For example, *pañcad-vārāvajjana* is borne by the heart-base which has arisen along with *bhavaṅgu-paccheda*; *sampañcchana* is borne by the heart-base which has arisen along with *cakkhu-viññāṇa*, *santīraṇa* is borne by the heart-base which has arisen along with *sampañcchana*, and so on.

MIND-DOOR COGNITIVE SERIES (*Mano-dvāra Vīthi*)

Mano-dvāra vīthi	Kāmajavana-vāra vīthi	<ol style="list-style-type: none"> 1. <i>Tadālambaṇa-vāra vīthi</i> 2. <i>Javana-vāra vīthi</i> 3. <i>Voṭṭhapana-vāra vīthi</i> 4. <i>Mogha-vāra vīthi</i>
	Appanājavana-vāra vīthi	Lokī-eggaṅgā vīthi
		<ol style="list-style-type: none"> 1. <i>Rūpāvacara appanā vīthi</i> 2. <i>Arūpāvacara appanā vīthi</i> 3. <i>Abhiññā appanā vīthi</i>
		Lokuttara-eggaṅgā vīthi
		<ol style="list-style-type: none"> 1. <i>Magga vīthi</i> 2. <i>Phala-samāpatti vīthi</i> 3. <i>Nirodha-samāpatti vīthi</i>

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

- 1 ***Kāmajavana-vāra vīthi*** – here one of the 29 *kāma-javana cittas* takes the function of *javana*, i.e., enjoying the taste of the sense-object.
- 2 ***Appanājavana-vāra vīthi*** – here one of the 26 *appanā-javana cittas* takes the function of *javana*.

Kāmajavana-vāra vīthi may further be divided into two types according to Abhidhammattha Saṅgaha (p.111) and into four types ac-

ording to **Ledi Sayādaw** whereas *appanā-javana-vāra vīthi* may be subdivided into two types –namely, *lokī-appanā vīthi* and *lokuttara appanā vīthi*. All these *vīthis* will be explained below.

MIND-DOOR KĀMA-JAVANA COGNITIVE SERIES

According to Abhidhammattha Saṅgaha

- 1 *Vibhūtā-rammaṇa vīthi (Tadālambaṇa-vāra vīthi)*
“Na-Da-Ma-Ja-Ja-Ja-Ja-Ja-Ja-Dā-Dā” –Bha–
- 2 *Avibhūtā-rammaṇa vīthi (Javana-vāra-vīthi)*
“Na-Da-Ma-Ja-Ja-Ja-Ja-Ja-Ja” –Bha–Bha–

MIND-DOOR KĀMA-JAVANA COGNITIVE SERIES

According to Ledi Sayādaw

- 1 *Ativibhūtā-rammaṇa vīthi (Tadālambaṇa-vāra vīthi)*
“Na-Da-Ma-Ja-Ja-Ja-Ja-Ja-Ja-Dā-Dā” –Bha–
- 2 *Vibhūtā-rammaṇa vīthi (Javana-vāra-vīthi)*
“Na-Da-Ma-Ja-Ja-Ja-Ja-Ja-Ja” –Bha–Bha–
- 3 *Avibhūtā-rammaṇa vīthi (Voṭṭhapana-vāra vīthi)*
“Na-Da-Ma-Ma-Ma” –Bha–Bha–
- 4 *Atiavibhūtā-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 mind-door *kāma-javana 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) apprehends the object and directs 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* (Ja) function for seven consciousness moments enjoying the taste of the sense-object. The two *tadālambaṇa cittas* (Dā) 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**”.

Note: The “*ativibhūtā-rammaṇa vīthi*” here is taken as “*vibhūtā-rammaṇa vīthi*” and the “*vibhūtā-rammaṇa vīthi*” here is taken as “*avibhūtā-rammaṇa vīthi*” by **Ven. Anuruddhā** in “**Abhidhammattha Saṅgaha.**”

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 called ‘*voṭṭhapana-vāra-vīthi*.’

4 In the *ativibhūtā-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, kasīṇa-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 *mahantā-rammaṇa*; they should be differentiated as *vibhūtā-rammaṇa* (clear object) or *avibhūtā-rammaṇa* (obscure object).

MIND-DOOR KĀMA-JAVANA COGNITIVE CONSCIOUSNESSES

In *mano-dvāra vīthis* there are only 3 types of consciousness –

namely, “*avajjana, javana* and *tadālambaṇa*.”

The number of *cittas* in the longest *mano-dvāra vīthi* is: 1 *mano-dvārāvajjana citta*, 7 *javana cittas* and 2 *tadālambaṇa cittas*, totaling 10 in all.

The number of *cittas* that can participate in *mano-dvāra vīthis* is: 1 *mano-dvārāvajjana citta*, 29 *kāma-javana cittas* and 11 *tadālambaṇa cittas*, totaling 41 in all.

SECONDARY MIND-DOOR COGNITIVE SERIES

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

In a *pañca-dvāra 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. We don’t hear when we see, and we don’t see when we hear.

PRACTICAL VERIFICATION

That *pañca-dvāra vīthis* and *mano-dvāra vīthis* are occurring at a tremendous rate 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 the right concentration.

In International Pa-auk Forest Buddha Sāsana Centres where *Samatha* and *vipassanā-bhāvanā* are properly taught according to the instructions given in Buddhist Canons, meditators have to focus their attention on each sense door in turn, together with the mind door, observe a sense-object striking the eye door and the mind door simultaneously. They discern the cognitive series of consciousness that arise in *pañca-dvāras* (five doors) as well as in the mind door.

They can see the *vīthi-cittas* occurring exactly as described in this book, and later on can also differentiate the various *cetasikas* associated with each *citta*. The results are very satisfactory.

MIND-DOOR APPANĀ-JAVANA COGNITIVE SERIES

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

<i>rūpāvacara kusala cittas</i>	5
<i>arūpāvacara kusala cittas</i>	4
<i>mahaggata kiriya cittas</i>	9
<i>lokuttara cittas</i>	8
<i>appanā-javana cittas</i>	26

If a person, who is not yet an *arahant*, practises tranquillity meditation, he may attain 5 *rūpāvacara kusala jhānas* and 4 *arūpāvacara kusala jhānas*, which are collectively called “9 *mahaggata kusala cittas*”. If an *arahant* undertakes tranquillity meditation, he may attain 5 *rūpāvacara kiriya jhānas* and 4 *arūpāvacara kiriya jhānas* which are collectively called “9 *mahaggata kiriya cittas*.”

If a person, endowed with three roots – namely, *alobha*, *adosa* and *amoha* – undertakes insight-meditation properly and strenuously, he may attain the four *maggas* and the four *phalas* (the four paths and

their fruitions) which are known as the 8 *lokuttara cittas*.

Five Rūpāvacara Jhāna Cognitive Series

(*Manda-paññā*) Na-Da- “Ma-Pa-U-Nu-Go-Jhā” -Bha-Bha-

(*Tikkha-paññā*) Na-Da- “Ma-U-Nu-Go-Jhā” -Bha-Bha-

1 When the counter sign of *kasiṇa* appears at the mind-door, the life-continuum vibrates twice and becomes arrested (Na-Da). Then *mano-dvārāvajjana* (Ma) adverts the consciousness-stream towards the counter sign, observes and decides the sense-object whether it is good or bad.

Then one of the two *somanassa-sahagataṃ nāṇa-sampayuttaṃ mahā-kusala cittas* performs the *upacāra-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 omitted.

Immediately after *gotrabhu*, *rūpāvacara kusala* first-*jhāna citta* arises just once as *appanā-javana*. After the dissolution of this first-*jhāna citta*, *bhavaṅga*-stream flows on as usual.

- 2 The second *rūpāvacara-appanā vīthi* arises as above allowing *rūpāvacara kusala* second-*jhāna citta* to function as *appanā-javana* just once.
- 3 The third *rūpāvacara-appanā vīthi* also arises as in (1) allowing *rūpāvacara kusala* third-*jhāna citta* to function as *appanā-javana* just once.
- 4 The fourth *rūpāvacara-appanā vīthi* also 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-sahagataṃ nāṇa-sampayuttaṃ mahākusala*

cittas, one of the two *upekkhā-sahagataṃ nāṇa-sampayuttaṃ mahā-kusala citta*s 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 *kaṣiṇa*, 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 citta*s. So, in these cases, the *upacāra-samādhi javanas* must be *somanassa-sahagataṃ*. In the case of the fifth *jhāna*, it is *upekkhā-sahagataṃ*; so the *upacāra-samādhi javanas* must be also *upekkhā-sahagataṃ*.
- 3 A moral *javana* (*kusala-citta*) is followed by a moral *javana*. A functional *javana* (*kiriya citta*) is followed by a functional *javana*.

Four Arūpāvacara Jhāna Cognitive Series

(*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, tranquillity and sublimity. One has to use the fifth *jhāna* as the base to step higher to *arūpāvacara jhāna* and also has to concentrate on an object which is not connected with materiality. One has to reflect on the faults of material body to develop detachment from materiality.

In practice, one has to develop the fifth *jhāna* first by meditation on the *paṭibhāga-nimitta* of *kaṣiṇa*. Then he comes out of the fifth *jhāna*, ignores the counter sign which is connected with materiality (*kaṣiṇa* in this case), concentrates on the infinite space (*ākāsa*) that exists beyond the counter sign, and meditates: “*Ākāsa, ākāsa*”. When the subtle attachment to the *paṭibhāga-nimitta* is eliminated, the *nimitta* disappears suddenly unfolding infinite space. He meditates on: “*Ākāsa, ākāsa*”, and when the degree of concentration is high enough, the *appanā vīthi* will come into effect.

- 1 When the object of infinite space (*ākāsa*) appears at the mind-door, the *bhavaṅga*-stream vibrates twice and becomes arrested (Na-Da).

After that *mano-dvārāvajjana* observes the object and decides whether it is good or bad. Then one of the two *upekkhā-sahagataṃ nāṇa-sampayuttaṃ mahā-kusala citta*s 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 citta*s 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 arise.

The object that appears at the mind-door is *ākāsānañcāyatana-kusala citta* which causes the cognitive series of *bhavaṅga-calāna, bhavaṅgu-paccheda, mano-dvārāvajjana, parikamma* (omit in *tikkha-paññā* person), *upacāra, anuloma, gotrabhu* and *viññānañcāyatana kusala citta* as *appanā-javana* to arise. Life-continuum then flows on as usual.

- 3 In the case of the third *arūpāvacara jhāna*, the object that appears at the mind-door is nothingness which results from the omission of *ākāsānañcāyatana-kusala citta*. The cognitive series of consciousness arise as before terminating with *ākincaññāyatana kusala citta* as *appanā-javana*. *Ākincaññā* also means nothingness.

- 4 In going up to the fourth *arūpāvacara jhāna*, the meditator concentrates on the *ākiñcaññāyatana kusala citta* as the object of meditation. On realizing the fourth *arūpāvacara jhāna*, this object of *ākiñcaññāyatana kusala citta* appears at the mind-door causing the cognitive series of consciousness to arise as before. In this case *nevasaññā-n’asaññāyatana kusala citta* arises once as *appanā-javana* and then *bhavaṅga citta*s sink into life-continuum.

JHĀNA ATTAINMENT COGNITIVE SERIES (*Jhāna Samāpatti Vīthis*)

‘*Samāpatti*’ means ‘attainment’. A person, who has attained the *rūpāvacara jhāna*, may enter the meditative absorption corresponding to that *jhāna* whenever he wishes. If he practises well he may attain the *jhāna* absorption instantly and remain in absorption for one hour, two hours, three hours, etc., up to seven days. During this absorption

the *jhāna citta* occurs repeatedly and spontaneously focusing the attention on the *paṭibhāga-nimitta* of *kaṣiṇa*. So he will not hear any sound nor know any other sense-object during the *jhāna* attainment.

A person who attains all the *rūpāvacara* and the *arūpāvacara jhānas*, may enter the *jhāna* attainment 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 follow:

(*Manda-paññā*)

Na–Da– “Ma–Pa–U–Nu–Go–Jhā–Jhā–many times” –Bha...

(*Tikkha-paññā*)

Na–Da– “Ma–U–Nu–Go–Jhā–Jhā–many times” –Bha–

1 For attainment of *rūpāvacara jhāna*:

The counter sign (*paṭibhāga-nimitta*) of *kaṣiṇa* 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-sahagataṃ nāṇasampayuttaṃ mahākusala citta*s (take *upekkhā-sahagataṃ* 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 citta*s sink into life-continuum.

2 For attainment 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-sahagataṃ nāṇasampayuttaṃ mahākusala citta*s 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 meditative absorption is over, *bhavaṅga citta*s sink into life-continuum.

SUPERNORMAL KNOWLEDGE COGNITIVE SERIES

(*Abhiññā Appanā Vīthis*)

Those who have attained all the *rūpāvacara jhānas* and all the *arūpāvacara jhānas* on ten *kaṣiṇas* may practise further according to the instructions given in *Visuddhimagga* to attain the five *lokiya abhiññās* (mundane supernormal knowledge). These supernormal powers are attainable through the utmost perfection in mental concentration, and they are related to the higher knowledge associated with the fifth *rūpāvacara jhāna*. What are they?

1 *Iddhi-vidha Abhiññāna*

Various Divine Powers, such as being one he becomes manifold, and having become manifold he again becomes one. Without being obstructed he passes through walls and mountains, just as if through the air. In the earth he dives and rises again, just as if in the water. He walks on water without sinking, just as if on the earth. Cross-legged he floats through the air, just as a winged bird.

2 *Dibba-sota Abhiññāna*

Divine Ear that can hear sounds both heavenly and human, far and near.

3 *Dibba-cakkhu Abhiññāna*

Divine Eye that can see objects both heavenly and human, far and near, hidden or exposed. It can see beings in the woeful 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 *Paracitta-vijjānana Abhiññāna* or *Ceto-pariya-ñāna*

The **ability to know others' minds** in many ways or to penetrate the minds of others to read their minds.

5 *Pubbe-nivāsānussati Abhiññāna*

The **ability to remember many 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-sahagatāṃ nāṇa-sampayuttāṃ mahākusala citta*s 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.

PATH ABSORPTION COGNITIVE SERIES

(*Magga Appanā Vīthis*)

Those, who undertake insight-meditation, meditate on the three characteristics of existence (*ti-lakkhaṇa*) namely, impermanence (*anicca*), suffering or misery (*dukkha*) and not-self (*anatta*). After developing ten insight-knowledges (*vipassanā-nāṇas*), the realization of the Path and its Fruition (*magga* and *phala*) follows up. There are four levels of *magga* and *phala*. The *magga-appanā vīthis* run as follows.

(*Manda-paññā*)

Na–Da– “Ma–Pa–U–Nu–Go–Mag–Pha–Pha” –Bha–

(*Tikkha-paññā*)

Na–Da– “Ma–U–Nu–Go–Mag–Pha–Pha–Pha” – Bha–Bha–

1. When one of the three characteristics of existence enters the avenue of the mind-door of a *puthujjana* (worldling or one who is bound by all ten fetters), the life-continuum vibrates twice and becomes arrested (Na–Da). Then, observing and considering the characteristics of existence, *mano-dvārāvajjana* (Ma) arises once. Then one of the four *nāṇa-sampayuttāṃ mahā-kusala citta*s, observing the char-

acteristics of existence, functions three times as *parikamma* (Pa), *upacāra* (U), *anuloma* (Nu), and then, observing *Nibbāna*, functions once more as *gotrabhu* (Go). Then *sotāpatti-magga javana* arises once observing *Nibbāna*. Then, without any lapse in time, the fruition of the *magga*, i.e., *sotāpatti-phala citta*, functions twice as *appanā-javana*. Then *bhavaṅga citta*s sink into life-continuum and the person comes out of *magga-vīthi*. (If the person is of *tikkha-paññā*, *parikamma* is omitted and *phala-javana* occurs three times).

Note: In the above *magga-vīthi*, *parikamma*, *upacāra*, *anuloma* and *gotrabhu* signify the following things:

Pa: *parikamma*: preparation of *magga*,

U: *upacāra*: proximity of *magga*,

Nu: *anuloma*: adaptation or connection; it 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 a noble person, he is never reverted back to a worldling again. Thus *gotrabhu* has to cut the *puthujjana*-lineage only once. So in later *magga*-and *phala-vīthis*, *Vo – vodāna* (meaning purification) is inserted in place of *Go – gotrabhu*.

2. To realize the second *magga* and *phala*, the *sotāpanna* (stream-winner) who has realized the first *magga* and *phala* has to meditate on the three characteristics of existence again. When the second *magga-vīthi* arises, it runs as above – the only changes necessary are: ‘*vodāna*’ in place of ‘*gotrabhu*’, ‘*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 *anāgāmi* undertakes insight-meditation further, he may develop the fourth *magga-vīthi*. This *vīthi* again runs as before – just change ‘*anāgāmi*’ into ‘*arahatta*’. The person now becomes an *arahant*

(the perfect one).

FRUITION ATTAINMENT COGNITIVE SERIES

(*Phala-samāpatti Vīthis*)

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

Each noble individual may enter fruition attainment 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 appears at the mind-door of a *sotāpanna*, the life-continuum vibrates twice as *bhavaṅga-calāna* and *bhavaṅgupaccheda* and is cut off. The *mano-dvārāvajjana* takes notice of the object and decides whether it is good or bad. Then one of the four *ñāṇa-sampayuttam mahā-kusala citta*s, observing the *ti-lakkhaṇa* 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 citta*s 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 *sakadāgāmī* (as above). After that, *sakadāgāmi-phala citta*, observing *Nibbāna*, functions as *appanā-javana* many times as long as the person wishes up to seven days. Then *bhavaṅga citta*s sink into life-continuum.

3. When one of the three characteristics of existence enters the avenue of the mind-door of *anāgāmī* (as above). After that, *anāgāmi-phala citta*, observing *Nibbāna*, functions as *appanā-javana*

many times as long as the person wishes up to seven days. Then *bhavaṅga citta*s sink into life-continuum.

4. When one of the three characteristics of existence enters the avenue of the mind-door of an *arahant* (as above). Then one of the four *ñāṇa-sampayutta mahā-kiriya citta*s, observing the *ti-lakkhaṇa* object, functions three times as *parikamma* (omit in *tikkha-paññā* person), *upacāra* and *anuloma*, and, observing *Nibbāna*, functions once as *vodāna*. After that, *arahatta-phala citta*, observing *Nibbāna*, functions as *appanā-javana* many times as long as the person wishes up to seven days. Then *bhavaṅga citta*s sink into life-continuum.

EXTINCTION ATTAINMENT COGNITIVE SERIES

(*Nirodha-samāpatti Vīthi*)

‘*Nirodha-samāpatti*’ means ‘attainment of extinction’. This *vīthi* is developed to suspend temporarily all consciousnesses and mental activity, following immediately upon the semi-conscious state called ‘sphere of neither-perception-nor-non-perception’ (*neva-saññā-nāsaññā-yatana jhāna*).

Only an *anāgāmī* or *arahant* who has mastered all the nine absorptions (*jhānas*) is able to develop the *nirodha-samāpatti vīthi*. The procedure for developing the *nirodha-samāpatti vīthi* is as follows.

First of all, the person enters the *rūpāvacara* first-*jhāna*, comes out of it and meditates on the *jhāna* factors as to their characteristics of impermanence, suffering and not-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-samāpatti* for one hour, two hours... one day, two days...., or seven days (provided the period does not exceed his life-span which he can know).
- 2 May my body, the things I am using and the building I am living be not harmed nor destroyed by any means (he can demarcate the area as much as he likes).
- 3 May I come out of the *nirodha-samāpatti* as soon as Lord Buddha wishes to see me (this is at the time when the Buddha is alive).
- 4 May I come out of the *nirodha-samāpatti* as soon as the congregation of monks wishes my presence (this is done out of respect for the congregation of monks).

Now the person develops the *arūpāvacara* fourth-*jhāna* and soon after the occurrence of *neva-saññā-n'āsaññā-yatana citta* as *appanā-javana* for two conscious moments, the stream of consciousness is cut off – no *cittas*, no *cetasikas* and no *cittaja-rūpa* (mind-born materiality) 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*, *anāgāmi-phala citta* arises once as *appanā-javana* if he is a non-returner, or *arahatta-phala citta* arises once if he is an *arahant*. Then *bhavaṅga cittas* sink into life-continuum.

THE LAW OF RESULTANT CONSCIOUSNESS (*Vipāka Niyāma*)

'*Niyāma*' means 'law'. As *vipāka cittas* are the resultants of *kammas*, they arise in *vīthis* regularly according to the *kammas* just as the image appears in the mirror in accordance with the person in front of the mirror.

Now one comes across unpleasant objects such as a decaying carcass, excrement, etc., on account of one's immoral *kammas*. So at such moments, *akusala vipāka cittas* – namely, *cakkhu-viññāṇa*, *sampaṭicchana*, *santīraṇa* and *tadālambaṇa* arise in the cognitive series.

When one comes across fairly good objects, *kusala vipāka cittas* – namely, *cakkhu-viññāṇa*, *sampaṭicchana*, *upekkhā-santīraṇa* and *upekkhā-tadālambaṇa* arise in *vīthis*. When the object is very good, *somanassa-santīraṇa* and *somanassa-tadālambaṇa* arise instead of the *upekkhā-cittas*.

Kusala-javanas and *akusala-javanas* do not occur regularly as *vipāka cittas*. *Yoniso-manasikāra* (wise reflection) leads to the arising of *kusala-javanas* whereas *ayoniso-manasikāra* (unwise reflection) gives rise to *akusala-javanas*.

FREQUENCY OF KĀMA-JAVANAS

Normally *kāma-javana* arises seven times in a *vīthi*. But in young babies and unconscious persons, the heart-base is weak and, accordingly, *kāma-javana* arises six or five times in a *vīthi*.

In *maraṇāsanna 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 javanas*, *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 vīthis* 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-*javana* arises once functioning as *abhiññā-javana*. In an *arahant*, the *rūpāvacara kiriya* fifth-*jhāna* arises once as *abhiññā-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 wisdom or three *phala-cittas* as *appanā-javanas* in a person of quick wisdom.

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

In *nirodha-samāpatti vīthi*, *nevasaññā-n'āsaññā-yatana citta* arises twice just before the extinction of consciousness and all mental activity. During the *nirodha-samāpatti*, *citta* 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 *appanā-javana* in an *arahant*.

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

PROCEDURE OF TADĀLAMBAṆA

Tadālambaṇa (retention) occurs only in *kāma*-persons when they are observing *kāma*-sense objects with *kāma-javana-vāra vīthis*.

Generally *upekkhā-javana* or *domanassa-javana* is followed by

upekkhā-tadāmbaṇa whereas *somanassa-javana* is followed by *somanassa-tadāmbaṇa*. In practice the following procedure is observed.

- 1 After 4 *mahā-kiriya upekkhā-javanas* and 2 *domanassa-javanas*, 4 *mahā-vipāka upekkhā-tadāmbaṇas* and 2 *santīraṇa-upekkhā tadāmbaṇas* may arise.
- 2 After 4 *mahā-kiriya somanassa-javanas* and *hasituppāda-javana*, 4 *nahā-vipāka somanassa-tadāmbaṇas* and one *somanassa-santīraṇa tadāmbaṇa* may arise.
- 3 After the remaining 10 *akusala-javanas* and 8 *mahā-kusala javanas*, all the 11 *tadāmbaṇas* may arise.

GUEST LIFE-CONTINUUM (*Āgantuka Bhavaṅga*)

For a person whose rebirth-consciousness is a *somanassa-citta*, his life-continuum must also be a *somanassa-bhavaṅga* for life. When that person is angry, his *domanassa-javanas* cannot be followed by *somanassa-tadāmbaṇa* and *somanassa-bhavaṅga* because *somanassa-vedanā* opposes *domanassa-vedanā* just like fire opposing water. But according to his rebirth-consciousness, *somanassa-bhavaṅga* must arise.

In this difficult situation, *upekkhā-santīraṇa* arises once as an *āgantuka-bhavaṅga* (*āgantuka* means ‘guest’ or ‘stranger’) performing *bhavaṅga*-function and not the *santīraṇa*-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-javanas*; it perceives a familiar *kāma*-object which has been observed several times in the past.

CONSCIOUSNESS IN THREE SPHERES (*Bhūmi and Cittas*)

‘*Bhūmi*’ means ‘sphere’ or ‘plane of existence’. In the sense sphere, 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 fine-material sphere or *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*, totaling 20 in all, do not arise. So the remaining 69 *cittas*, may arise in *rūpa*-planes. Of these 69 *cittas*, the five *rūpa-vipāka cittas* do not take part in *vīthi*; thus only the

remaining 64 *cittas* will participate in *vīthis*.

In immaterial sphere or *arūpa*-planes, the 42 *cittas* which may or may not depend on the heart-base for their arising as mentioned in the ‘*Pakīṇaka* Section’ (page 106) together with 4 *arūpa-vipāka cittas*, totaling 46 in all, may arise. Of the 46 *cittas*, the 4 *arūpa-vipāka cittas* do not take part in *vīthis*; thus only the remaining 42 *cittas* will participate in cognitive series.

CLASSIFICATION OF INDIVIDUALS (*Puggala-Bheda*)

‘*Puggala*’ means ‘person’ or ‘individual’. There are 4 types of worldlings (*puthujjana*) and 8 types of noble individuals (*ariya-puggala*).

Puthujjana (worldlings)

- | | | |
|----------------------------------|---|--------------------------|
| 1 <i>Duggati-ahetuka-puggala</i> | – | woeful rootless person |
| 2 <i>Sugati-ahetuka-puggala</i> | – | blissful rootless person |
| 3 <i>Dvi-hetuka-puggala</i> | – | two-rooted person |
| 4 <i>Ti-hetuka puggala</i> | – | three-rooted person |

Ariya-puggala (Noble persons)

a Maggaṭṭha (Path persons)

- | | | |
|-------------------------------|---|------------------------|
| 5 <i>Sotāpatti-maggaṭṭha</i> | – | Sotapatti Path person |
| 6 <i>Sakadāgāmi-maggaṭṭha</i> | – | Sakadāgāmi Path person |
| 7 <i>Anāgāmi-maggaṭṭha</i> | – | Anāgāmi Path person |
| 8 <i>Arahatta-maggaṭṭha</i> | – | Arahatta Path person |

b Phalaṭṭha (Fruition persons)

- | | | |
|--------------------------------|---|-----------------------|
| 9 <i>Sotāpatti-phalaṭṭha</i> | – | stream-winner |
| 10 <i>Sakadāgāmi-phalaṭṭha</i> | – | once-returner |
| 11 <i>Anāgāmi-phalaṭṭha</i> | – | non-returner |
| 12 <i>Arahatta-phalaṭṭha</i> | – | Arahant (Perfect one) |

‘*Duggati*’ means ‘woeful course of existence’ while ‘*sugati*’ means ‘happy course of existence’.

‘*Duggati-ahetuka-puggala*’ refers to persons in the four ‘lower worlds’, namely the animal world, the ghost-world, the demon-world and hell.

‘*Sugati-ahetuka-puggala*’ refers to persons who are retarded, blind or deaf by birth in the human-world and *catumahārājika-deva* realm.

‘*Dvi-hetuka-puggala*’ refers to human beings and *devas* who are born with *ñāṇa-vippayutta mahā-vipāka cittas* which lack wisdom. These persons cannot attain *jhānas* and *maggas* in the present life how-

ever 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 mahāvīpāka cittas* which contain wisdom. These persons may attain all the *jhānas* and all the *maggas* if they strenuously undertake tranquillity meditation and insight meditation.

The four *maggatṭha* persons and the four *phalaṭṭha* persons are *ti-hetuka-puggala*. The *maggatṭha* persons last for just one consciousness moment while they are realizing the corresponding *maggā-ñāṇas*. After the *maggā-ñāṇas*, they become *phalaṭṭha*-persons.

**CONSCIOUSNESS IN VARIOUS PERSONS
(Puggala and Cittas)**

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

Table 4.1 Persons and Their Consciousnesses

<i>Puggala</i>	<i>Kāma-bhūmi</i>	<i>Rūpa-bhūmi</i>	<i>Arūpa-bhūmi</i>
<i>Duggati-ahetuka</i>	<i>Akusala cittas</i> 12 <i>Ahetuka cittas</i> (hasituppāda excepted) 17 <i>Mahākusala</i> 8	Nil	Nil
<i>Woeful rootless person</i>	total 37		
<i>Sugati-ahetuka and Dvi-hetuka</i>	<i>Akusala cittas</i> 12 <i>Ahetuka cittas</i> (hasituppāda excepted) 17 <i>Mahākusala</i> 8 <i>Mahāvīpāka</i> 4	Nil	Nil
<i>Blissful rootless person, Two-rooted person</i>	total 41		

Table of Puggala and Cittas
(Continued from the Table on page 141)

<i>Puggala</i>	<i>Kāma-bhūmi</i>	<i>Rūpa-bhūmi</i>	<i>Arūpa-bhūmi</i>
<i>Tihetuka-puthujjana</i>	<i>Akusala cittas</i> 12 <i>Ahetuka cittas</i> (hasi. excepted) 17 <i>Mahākusala</i> 8 <i>Mahāvīāka</i> 8 total 45	<i>Akusala</i> 10 (2 dosamūla excepted) <i>Ahetuka</i> 11 (ghāna-dvi, jivhā-dvi, kāya-dvi and hasi excepted) <i>Mahākusala</i> 8 <i>Mahaggata kusala</i> 9 <i>Rūpa-vīpāka</i> (out of 5) 1 total 39	<i>Akusala cittas</i> 10 (2 dosamūla excepted) <i>Manodvārāvajjana</i> 1 <i>Mahākusala</i> 8 <i>Arūpakusala</i> 4 <i>Arūpa-vīpāka</i> (out of 4) 1 total 24
<i>Three-rooted worldling</i>	Add the kusala jhānas which the respective person attains (up to 9 kusala jhāna cittas)	Add the kusala jhānas which the respective person attains (up to 9 kusala jhāna cittas)	Add the kusala jhānas which the respective person attains (up to 9 kusala jhāna cittas)
<i>Sotāpanna (Sotāpatti-phalaṭṭha)</i>	<i>Akusala cittas</i> 7 (4 lobhamūla diṭṭhisam and moha-mūla vicikicchā-sam excepted) <i>Ahetuka cittas</i> (hasi. excepted) 17 <i>Mahākusala</i> 8 <i>Mahāvīpāka</i> 8 <i>Sotāpatti-phalaṭṭha</i> 1 total 41	<i>Akusala cittas</i> 5 (2 dosa-mūla, 4 lobhamūla diṭṭhi-sam and vicikicchā-sam excepted) <i>Ahetuka cittas</i> (ghāna-dvi, jivhā-dvi, kāya-dvi and hasi excepted) 11 <i>Mahā-kusala</i> 8 <i>Mahaggata kusala</i> 9 <i>Rūpa-vīpāka</i> (out of 5) 1 <i>Sotāpatti phalaṭṭha</i> 1 total 35	<i>Akusala cittas</i> 5 (2 dosa-mūla, 4 lobhamūla diṭṭhi-sam and vicikicchā-sam excepted) <i>Manodvārāvajjana</i> 1 <i>Mahākusala</i> 8 <i>Arūpa-kusala</i> 4 <i>Arūpa-vīpāka</i> (out of 4) 1 <i>Sotāpatti phalaṭṭha</i> 1 total 20
<i>Stream-winner</i>	Add the kusala jhānas attained (up to 9)	Add the kusala jhānas attained (up to 9)	Add the kusala jhānas attained (up to 9)
<i>Sakadāgāmi Once-returner</i>	As in Sotāpanna 41 Insert sakadāgāmi phalaṭṭha instead of sotāpatti phalaṭṭha	As in rūpa-sotāpanna 35 Insert sakadāgāmi phalaṭṭha instead of sotāpatti phalaṭṭha	As in Arūpa-sotāpanna 20 Insert sakadāgāmi phalaṭṭha instead of sotāpatti phalaṭṭha
<i>Anāgāmi Non-returner</i>	<i>Akusala cittas</i> 5 (2 dosa-mūla, 4 lobhamūla diṭṭhi-sam and vicikicchā-sam excepted) <i>Ahetuka cittas</i> (hasi. excepted) 17 <i>Mahā-kusala</i> 8 <i>Mahā-vīpāka</i> 8 <i>Anāgāmi phalaṭṭha</i> 1 total 39	As in rūpa-sotāpanna 35 Insert anāgāmi phalaṭṭha instead of sotā-patti phalaṭṭha	As in Arūpa-sotāpanna 20 Insert anāgāmi phalaṭṭha instead of sotāpatti phalaṭṭha
<i>Arahant Perfect-one</i>	<i>Ahetuka</i> 18 <i>Mahā-vīpāka</i> 8 <i>Mahā-kiriya</i> 8 <i>Arahatta phalaṭṭha</i> 1 total 35	<i>Ahetuka</i> 12 (ghāna-dvi, jivhā-dvi, kāya-dvi excepted) <i>Mahā-kiriya</i> 8 <i>Mahaggata-kiriya</i> 9 <i>Rūpa-vīpāka</i> (out of 5) 1 <i>Arahatta phalaṭṭha</i> 1 total 31	<i>Monodvārāvajjana</i> 1 <i>Mahā-kiriya</i> 8 <i>Arūpa-kiriya</i> 4 <i>Arūpa-vīpāka</i> (out of 4) 1 <i>Arahatta phalaṭṭha</i> 1 total 15
	Add the kiriya jhānas attained (up to 9 kiriya jhāna cittas)	Add the kiriya jhānas attained (up to 9 kiriya jhāna cittas)	Add the kiriya jhānas attained (up to 9 kiriya jhāna cittas)

Chapter 5 **PLANES OF EXISTENCE**
(*Vīthimut or Bhūmi*)

COGNITIVE PROCESS-FREED CONSCIOUSNESS
(*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., cognitive process-freed consciousnesses.

The 19 *vīthimutta-cittas* include 2 *upekkā-santīraṇa 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 GROUPS OF FOUR

‘*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 kamma, and
- 4 *Maraṇupatti-catukka* – fourfold arrival of death.

FOUR PLANES OF EXISTENCE

The plane of existence is the place where living-beings come into existence, go around for a living, and finally die.

The four planes of existence are:

- 1 *Kāmaduggati-bhūmi* (*Apāya-bhūmi*) – sensuous woeful realms,
- 2 *Kāmasugati-bhūmi* – sensuous blissful realms,
- 3 *Rūpa-bhūmi* – fine-material realms,
- 4 *Arūpa-bhūmi* – immaterial realms.

1 **SENSUOUS WOEFUL REALMS** (*Apāya-bhūmi*)

The sensuous woeful realms is again fourfold:

- i *niraya* – hell,
 - ii *tiracchāna* – animal world,
 - iii *peta* world – the world of woeful ghosts,
 - iv *asurā* world – the world of demons.
- Apāya* – devoid of happiness or woeful abodes;
kāmaduggati – enjoy sense pleasures but miseries abound.

2 **SENSUOUS BLISSFUL REALMS** (*Kāmasugati Bhūmi*)

The *kāmasugati-bhūmi* consists of the human realm and 6 *deva*-realms, making 7 realms in all.

3 **FINE-MATERIAL REALMS** (*Rūpa-Bhūmi*)

Rūpa-bhūmi consists of 3 first-*jhāna* planes, 3 second-*jhāna* planes, 3 third-*jhāna* realms and 7 fourth-*jhāna* planes, totalling 16 planes altogether.

4 **IMMATERIAL REALMS** (*Arūpa-Bhūmi*)

Arūpa-bhūmi is fourfold, namely,

- i *Akāśānañcāyatana-bhūmi* – the realm of infinite space,
- ii *Viññānañcāyatana-bhūmi* – realm of infinite consciousness,
- iii *Ākiñcaññāyatana-bhūmi* – the realm of nothingness, and
- iv *N’evasaññā-n’āsaññāyatana-bhūmi* – the realm of neither perception nor non-perception.

Counting all the separate realms, we get 4 *apāya* realms, 7 *kāmasugati*-realms, 16 *rūpa*-realms and 4 *arūpa*-realms, making 31 realms in all.

SITUATION OF PLANES OF EXISTENCE

1 **The human realm, the animal realm, the *peta* realm and the *asurā* 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 hells where beings atone for their evil *kammas*. They are not eternal hells. Upon the exhaustion of the evil *kammas*, beings may be reborn in blissful realms as the result of their past good *kammas*.

There are 8 major hells (*nirayas*) which exist below the surface of the earth. Their names, in order of distance from the surface of the

earth, are *Sañjīva*, *Kālasutta*, *Saṅghāta*, *Roruva*, *Mahāroruva*, *Tāpana*, *Mahātāpana* and *Avīci*.

(The reader may refer to the *Bhūmi*-chart (chart No.6) attached at the back of this book.)

Each major hell has the form of a square. On each side of the square there are again four minor hells, namely, sewage swamp, field of hot ash, forest of thorny trees and hot river with canes.

Thus there are 16 minor hells on the four sides of a major hell and 128 minor hells for the eight major hells.

3 **The Six Sensuous Celestial Realms** (*deva*-realms) are situated above the ground and high up in the sky.

- i *Catumahārājikā* – The lowest of the heavenly realms where the four guardian deities reside with their followers. Some lower beings of this realm have their dwellings on earth. They are called ‘earth-bound deities’.
- ii *Tāvatisā* – The realm of 33 gods and their followers. Sakka, the king of the gods, reside in this celestial realm.
- iii *Yāmā* – The realm of the *Yāmā* gods.
- iv *Tusitā* – The heaven of delight.
- v *Nimmānarati* – The heaven of the gods who rejoice in their own creations.
- vi *Paranimmita-vasavatī* – The heaven of the gods who bring under their sway things created by others.

These six celestial planes are temporary blissful realms where beings live happily enjoying sensual pleasures as the results of their good *kammas*.

Superior to these sensuous realms are the *Brahma* realms where beings delight in *jhāna*-bliss achieved by their *rūpāvacarakusala kammas* and *arūpāvacara-kusala kammas*.

4 **The 16 Fine-Material Realms** (*Rūpa-bhūmi*) are situated much higher than the 6 Sensuous Blissful Planes.

- i The 3 planes of first *jhāna* are:
Brahma-parisajjā – The realm of *Brahma*’s retainues,
Brahma-purohitā – The realm of *Brahma*’s ministers,
Mahā-brahmā – The realm of great *Brahmas*.
- ii The 3 planes of second *jhāna* are:
Parittābhā – The heaven of minor lustre,
Appamānābhā – The heaven of infinite lustre,

Ābhassarā – The heaven of radiant gods.

iii The 3 planes of third *jhāna* are:

Paritta-subhā – The heaven of the gods of minor aura,
Appamāna-subhā – The heaven of the gods of infinite aura,
Subha-kīṇhā – The heaven of the gods full of steady aura.

iv The 7 planes of fourth *jhāna* are:

Vehapphala – The heaven of the gods of great rewards,
Asaññā-satta – The heaven of *Brahmas* with just body and no mind,
Suddhāvāsa – The heaven of pure abodes – only *anāgāmīs* and *arahants* are found in these abodes. *Suddhāvāsa* is made up of 5 planes:
Avihā – The durable heaven,
Ātappā – The serene heaven,
Sudassā – The beautiful heaven,
Sudassī – The clear-sighted heaven,
Akaniṭṭha – The supreme heaven.

5 **The 4 Immaterial Realms** (*Arūpa-bhūmi*) are situated high above the planes of fine material. The names of the 4 *Arūpa*-planes have been mentioned above.

PERSONS IN VARIOUS REALMS

Twelve types of persons (*puggala*) have been mentioned just before the conclusion of chapter IV. We shall now place these persons in the various planes of existence to which they belong.

- 1 In the four woeful abodes, only woeful rootless (*duggati-ahetuka*) persons are found.
- 2 In the human realm and *catumahārājika* realm, eleven types of person with the exception of the woeful rootless person are present.
- 3 In the five higher sensuous blissful realms, ten types of persons with the exception of the woeful rootless (*duggati-ahetuka*) person and the blissful rootless (*sugatī-ahetuka*) person are present.
- 4 In the ten *rūpa-brahma* realms with the exception of *Asaññāsatta* and five *Suddhāvāsas*, one three-rooted worlding (*tīhetuka-puthujjana*) person and eight noble (*ariyā*) persons are present.
- 5 In the *Asaññāsatta* heaven, only one blissful rootless (*sugati-ahetuka*) person who is born with *jīvita navaka* only is present.
- 6 In the five *Suddhāvāsa* heavens, *anāgāmi-phalaṭṭha* person,

arahatta-maggaṭṭha person and *arahatta-phalaṭṭha* person are present. The *anāgāmīs*, who attained the fourth *jhāna* in the human realm, are born here after their expiration in the human realm. In due course they attain arahatship in the *Suddhāvāsa* heavens.

- 7 In the four *arūpa*-planes, seven *ariyā* persons (with the exception of *sotāpatti-maggaṭṭha* person) and one *tihetuka-puthujjana* person are present. *Sotāpatti-magga* is not attainable in these realms. *Stream-winners, once-returners, and non-returners* who attain *arūpa-jhānas* in the human realm, may be reborn in *arūpa*-planes and they attain higher *maggas* and *phalas* in due course.

FOUR MODES OF REBIRTH (*Paṭisandhi-catukka*)

- 1 *Apāya-paṭisandhi* (woeful rebirth) –
Akusala-vipāka upekkhā santīraṇa ahetuka citta.
- 2 *Kāma-sugati paṭisandhi* (sensuous blissful rebirth) –
 - a *Kāma-sugati ahetuka-paṭisandhi* = *kusala-vipāka upekkhā santīraṇa 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:

- a One *apāya-paṭisandhi*, one *kāma-sugati ahetuka-paṭisandhi* and 8 *kāmasugati sahetuka paṭisandhis* together make up 10 *kāma-paṭisandhis*.
- b Five *rūpāvacara-vipāka cittas* and *jīvita-navaka-kalāpa rūpa-paṭisandhi* together make up 6 *rūpa-paṭisandhis*.
- c Ten *kāma-paṭisandhis*, 6 *rūpa-paṭisandhis* and 4 *arūpa-paṭisandhis* together make up 20 types of *paṭisandhi* (rebirth).
The number of *paṭisandhi* exceeds the number of rebirth-consciousness by one, because there is one *rūpa-paṭisandhi*.

PERSONS AND REBIRTH CONSCIOUSNESSES

- 1 The four *apāya*-persons in *niriya, tiracchāna, peta* and *asurā* realms are born with *akusala-vipāka upekkhā santīraṇa ahetuka citta.*
This *citta* is the resultant of immoral *kamma*. It becomes the

- relinking (rebirth-consciousness) at the moment of descent into the woeful state. Then it lapses into life-continuum (*bhavaṅga*) and finally it becomes the death-consciousness and is cut off.
- 2 In the human realm and *catumahārājika* realm, degraded human beings such as those who are blind, deaf, dumb, retarded or deformed by birth, and degraded earth-bound deities (*devas*) are born with *kusala-vipāka upekkhā santīraṇa ahetuka citta.*
 - 3 In all the seven sensuous blissful realms, normal human beings and deities (*devas*) are born with any one of the eight *mahāvipāka cittas*. Thus the eight *mahāvipāka cittas* act as rebirth-consciousness, life-continuum and then death consciousness everywhere in the blissful sense-sphere.
 - 4 Among the *rūpa-brahmas*:
 - i *the brahmas* of the 3 first-*jhāna* planes are born with *rūpāvacara first-jhāna vipāka citta,*
 - ii *the brahmas* of the 3 second-*jhāna* planes are born with either *rūpāvacara second-jhāna vipāka citta* or the *rūpāvacara third-jhāna vipāka citta,*
 - iii *the brahmas* of the 3 third-*jhāna* planes are born with *rūpāvacara fourth-jhāna vipāka citta,*
 - iv *the brahmas* of the fourth-*jhāna* planes, with the exception of *asaññāsatta brahmas*, are born with the *rūpāvacara fifth-jhāna vipāka citta* and
 - v *Asaññāsatta brahmas*, are born with *jīvita-navaka-kalāpa rūpa.*
 - 5 *Ākāśānañcāyatana-brahmas* are born with *ākāśānañcā-yatana-vipāka citta,*
Viññānañcāyatana-brahmas are born with *viññānañcāyatana-vipāka citta,*
Ākiñcaññāyatana-brahmas are born with *ākiñcaññāyatana-vipāka cittas,* and
N'evasaññā-n'āsaññāyatana-brahmas are born with *n'evasaññā-n'āsaññāyatana-vipāka citta.*

THE METHOD OF NAMING RŪPA-PLANES

The reason of 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 International Buddha Sāsana Centres (Pa-auk Forest Meditation Centers), 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

<i>Jhāna factor</i>	<i>Five-jhāna method</i>	<i>Four-jhāna method</i>	<i>Name of Rūpa-plane</i>
tak, cā, pī, su, ekaggatā	first <i>jhāna</i>	first <i>jhāna</i>	first <i>jhāna</i>
cā, pī, su, ek	second <i>jhāna</i>	–	–
pī, su, ek	third <i>jhāna</i>	second <i>jhāna</i>	second <i>jhāna</i>
su, ek	fourth <i>jhāna</i>	third <i>jhāna</i>	third <i>jhāna</i>
upekkhā, ek	fifth <i>jhāna</i>	fourth <i>jhāna</i>	fourth <i>jhāna</i>

FOUR MODES OF CONCEIVING

- 1 *Aṇḍaja-paṭisandhi* – egg-born rebirth; conceiving in egg shell.
- 2 *Jalābuja-paṭisandhi* – womb-born rebirth; conceiving in the womb.

- 3 *Samsedaja-paṭisandhi* – moisture-born rebirth; conceiving in the hollow of a tree-trunk, in a fruit, in a flower, in marsh, in stagnant water, in corpses and carcasses, etc., like flies and mosquitoes.
- 4 *Opapātika-paṭisandhi* – spontaneous rebirth; rebirth in the form of a fully grown-up person about 16 years of age for females and about 18 years of age for males as if jumping out of no where.

Notes: *Aṇḍaja-paṭisandhi* and *jalābuja-paṭisandhi* are also collectively known as *gabbhaseyaka-paṭisandhi* (conceiving in the womb).

APPLICATIONS

- 1 Woeful persons in hells are born by 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 *opapātika-paṭisandhi* at the beginning of the world, and later by either *jalābuja-paṭisandhi* or *samsedaja-paṭisandhi*.
- 5 Earth-bound *devas* are born by either *jalābuja-paṭisandhi* or *opapātika-paṭisandhi*.
- 6 Celestial *devas* and *brahmas* are born by *opapātika-paṭisandhi* only.

LIFE-SPANS OF BEINGS

1 **Woeful persons** in the four woeful abodes do not have fixed life-spans. They suffer in woeful states in accordance with their *kammas*. Their life-span differs according to their evil deeds. Some are short-lived and some are long-lived.

During the Buddha’s time the monk **Tissa**, after 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 *avīci* hell only for seven human days due to an immoral deed, and then she was reborn in a celestial realm for her good deed. On the other hand, **Devadatta** is destined to suffer for an aeon in *niraya* for his serious bad *kamma* of causing a schism in the Order of bhikkhus.

- 2 The **human beings** also do not have fixed life-span; the life-span rises from ten years to uncountable years (*asaṅkheyya*) and then falls to ten years again.

The interim period, when the life-span of human beings rises from

ten years to uncountable years and then falls to ten years 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-span of generations to swing from a ten-year-term to an *asaṅkheyya*-term and back again to ten-year-term.

Sixty four such *antara-kappas* equal one *asaṅkheyya-kappa*, literally an incalculable cycle. An *asaṅkheyya-kappa* exceeds the time required to exhaust a big box a *yojana* (8 miles) 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 *catumahārājikā* plane. They do not have fixed life-spans.
- 4 **Devas and brahmas** in celestial realms have fixed life-spans.

Table 5.2
Life-spans of Celestial Devas

Deva-plane	Respective Deva-year	Human year
<i>Catumahārājikā</i>	500	9,000,000
<i>Tāvātimsā</i>	1000	36,000,000
<i>Yāmā</i>	2000	144,000,000
<i>Tusitā</i>	4000	576,000,000
<i>Nimnānaratī</i>	8000	2,304,000,000
<i>Paranimmīta Vasavatī</i>	16000	9,216,000,000

Notes:

- i A celestial day in upper *Catumahārājikā* equals to 50 human years; a celestial day in *Tāvātimsā* 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-span is doubled and the length of the celestial day is also doubled. So the time in human year 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.

Table 5.3
Life-spans of Brahmās

Brahma-Plane	Name of plane	Life span
First-jhāna 3 planes	Brahma-parisajjā Brahma-purohitā Mahā-brahmā	1/3 asaṅkheyya-kappa 2/3 asaṅkheyya-kappa 1 asaṅkheyya-kappa
Second-jhāna 3 planes	Parittābhā Appamāṇābhā Abhassarā	2 world-cycles 4 world-cycles 8 world-cycles
Third-jhāna 3 planes	Paritta-subhā Appamāṇa-subhā Abhassarā	16 world-cycles 32 world-cycles 64 world-cycles
Fourth-jhāna 7 planes	Vehapphalā Asaññāsatta Avihā Ātappā Sudassā Sudassī 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	Ākāśānañcāyatana Viññānañcāyatana Akiñcaññāyatana N’evasaññā- nāsaññāyatana	20000 world-cycles 40000 world-cycles 60000 world-cycles 84000 world-cycles

iii Lord Buddha preached *Abhidhamma-desanā* in *Tāvātimsā* 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 *Tāvātimsā*. So the gods have no trouble to listen to Lord Buddha.

DESTRUCTION OF THE WORLD

According to the Buddhist Canons, there are infinite numbers of worlds and no world is permanent. Our own earth will come to an end one day. This is somewhat co-related to the observations through the most powerful telescope that old stars are being burnt out and new

stars are being formed.

The world may be destroyed by fire, water or wind. When it is destroyed by fire, all the world up to the 3 first-*jhāna* planes will be burnt out. After being destroyed seven times consecutively by fire, the world will be destroyed by water on the eighth time when all the world up to the 3 second-*jhāna* planes will be destroyed.

After being destroyed in regular cycles 7 times by fire and one time by water, the world will be destroyed by wind on the 64th time when all the world up to the 3 third-*jhāna* planes will be destroyed.

Usually *Lokapāla-devas* (guardian-deities of the world) inform the people in advance about the coming destruction of the world. So the people, out of fright, perform good deeds and undertake *samatha* (tranquillity) meditation to attain the higher *jhānas* in order to be re-born in higher celestial planes so as to escape the calamity.

FOUR KINDS OF KAMMA (*Kamma-catukka*)

Kamma, Sanskrit *karma*, literally means **volitional action or deed**. As a rule good actions bear good results and bad actions bear bad results.

Now action may be performed by bodily movement (*kāya*), by words of mouth (*vacī*), or by thought (*mano*). But the body and the mouth cannot move on their own accord; they have to be moved by the mind (*citta*) through mind-born materiality (*cittaja-rūpa*).

Again *citta* is just the awareness of a sense-object; it does not give the order or direction to perform an action on its own accord. It is the volition (*cetanā*) which prompts the *citta* and its concomitants to perform the action. So *cetanā* is responsible for carrying out an action.

Thus, strictly speaking, **kamma means all moral and immoral volitions (*cetanās*)**. The volition having the root in ignorance (*moha*), greed or attachment (*lobha*) or anger (*dosa*) is evil. The volition, which is accompanied by generosity (*alobha*), good-will (*adosa*) and wisdom (*paññā*), is wholesome.

In other words, the *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 for many existences.

Furthermore, that opposite reaction may come many times as the *kamma* has been multiplied to more than a billionfold by the property of the mind. How? As mentioned earlier, minds can occur at the rate of more than a trillion times per eye wink. So many billion minds accompanied by the volition of killing a mosquito will arise in striking the mosquito. These many billion minds together with the volitions 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 an animal, so too in performing a wholesome deed, such as giving charity, many billion moral *kammas* are produced.

Thus the number of moral *kammas* 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 mental 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. What we sow today we shall reap in the future.

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 the Buddha, and predict when, where and how each type will bear its result.

A FOUR KINDS OF KAMMA ACCORDING TO FUNCTION (*Kicca-kamma catukka*)

With respect to function, there are four kinds of *kamma*:

- 1 ***Janaka-kamma*** –
Reproductive *kamma* which produces mental aggregates and material aggregate at the moment of conception as well as throughout the life-time of the individual; it produces a new existence.
- 2 ***Upatthambhaka-kamma*** –
Supportive *kamma* which supports the *janaka-kamma* as well as the effect of the *janaka-kamma* throughout the life-time of the individual; it is not strong enough to produce a new existence.
- 3 ***Upapīḷaka-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 produces its own effect. In other words, the person dies abruptly and is reborn in accordance with the *upaghātaka-kamma*.

As an example of the operation of the above four *kammas*, the case of **Devadatta** may be cited. His good reproductive *kamma* conditioned him to be born in a royal family. His continued comforts and prosperity were due to the action of the reproductive *kamma* as well as the supportive *kammas*. 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 schism in the Saṅgha operated as the destructive *kamma* which sent him down to the *avīci* hell.

B FOUR KINDS OF KAMMA ACCORDING TO PRIORITY OF BEARING RESULTS (*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* include *pañcānantariya kamma*, namely, (i) creating a schism in the Saṅgha, (ii) wounding a Buddha, (iii) murdering an *arahant*, (iv) matricide, and, (v) parricide. *Niyata-micchādiṭṭhi* (permanent false view) is also taken as one of the weighty *kammas*.

On the other hand, 5 *rūpāvacara-kusala kammas* and 4 *arūpāvacara-kusala kammas* are good weighty *kammas*. *Lokuttaramagga* is also a weighty force for it closes the doors of the four woe-ful abodes for ever.

2 ***Āsanna-kamma*** –

Proximity *kamma* that is performed at the time of near death or remembered just before death.

3 ***Āciṇṇa-kamma*** –

Habitual *kamma* which is performed regularly, or it may be a *kamma* which is performed once and is recollected and remembered all the time.

4 ***Kaṣattā-kamma*** –

Unspecified *kamma* which is done once and soon forgotten.

Now if we have any weighty *kamma*, it will produce its result when we die and condition our next life.

If we do not have any weighty *kamma*, which is often the case, then we must rely on proximity *kamma* to condition our next life. To get a good proximity *kamma*, sons and daughters or relatives and friends should arrange wholesome deeds such as offering robes to monks or listening to Dhamma-preaching for the person on his or her death-bed. The dying person should also be reminded of his past good deeds.

A good example is **Venerable Sona's father** in Sri Lanka. 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 *arahant*, knew that his father was having a sign of destiny to be cast down to hell. He asked his disciples to gather flowers quickly and spread them all over the pagoda in the monastery compound. Then they carried his father on a couch to the pagoda. Venerable Soṇa reminded his father to pay homage to the pagoda and to rejoice in the offering of flowers on his behalf.

The old monk calmed down, paid respect to the pagoda and was delighted in seeing the flowers being offered to the pagoda on his behalf. At that moment, his sign of destiny changed. He told his son, “Your beautiful step-mothers from celestial realms 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 proximity *kamma*, however, we should develop habitual *kamma* while we are alive. The best *habitual-kamma* is tranquillity-meditation or insight-meditation which can be performed all the time. When it becomes habitual, it will be remembered and practised near the time of death.

King Duṭṭhāgamaṇi of Sri Lanka 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 brought a bowl of royal meal.

The king divided the meal into four portions – one portion was for offering, one for him, one for the attendant and one for the horse. 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 *arahant* with the knowledge of supernormal power. The king was so delighted that he offered not only the first portion of the meal but also his portion. The attendant followed suit and offered his share. On looking at the horse, it nodded its head 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 *arahant* could hear him with his divine ear (*dibbasota*), he made a wish to send him any remnant of the meal. The *arahant* sent him the alms-bowl which came flying in the air. The king took

the bowl and found it full of food. The food can be multiplied by supernormal power. The king, the attendant and the horse could eat to their full.

Later the king regained power and donated a tremendous amount of his wealth to Buddha-*sāsanā* (Buddhist religion) for building the great *thūpa* called *Mahā-cetiya*, many monasteries and other religious buildings. He had all his good deeds recorded. When he was on his death-bed, he listened to the records, which were read to him. On coming to the item of offering a meal to the *arahant* 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 hell came up and burnt his intestines making him squeal like a pig for seven days. He was in hell as soon as he died. Thus habitual *kamma* becomes proximity *kamma* and produces its result.

THE SIMILE OF A CATTLE-HERD

Suppose that many cattle are kept in a big compound for the night. In the morning the door of the compound 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 a leader among them whom everyone respects, this one will walk majestically to the door and come out first. This one is like a weighty *kamma* which is uncontested to bear its result in the next life.

Now, if there is no leader, the one nearest to the door may come out first. This is similar to the proximity *kamma* bearing its fruit in the next life.

Sometimes a vigilant one, which has regularly noticed the time when the door 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 habitual *kamma* producing its result in the next life.

Sometimes an unexpected frail one, by being pushed by stronger ones, may come out of the compound first. This is similar to the case when an unexpected, unspecified *kamma* has the chance to condition the next life.

Queen Mallika led a righteous life, but she remembered a bad deed which she had done long ago at her death moment. So this bad

unspecified *kamma* cast her down to *avīci* hell for seven days.

C FOUR KINDS OF KAMMA WITH RESPECT TO THE TIME OF BEARING RESULTS (*Pākakāla-kamma Catukka*)

With respect to the time of taking effect there are four kinds of *kamma*:

- 1 ***Diṭṭhadhammavedanīya-kamma*** – ***Immediately effective kamma*** which bears fruits in the present life;
- 2 ***Upapajjavedanīya-kamma*** – ***Subsequently effective kamma*** which bears fruits in the next (second) life;
- 3 ***Aparāpariyavedanīya-kamma*** – ***Indefinitely effective kamma*** which bears fruits from the third life till the last life when the person becomes an Arahant;
- 4 ***Ahosi-kamma*** – ***Defunct kamma*** which no longer bears fruits.

In studying cognitive series, 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 *diṭṭhadhamma vedanīya-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 hell fire in their present lives. Poor *Kākavaliya* couple, after offering boiled rice to Venerable *Sariputta*, became very rich in seven days.

Of the seven *javanas*, the first *javana* is the weakest. The strongest is the seventh-*javana*. The *cetanā* associated with this *javana* is called *upapajjavedanīya-kamma*. It produces its result in the next (second) life. If it does not operate in the second birth, it too becomes defunct.

The five intermediate *javanas* are fairly strong, and the *cetanās* associated with them are known as *aparāpariya-vedanīya-kamma*. As millions of *vīthis* occur in an action, there will arise many millions of this type of *kamma* during the action. So this *kamma* will operate indefinitely from the third existence till the last existence when the individual attains *Nibbāna*. No one, not even Buddhas and *Arahants*, 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 *Saṃsāra*. So be careful!

D FOUR KINDS OF KAMMA WITH RESPECT TO THE PLACE OF FRUITION (*Pākaṭhāna-kamma Catukka*)

With respect to the place where the kammic effect takes place, *kamma* is divided into four classes:

- 1 ***Akusala kamma*** – ***Immoral kamma*** which produces its effect in the four woeful abodes;
- 2 ***Kāmāvacara-kusala kamma*** – ***Moral kamma in the sense-sphere*** that produces its effect in the seven sensuous blissful realms (*kāmaloka*);
- 3 ***Rūpāvacara-kusala kamma*** – ***Moral kamma in the fine-material sphere*** that produces its effect in the sixteen *rūpa*-realms (*rūpaloka*);
- 4 ***Arūpāvacara-kusala kamma*** – ***Moral kamma in the non-material sphere*** that produces its effect in the four *arūpa*-realms (*arūpaloka*).

Notes:

- i In essence, it should be noted that:
 - a *Akusala-kamma* – 12 *cetanās* associated with 12 *akusala cittas*.
 - b *Kāmāvacara-kusala kamma* – 8 *cetanās* accompanied with 8 *mahā-kusala cittas*.
 - c *Rūpāvacara-kusala kamma* – 5 *cetanās* accompanied with 5 *rūpāvacara kusala cittas*.
 - d *Arūpāvacara-kusala kamma* – 4 *cetanās* accompanied with 4 *arūpāvacara kusala cittas*.
- ii The kammic effect is of two kinds – *vipāka-nāmakkhanda* and *kaṭattā-rūpa*.
 - a *Vipāka-nāmakkhanda* – *vipāka citta* and its concomitants
 - b *Kaṭattā-rūpa* – *kammaja-rūpa* and *utuja-rūpa*. *Kammaja-rūpa* is materiality produced by *kamma* and *utuja-rūpa* is materiality produced by heat.

Furthermore the kammic effect occurs at *paṭisandhi-kāla* (i.e., the arising moment of rebirth consciousness) 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 *Vacī-dvāra*
Speech-producing movement of the mouth called *vacī-viññatti* where verbal action (*vacīkamma*) arises.
- 3 *Mano-dvāra*
All *cittas* where mental action (*mano-kamma*) arises.
In accordance with three *kamma-dvāras*, there are three types of *kamma*.

- 1 ***Kāya-kamma*** –
Bodily action generally performed by special bodily movement called *kāyaviññatti*.
- 2 ***Vacī-kamma*** –
Verbal action generally performed by special movement of the mouth called *vacīviññatti*.
- 3 ***Mano-kamma*** –
Mental action performed by the mind through thinking, plotting, meditating, etc.

TEN COURSES OF IMMORAL ACTION

(*Ten Akusala Kamma-Pathas*)

‘*Kamma-patha*’ means ‘course of action’. It is the name for a group of 10 kinds of either unwholesome or wholesome actions. The unwholesome actions may be divided into three groups in accordance with three types of *kamma*.

- 1 ***Akusala-kāya-kamma*** – **immoral bodily action**
There are 3 unwholesome bodily actions:
 - 1 *Pānātipātā* – killing any living being,
 - 2 *Adinnādānā* – stealing other’s property,
 - 3 *Kamesu-micchācārā* – misuse of the senses such as sexual misconduct.
- 2 ***Akusala-vacī-kamma*** – **immoral verbal action**
There are 4 unwholesome verbal actions:
 - 4 *Musāvādā* – lying,
 - 5 *Pisūnavācā* – slandering, back-biting,
 - 6 *Pharusavācā* – rude or harsh speech,
 - 7 *Samphappalāpa* – vain talk or foolish babble.

- 3 ***Akusala-mano-kamma*** – **immoral mental action**
There are 3 unwholesome mental actions:
 - 8 *Abhijjhā* – covetousness, plotting to take other’s property illegally,
 - 9 *Vyāpāda* – ill-will, plotting to destroy others’ life and property,
 - 10 *Micchādīṭṭhi* – wrong view, taking that *kamma* and its result do not exist.
 The ten unwholesome actions are also called “**ten *ducaritas***”, meaning “**evil conduct**”.

Of the ten, killing, harsh speech and ill-will are accomplished by *dosa-mūla cittas*. Sexual misconduct, covetousness and wrong view are accomplished by *lobha-mūla cittas*. Stealing, lying, slandering and vain talk may be accomplished by either *lobha-mūla cittas* or *dosa-mūla cittas*.

TEN COURSES OF MORAL ACTION

(*Ten Kusala-Kamma-Pathas*)

There are ten wholesome actions also known as “**ten *sucaritas***” meaning “**ten types of good conduct**”. They are also divided into three groups in accordance with three types of *kamma*.

- 1 ***Kusala-kāya-kamma*** – **moral bodily action**
There are three wholesome bodily actions:
 - 1 *Pānātipātā-virati* – avoidance of killing,
 - 2 *Adinnādānā-virati* – avoidance of stealing,
 - 3 *Kamesu-micchācārā-virati* – avoidance of sexual misconduct.
- 2 ***Kusala-vacī-kamma*** – **moral verbal action**
There are four wholesome verbal actions:
 - 4 *Musāvādā-virati* – avoidance of lying,
 - 5 *Pisūnavācā-virati* – avoidance of slandering,
 - 6 *Pharusavācā virati* – avoidance of harsh speech,
 - 7 *Samphappalāpā-virati* – avoidance of vain talk.
 In other words, one should make use of true speech, conciliatory speech, gentle speech and wise speech.
- 3 ***Kusala-mano-kamma*** – **moral mental action**
There are three wholesome mental actions:
 - 8 *Anabhijjhā* – absence of covetousness (not plotting to take other’s property illegally),
 - 9 *Avyāpāda* – good-will, not plotting to destroy other’s life and property,

10 *Sammā-diṭṭhi* – right view, believing in kamma and its effect.

BASES OF MERITORIOUS ACTION (*Puñña-kiriya Vatthu*)

If one likes to accumulate wholesome *kammās* in this life, there are ten bases of meritorious actions which produce good effect and which should be done by all means.

- 1 *Dāna* – alms-giving or generosity,
- 2 *Sīla* – morality; observing five moral precepts, eight moral precepts, ten moral precepts, etc.
- 3 *Bhāvanā* – tranquillity meditation and insight meditation,
- 4 *Appacāyana* – reverence to elders and holy persons,
- 5 *Veyāvacca* – volunteer service in wholesome deeds,
- 6 *Pattidāna* – sharing merit,
- 7 *Pattānumodana* – rejoicing others' merit by saying 'sādhu',
- 8 *Dhammassavana* – listening to the Dhamma,
- 9 *Dhamma-desanā* – expounding the Dhamma,
- 10 *Diṭṭhijjukamma* – straightening one's right view.

The above ten *puñña-kiriya-vatthus* can be classified into three groups:

- 1 **Dāna group** – *Dāna*, *Pattidāna*, *Pattānumodana*,
- 2 **Sīla group** – *Sīla*, *Appacāyana*, *Veyāvacca*,
- 3 **Bhāvanā group** – *Bhāvanā*, *Dhammassavana*, *Dhamma-desanā*, *Diṭṭhijjukamma*.

Diṭṭhijjukamma may also be included in all the three groups, because one will perform *dāna*, *sīla* and *bhāvanā* only if one has the right view about *kamma* and its effect.

The *dāna* group represents *alobha* (generosity), and opposes *lobha* (greed) and *macchariya* (stinginess). It is compared to the legs.

The *sīla* group represents *adosa* (good-will) and opposes *issā* (jealousy) and *dosa* (anger). It is compared to the body.

The *bhāvanā* group represents *amoha* (wisdom) and opposes *moha* (ignorance). It is compared to the head.

To have a complete set of legs, body and head, one must perform all the three groups of meritorious deeds.

The ten bases of meritorious deeds are performed with 8 *mahā-kusala cittas* unless one attains *jhāna* or *magga* in meditation. So they generally give rise to sense-sphere moral kammās.

Rūpāvacara-kusala kamma and *arūpāvacara-kusala kamma* are purely mental actions and they belong to the *bhāvanā* group.

TWO-ROOTED MORAL KAMMA AND THREE-ROOTED MORAL 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 three-rooted moral kamma (*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 *kusalakamma* 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 *cetanā* will be accompanied by two good roots, namely, *alobha* and *adosa*. So he acquired only two-rooted moral kamma (*dvihetuka-kusala kamma*).

SUPERIOR MORAL KAMMA AND INFERIOR MORAL KAMMA

'*Ukkaṭṭha*' means 'superior 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 superior moral kamma (*ukkaṭṭha kusala 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 effect of the action.

On the other hand, if one feels idle or reluctant or jealous or stingy before performing a moral action such as giving alms, 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 inferior moral kamma (*omaka kusala kamma*).

HOW KAMMAS BEAR RESULTS

The reader should refer to Chart No.7 with this title attached at the back of this book. The four types of *kamma* are mentioned in the first column. Only resultant consciousness (*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-nāmakhandha*, i.e., the four resultant mental groups. *Kamma* also produces *kammaja-rūpa* at every sub-moment (*khaṇa*) incessantly, and based on this *kammaja-rūpa*, *utuja-rūpa* (heat-born materiality) also arises.

The four mental groups (*nāmakhandhas*) and the material group (*rūpakhandha*) together form the five groups of existence (five *khandhas*) which make up an individual.

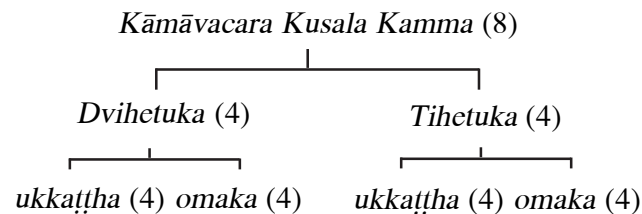
1 EFFECTS OF AKUSALA KAMMAS

The 11 *akusala cetanās*, the weak *cetanā* associated with *uddhacca-sampayutta citta* being excepted, at *paṭisandhi-kāla*, produce *akusala-vipāka-santīraṇa citta* which forms the *apāya paṭisandhi* in the four woeful 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-viññāṇa*, *jivhā-viññāṇa* and *kāya-viññāṇa*, in 15 *rūpa*-planes excluding *asaññāsatta* realm.

2 EFFECTS OF KĀMĀVACARA-KUSALA KAMMAS

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



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

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

i 4 *dvihetuka-omaka mahā-kusala kammas*, and

ii 4 *dvihetuka-ukkaṭṭha mahā-kusala kammas*.

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

iii 4 *tihetuka-omaka mahā-kusala kammas*, and

iv 4 *tihetuka-ukkaṭṭha mahā-kusala kammas*.

Of the four sub-groups, (i) is the poorest, (ii) and (iii) are somewhat equal and (iv) is the best. The effects they produce are as follows.

i The 4 *dvihetuka-omaka mahā-kusala kammas*, at *paṭisandhi-kāla*, produce *kusala-vipāka upekkhā-santīraṇa citta* which forms *kāma-sugati ahetuka-paṭisandhi* in the human realm and the lower *catumahārājika* realm.

At *pavatti-kāla*, they produce 8 *ahetuka-kusala vipāka-cittas* in the 11 *kāma*-planes; in the 15 *rūpa*-planes with the exception of *asaññāsatta* realm, they produce 5 *ahetuka-kusala vipāka-cittas*, excepting *ghāna-viññāṇa*, *jivhā-viññāṇa* and *kāya-viññāṇa*.

ii & iii The 4 *dvihetuka-ukkaṭṭha mahā-kusala-kammas* and the 4 *tihetuka-omaka mahā-kusala-kammas*, at *paṭisandhi-kāla*, produce 4 *ñāṇa-vippayutta mahā-vipāka-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 mahā-vipāka cittas* in the 7 *kāma-sugati* planes; they produce 8 *ahetuka-kusala vipāka-cittas* in the 4 *apāya*-planes; they produce 5 *ahetuka-kusala vipāka-cittas* excluding *ghāna-viññāṇa*, *jivhā-viññāṇa* and *kāya-viññāṇa* in the 15 *rūpa*-planes with the exception of the *asaññāsatta* realm.

iv The 4 *tihetuka-ukkaṭṭha mahākusala kammas*, at *paṭisandhi-kāla*, produce 4 *ñāṇa-sampayutta mahā-vipāka-cittas* which form 4 *kāma-sugati tihetuka-paṭisandhi* in the 7 *kāma-sugati* planes; at *pavatti-kāla* they produce 8 *ahetuka kusala vipāka cittas* and 8 *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*, *jivhā-viññāṇa* and *kāya-viññāṇa* in

the 15 *rūpa*-planes with the exception of the *asaññāsatta* realm.

3 EFFECTS OF RŪPĀVACARA-KUSALA KAMMAS

Among *chanda*, *citta*, *vīriya* and *paññā* which associate with *jhāna-cittas*, one usually becomes predominant (*adhipatī*). Based on the quality of this predominant factor, the *jhānas* can be differentiated as *paritta* (inferior), *majjhima* (moderate) and *pañīta* (superior).

1 *Paritta*-first-*jhāna kusala-kamma* gives birth in *Brahma-parisajjā* realm with first-*jhāna vipāka-citta* as rebirth-consciousness and then as life continuum and finally as death-consciousness.

Majjhima-first-*jhāna kusala-kamma* gives birth in *Brahma-purohitā* realm with first-*jhāna vipāka-citta* as rebirth-consciousness and then as life continuum and finally as death-consciousness.

Pañīta-first-*jhāna kusala-kamma* gives birth in *Mahā-brahma* realm with first-*jhāna vipāka-citta* as rebirth-consciousness and then as life continuum and finally as death-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, and then as life continuum and finally as death-consciousness.

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, respectively, and then as life continuum and finally as death-consciousness.

Pañīta-second-*jhāna kusala-kamma*, and *pañīta*-third-*jhāna kusala-kamma* give birth in the *Abhassarā* realm with second-*jhāna vipāka-citta* and third-*jhāna vipāka-citta* as rebirth consciousness, respectively, and then as life continuum and finally as death-consciousness.

3 *Paritta*-fourth-*jhāna kusala-kamma* gives birth in *Paritta-subhā* realm with fourth-*jhāna vipāka-citta* as rebirth-consciousness and then as life continuum and finally as death-consciousness.

Majjhima-fourth-*jhāna kusala-kamma* gives birth in *Appamāṇa-subhā* realm with fourth-*jhāna vipāka-citta* as rebirth-consciousness and then as life continuum and finally as death-consciousness.

Pañīta-fourth-*jhāna kusala-kamma* gives birth in *Subhakiṇhā* realm with fourth-*jhāna vipāka-citta* as rebirth-consciousness and then as life continuum and finally as death-consciousness.

4 Fifth-*jhāna kusala-kamma* gives birth in the *Vehapphala* realm with

fifth-*jhāna vipāka-citta* as rebirth-consciousness and then as life continuum and finally as death-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 *Asaññāsatta* realm with material rebirth (*rūpa-paṭisandhī*).

Fifth-*jhāna kusala-kamma* in *anāgāmī* person gives birth in the *Suddhāvāsa* plane with fifth-*jhāna vipāka-citta* as rebirth-consciousness and then as life continuum and finally as death-consciousness.

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

- Predominant faculty of *saddhā* (faith) – *Avihā* realm,
- Predominant faculty of *vīriya* (effort) – *Ātappā* realm,
- Predominant faculty of *sati* (mindfulness) – *Sudassā* realm,
- Predominant faculty of *samādhi* (concentration) – *Suddassī* realm,
- Predominant faculty of *paññā* (wisdom) – *Akaniṭṭha* realm.

4 EFFECTS OF ARŪPĀVACARA-KUSALA KAMMAS

Ākāśānañcāyatana-kusala kamma gives birth in *Ākāśānañcāyatana* realm with *ākāśānañcāyatana vipāka-citta* as rebirth consciousness and then as life continuum and finally as death-consciousness.

Viññānañcāyatana-kusala kamma gives birth in *Viññānañcāyatana* realm with *viññānañcāyatana-vipāka citta* as rebirth consciousness and then as life continuum and finally as death-consciousness.

Ākiñcaññāyatana-kusala kamma gives birth in *Ākiñcaññāyatana* realm with *ākiñcaññāyatana-vipāka citta* as rebirth consciousness and then as life continuum and finally as death-consciousness.

N'evasaññā-n'āsaññāyatana-kusala kamma gives birth in *N'evasaññā-n'āsaññāyatana* realm with *n'evasaññā-n'āsaññāyatana-vipāka-citta* as rebirth consciousness and then as life continuum and finally as death-consciousness.

FOURFOLD ARRIVAL OF DEATH (*Marañ'uppatti-Catukka*)

The fourfold arrival 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:

- the wick burns out,
- the oil burns out,
- 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 life-span,
- 2 *Kammakkhaya-maraṇa* –
Death due to the expiration of the reproductive kammic force,
- 3 *Ubhayakkhaya-maraṇa* –
Death due to the expiration of both the life-span and the reproductive kammic force,
- 4 *Upacchedaka-maraṇa* –
Death due to the intervention of a destructive *kamma*. It is sudden death such as the one encountered in car accident or suicide.

APPEARANCE OF KAMMA-RELATED OBJECTS

Now, to those who are about to die, by the power of the *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 appears at the mind door;
- 2 *Kamma-nimitta* – sign of *kamma*, i.e., the scene, 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 sign of *kamma* 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 visible object, it will enter through the eye-door; if it is an audible sound, it will enter through the ear-door; and so on.

The sign of destiny belongs to the present. So, depending on its form, it may present itself through any of the six sense doors.

NEAR-DEATH COGNITIVE SERIES (*Maraṇāsanna Vīthi*)

Now, when the near-death sign appears at one of the six doors, the *āvajjana-citta* (directing consciousness) will pick up the sense ob-

ject and a stream of consciousness, known as *maraṇā-sanna-vīthi*, flows on. In accordance with the *kamma* that is going to produce next rebirth, an *akusala* or *kusala citta* normally functions 5 times as *javanas* in these *vīthis*. These *javanas* are known as “*maraṇāsanna-javanas*”.

A *Ati-mahantā-rammaṇa Cakkhu-dvāra Maraṇāsanna Vīthis*

Two typical *maraṇāsanna vīthis* for a visible object of very great intensity striking the eye-door:

- 1 Tī-Na-Da-“Pa-Ca-Sam-Ṇa-Vo-Ja-Ja-Ja-Ja-Ja-Dā-Dā-Bha-Cuti-Paṭi” –Bha-
- 2 Tī-Na-Da-“Pa-Ca-Sam-Ṇa-Vo-Ja-Ja-Ja-Ja-Ja-Dā-Dā-Cuti-Paṭi” –Bha-

The present *kamma-nimitta* or the *gati-nimitta* strikes the eye-door at the arising moment of the first *aṭṭa-bhavaṅga* (Tī). Being of very great intensity, it becomes distinct at the arising moment of *bhavaṅga-calana* (Na). The life-continuum (*bhavaṅga*) vibrates for two consciousness-moments (Na-Da) and is cut off. Then, observing the *nimitta*, *pañca-dvāravajjana* (Pa), *cakkhu-viññāṇa* (Ca), *sampaṭicchana* (Sam), *santīraṇa* (Ṇa), *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 *vīthi*, *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 mental-stream and material-stream in accordance with the Law of Dependent Origination (*Paṭicca-samuppāda*) which will be explained in Chapter VIII.

B *Mahantā-rammaṇa Cakkhu-dvāra Maraṇāsanna Vīthis*

- 1 Tī-Tī-Na-Da-“Pa-Ca-Sam-Ṇa-Vo-Ja-Ja-Ja-Ja-Ja-Bha-Cuti-Paṭi” –Bha-
- 2 Tī-Tī-Tī-Na-Da-“Pa-Ca-Sam-Ṇa-Vo-Ja-Ja-Ja-Ja-Ja-

Cuti-Paṭi” –Bha–

C Ati-vibhūtā-rammaṇa Mano-dvāra Maraṇāsanna Vīthis

1 Na–Da– “Ma–Ja–Ja–Ja–Ja–Ja–Dā–Dā–Bha–*Cuti*–Paṭi” –Bha–

2 Na–Da– “Ma–Ja–Ja–Ja–Ja–Ja–Dā–Dā–*Cuti*–Paṭi” –Bha–

When the *kamma* which is going to produce next rebirth or the *kamma-nimitta* related to that *kamma* appears at the mind door, the life-continuum vibrates twice and is cut off (Na-Da). Then *mano-dvārāvajjana* takes notice of the object and directs 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 Vibhūtā-rammaṇa Mano-dvāra Maraṇāsanna 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 *paṭisandhi-citta*.

The rebirth-consciousness will be accompanied by its concomitants (*cetasikas*). It is the nucleus as well as the foregoer and leader of its associates. It will have a physical base (*hadaya-vatthu*), provided by the same *kamma*, if the new existence takes place in *pañca-vokāra*-planes (planes of five *khandhas*). If the new existence takes place in *catu-vokāra*-plane (plane of four-*khandhas*, i.e. *arūpa-plane*), 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 *bhavaṅga cittas* in the new life also observe the same sense-object.

The object of *rūpa-paṭisandhi* is *kamma-nimitta* which may be the counter sign of *kaṣiṇa* that usually appears at the mind-door at the

time of death.

The object of *arūpa-paṭisandhi* is also *kamma-nimitta* which may be either concepts such as infinite space (*ākāsa*) or *mahaggata-cittas*.

PLANES OF REBIRTH AFTER DEATH

Death is the temporary end of a temporary phenomenon. By death is meant the extinction of psychic life (*jīvitindriya*), heat (*usma* = *tejodhātu*) and consciousness (*viññāṇa*) of one individual in a particular existence. But death is not the complete annihilation of a being. Death in one place means rebirth in another place so long as the causes for the next life are not extinct.

Now the possible planes where rebirth could take place after death in a particular plane are enumerated as follows.

1 When a *brahma* in an *arūpa*-plane dies, he may be reborn in the same plane or a higher plane but not in a lower *arūpa*-plane. Moreover he may be reborn in the sense-sphere with three roots either as a *deva* or as a human being. Thus:

- i After the death in *Ākāsaṇāñcāyatana*-plane, 4 *arūpa-paṭisandhis* and 4 *kāma-tihetuka-paṭisandhis* are possible.
- ii After the death in *Viññāṇaṇcāyatana*-plane, 3 *arūpa-paṭisandhis* (*Ākāsaṇāñcāyatana-paṭisandhi* is excepted) and 4 *kāma-tihetuka-paṭisandhis* are possible.
- iii After the death in *Ākiñcaññāyatana*-plane, *ākiñcaññāyatana-paṭisandhi*, *n’evasaññā-n’asaññāyatana-paṭisandhi* and 4 *kāma-tihetuka paṭisandhis* are possible.
- iv After the death in *N’evasaññā-n’asaññāyatana*-plane, *n’evasaññā-n’asaññāyatana-paṭisandhis* and 4 *kāma-tihetuka paṭisandhis* are possible.

2 When a *brahma* in a *rūpa*-plane (except *Asaññāsatta* and *Suddhāvāsas*) dies, he may be reborn in any plane except the four *apāya*-abodes depending on his *kamma*. Also he will not be reborn either as a degraded human being or a degraded *asurā*. In other words, 4 *kāma-dvihetuka-paṭisandhis*, 4 *kāma-tihetuka-paṭisandhis*, 6 *rūpāvacara paṭisandhis* and 4 *arūpāvacara paṭisandhis* with the exception of 2 *ahetuka-paṭisandhis* are possible.

When *Asaññāsatta 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 down to woeful 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 6 COMPENDIUM OF MATERIALITY (*Rūpa*)

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 mentality (mind) on sense objects as well as on physical bases (*vatthus*), the arising of cognitive processes to be aware of the sense objects, the 31 planes of existence and the types of persons who occupy them, the different types of *kamma* and their operation through their resultants such as rebirth-consciousness, life-continuum and death-consciousness, and finally death and rebirth.

Now in the present chapter, we shall deal with the two remaining ultimate realities, namely, *rūpa* and *Nibbāna*.

WHAT IS *Rūpa*?

Rūpa has been translated as ‘matter’, ‘corporeality’, ‘material’, ‘body’, ‘form’, etc., but none is exact. To judge from the various aspects of *rūpa*, ‘materiality’ is the nearest equivalent. But *rūpa* comprises the characteristics of matter as well as those of energy.

Rūpa may change state, form and colour on account of heat and cold just as matter does. Although form, shape and mass become apparent when a lot of *rūpa* has accumulated, in the ultimate sense *rūpa* is formless, shapeless and massless just as energy is. Scientists now know that matter and energy are interconvertible and identical in the ultimate sense.

But, unlike the law of conservation of mass and energy, which states that matter and energy can neither be created nor destroyed, we find in Abhidhamma that *rūpa* arises and perishes incessantly at very short intervals measured by ‘sub-moment’ called ‘*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 consciousness moments. What is formed is al-

most instantly gone.

Besides materiality and mentality are interdependent. We shall understand *rūpa* better by studying the various aspects of *rūpa* which are described below.

ENUMERATION OF MATERIALITY (*Rūpa-samuddesa*)

First *rūpa* is twofold, namely,

- i *Bhūta-rūpa* – essential materiality or primary elements and
- ii *Upādāya-rūpa* – derived materiality.

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 essential elements).

FOUR GREAT ESSENTIAL ELEMENTS (*Mahābhūtas*)

1 *Pathavī*

It is the element of extension or the element of solidity with the characteristics of hardness and softness. Extension means occupation in space. Tri-dimensional extension gives rise to the idea of a solid body. The dual characteristics of hardness and softness implies relativity. For example, a rock may be said to be ‘hard’ if compared with clay, but ‘soft’ if compared with iron. *Pathavī* serves as a support or nucleus for the other co-existing *rūpas*.

2 *Āpo*

It is the element of cohesion or the element of fluidity with the characteristics of cohesiveness and fluidity. It is the *āpo* element that makes different particles of matter cohere and hold them together. It is like the force of attraction between the positive charge and the negative charge of electricity. When we add a little water to flour, the flour-particles cohere into a lump. If we add more water, the mixture becomes fluid and flows away.

3 *Tejo*

It is the element of heat or heat energy with the characteristics of hotness and coldness. Vivacity (liveliness), maturity, hotness and coldness are due to *tejo*. Both heat and cold are the properties of *tejo* or heat-energy. When heat flows into our body we feel hot; when heat flows out of our body to the surroundings, we feel cold.

4 *Vāyo*

It is the element of motion or kinetic energy with the characteris-

tics of pushing and supporting. When we blow air into a balloon, the air pushes the walls of the balloon outwards, and if there is no balancing force exerted by the walls of the balloon, the balloon will bust. Remember that there is action and reaction at every point. Motion, vibration, oscillation, rotation and pressure are caused by *vāyo*.

Note: The four great essential elements are often called the earth element, the water element, the fire element, and wind element for easy reference. But these names are not exact.

The four great elements 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 point, one can easily see that Buddhists are not dealing with Thales’ water, Anaximenes’ air, Herakleitus’ fire, or the Peripatetics’ matter, of Greek philosophy.

Pathavī, āpo, tejo, and vāyo are formless and massless in the ultimate sense. In insight meditation, we meditate only on their characteristics in the body, viz., hardness and softness, cohesion and fluidity, hotness and coldness, pushing and supporting.

DERIVED MATERIALITY (*Upādā-rūpa*)

There are 24 derived materialities dependent on the four great essential elements. Like the earth are the essentials; like trees are the derivatives that spring there from.

The 4 great essential elements together with the 24 derivatives make up 28 kinds of *rūpa* with different properties. They may be counted as 11 kinds of material qualities as follows.

- 1 Essential material qualities – *pathavī, āpo, tejo, vāyo*.
- 2 Translucent material qualities – translucent materialities (*pasāda rūpas*) in the eye, the ear, the nose, the tongue and the body that function as sense doors.
- 3 Material qualities of sense-objects – visible form, sound, odour, taste and tangibility.
- 4 Material qualities of sex – femininity and masculinity.
- 5 Material quality of base – heart-base.
- 6 Material quality of life – vital force.
- 7 Material quality of nutrition – nutriment.

- 8 Material quality of limitation – the element of space.
- 9 Material quality 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.

TRANSLUCENT MATERIALITY (*Pasāda Rūpa*)

They are the sensitive parts of the organs – eye, ear, nose, tongue and body. They tend to clarify the co-existing material qualities.

They are sensitive to the corresponding sense-objects, which can appear in them.

- 1 **Cakkhu-pasāda** –
Translucent materiality of the eye; it spreads in 7 layers in the pupil of the eye where images appear.
- 2 **Sota-pasāda** –
Translucent materiality of the ear; it spreads in the place shaped like a ring inside the ear-holes.
- 3 **Ghāna-pasāda** –
Translucent materiality of the nose; it spreads in the place shaped like the leg of a goat inside the nostrils.
- 4 **Jivhā-pasāda** –
Translucent materiality of the tongue; it spreads in the middle upper surface of the tongue.
- 5 **Kāya-pasāda** –
Translucent materiality of the body; it spreads throughout the whole body sensitive to touch, excluding head-hair, body-hair, finger-nails and hard dried skin.

MATERIALITY OF SENSE OBJECT (*Gocara Rūpa*)

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

- 1 **Rūpārammaṇa** – visible form or colour (*vaṇṇa*)
- 2 **Saddārammaṇa** – sound (*sadda*)
- 3 **Gandhārammaṇa** – smell (*gandha*)
- 4 **Rasārammaṇa** – taste (*rasa*)
- 5 **Phoṭṭhabbārammaṇa** – tangible object (*pathavī, tejo, vāyo*)

Notes:

- a The names in brackets are the essential elements of the five senses. Note that there are 7 elements in all.
- b Owing to its subtlety, *āpo* cannot be felt by the sense of touch. For instance, when we put our hand in water, the cold felt is *tejo*, the softness is *pathavī*, and the pressure is *vāyo*. Thus only these three fundamental elements are regarded as tangible.

SEX MATERIALITY (*Bhāva Rūpa*)

- 1 **Itthi-bhāva** – female sex materiality that imparts femininity; it spreads all over the body of the female.
- 2 **Purisa-bhāva** – male sex materiality that imparts masculinity; it spreads all over the body of the male.

HEART BASE (*Hadaya Vatthu*)

Hadaya-vatthu is the heart-base which spreads in the blood of the heart. It is the seat of mind consciousness (*mano-viññāṇa*). The heart base is not one – there are many *hadaya-vatthus* which are born by kamma and which spread in the blood of the heart.

LIFE MATERIALITY (*Jīvita Rūpa*)

It is *jīvitindriya-rūpa* – the vital force of *kammaja-rūpa* which spreads throughout the body.

It should be noted that there is life both in mind and body. The life of the mind is “*jīvitindriya*” which is one of the seven essential mental factors. The life of kamma-born materiality is *jīvita-rūpa*.

NUTRIMENT (*Āhāra-rūpa or Ojā*)

The gross food which is taken in by making into morsels is called *kabalīkārahāra*. Here *āhāra-rūpa or ojā* means the nutritive essence or nutriment which sustains the body.

SPACE ELEMENT (*Akāsa Dhātu or Pariccheda Rūpa*)

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

Pariccheda-rūpa is also called ‘**ākāsa-dhātu**’. *Ākāsa* is space, which in itself is nothingness. Space is an element in the sense of a

non-entity (*nijjīva*), not as an existing element like the four great essential elements.

INTIMATION MATERIALITY (*Viññatti Rūpa*)

Viññatti rūpas are special movements of the body and the mouth which one uses to communicate one's ideas to another and by means of which one understands another's intentions.

- 1 ***Kāya-viññatti*** – action by hand, head, eye, leg, etc., which let others understand one's intentions.
- 2 ***Vacī-viññatti*** – movement of the mouth to produce speech to let others understand one's intentions.

Kāya-viññatti and *vacī-viññatti* are caused by the *vāyo-dhātu* produced by consciousness, and they last only for one consciousness-moment.

MUTIBLE MATERIALITY (*Vikāra Rūpa*)

Ledi Sayadaw explained '*vikāra-rūpa*' as 'peculiar distinctive condition'. Venerable Narada took it as "changeability of *rūpa*." So we may regard '*vikāra-rūpa*' as special condition of real materiality.

- 1 ***Rūpassa-lahutā*** – physical lightness or buoyancy; it suppresses the heaviness in the body.
- 2 ***Rūpassa-mudutā*** – physical elasticity; it removes stiffness in the body and is comparable to a well-beaten hide.
- 3 ***Rūpassa-kammaññatā*** – physical adaptability; it is opposed to the stiffness of the body, and is comparable to well-hammered gold, ready for making various ornaments.

These three *rūpas* together with the two *viññatti-rūpas* make up five *vikāra-rūpas*.

CHARACTERISTIC MATERIALITY (*Lakkhaṇa Rūpa*)

There are three common characteristics of *rūpa* and *nāma* – viz., arising (*uppāda*), existing (*thīti*) and perishing (*bhaṅga*). The *rūpas* that denote these instants in real *rūpas* are called *lakkhaṇa-rūpas*.

- 1 ***Upacaya-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-span.
- 3 ***Jaratā-rūpa*** – *rūpa* that denotes development and decay during the existing period of 49 sub-moments.

- 4 ***Aniccatā-rūpa*** – *rūpa* that denotes dissolution at the perishing moment of real *rūpa*.

Notes:

- a *Upacaya* and *santati* are sometimes treated as *jāti* (birth) *rūpa*. Then the number of *rūpas* amounts to 27 instead of 28.
- b With the exception of the five *rūpas* – viz., two *viññattis*, *jāti*, *jaratā* and *aniccatā*, all the remaining *rūpas* last for 17 conscious-moments.
- c Strictly speaking there are only three *lakkhaṇa-rūpas*, namely, *jāti*, *jaratā* and *aniccatā*. *Jāti-rūpa* refers to *rūpa* at the arising sub-moment, *jaratā-rūpa* refers to *rūpa* at the existing period, and *aniccatā-rūpa* refers to *rūpa* at the perishing sub-moment.

EIGHTEEN TYPES OF REAL MATERIALITY

(*Nipphanna Rūpa*)

The eighteen *rūpas* comprising 4 essential elements, 5 *pasāda-rūpas*, 7 *gocara-rūpas* (to be counted as 4 excluding tangibility), 2 *bhāva-rūpas*, *hadaya-vatthu*, *jīvita-rūpa* and *āhāra-rūpa* are caused and conditioned by *kamma*, *citta*, *utu* (*tejo*) and *āhāra* (*ojā*). So they are called real materiality (*nipphanna-rūpa*).

Each of these 18 *rūpas* have their innate properties such as hardness for *pathavī* and hotness for *tejo*. So they are also called natural materiality (*sabhāva-rūpas*).

Each of these 18 *rūpas* also have three *saṅkhāta-lakkhaṇas* (innate characteristics) – viz., *jāti* (birth), *jarā* (decay) and *aniccatā* (death). So they are also called materiality with characteristics (*salakkhaṇa-rūpas*).

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

Because they should be contemplated as *anicca* (impermanence), *dukkha* (unsatisfactoriness) and *anatta* (not-self), in *vipassanā* meditation they are called *sammasana-rūpa*.

TEN TYPES OF UNREAL MATERIALITY (*Anipphanna Rūpa*)

The ten *rūpas* comprising *pariccheda-rūpa*, 2 *viññatti-rūpas*, 3 *vikāra-rūpas* and 4 *lakkhaṇa-rūpas* are not caused and conditioned by *kamma*, *citta*, *utu* and *āhāra*. So they are known as unreal materiality (*anipphanna-rūpa*). They denote special conditions of real materialities.

They are also known as *asabhāva-rūpas* because they do not have

innate properties, *asalakkhaṇa-rūpas* because they do not have *saṅkhāta-lakkhaṇas*, as *arūpa* because they are not changeable by heat or cold, etc., and as *asammasana-rūpa* because they should not be contemplated in insight meditation.

CRITICISM ON MATERIALITY (*Rūpa-vibhāga*)

All real *rūpas* are just one in the following aspects:

- 1 *Ahetuka* – all are rootless;
- 2 *Sappaccaya* – all are related to the causes (*kamma*, *citta*, *utu*, and *āhāra*);
- 3 *Sāsava* – all serve as objects for defilements;
- 4 *Saṅkhāta* – all are conditioned by the four causes;
- 5 *Lokiya* – all are connected with the world of five aggregates of attachment;
- 6 *Kāmāvacara* – all come within the range of sense objects;
- 7 *Anārammaṇa* – all do not perceive objects;
- 8 *Appahātābba* – 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* – Internal materiality

The five *pasāda-rūpas* are called *ajjhattika* (internal), and the remaining 23 *rūpas* are called *bāhira* (external), because the five *pasāda-rūpas* are essential for seeing, hearing, smelling, etc. People value them highly. Without them they are inanimate logs.

2 *Vatthu-rūpa* – Base materiality

The five *pasāda-rūpas* together with *hadaya-vatthu* are named *vatthu-rūpa* while the rest are called *avatthu-rūpa*. They act as seats of consciousnesses.

3 *Dvāra-rūpa* – Door materiality

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 and verbal actions.

4 *Indriya-rūpa* – Faculty materiality

The five *pasāda-rūpas*, the two *bhāva-rūpas* and *jīvita-rūpa* together form eight *indriya-rūpas* while the remaining 20 *rūpas* are

termed *anindriya-rūpas*.

‘*Indriya*’ means ‘faculty’ which has controlling power in its sphere. For instance, *cakkhu-pasāda* controls seeing, *sota-pasāda* controls hearing, and so on. *Itthi-bhāva* controls femininity and *purisa-bhāva* controls masculinity.

5 *Oḷārika-rūpa* – Gross materiality

The five *pasāda-rūpas* and the seven *gocara-rūpas* together form 12 *oḷārika-rūpas* while the remaining 16 *rūpas* are termed *sukhuma-rūpa* (subtle materiality).

‘*Oḷārika*’ means ‘gross or coarse’; ‘*sukhuma*’ means ‘subtle or fine’. Because of their grossness and coarseness, *pasāda rūpas* (sense-doors) and the five sense objects can be easily seen or understood. And because they are easily understood, they are regarded to be close to the wisdom-mind. So the *oḷārika-rūpas* are also called *santike-rūpas* (santike – near) whereas the *sukhuma-rūpas* are called *dūre-rūpas* (*dūre* – far).

Moreover, the sense organs and the sense objects can strike one another – the visible object strikes the eye-door, the audible sound strikes the ear-door, and so on. So the 12 *oḷārika-rūpas* are also called *sappaṭigha-rūpas* whereas the 16 *sukhuma-rūpas* are called *appaṭigha-rūpas*. ‘*Sappaṭigha*’ literally means ‘with striking’ whereas ‘*appaṭigha*’ means ‘without striking’.

6 *Upādinna-rūpa* – Materiality grasped by *kamma*

The 18 *kammaja-rūpas* are called *upādinna-rūpas*; the rest are termed *anupādinna-rūpas*. The 18 *rūpas* produced by *kamma* are grasped by the *kamma* as its resultants in collaboration with craving (*taṇhā*) and false view (*diṭṭhi*).

7 *Sanidassana-rūpa* – Materiality that can be seen

Visible object 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* – Materiality that can take sense objects

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-doors, the eye and the ear cognize distant objects without any direct contact. We can see a flower without the flower

coming in contact with the eye. We can hear what a man says without the man coming in contact with the ear.

On the other hand, the smell must come in contact with the nostril, the taste must directly touch the tongue, and something must actually touch the body in order to cognize these senses.

Thus, *cakkhu-pasāda* and *sota-pasāda* are called *asampatta-gāhaka* whereas the remaining three *pasāda-rūpas* are called *sampatta-gāhaka*.

9 *Avinibbhoga-rūpa* – Indivisible materiality

The eight *rūpas* comprising *pathavī*, *apo*, *tejo*, *vāyo*, *vaṇṇa*, *gandha*, *rasa* and *ojā* are bound together and are inseparable and indivisible. So they are called *avinibbhoga-rūpas* whereas the rest are called *vinibbhoga-rūpas*.

FIRE IN WATER AND WATER IN FIRE!

Now a dust particle or the whole earth is made up of *avinibbhoga-rūpas*. So the earth must contain all the eight *rūpas*, viz., *pathavī*, *āpo*, *tejo*, *vāyo*, *vaṇṇa*, *gandha*, *rasa* and *ojā*; of these *pathavī* is predominant.

Similarly, water must also contain all the eight *avinibbhoga-rūpas*, but here *āpo* is predominant. As water contains *tejo* – the element of fire, we may say there is fire in water.

In the same way, fire must contain all the eight *avinibbhoga-rūpas*, *tejo* being predominant. As fire contains *āpo* – the element of water, we may say that fire contains water.

The Abhidhamma statement that ‘water contains fire and fire contains water’ is not in disagreement with the facts of science. We know that the temperature of water rises when it is heated, so 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-samuṭṭhāna*)

There are four causes which produce *rūpa*. They are: *kamma*, *citta*, *utu* and *āhāra*.

1 **Material phenomena arising from Kamma**

There are 25 types of *kamma* which produce *rūpa* internally

in the bodies of beings for their own continuity of material phenomena. The 25 types of *kamma* comprise 12 *akusala cetanās*, 8 *kāmāvacara-kusala cetanās* and 5 *rūpāvacara-kusala cetanās*. These immoral *kammās* and moral *kammās* produce *rūpas* in the sense-sphere and the *rūpa*-sphere at every sub-moment starting from the arising moment of rebirth consciousness till death. The materiality produced by *kamma* is called *kammaja-rūpa*. Note that *arūpāvacara kammās* do not produce *rūpas*.

2 **Material Phenomena arising from Citta** (*Consciousness*)

The *cittas* that produce *rūpa* number 75, excluding 10 *dvi-pañca-viññāna cittas* and 4 *arūpāvacara-vipāka cittas*. All rebirth consciousnesses, and death-consciousnesses of *arahants* also do not produce materiality.

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

Of the 75 *cittas*, the 26 *appanā-javana cittas* not only produce *cittaja-rūpa* but also support the four bodily postures – viz., standing, sitting, lying and walking.

The 32 *cittas* comprising *mano-dvārāvajjana*, 29 *kāmāvacara javanas* and 2 *abhiññā cittas* (supernormal consciousnesses) produce *cittaja-rūpa*, support the bodily postures and also produce two *viññatti-rūpas* for bodily actions and vocal actions.

Of the 32 *cittas* mentioned above, the 13 *somanassa javanas* also produce smiles and laughters whereas the 2 *domanassa javanas*, i.e., the 2 *dosa-mūla cittas*, produce moaning and weeping.’

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

Two *lobha-mūla-diṭṭhigata-vipayutta-somanassa cittas* and 4 *sommanassa-mahā-kusala cittas* produce smiles and laughters in *sekha-persons*, i.e., *sotāpannas*, *sakadāgāmīs* and *anāgāmīs*.

Four *lobha-mūla-somanassa cittas* and 4 *somanassa-mahā-kusala cittas* produce smiles and laughters in *puthujjanas* (worldlings).

Three *mano-dhātus*, 11 *tadālambdaṇas* and 5 *rūpāvacara vipāka cittas* (totaling 19) produce only ordinary *cittaja-rūpa*.

3 **Material Phenomena arising from Utu** (Heat)

The heat-element, *tejo*, which comprises both cold *tejo* and hot

tejo and which is present in all *rūpa-kalāpas*, on reaching its static stage, produces *utuja-rūpas* and continues producing *utuja-rūpas* at every submoment both internally and externally.

4 Material Phenomena arising from *Āhāra* (Nutriment)

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 sub-moment (*uppāda*). After this moment, the static sub-moment (*thīti*) is reached. From this moment, the combination of internal *ojās* and external *ojās* starts producing *āhāraja-rūpas* and goes on producing them at every sub-moment until the combination terminates.

TYPES OF MATERIALITY

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* (totaling 9) are produced by *kamma* alone.

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

2 *Sadda* is the only *dvija-rūpa* produced by *citta* and *utu*. Vocal sounds such as speech, laughter, moaning, crying, singing, and whistling are produced by *citta*. Non-vocal sounds such as thunder, musical notes from instruments, speeches from the radio, songs from cassettes, noises made by cars and trains, etc., are produced by *utu* (tejo).

3 There are three *tija-rūpas*, namely *rūpassa-lahutā*, *rūpassa-mudutā* and *rūpassa-kammaññatā*. They are produced by *citta*, *utu* and *āhāra*. These *rūpas* are responsible for the pleasant buoyant feeling we experience when our mind is clear or when the weather is pleasant or after we have a light pleasant meal.

4 There are 9 *catuja-rūpas* which are produced by all the four causes.

They are the eight *avinibbhoga-rūpas* and *ākāsa-dhātu* which arises when material groups (*rūpa kalāpas*) of *avinibbhoga-rūpas* are formed.

5 *Kammaja-rūpas* (18)

9 *kammaja-ekaja rūpas* + 9 *kammaja-anekaja rūpas*.

6 *Cittaja-rūpas* (15)

2 *cittaja-ekaja rūpas* + 13 *cittaja-anekaja rūpas*.

The 13 *cittaja-anekaja rūpas* are the 9 *catuja-rūpas* + 1 *sadda* + 3 *tija-rūpas*.

7 *Utuja-rūpas* (13)

13 *utuja-anekaja rūpas* which are the same as the 13 *cittaja-anekaja-rūpas*.

8 *Āhāraja-rūpas* (*āhāraja-anekaja rūpas*) (12)

9 *catuja rūpas* + 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 arising (birth), existing (decay) and dissolving (death) natures of real *rūpas*. They are materialities produced by no cause.

FORMATION OF MATERIAL GROUPS (*Rūpa-kalāpas*)

The 28 types of *rūpa* are not found separately in nature. They are produced by the four causes in the form of tiny material groups called *kalāpas*. *Kalāpas* have the following four features:

1 All the *rūpas* in a *kalāpa* arise together, i.e., they have a common-gensis;

2 They also perish together, i.e., they have a common cessation;

3 They all depend on the four great essential elements 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 10⁻⁵th of a *paramā-anumū*, 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*.

NINE KAMMA-BORN MATERIAL GROUPS**(Kammaja-kalāpas)**

These are formed from 17 *kammaja-rūpas* (excluding *pariccheda-rūpa*). In all *kalāpas*, the 8 *avinibbhoga-rūpas* form the nucleus. All *kammaja-rūpas* contain *jīvita-rūpa* which is life materiality. 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 ‘vital-nonad’.

By adding the remaining 8 *kammaja-ekaja-rūpas* one at a time to this basic unit of ‘vital-nonad’, we get the remaining 8 *kammaja-kalāpas*.

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

Note: *aṭṭhaka* – 8; *navaka* – 9; *dasaka* – 10; *ekādasaka* – 11; *dvādasaka* – 12; *terasaka* – 13

2 SIX MIND-BORN MATERIAL GROUPS (Cittaja-kalāpas)

They are formed by grouping the 14 *cittaja-rūpas* (excluding *pariccheda-rūpa*) together as may be required.

- 1 *Cittaja-suddhaṭṭhaka* (pure octad)
8 *avinibbhoga-rūpas* produced by *citta*.
- 2 *Kāyaviññatti-navaka* (bodily intimation nonad)

8 *avinibbhoga-rūpas* + *kāyaviññatti*

- 3 *Vacīviññatti-sadda-dasaka* (vocal intimation decad)
8 *avinibbhoga* + *vacīviññatti* + *sadda* (sound)
- 4 *Lahutādi-ekādasaka* (undecad of mutability)
8 *avinibbhogas* + *lahutā* + *mudutā* + *kammaññatā*
- 5 *Kāyaviññatti-lahutādi dvādasaka* (dodecad of mutability)
8 *avinibbhogas* + *kāyaviññatti* + *lahutādi-rūpas*
- 6 *Vacīviññatti-sadda-lahutādi-terasaka* (tridecad of mutability)
8 *avinibbhogas* + *vacīviññatti* + 3 *lahutādi-rūpas* + *sadda*.

3 FOUR HEAT-BORN MATERIAL GROUPS (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* + *sadda*
- 3 *Lahutādi-ekādasaka* (undecad of mutability)
8 *avinibbhoga* + 3 *lahutādi-rūpas*
- 4 *Sadda-lahutādi-dvādasaka* (dodecad of sound mutability)
8 *avinibbhogas* + *sadda* + 3 *lahutādi-rūpas*

4 TWO NUTRIMENT-BORN MATERIAL GROUPS**(Āhāraja-kalāpas)**

They are formed by grouping together the 8 *avinibbhoga-rūpas* and the 3 *lahutādi-rūpas* produced by *āhāra*.

- 1 *Āhāraja-suddhaṭṭhaka* (pure octad)
8 *avinibbhoga-rūpas* produced by *āhāra*.
- 2 *Lahutādi-ekādasaka* (undecad of mutability)
8 *avinibbhoga-rūpas* + 3 *lahutādi-rūpas*.

INTERNAL AND EXTERNAL MATERIAL GROUPS

All the 21 *rūpa-kalāpas* mentioned above occur internally in living beings. *Itthibhāva-dasaka* does not occur in males. Similarly *pumbhāva-dasaka* does not occur in females. For those who are born blind or deaf, *cakkhu-dasaka* or *sota-dasaka* should be eliminated.

(Note that of the 28 types of *rūpa*, *itthibhāva-rūpa* is absent in males and *purisabhāva-rūpa* is absent in females. So only 27 types of *rūpa* will be present in each species).

‘*Ajjhatta*’ refers to ‘internal or within the individual’.

‘Bahiddha’ refers to ‘external or outside the individual’.

Now in the external world, only two *utuja-kalāpas* are found. All inanimate things such as trees, stones, earth, water, fire, corpses, etc., are made up of *utuja-suddhaṭṭhaka kalāpas*. The sounds produced by beating two sticks together or by the rubbing of branches in the wind or by musical instruments such as violin, piano, radio, cassettes, etc., are *utuja-sadda-navaka kalāpas*.

ARISING OF MATERIAL PHENOMENA (*Rūpa-pavattikkama*)

All the 28 material qualities occur undiminished, if circumstances permit, in an individual during a life-time in the sense-sphere.

But at the moment of rebirth (*paṭisandhi-kāla*), in moisture-born persons and spontaneously-born persons, at most seven *kammaja-kalāpas* comprising eye-decad, ear-decad, nose-decad, tongue-decad, body-decad, sex-decad and heart-decad are manifested. However, eye-, ear-, nose-, and sex-decads are sometimes not manifested.

In *gabbhaseyaka*-persons (womb-born creatures) only three *kammaja-kalāpas* comprising body-decad, sex-decad and heart-decad are manifested at the moment of conception (*paṭisandhi-kāla*). Here again the sex-decad may not be manifested in some particular individuals. After conception, during the life time (*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 sub-moment.

Cittaja-rūpa begins to form from the second moment of consciousness, i.e., from the arising moment of the first *bhavaṅga* which follows the rebirth-consciousness. *Cittaja-rūpa* continues to be formed at every arising moment of the subsequent *cittas* for the whole life-time.

Utujarūpa starts to form from the existing moment of rebirth-consciousness. The reason is that the *tejo-dhātu* present in the first *kammajakalāpa* comes to the static stage (*thīti*) at that moment. From that time onwards *tejo-dhātu* then produces *utuja-rūpa* at every sub-moment. Since *tejo-dhātu* is present in every *kalāpa*, every *kalāpa*, from the time it reaches the static stage, produces new *utuja-kalāpa* at every sub-moment. And the new *utuja-kalāpas*, from the time they reach the static stage, again produce new *utuja-kalāpas*, at every sub-moment. So this process will go on forever.

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

As new material groups are incessantly produced, old material groups dissolve and disappear when their life-span of 17 consciousness-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 material life must cease together. This means that all *kammaja-rūpa* which contains material life must cease at the time of death.

So at the arising moment of the seventeenth *citta* reckoned backward from death-consciousness (*cuti-citta*), the last *kammaja-rūpa* is formed. This last *kammaja-rūpa* will cease at the dissolving moment of death-consciousness.

Cittaja-rūpa is formed till the arising moment of *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 consciousness-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 sub-moment. However in another fifty sub-moments (*rūpa* life-span – 51 sub-moments or 17 consciousness-moments), that *āhāraja-rūpa* also perishes.

Thus at the time of death, *kammaja-rūpa*, *cittaja-rūpa* and *āhāraja-rūpa* perish 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 moment of conception and go on arising till the time of death.

ARISING OF MATERIAL PHENOMENA IN RŪPA-PLANES

In the *rūpa*-plane, nose-decad, tongue-decad, body-decad, sex-

decad and *āhāraja-kalāpas* do not arise. At the time of *opapātika*-rebirth, there arise four *kammaja-kalāpas*, namely, eye-decad, ear-decad, heart-decad and vital-nonad. During life, however, *cittaja-kalāpas* and *utuja-kalāpas* also arise.

To the *Asaññasatta brahmas*, eye-decad, heart-decad and sound-nonad (*sadda-navaka*) do not arise. Also *cittaja-kalāpas* do not arise. Therefore, at the time of their *opapātika*-rebirth, only the vital-nonad (*jīvita-navaka*) arises. During life, *utuja-kalāpas*, with the exception of the sound-nonad, arise in addition.

Thus in the sense sphere and the fine-material sphere, the process of the arising of material phenomena should be understood in two ways, that is (1) at rebirth and (2) during life.

SUMMARY OF MATERIAL PHENOMENA

In summary, it should be noted that:

- 1 All the 28 *rūpas* arise in the sense-sphere;
- 2 In the 15 *rūpa*-planes, with the exception of *Asañña-satta*, 23 *rūpas* arise (*ghāna-pasāda*, *jivhā-pasāda*, *kāya-pasāda*, *itthi-bhāva* and *purisa-bhāva* being excluded);
- 3 Only 17 *rūpas* arise in the *Asaññasatta* plane; they are 8 *avinibbhogas*, *jīvita*, *pariccheda*, 3 *lahutādi*, 4 *lakkhaṇa-rūpas*;
- 4 No materiality arises in the *arūpa*-planes;
- 5 Eight *rūpas* comprising *sadda*, five *vikāra-rūpas*, *jaratā-rūpa* and *aniccatā-rūpa*, do not arise at the moment of birth (*paṭisandhikāla*) whereas, during life time, there is no *rūpa* which is not formed.

PRACTICAL OBSERVATIONS

All the material phenomena described in this chapter can be observed and verified by an interested person who will undertake tranquillity meditation and insight meditation strenuously.

Although *rūpa-kalāpas* are invisible under powerful microscopes, they can be observed by *samādhi*-eye which is the mind-eye accompanied by access-concentration or better by *jhāna*-concentration.

One shall observe with *samādhi*-eye that there are six types of *kalāpas* in the eye, namely, the eye-decad, the body-decad, the sex-decad and three pure octads produced by *citta*, *utu* and *āhāra*, respectively. In the same way one shall observe six types of *kalāpas* each in the ear, the nose, and the tongue – just substitute the eye-decad with the ear-decad, the nose-decad, the tongue-decad, respectively, in enu-

merating 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 *rūpa*. If the *rūpas* are observed in the form of particles, however small they may be, the *rūpas* observed are not ultimate yet. The ultimate *rūpa* is formless and massless. So one has to analyse each type of *kalāpa* to observe its contents just as one does a qualitative analysis of a brass sample to know its contents.

Ledi Sayadaw, one of the most learned teachers, has written in Myanmar language in the book entitled “**Kammathan Kyan Gyi**” on page 240 which says that:

“When one looks through a microscope or a telescope, one sees easily without troubles the originally invisible, subtle and far-away objects. In the same way if one develops *jhāna*, makes the *jhāna*-concentration the base and undertakes insight meditation, one can easily see without troubles the signs of impermanence, suffering and not-self, which are very deep, subtle, very far and very hard to see. Consequently there arise *magga-nāṇa* and *phala-nāṇa* that can annihilate 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 meditators in International Paauk Forest Buddha Sāsana Centres in Myanmar, where *samatha-vipassanā*-meditation is taught according to *Visuddhi-Magga* and *Piṭaka* Canons. I am certain that these *yogīs* can observe the *kalāpas* and analyse them to the ultimate level. Of course, one could see the ultimate realities if one is properly guided by an able teacher.

NIBBĀNA

- 1 *Nibbāna* is supramundane (*lokuttara*), that is, beyond the 31 planes of existence, beyond the world of mind and body (i.e., the five aggregates).
- 2 *Nibbāna* is realized through the knowledge belonging to the Four Paths and the Four Fruits. It is observed by *magga-nāṇa* and *phala-nāṇa*.
- 3 *Nibbāna* is the object of the four Paths and their Fruits.
- 4 When the cause of suffering, that is, defilements (*kilesās*) are

completely eradicated by the 4 Path-wisdoms, suffering is also annihilated. Then only bliss (*sukha*) and peacefulness (*santī*) exist in the mental stream. This unique bliss and peacefulness is called *Nibbāna*.

In Sanskrit, *Nibbāna* is called *Nirvāna* which is composed of ‘*ni*’ and ‘*vāna*’. ‘*Ni*’ implies ‘to be free from’, and ‘*vāna*’ means ‘weaving’ or ‘craving’. It is this craving (*taṇhā*) which acts as a cord to connect the series of lives of an individual in the course of his wanderings in *Samsāra* – the eternal cycle of birth and death.

As long as one is entangled by craving, one accumulates fresh *kammās* which will give rise to new birth and death repeatedly. When all forms of craving are annihilated by the fourfold Path-wisdom, kammic force ceases to operate and one escapes from the cycle of birth and death. Then one is said to attain *Nibbāna*. The Buddhist concept of ‘*Deliverance* or *Liberation*’ is this escape from the ever-recurring cycle of birth and death and all the misery associated with them.

By nature or intrinsically *Nibbāna* is peaceful (*santī*). As such it is unique. Though it is single by *santī-lakkhaṇa*, *Nibbāna* is viewed as twofold according to the way it is experienced before and after the death of an *arahant*.

TWO ASPECTS OF NIBBĀNA

1 NIBBĀNA WITH AGGREGATES STILL REMAINING

(*Sa-upādisesa-nibbāna* or *Kilesa Nibbāna*)

Sa – with, *upādi* – the five aggregates grasped by craving and false view; *sesa* – remaining.

In Buddhas and *arahants*, though all defilements (*kilesās*) have been annihilated, *vipāka-cittas* and their concomitants (together known as *vipāka-namakkhandha*) and *kammaja-rūpas* still remain. Yet Buddhas and *arahants* can experience *Nibbāna* fully. The element of *Nibbāna* which is realized by Buddhas and *arahants* before death with *vipāka-nāmakhandha* and *kammaja-rūpas* still remaining is called *sa-upādisesa Nibbāna-dhātu* or *Kilesa Nibbāna*.

2 NIBBĀNA WITHOUT AGGREGATES

(*Anupādisesa-nibbāna* or *Khandha Nibbāna*)

This is the *Nibbāna* experienced by Buddhas and *arahants* after death. The element of *Nibbāna* which is realized without any *vipāka-nāmakhandha* and *kammaja-rūpa* remaining is called *anupādisesa*

Nibbāna-dhātu or *Khandha Nibbāna*.

Sa-upādisesa Nibbāna = *Kilesa Nibbāna*, i.e., it is attained by the annihilation of *kilesās*.

Anupādisesa Nibbāna = *Khandha Nibbāna*, i.e., it is attained by the annihilation of the five aggregates.

THREE MODES OF NIBBĀNA

1 *Suññata-Nibbāna*

Nibbāna is devoid of lust, hatred and ignorance; it is also devoid of groups of *rūpa* and *nāma*. So it is called *Suññata-Nibbāna*.

Suñña – void or zero; here it means that lust, hatred, ignorance, *rūpa* and *nāma* are zero; but it does not mean that *Nibbāna* is ‘nothingness’. The *Nibbāna* element (*Nibbāna-dhātu*) exists forever.

2 *Animitta-Nibbāna*

Material groups, which are composed of *rūpa-kalāpas*, have different forms and shapes. Mental groups consisting of *citta* and its concomitants may be assumed to have some kind of form for they can be seen by certain persons who have developed super-normal power (*abhiññā*). *Nibbāna*, however, has no form and no shape at all. Thus it is called *Animitta-Nibbāna*.

3 *Appanihita Nibbāna*

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

SOME MORE DEFINITIONS OF NIBBĀNA

Nibbāna may also be characterised by the following virtues.

- 1 *Accutaṃ* – It has past death, and thus no death occurs in *Nibbāna*.
- 2 *Accantaṃ* – It has past the end called death, so it is endless.
- 3 *Asaṅkhatam* – It is not conditioned by the four causes – viz., *kamma*, *citta*, *utu* and *āhāra*. Hence it is eternal and is neither a cause nor an effect.
- 4 *Anuttaram* – It is superior to and more noble than any Dhamma.
- 5 *Padam* – It is an objective reality (*vatthu-dhamma*) that can be realized by *ariyās* (noble persons).

Chapter 7 **COMPENDIUM OF ULTIMATE REALITIES** (*Samuccaya*)

INTRODUCTORY

Seventy-two kinds of ultimate realities, called *vatthu-dhammas* because they have their own characteristics, have been described so far. They are *citta*, 52 *cetasikas*, 18 *nippahana-rūpas* and *Nibbāna*.

***Citta* – Consciousness**

All consciousnesses are regarded as one as they all possess the characteristic of ‘awareness’. Actually 89 or 121 types of consciousnesses are combinations of *citta* with various *cetasikas*.

***Cetasikas* – Mental factors**

All 52 mental factors are viewed separately as they possess different characteristics.

***Nippahana-rūpas* – Real materialities**

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

***Nibbāna* – Eternal peace and unique bliss**

It is one with regard to its characteristic of eternal peacefulness (*santi-lakkhaṇa*).

Thus the total number of *vatthu-dhammas*: $1+52+18+1 = 72$
All these 72 realities are subjective and objective realities. The related ones will be grouped into categories in the present chapter.

COMPENDIUM OF CATEGORIES

The compendium of categories that will be treated here is four-fold:

- 1 the compendium of immoral categories,
- 2 the compendium of mixed categories,
- 3 the compendium of categories that pertain to enlightenment,
- 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*, *Nivāraṇa*, *Anusaya*, *Samyojana* and *Kilesā*.

1 FOUR CANKERS OR INTOXICANTS (*Āsavas*)

‘*Āsava*’ means intoxicants, defilements, corruption, taint, stain, canker, etc. We know that fermented liquor which has been left in the fermenting pot for a long time can strongly intoxicate men. Similarly the *āsavas*, which have been left to be fermented in the *khandha*-stream of beings for aeons, i.e., a *saṃsāra*, make men drunk and forgetful of their liberation. There are four *āsavas*:

- 1 ***Kāmāsava*** – attachment to sensual pleasures in the sense-sphere; it is *lobha* associated with 8 *lobha-mūla cittas*.
- 2 ***Bhavāsava*** – attachment to *rūpa-jhānas* and *arūpa-jhānas* as well as to the existence in *rūpa*- and *arūpa*-planes; it is *lobha* associated with 4 *lobha-mūla diṭṭhigata-vippayutta cittas*.
- 3 ***Diṭṭhāsava*** – 62 kinds of false views; it is *diṭṭhi* present in 4 *lobha-mūla diṭṭhigata-sampayutta cittas*.
- 4 ***Avijjāsava*** – ignorance with regard to the four Noble Truths, past life, future life, both past and future lives, and the Law of Dependent Origination. It is *moha* associated with 12 *akusala cittas*.

Note: The essential elements of the four *āsavas* are just three, namely, *lobha*, *diṭṭhi* and *moha*. These three strongly intoxicate beings and make them wander in *saṃsāra*.

2 FOUR FLOODS (*Oghas*)

‘*Ogha*’ means flood, torrent, whirlpool, overwhelm or suffocate. Just as great floods (*Sunāmī*) sweep away men and animals into the sea, overwhelm, suffocate and drown them, so also the four *oghas* sweep away beings, overwhelm, suffocate and drown them in the great ocean of *saṃsāra*. Like four great whirlpools in the broad ocean, they can pull down any being who comes over them, and so it is very difficult to cross over them. The four *oghas* are similar to the four *āsavas*, their essential elements being the same.

- 1 ***Kāmogha*** – the flood of sensual desire,
- 2 ***Bhavogha*** – the flood of desire for *jhānas* and existence in *rūpa* and *arūpa*-planes.
- 3 ***Diṭṭhogha*** – the flood of false views,
- 4 ***Avijjogha*** – the flood of ignorance.

3 FOUR BONDS (*Yogas*)

‘*Yoga*’ means junction, union, application, devotion, attachment,

bond, glue or ‘to yoke’.

The oxen which are yoked to the cart cannot get way from the cart. Similarly the beings who are yoked to the machine of existence and firmly attached to the wheel of *saṃsāra* by means of four *yogas*, cannot get away from the machine of existence and from *saṃsāra*.

The four *yogas* 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* planes and *arūpa* planes,
- 3 *Diṭṭhiyoga* – attachment to false views,
- 4 *Avijjāyoga* – attachment to ignorance.

4 FOUR TIES (*Ganthas*)

‘*Gantha*’ means ‘a tie’ or ‘a bond’. The four *ganthas* are the strong bonds which tie the groups of materiality and mentality of this existence to those of future existence.

In the following names of *ganthas*, ‘*kāya*’ is used in the sense of group or mass implying both mental and physical.

- 1 *Abhijjhā-kāyagantha* – all forms of craving (*taṇhā*); it is *lobha* present in the 8 *lobha-mūla cittas*.
- 2 *Vyāpāda-kāyagantha* – all forms of anger or ill-will. It is *dosa* present in the 2 *dosa-mūla cittas*.
- 3 *Silabbataparāmāsa-kāyagantha* – adherence to the false view that one becomes pure and thus be liberated by bovine or canine morality or conduct; it also includes adherence to rites and ceremonies; it is *diṭṭhi* present in the 4 *lobha-mūla diṭṭhi-sampayutta cittas*.
- 4 *Idaṃsaccābhinivesa-kāyagantha* – dogmatic belief that only one’s view is true and all the others’ views are futile or that ‘this alone is truth’. It is also *diṭṭhi* present in the 4 *lobha-mūla diṭṭhi-sampayutta cittas*.

5 FOUR GRASPINGS (*Upādānas*)

‘*Upādāna*’ means strong attachment or clinging or grasping; it is like a snake grasping a frog without letting it go. *Upādāna* is stronger than *taṇhā* (craving). *Taṇhā* is like a thief groping in the dark to steal something whereas *upādāna* is like the actual stealing.

- 1 *Kāmapādāna* – sense-desire or clinging to the five sense-objects; it is *lobha* present in 8 *lobha-mūla cittas*.
- 2 *Diṭṭhupādāna* – clinging to all false views except the two views to

be mentioned in (3) and (4); it is *diṭṭhi* present in the 4 *lobha-mūla diṭṭhi-sampayutta cittas*.

- 3 *Silabbatupādāna* – clinging to the false view that one becomes pure and thus be liberated from suffering by bovine or canine morality or conduct; clinging to rites and ceremonies; it is also *diṭṭhi* present in the 4 *lobha-mūla diṭṭhi-sampayutta cittas*.
- 4 *Attavādupādāna* – clinging to the theory that the soul exists, and that I, you, he, she, persons, etc., exist; it is synonymous with ‘*sakkāya-diṭṭhi*’ which is ‘personality-belief’. It is also *diṭṭhi* present in the 4 *lobha-mūla diṭṭhi-sampayutta cittas*.

Note: The latter three *upādānas* represent *diṭṭhi cetasika* alone. They are differentiated as three because the ways and the objects of clinging are different.

6 SIX HINDRANCES (*Nivāraṇas*)

‘*Nivāraṇa*’ means ‘hindrance’ or ‘obstacle’. *Nivāraṇas* hinder and prevent the arising of good thoughts and good deeds, *jhānas* and *maggas*. Thus they obstruct the ways to celestial bliss and *Nibbānic* bliss.

Especially the first five *nivāraṇas* blind our mental vision and obstruct our moral actions. We have to wrestle with them whenever we try to perform some good deed whether it be saying some prayers or undertaking meditation. In the presence of them we cannot reach neighbourhood-concentration (*upacāra-samādhi*) and full concentration (*appanā-samādhi*), and are unable to discern clearly the truth.

- 1 *Kāmacchanda* – sense-desire; it is *lobha* in the 8 *lobha-mūla cittas*.
- 2 *Vyāpāda* – ill-will; it is *dosa* in the 2 *dosa mūla cittas*.
- 3 *Thina-middha* – sloth and torpor; they are *thina-cetasika* and *middha-cetasika*.
- 4 *Uddhacca-kukkucca* – restlessness and remorse or worry; they are *uddhacca-cetasika* and *kukkucca-cetasika*.
- 5 *Vicikicchā* – sceptical doubt or perplexity; it is *vicikicchā-cetasika*.
- 6 *Avijjā* – ignorance; it is *moha* present in the 12 *akusala cittas*.

Notes:

- a. Both sloth and torpor, restlessness and remorse are grouped together because their functions (*icca*), their causes (*hetu*) and their opposing factors are the same. The function of sloth and torpor is mental inactivity, their cause is laziness, and they are opposed to energy (*vīriya*).

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

b In the beautiful similes given by the Buddha in *Aṅguttara Nikāya*, sense-desire is compared with water mixed with manifold colour, 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 LATENT DEFILEMENTS (*Anusayas*)

'*Anusayas*' 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 *samsāra*. They are like the potentiality of a tree to bear fruits; the potentiality cannot be found anywhere within the tree, but we know it is there by seeing the fruits it bears when the time is ripe.

Anusayas are nowhere to be seen. They do not have distinct appearances, and they are not specified by such characteristics as arising-existing-dissolving. But they remain ready to come to the surface of the mind as real defilements at an opportune 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 existences in *rūpa*- and *arūpa*-planes; it is *lobha* in the 4 *lobha-mūla diṭṭhi-vippayutta cittas*.
- 3 *Paṭighānusaya* – ill-will or hatred; it is *dosa* present in the 2 *dosa-mūla-cittas*.
- 4 *Mānānusaya* – pride; it is *māna-cetasika* present in the 4 *lobha-mūla diṭṭhi-vippayutta cittas*.
- 5 *Diṭṭhānusaya* – false view; it is *diṭṭhi-cetasika* present in the 4 *lobha-mūla diṭṭhi-sampayutta cittas*.
- 6 *Vicikicchānusaya* – sceptical doubt; 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 FETTERS (*Samyojanas*)

'*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 Piṭaka*:

- 1 *Kāmarāga-saṃyojana* – attachment to sense-objects,
- 2 *Rūparāga-saṃyojana* – attachment to *rūpa-jhānas* and *rūpa*-existence,
- 3 *Arūparāga-saṃyojana* – attachment to *arūpa-jhāna* and *arūpa*-existence.
- 4 *Paṭigha-saṃyojana* – ill-will or hatred,
- 5 *Māna-saṃyojana* – pride, conceit
- 6 *Diṭṭhi-saṃyojana* – false views,
- 7 *Sīlabbata-parāmāsa-saṃyojana* – adherence to the false view that one becomes pure by bovine or canine morality or by rites and ceremonies,
- 8 *Vicikicchā-saṃyojana* – sceptical doubt,
- 9 *Uddhacca-saṃyojana* – restlessness,
- 10 *Avijjā-saṃyojana* – ignorance.

The essential elements for the above ten fetters are *lobha* (for 1, 2, 3), *dosa*, *māna*, *diṭṭhi* (for 6, 7), *vicikicchā*, *uddhacca* and *moha*, i.e., 7 *cetasikas* in all.

b Ten Fetters according to *Abhidhamma Piṭaka*:

- 1 *Kāmarāga-saṃyojana* – attachment to sense-objects,
- 2 *Bhavarāga-saṃyojana* – attachment to *rūpa*- and *arūpa-jhānas*, and *rūpa*- and *arūpa*- existences.
- 3 *Paṭigha-saṃyojana* – ill-will or hatred,
- 4 *Māna-saṃyojana* – pride, conceit,
- 5 *Diṭṭhi-saṃyojana* – false view,
- 6 *Sīlabbata-parāmāsa-saṃyojana* – as above,
- 7 *Vicikicchā-saṃyojana* – sceptical doubt,
- 8 *Issā-saṃyojana* – envy, jealousy,
- 9 *Macchariya-saṃyojana* – avarice, stingy,
- 10 *Avijjā-saṃyojana* – ignorance, delusion.

The essential elements for the *Abhidhamma* ten fetters are *lobha* (for 1, 2), *dosa*, *māna*, *diṭṭhi* (for 5, 6), *vicikicchā*, *issā*, *macchariya* and *moha*, i.e., 8 *cetasikas* in all.

The essential elements for both *Sutta* and *Abhidhamma* fetters are 9 *cetasikas* – the 7 for *sutta fetters* + *issā* + *macchariya*.

9 TEN DEFILEMENTS (*Kilesās*)

‘*Kilesā*’ means ‘defilement or torment’. *Kilesās* defile, burn and afflict the mind. There are ten *kilesās*:

- 1 *Lobha* – greed or attachment,
- 2 *Dosa* – hatred or ill-will,
- 3 *Moha* – delusion or ignorance,
- 4 *Māna* – pride or conceit,
- 5 *Diṭṭhi* – false view,
- 6 *Vicikicchā* – sceptical doubt or indecision,
- 7 *Thina* – sloth,
- 8 *Uddhacca* – restlessness,
- 9 *Ahirika* – moral shamelessness,
- 10 *Anottappa* – moral fearlessness.

1500 KILESĀS

One *citta*, 52 *cetasikas*, 18 *nipphanna-rūpas* and 4 *lakkhaṇa-rūpas* together add up to 75 entities. These 75 *nāma* and *rūpa* entities exist both internally and externally. So if we multiply 75 with 2 for *ajjhātika* (internal) and *bahiddha* (external), we get 150. As these 150 entities are the objects of operation for each *kilesā*, we multiply 150 with 10 *kilesās* when we get 1500 *kilesās*.

108 MODES OF CRAVING (*Taṇhā*)

Taṇhā is craving. It is the main cause of suffering, and of the ever continuing cycle of rebirths. First, craving is of three kinds:

- 1 *Kāma-taṇhā* – craving for sense-objects,
- 2 *Bhava-taṇhā* – craving for *rūpa*- and *arūpa-jhānas* and *rūpa*- and *arūpa*-existences.
- 3 *Vibhava-taṇhā* – craving for non-existence.

Corresponding to the six sense-objects, there are six kinds of craving:

- 1 *rūpa-taṇhā* – craving for visible objects,
- 2 *sadda-taṇhā* – craving for sounds,
- 3 *gandha-taṇhā* – craving for odours.
- 4 *rasa-taṇhā* – craving for tastes,
- 5 *phoṭṭhabba-taṇhā* – craving for bodily impressions.
- 6 *dhamma-taṇhā* – craving for mental impressions.

If we multiply the first group of 3 kinds of craving with the second group of 6, we get 18 kinds of craving. Again multiplying this by 2 as they can exist both internally and externally, we get 36 kinds of craving. Now these 36 kinds of craving can occur in the past, in the present and in the future. So they total to 108 kinds of *taṇhā*.

Table 7.1
Akusala-saṅgha

14 Akusala Cetasikas (Immoral Categories)	4 Āsavas	4 Oghas	4 Yogas	4 Ganthas	4 Upādānas	6 Nivāraṇas	7 Anusayas	10 Samyojanas	10 Kilesās	Department
1 <i>Lobha</i> (<i>Taṇhā</i>)	●	●	●	●	●	●	●	●	●	9
2 <i>Diṭṭhi</i> (False View)	●	●	●	●	●		●	●	●	8
3 <i>Moha</i> / <i>Avijjā</i> (Ignorance)	●	●	●			●	●	●	●	7
4 <i>Dosa</i> / <i>Paṭigha</i> (Ill-will)				●		●	●	●	●	5
5 <i>Vicikicchā</i> (Doubt)						●	●	●	●	4
6 <i>Māna</i> (Pride)							●	●	●	3
7 <i>Uddhacca</i> (Restlessness)						●		●	●	3
8 <i>Thina</i> (Sloth)						●			●	2
9 <i>Middha</i> (Torpor)						●				1
10 <i>Kukkucca</i> (Brooding)						●				1
11 <i>Issā</i> (Envy)								●		1
12 <i>Macchariya</i> (Avarice)								●		1
13 <i>Ahirika</i> (Moral Shamelessness)									●	1
14 <i>Anottappa</i> (Moral Fearlessness)									●	1

GUIDE TO READING TABLE 7.1

a Reading longitudinally

- 1 *Lobha* occurs in all 9 departments as *Āsava*, *Ogha*, *Yoga*,

Gantha, Upādāna, Nivāraṇa, Anusaya, Saṃyojana and *Kilesā*.

- 2 *Diṭṭhi* occurs in 8 departments as *Āsava, Ogha*, etc., as shown in the Table.
 - 3 The rest can be read in a similar way.
- b Reading vertically**
- 4 Four *Āsavas* have 3 essential elements – *lobha, diṭṭhi*, and *moha*. The same is true for *Oghas* and *Yogas*.
 - 5 Four *Ganthas* also have 3 essential elements – *lobha, diṭṭhi* and *dosa*.
 - 6 The rest can be read in a similar way

[2] COMPENDIUM OF MIXED CATEGORIES

(*Missaka-saṅgaha*)

There are seven mixed categories – viz., *Hetu, Jhānaṅga, Maggaṅga, Indriya, Bala, Adhipati* and *Āhāra*.

1 SIX ROOTS (*Hetus*)

‘*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, greedlessness,
- 5 *Adosa* – good-will, non-hatred, loving-kindness,
- 6 *Amoha* – wisdom, or non-delusion.

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 CONSTITUENTS OF JHĀNA (*Jhānaṅgas*)

‘*Jhānaṅgas*’ means ‘*jhāna*-factors’ or ‘constituents of absorptions’. The *jhāna*-factors help the *cittas* and their associated *cetasikas* to observe an object, either bad or good, keenly, closely and fixedly.

- 1 *Vitakka* – initial application,

- 2 *Vicāra* – sustained application,
- 3 *Pīti* – joy, rapture,
- 4 *Ekaggatā* – one-pointedness, concentration,
- 5 *Somanassa-vedanā* – pleasant mental feeling,
- 6 *Domanassa-vedanā* – unpleasant mental feeling,
- 7 *Upekkhā-vedanā* – neutral feeling or equanimity.

3 TWELVE CONSTITUENTS OF THE PATH (*Maggaṅgas*)

‘*Magga*’ means ‘Path’ and ‘*maggaṅgas*’ means ‘constituents of the path’. Unwholesome constituents combine to form a path leading to the woeful state whereas wholesome constituents combine to form a path leading to the blissful state up to *Nibbāna*.

1 *Sammā-diṭṭhi* – Right View

It is *paññā* present in 8 *mahā-kusala cittas*, 8 *mahā-kiriya cittas* and 26 *appanā-javanas*.

2 *Sammā-saṅkappa* – Right Thought

It is *vitakka* present in the above 42 *cittas*.

3 *Sammā-vācā* – Right Speech

It is *sammā-vācā cetasika* present in 8 *mahā-kusala cittas* and 8 *lokuttara cittas*.

4 *Sammā-kammanta* – Right Action

It is *sammā-kammanta cetasika* present in 8 *mahā-kusala cittas* and 8 *lokuttara cittas*.

5 *Sammā-ājīva* – Right Livelihood

It is *sammā-ājīva cetasika* present in 8 *mahā-kusala cittas* and 8 *lokuttara cittas*.

6 *Sammā-vāyāma* – Right Effort

It is *vīriya* present in 8 *mahā-kusala cittas*, 8 *mahā-kiriya cittas* and 26 *appanā-javanas*.

7 *Sammā-sati* – Right Mindfulness

It is *sati-cetasika* present in the above 42 *cittas*.

8 *Sammā-samādhi* – Right Concentration

It is *ekaggatā* present in the above 42 *cittas*.

9 *Micchā-diṭṭhi* – Wrong View

It is *diṭṭhi* present in 4 *lobha-mūla diṭṭhi-sampayutta cittas*.

10 *Micchā-saṅkappa* – Wrong Thought

It is *vitakka* present in 12 *akusala-cittas*.

11 *Micchā-vāyāma* – Wrong Effort

It is *vīriya* present in 12 *akusala-cittas*.

12 **Micchā-samādhī** – Wrong Concentration

It is *ekaggatā* present in 12 *akusala cittas*.

4 **TWENTY-TWO FACULTIES (Indriyas)**

‘**Indriya**’ means ‘faculty’ or ‘controlling power’. As the ministers control their respective ministries, the *indriyas* control their associates (*sampayutta-dhammas*) in their respective fields of influence. The 22 *indriyas* are partly physical and partly mental.

1. *Cakkhundriya* – *cakkhu-pasāda* – eye translucent materiality,
2. *Sotindriya* – *sota-pasāda* – ear translucent materiality,
3. *Ghānindriya* – *ghāna-pasāda* – nose translucent materiality,
4. *Jīvhindriya* – *jīvhā-pasāda* – tongue translucent materiality,
5. *Kāyindriya* – *kāya-pasāda* – body translucent materiality,
6. *Itthindriya* – *itthibhāva-rūpa* – female sex materiality,
7. *Purisindriya* – *purisa-bhāva-rūpa* – male sex materiality,
8. *Jīvitindriya* – *jīvita rūpa* and *jīvitindriya-cetasika* – vitality,
9. *Manindriya* – 89 or 121 *cittas*,
10. *Sukhindriya* – *sukha-vedanā* – bodily pleasant feeling,
11. *Dukkhindriya* – *dukkha-vedanā* – bodily painful feeling,
12. *Somanassindriya* – *somanassa-vedanā* – pleasant mental feeling,
13. *Domanassindriya* – *domanassa-vedanā* – painful mental feeling,
14. *Upekkhindriya* – *upekkhā-vedanā* – neutral feeling,
15. *Saddhindriya* – *saddhā* – faith,
16. *Vīriyindriya* – *virīya* – effort,
17. *Satindriya* – *sati* – mindfulness,
18. *Samādhindriya* – *ekaggatā* – concentration,
19. *Paññindriya* – *paññā* – wisdom,
20. *Anaññātīṇṇassāmītindriya* – *paññā* associated with *soṭāpatti-magga*,
21. *Aññindriya* – *paññā* associated with 3 upper *maggas* and the 3 lower *phalas*,
22. *Aññātāvindriya* – *paññā* associated with *arahatta phala*.

Notes:

- 1 Please note that *cakkhu pasāda* controls seeing, two *bhāva-rūpas* control the primary and the secondary characters of sex. Vitality controls the life-spans of its associates. The *cittas* control their concomitants in the collective efforts of taking and knowing the sense objects.
- 2 1 – 7 *indriyas* are physical, 8 is both physical and mental and the rest are mental.

3 1 – 5 and 9 represent 6 bases.

6, 7 are two *bhāva-rūpas*.

10 – 14 represent 5 feelings.

15 – 19 represent 5 spiritual faculties.

The last three are supramundane faculties.

4 The number of *indriyas* present in a male or a female worldling is 18, excluding the opposite sex-*rūpa* and the last 3 supramundane faculties.

5 **NINE POWERS (Balas)**

‘**Bala**’ means ‘power’. The nine ‘powers’ are strong and firm and they cannot be shaken by the opposing forces. Besides they strengthen their concomitants or associates.

- 1 *Saddhā-bala* – faith; it is *saddhā* present in *sobhaṇa cittas*.
- 2 *Vīriya-bala* – energy; it is *vīriya* present in the 73 *cittas* associated with *vīriya*.
- 3 *Sati-bala* – mindfulness; it is *sati* present in *sobhaṇa cittas*.
- 4 *Samādhī-bala* – concentration; it is *ekaggatā* present in 72 *cittas*, excluding the 16 *cittas* not associated with *vīriya* and also *vicikicchā-sampayutta citta*.
- 5 *Paññā-bala* – wisdom; it is *paññā* present in the 47 *tihetuka cittas*.
- 6 *Hirī-bala* – moral shame; it is *hirī-cetasika* present in *sobhaṇa cittas*.
- 7 *Ottappa-bala* – moral dread; it is *ottappa* present in *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 and 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.

Hirī and *ottappa* strongly support moral actions whereas *ahirika* and *anottappa* lead the way to immoral actions.

6 **FOUR DOMINATING FACTORS (Adhipatis)**

‘**Adhipati**’ means supreme, sovereign, lord, chief, king, etc. It is

the chief among its associates and it has no equal. As there is one king in a country, so there is only one *adhipati* in a mental group of *citta* and its concomitants.

Adhipati should be differentiated from *indriya*. *Adhipati* may be compared to a king who, as the undisputed head of the state, lords over all his ministers and country men. *Indriyas* are like ministers who control only their respective ministries without interfering with the others. *Indriyas* have equals and they have to follow the *adhipati*.

Adhipati may be regarded as the ‘dominating factor’ in a mental group.

- 1 *Chandādhīpati* – predominant wish or will, it is *chanda-cetasika* present in 18 *dvi-hetuka javanas* and 34 *tihetuka-javanas*.
- 2 *Vīriyādhīpati* – predominant effort; it is *vīriya* present in 18 *dvi-hetuka javanas* and 34 *tihetuka-javanas*.
- 3 *Cittādhīpati* – predominant consciousness; it is the 18 *dvi-hetuka javana cittas* and the 34 *tihetuka-javana cittas*.
- 4 *Vimāṃsādhīpati* – predominant wisdom; it is *paññā* present in 34 *tihetuka javanas*. *Vimāṃsa* is the wisdom which can investigate 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-hetuka javanas* – 4 *ñāṇa-sampayutta mahā-kusala-cittas*, 4 *ñāṇa-sampayutta mahā-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 KINDS OF FOOD (*Āhāras*)

‘*Āhāra*’ means nutriment, cause, sustenance. Any dhamma, which can produce and sustain its resultant as our body is sustained by edible food, is called an *āhāra*. There are four types of *āhāra*.

- 1 *Kabalikārāhāra* – edible food (*ojā-rūpa*). It produces and sustains *āhāraja suddhaṭṭhaka* – the eightfold materiality group 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 and life-continuum.
- 4 *Viññāṇāhāra* – consciousness; it represents the 89 or 121 types of *citta*. It produces and sustains its concomitants (*cetasikas*) and *cittaja-rūpas*.

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 *Tipiṭaka*.

The 37 Factors of Enlightenment are 4 Foundations of Mindfulness, 4 Supreme Efforts, 4 Foundations of Accomplishment, 5 Faculties, 5 Powers, 7 Constituents of Enlightenment and 8 Constituents of the Path.

1 FOUR FOUNDATIONS OF MINDFULNESS (*Satipaṭṭhānas*)

‘*Sati*’ means mindfulness or attentiveness. ‘*Paṭṭhāna*’ means establishment, application, fixing or foundation.

So the four *satipaṭṭhānas* are the four ‘foundations of mindfulness’ by which one prevents the mind from wandering to other sense-objects and keeps the mind fixed attentively and firmly on the single object of meditation.

Sri Lanka commentary defines ‘*satipaṭṭhāna*’ as the mindfulness which is established on its object by penetration, so to speak, into it.

The four ‘foundations of mindfulness’ are indispensable for the development of tranquillity 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 mental 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 materiality aggregate (*rūpakkhanda*).

- 2 *Vedanānupassanā-satipaṭṭhāna* – Contemplation of the feelings or mindfulness of the feeling aggregate (*vedanākkhandha*).
- 3 *Cittānupassanā-satipaṭṭhāna* – Contemplation of consciousness or mindfulness of the consciousness aggregate (*viññāṇakkhandha*).
- 4 *Dhammānupassanā-satipaṭṭhāna* – Contemplation of dhammas or mindfulness of the perception aggregate (*saññakkhandha*) and the aggregate of mental formations (*saṅkhārakkhandha*).

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 *satipaṭṭhānas* are:
 - i the objects of contemplation are different as *kāya*, *vedanā*, *citta* and *dhamma*;
 - ii the manner of contemplating the four objects are different as *asubha* (disgusting), *dukkha* (suffering), *anicca* (impermanence) and *anatta* (not-self);
 - iii the purpose of contemplation of the four objects are different as to eradicate the wrong views that they are *subha* (beautiful), *sukha* (pleasant), *nicca* (permanent) and *atta* (self), respectively.

2 FOUR SUPREME EFFORTS (*Sammappadhānas*)

‘*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 unarisen evils,
- 3 The effort to bring about the arising of unarisen good,
- 4 The effort to further arisen good.

According to the above effort, one must try to discard greed,

hatred, envy, etc., as soon as they arise in the mind. One must develop *dāna*, *sīla* and *bhāvanā* as much as possible. And finally, to bring about the arising of the unarisen 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 *vīriya* has been differentiated into 4 categories, viz.,

- 1 to discard evils that have arisen,
- 2 to prevent the arising of unarisen evils,
- 3 to develop unarisen good, and
- 4 to further the arisen good.

3 FOUR FOUNDATIONS OF ACCOMPLISHMENT**(*Iddhipādas*)**

‘*Iddhi*’ means ‘accomplishment’ while ‘*pāda*’ signifies ‘foundation’. The ‘accomplishment’ here refers to the arising of *jhānas*, *maggas* and *phalas*. And the foundations to achieve these ends are *chanda*, *vīriya*, *citta*, and *vīmaṁsa* – the same as the four *adhipatis*.

- 1 *Chandiddhipāda* – will; it is *chanda* present in 21 *kusala cittas*.
- 2 *Vīriyiddhipāda* – energy or effort; it is *vīriya* present in 21 *kusala cittas*.
- 3 *Cittiddhipāda* – consciousness; it is 21 *kusala cittas* consisting of 8 *mahā-kusala cittas*, 9 *mahaggata-kusala cittas* and 4 *lokuttara-kusala cittas*.
- 4 *Vīmaṁsiddhipāda* – wisdom; it is *paññā* present in 21 *kusala cittas*.

4 FIVE FACULTIES (*Indriyas*)

Of the twenty-two faculties mentioned earlier, the five spiritual faculties are taken here as factors of enlightenment.

- 1 *Saddhindriya* – faith or confidence; it is *saddhā* present in 8 *mahā-kusala cittas*, 8 *mahā-kiriya cittas*, and 26 *appanā javanas*.
- 2 *Vīriyindriya* – energy or effort; it is *vīriya* present in the above 42 *cittas*.
- 3 *Satindriya* – mindfulness; it is *sati* present in the above 42 *cittas*.
- 4 *Samādhindriya* – concentration; it is *ekaggatā* present in the above 42 *cittas*.

5 *Paññindriya* – wisdom; it is *paññā* present in the above 42 *cittas*.

5 FIVE POWERS (*Balas*)

The essential elements of the five Powers are the same as those of the five Faculties. It should be understood that each of these five elements has two distinct properties: (1) the ability to control the mind, and (2) the ability to be firm and unshakable by the opposing force.

- 1 *Saddhā-bala* – faith or confidence,
- 2 *Vīriya-bala* – energy or effort,
- 3 *Sati-bala* – mindfulness,
- 4 *Samādhi-bala* – concentration,
- 5 *Paññā-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 *vīriya* and *samādhi* should balance each other, because too much effort may lead to restlessness and too much concentration may lead to drowsiness.

Sati need not be balanced by any factor; the more *sati* there is, the better it is.

6 SEVEN CONSTITUENTS OF ENLIGHTENMENT

(*Bojjhaṅgas*)

‘*Bojjhaṅga*’ is derived from ‘*bodhi-aṅga*’ in which *bodhi* is ‘enlightenment’ and *aṅga* is ‘constituent’. Thus ‘*bojjhaṅga*’ means ‘constituents of enlightenment’.

In *sambojjhaṅga*, ‘*sam*’ means ‘good or exalted’.

- 1 *Sati-sambojjhaṅga* – mindfulness,
- 2 *Dhammavicaya-sambojjhaṅga* – wisdom that investigates the truth,
- 3 *Vīriya-sambojjhaṅga* – energy or effort,
- 4 *Pīti-sambojjhaṅga* – rapture or joy,
- 5 *Passaddhi-sambojjhaṅga* – tranquillity of the mind comprising *citta* and *cetasikas*,
- 6 *Samādhi-sambojjhaṅga* – concentration,
- 7 *Upekkhā-sambojjhaṅga* – equanimity.

The essential elements of the seven *bojjhaṅgas* are (1) *sati*, (2) *paññā*, (3) *vīriya*, (4) *pīti*, (5) *kāya-passaddhi* and *citta-passaddhi*, (6) *ekaggatā*, and (7) *tatramajjhataṭṭā*, respectively – all being present in

the 42 *cittas* comprising 8 *mahākusala cittas*, 8 *mahā-kiriya cittas* and 26 *appanā javanas*.

Dhammavicaya, *vīriya* and *pīti* are opposed to *thina-middha* (slowness and torpor); *passaddhi*, *samādhi*, and *upekkhā* are opposed to *uddhacca* (restlessness).

7 EIGHT CONSTITUENTS OF THE PATH (*Maggaṅgas*)

They comprise the first eight *maggaṅgas* out of the twelve mentioned in the compendium of mixed categories. The essential elements are also the same.

(a) *Paññā-maggaṅgas* (training of wisdom):

- 1 *Sammā-diṭṭhi* – right view,
- 2 *Sammā-saṅkappa* – right thought.

(b) *Sīla-maggaṅgas* (training of morality)

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

(c) *Samādhi-maggaṅgas* (training of concentration):

- 6 *Sammā-vāyamo* – 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 the training of concentration (*samādhi-sikkhā*).

When one attains *upacāra-samādhi* (neighbourhood-concentration) or better *jhāna samādhi* (concentration associated with absorption), one can penetrate to the ultimate realities and investigate the true nature of mind and matter. Here *sammā-saṅkappa* – the right thought based on the right method of investigation – comes into play.

The right method of investigation and analysis reveals the truth which gives rise to the right view – *sammā-diṭṭhi*. The right view is the most important factor of enlightenment. It provides a really unshakable and safe foundation of the Path. Starting from the tiniest germ of faith and knowledge, it gradually, step by step, develops into penetrating insight (*vipassanā-ñāṇa*) and then further into the knowledge

of the four Noble Truths when *magga-nāṇa* or enlightenment is attained.

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

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

REVIEW ON ENLIGHTENMENT-FACTORS (*Bodhipakkhiya*)

Although there are 37 enlightenment-factors, the essential elements amount to only 14 – namely, *sati*, *vīriya*, *chanda*, *citta*, *paññā*, *saddhā*, *ekaggatā*, *pīti*, *passaddhi* (both *kāya* and *citta*), *tatramajjhataṭṭā*, *vitakka*, *sammā-vācā*, *sammā-kammanta* and *sammā-ājīva*.

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

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

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 AGGREGATES (*Khandhas*)

‘*Khandha*’ means group or aggregate. Buddha has summed up all the physical and mental phenomena of existence into five groups or aggregates.

- 1 ***Rūpakkhanda*** – materiality aggregate consisting of 28 *rūpas*.
- 2 ***Vedanākkhandha*** – feeling aggregate consisting of *sukha-vedanā*, *dukkha-vedanā*, *somanassa-vedanā*, *domanassa-vedanā* and *upekkhā-vedanā*.
- 3 ***Saññakkhandha*** – perception aggregate comprising perceptions of form, sound, odour, taste, tangible object and mental impression.
- 4 ***Saṅkhārakkhandha*** – aggregate of mental formations; it consists of 50 *cetasikas* other than *vedanā* and *saññā*.

Table 7.2

Bodhipakkhiya-saṅgaha

	4 <i>Satipaṭṭhānas</i>	4 <i>Sammappadhānas</i>	4 <i>Iddhipādas</i>	5 <i>Indriyas</i>	5 <i>Balas</i>	7 <i>Bojjhaṅgas</i>	8 <i>Maggaṅgas</i>	No. of times
14 Beautiful Cetasikas (Enlightenment Factors)								
1 <i>Vīriya</i>		●4	●	●	●	●	●	9
2 <i>Sati</i>	●4			●	●	●	●	8
3 <i>Paññā</i>			●	●	●	●	●	5
4 <i>Ekaggatā (samādhi)</i>				●	●	●	●	4
5 <i>Saddhā</i>				●	●			2
6 <i>Pīti</i>						●		1
7 <i>Passaddhi</i>						●		1
8 <i>Tatramajjhataṭṭā</i>						●		1
9 <i>Chanda</i>			●					1
10 <i>Citta</i>			●					1
11 <i>Sammā-vācā</i>							●	1
12 <i>Sammā-kammanta</i>							●	1
13 <i>Sammā-ājīva</i>							●	1
14 <i>Vittaka</i>							●	1

5 ***Viññāṇakkhandha*** – consciousness aggregate; it consists of 89 or 121 *cittas*.

In grouping the components of each *khandha*, eleven aspects must be taken into account. These aspects are past, present, future, internal (*ajjhattika*), external (*bahiddha*), inferior (*hīna*), superior (*paṇīta*), distant (*dure*), near (*santike*), gross (*oḷārika*) and subtle (*sukhuma*).

The purpose of analysing a being into five aggregates 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 AGGREGATES OF GRASPING (*Upādānakkhandhas*)

In specifying the five *khandhas*, Buddha has taken into account all the physical and the mental phenomena. But in *vipassanā* meditation one does not investigate the *lokuttara cittas* and their associated *cetasikas*.

The 81 *lokiya-cittas*, their concomitants and the materiality group form the objects of grasping by *lobha* and *diṭṭhi*. The division of these objects of grasping into five groups gives rise to five *upādānakkhandhas*.

- 1 *Rūpupādānakkhandha* – materiality aggregate consisting of 28 *rūpas*.
- 2 *Vedanupādānakkhandha* – feeling aggregate consisting of *vedanās* associated with 81 *lokiya cittas*.
- 3 *Saññupādānakkhandha* – perception aggregate consisting of *saññās* associated with 81 *lokiya cittas*.
- 4 *Saṅkhārupādānakkhandha* – aggregate of mental formations; it consists of 50 *lokiya cetasikas* other than *vedanā* and *saññā*.
- 5 *Viññānupādānakkhandha* – consciousness aggregate 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, no self, no person or *atta*, Buddha classified all the physical and mental phenomena, whether mundane or supramundane, 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 materiality 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 the Buddha again classified the physical and mental phenomena which are grasped by clinging (*upādāna*) into five groups. This is His second *upādānakkhandha-desanā*.

NIBBĀNA IS AGGREGATE-FREED

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 (*paṇīta*). 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*, *paṇīta* and *dure* do not imply different *Nibbāna* – they are the different attributes of the same *Nibbāna*.

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

3 TWELVE BASES (*Āyatanas*)

‘*Āyatana*’ means base, source or sphere. Here the twelve *āyatanas* means the 12 bases or sources from which consciousness and its concomitants arise. The 12 bases are divided equally into two groups:

(a) *ajjhattika* (internal) and (b) *bāhira* (external).

a Six internal bases (*Ajjhattikāyatana*) (Six sense doors)

- 1 *Cakkhāyatana* – *cakkhu-pasāda* – eye-base, eye-door,
- 2 *Sotāyatana* – *sota-pasāda* – ear-base, ear-door,
- 3 *Ghāṇāyatana* – *ghāṇa-pasāda* – nose-base, nose-door,
- 4 *Jivhāyatana* – *jivhā-pasāda* – tongue-base, tongue-door,
- 5 *Kāyāyatana* – *kāya-pasāda* – body-base, body-door,
- 6 *Mānāyatana* – 89 or 121 *cittas* – mind-base, mind-door.

b Six external bases (*Bāhirāyatana*) (Six sense objects)

- 1 *Rūpāyatana* – *vaṇṇa* – visible object,
- 2 *Saddāyatana* – *sadda* – sound,
- 3 *Gandhāyatana* – *gandha* – odour,

- 4 *Rasāyatana* – *rasa* – taste,
- 5 *Phoṭṭhabbhāyatana* – *pathavī, tejo, vāyo* – tangible object,
- 6 *Dhammāyatana* – mind-object consisting of 52 *cetasikas*, 16 *sukhuma-rūpas* and *Nibbāna*.

Notes:

- 1 The six internal bases consist of the five physical sense-doors and consciousness. *Manāyatana* is a collective term for all consciousnesses.
- 2 The six external bases consist of the six sense-objects. *Dhammāyatana* is a little short of *dhammā-rammaṇa* as it does not contain *cittas*, *pasāda-rūpas*, and concepts. *Cittas* and *pasāda-rūpas* are already described among the six internal bases whereas concepts do not belong to realities; so they are not included in *dhammāyatana*.
- 3 All *cittas*, all *cetasikas*, all *rūpas* and *Nibbāna* are included in the 12 *āyatanas*.
- 4 Cognitive processes arise from the contact between internal bases and external bases. When the visible object strikes the eye-base, *cakkhu-dvāra vīthi* arises. When the sound strikes the ear-base, *sota-dvāra vīthi* arises, and so on.
- 5 Those, who have difficulty to understand the five *upādānakkhandhas*, may understand the twelve *āyatanas* and thus see the absence of an ego-entity called ‘*atta*’ or ‘self’. This understanding may lead to their liberation.
- 6 One other reason why the ‘*āyatanas*’ are so-called is that they cause the long cycle of misery.

4 EIGHTEEN ELEMENTS (*Dhātus*)

“*Dhātu*” is that which bears its own characteristics. It exists in nature and functions its purpose, but it is not a living being.

Buddha has divided all the realities into 18 *dhātus* or elements for the benefit of those who could not understand *upādānakkhandhas* and *āyatanas* to show them clearly that there is no ‘*atta*’ nor ‘a living being’. The eighteen *dhātus* are equally divided into three groups:

- (a) six subjective elements, (b) six objective elements, and
- (c) six intellectual elements.

a Six Subjective Elements (*Dvāras* – doors)

- 1 *Cakkhu-dhātu* – *cakkhu-pasāda* – eye-door,
- 2 *Sota-dhātu* – *sota-pasāda* – ear-door,

- 3 *Ghāna-dhātu* – *ghāna-pasāda* – nose-door,
 - 4 *Jivhādhātu* – *jivhā-pasāda* – tongue-door,
 - 5 *Kāya-dhātu* – *kāya-pasāda* – body-door,
 - 6 *Mano-dhātu* – *pañca-dvārāvajjana* and 2 *sampañicchanas*.
- b Six Objective Elements (Sense-objects)**
- 7 *Rūpa-dhātu* – *vaṇṇa* – visible object,
 - 8 *Sadda-dhātu* – *sadda* – sound,
 - 9 *Gandha-dhātu* – *gandha* – odour,
 - 10 *Rasa-dhātu* – *rasa* – taste,
 - 11 *Phoṭṭhabba-dhātu* – *pathavī, tejo, vāyo* – tangible object
 - 12 *Dhamma-dhātu* – 52 *cetasikas*, 16 *sukhuma-rūpas* and *Nibbāna* (the same as *dhammāyatana*).

c Six Intellectual Elements (Consciousness elements)

- 13 *Cakkhu-viññāṇa-dhātu* – eye-consciousness element
2 *cakkhu-viññāṇa cittas* – 2 eye-consciousnesses
- 14 *Sota-viññāṇa-dhātu* – ear-consciousness element
2 *sota-viññāṇa cittas* – 2 ear-consciousnesses
- 15 *Ghāna-viññāṇa-dhātu* – nose-consciousness element
2 *ghāna-viññāṇa cittas* – 2 nose-consciousnesses
- 16 *Jivhā-viññāṇa-dhātu* – tongue-consciousness element
2 *jivhā-viññāṇa cittas* – 2 tongue-consciousnesses
- 17 *Kāya-viññāṇa-dhātu* – body-consciousness element
2 *Kāya-viññāṇa cittas* – 2 body-consciousnesses
- 18 *Mano-viññāṇa-dhātu* – mind-consciousness element
76 *cittas* excluding 10 *dvipaṅca-viññāṇa cittas* and 3 *mano-dhātu cittas*.

Notes:

- 1 Based on six doors and six sense-objects, six types of consciousness arise. Thus there are 18 *dhātus* or elements.
- 2 The 18 *dhātus* include all *rūpas*, all *cittas*, all *cetasikas* and *Nibbāna* just like the 12 *āyatanas*.
- 3 The 4 essential elements, viz., *pathavī-dhātu*, *āpo-dhātu*, *tejo-dhātu* and *vāyo-dhātu* should not be counted among the 18 elements, which of course include the 4 essential elements in Nos. 11, 12.
- 4 Twelve *Āyatanas* become 18 Elements by dividing *Manāyatana* (89 *cittas*) into 7 Consciousness Elements (Nos. 6, 13 to 18).

5 FOUR NOBLE TRUTHS (Ariya-saccas)

‘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 the Buddha. They encompass everything and contain all those manifold doctrines of the threefold Canons (*Tipiṭaka*).

They are truly universal laws of the highest form and those who see them clearly become noble persons.

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

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, *Kāma-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 8 *lobha-mūla cittas*. *Taṇhā* brings about rebirth and misery in the unending chain of continuous existence.

The second Truth teaches us that all suffering, including all rebirth, is produced by craving (*taṇhā*).

3 The real essence of the Noble Truth of the Cessation of Suffering is *Nibbāna* which arises as the result of the cessation of craving.

The third Truth teaches us that extinction of craving necessarily results in Extinction (*Nirodha*) of rebirth and suffering. The extinction of rebirth and suffering results in eternal peace (*santi-sukha*) which is *Nibbāna*.

4 The eight *maggaṅgas* present in *magga-cittas* are the essential elements of the Noble Truth of the Path leading to the Cessation of Suffering.

The fourth Truth teaches us that the eight *maggaṅgas* are the real means by which the extinction of rebirth and suffering can be brought about.

5 The Noble Truth of Suffering and the Noble Truth of the Cause of Suffering are known as ‘*Mundane truths*’ (*Lokiya-saccas*); the latter is the cause and the former is the effect.

Abhidhamma Name	Common Name	Meanings
1 <i>Dukkha Ariya-sacca</i>	<i>Dukkha Sacca</i>	the Noble Truth of Suffering
2 <i>Dukkha-samudaya Ariya-sacca</i>	<i>Samudaya Sacca</i>	the Noble Truth of the Cause of Suffering
3 <i>Dukkha-nirodha Ariya-sacca</i>	<i>Nirodha Sacca</i>	the Noble Truth of the Cessation of Suffering
4 <i>Dukkha-nirodha-gāminipaṭipadā Ariya-sacca</i>	<i>Magga Sacca</i>	the Noble Truth of the Path leading to the Cessation of Suffering

The Noble Truth of the Cessation of Suffering and the Noble Truth of the Cause of Suffering are known as ‘*Mundane truths*’ (*Lokiya-saccas*); the latter is the cause and the former is the effect.

life is not worth *dhātus* and *saccas*. should exert the *āvanāmayā-nāṇa*).

Chapter 8 **CAUSES OR CONDITIONS**
(*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 result of the cause.** It is the conditioned thing. In conditioning its effect or result, the 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 ***Paṭiccasamuppāda*-method – the Law of Dependent Origination,**
- 2 ***Paṭṭhāna*-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, *paṭiccasamuppāda* 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 round of rebirth, which is really the round of suffering.

Paṭṭhāna 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 mental and material phenomena by cause and effect relations with specific illustrations occurring in real life.

1 **THE LAW OF DEPENDENT ORIGINATION**
(*Paṭiccasamuppāda*)

The *paṭiccasamuppāda* method of correlating the cause and the effect is generally known as the Law of Dependent Origination. The brief essential statement of the law runs as follows.

- 1 *Avijjā-paccayā saṅkhārā* –
Dependent on ignorance arises *kamma* formations.
- 2 *Saṅkhāra-paccayā viññānam* –
Dependent on *kamma* formations (in the past life) arise rebirth consciousness (in the present life).
- 3 *Viññāṇa-paccayā nāma-rūpaṃ* –
Dependent on rebirth consciousness arise mentality and materiality,
- 4 *Nāma-rūpa-paccayā saḷāyatanaṃ* –
Dependent on the mentality and materiality arise six sense-bases.
- 5 *Saḷāyatana-paccayā phasso* –
Dependent on the six sense-bases arise contact between sense object and consciousness.
- 6 *Phassa-paccayā vedanā* –
Dependent on contact arises feeling.
- 7 *Vedanā-paccayā taṇhā* –
Dependent on feeling arises craving.
- 8 *Taṇhā-paccayā upādānaṃ* –
Dependent on craving arises grasping or clinging,
- 9 *Upādāna-paccayā bhavo* –
Dependent on grasping arises rebirth-producing *kamma* (*kamma-bhava*) and rebirth-process (*upapatti-bhava*).
- 10 *Bhava-paccayā jāti* – Dependent on the rebirth-producing *kamma* (in the present life) arises rebirth (in the future life).
- 11 *Jāti-paccayā jarā-maraṇaṃ-soka-parideva-dukkha-domanassa-upāyāsā sambhavanti* = Dependent on rebirth arise ageing, death, worry, lamentation, pain, grief and despair.
Thus arises the whole mass of suffering again in the future.

EXPLANATION OF THE CAUSAL RELATIONS

1 ***Avijjā-paccayā Saṅkhārā***

Avijjā conditions *saṅkhāra* to arise or, in other words, *saṅkhāra* arises as a consequence of *avijjā*.

Now *avijjā* is ignorance or delusion. Essentially it is *moha* present in 12 *akusala-cittas*. As ignorance, it blinds 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 (*nicca*), pleasant (*sukha*), substantial (*atta*) and beautiful (*subha*) while everything in reality is impermanent (*anicca*), suffering (*dukkha*), void of substance

and self (*anatta*), and loathsome (*asubha*).

There are eight important objects (departments) which are covered by *avijjā* so that their true nature is not known. These are: (1) *dukkha sacca*, (2) *samudaya sacca*, (3) *nirodha sacca*, (4) *magga sacca*, (5) the past *khandha*-groups and *āyatana*-groups, (6) the future *khandha*-groups and *āyatana*-groups, (7) the front end and the rear end of the present *khandha*-groups and *āyatana*-groups, and (8) *Paṭicca-samuppāda* causal relations which include *kamma* and its effect.

Saṅkhāra means rebirth-producing volitions (*cetanā*) or *kamma*-formations. It refers to *puññābhi-saṅkhāra*, *apuññābhi-saṅkhāra* and *anenjābhi-saṅkhāra*.

- 1 *Puññābhisaṅkhāra* represents the 13 *cetanās* (volitions) present in 8 *mahā-kusla cittas* and 5 *rūpāvacara-kusala cittas*. It is so called because it conditions good resultant mental aggregates (*vipākanāmakkhanda*) and *kamma*-born materiality (*kaṭattā-rūpa*) to arise in the blissful sense sphere and in the fine-material sphere.
- 2 *Apuññābhisaṅkhāra* represents the 12 *cetanās* present in 12 *akusala cittas*. It is so called because it conditions bad resultant mental aggregate and *kamma*-born materiality (*vipāka-nāmakkhanda* and *kaṭattā-rūpa*) to arise in the four woeful 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* to arise? 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 celestial pleasure are real forms of happiness, people perform meritorious deeds (*dāna*, *sīla* and *bhāvanā*) in order to attain such happiness either in the present life or in future lives. Thus people accumulate both moral *kammās* and immoral *kammās* (*saṅkhāra*) as the result of ignorance or delusion (*avijjā*).

2 *Saṅkhāra-paccayā Viññāṇaṃ*

Saṅkhāra conditions resultant consciousnesses (*viññāṇa*) to arise or, in other words, *viññāṇa* arises as a consequence of *saṅkhāra*.

Here *saṅkhāra* means the 29 moral *cetanās* and immoral *cetanās*

(*kammās*) mentioned above. *Viññāṇa* means rebirth-consciousness which is the initial resultant of *kamma*-formations. But *saṅkhāra* goes on producing *vipāka-cittas* throughout the whole new life. So all the 32 *lokiya-vipāka-cittas* are taken to represent ‘*viññāṇa*’ as the direct effect of *saṅkhāra*.

Thus the second causal relation should be interpreted as follows.

At *paṭisandhi-kāla*, 11 *akusala cetanās* (excluding *uddhacca-cetanā*) and the 17 *lokiya kusala cetanās* condition the arising of the 19 rebirth consciousnesses. At *pavatti-kāla* all the 12 *akusala cetanās* and the 17 *lokiya kusala 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-kulala cetanās* and 5 *rūpāvacara-kusala cetanās*) condition the arising of 8 *kusala-ahetuka-vipāka cittas*, 8 *mahā-vipāka cittas* and 5 *rūpāvacara-vipāka cittas*.
- 3 *Anenjābhisaṅkhāra* (4 *arūpāvacara cetanās*) conditions the arising of 4 *arūpāvacara-vipāka cittas*.

So it should be understood that from the very first moment of conception in the mother’s womb, the *kamma*-resultant consciousness of the embryonic being is functioning, and it goes on functioning as life-continuum and seeing consciousness, hearing consciousness, etc., throughout the whole new life. Of course, it terminates as death-consciousness finally.

3 *Viññāṇa-paccayā Nāma-rūpaṃ*

Viññāṇa conditions mentality-materiality (*nāma-rūpa*) to arise or, in other words, *nāma-rūpa* arises as a consequence of *viññāṇa*.

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

Kamma-viññāṇa means *cittas* associated with *cetanā-kamma*, and it refers back to the 29 moral *kammās* and immoral *kammās* which we have described as *saṅkhāra*. This back-reference is required because only *kusala kammās* and *akusala kammās*, and not the *vipāka cittas*, can produce 18 types of *kammaja-rūpa*.

In *nāma-rūpaṃ*, *nāma* indicates the 35 *cetasikas* which associate with the 32 *lokiya-vipāka cittas*. In terms of groups of existence, the 35 *cetasikas* represent three mental aggregates – viz., *vedanakkhandha*,

saññakkhandha and *sañkhārakkhandha*. The second part, *rūpaṃ*, means the 18 *kamaja rūpas*.

To summarise, 32 *lokiya vipāka-viññāpas* condition the arising of 35 *cetasikas* or three *nāmakkhandas*, whereas 29 *kamma-viññāpas* condition the arising of 18 *kammaja-rūpas*. These phenomenon 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 sub-moment till death. We have learnt these in Chapter 6 in connection with the arising of material phenomena in individuals (Page 189). Among these *kammaja-rūpas*, the vital nonad (i.e. *jīvita-navaka-kalāpa*) serves as the *rūpa-paṭisandhi* of *Asaññasatta brahmas*.

So far, i.e., up to the third causal relation, we have seen that *avijjā* (ignorance) conditions the arising of 29 types of *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 aggregates.

Since *vipāka cittas* represent *viññāṅakkhandha*, and *kammaja rūpas* represent *rūpakkhanda*, we now have all the five aggregates of existence for the new embryo to manifest itself as a living being.

It should be noted, however, that only the 4 mental aggregates arise in *Arūpa*-planes, only the materiality aggregate arises in the mindless *Asañña*-plane, and all the five aggregates arise in *Kāma*-planes and *Rūpa*-planes.

4 *Nāma-rūpa-paccayā Saḷāyatanaṃ*

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

Nāma-rūpa here means the 35 *cetasikas* (three *nāmakkhandas*) which associate with the 32 *lokiya-vipāka cittas*, and 18 *kammaja-rūpas* as stated in the third causal relation.

Saḷāyatana refers to the six *ajjhattikāyatana*s (six internal bases), namely, *cakkhāyatana*, *sotāyatana*, *ghāṇāyatana*, *jivhāyatana*, *kāyāyatana* and *manāyatana*. The first five *ayatana*s represent the five *pasāda-rūpas* which are present in 18 *kammaja-rūpas*. *Manāyatana* here represents only the 32 *lokiya-vipāka cittas* as we are describing the cause-effect relations.

We have seen in the third causal relation that 35 *cetasikas* arise as

a consequence of the 32 *lokiya-vipāka cittas*. Now we see that the 35 *cetasikas* re-condition the arising of the 32 *lokiya-vipāka cittas*. This illustrates *añña-mañña-paccaya* (condition by way of mutuality) between *cittas* and *cetasikas*.

5 *Saḷāyatana-paccayā Phasso*

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

Saḷāyatana means the six internal bases as described above and they serve as six sense-doors.

Phassa here indicates the *phassa cetasika* present in the 32 *lokiya-vipāka cittas* and they arise when six sense objects come in contact with six sense-doors.

To describe the individual co-relations, *cakkhāyatana* conditions the arising of *cakkusamphassa* (i.e., *phassa* associated with *cakkhu-viññāṇa*); *sotāyatana* conditions the arising of *sotasamphassa*; *ghāṇāyatana* conditions the arising of *ghāṇasamphassa*; *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 *cakkhu-pasāda*, the eye-door, where the visible object strikes to give rise to seeing consciousness (*cakkhu-viññāṇa*). 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-doors, there can be no sense impressions; and without the sixth base or 32 *lokiya-vipāka cittas* containing 19 *bhavaṅga cittas* which serve as mind-doors, there can be no mental impression.

6 *Phassa-paccayā Vedanā*

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

Here *phassa* is the *phassa-cetasika* associated with the 32 *lokiya-vipāka cittas*. *Vedanā* is also the *vedanā cetasika* present in the 32 *lokiya-vipāka cittas*.

Phassa and *vedanā* arise simultaneously in the same consciousness. Nevertheless *phassa* is regarded as the cause, and *vedanā* as the effect. In accordance with the six types of *phassa* that have been enumerated in the previous causal relation, there are six types of *vedanā*.

Because of *cakkusamphassa*, *cakkhusamphassajā-vedanā* arises. Because of *sotasamphassa*, *sotasamphassajā-vedanā* arises. Because of *ghānasamphassa*, *ghānasamphassajā-vedanā* arises. On account of *jivhā samphassa*, *jivhāsamphassajā-vedanā* arises. On account of *kāyasamphassa*, *kāyasamphassajā-vedanā* arises. On account of *manosamphassa*, *manosamphassajā-vedanā* arises.

Cakkhusamphassajā-vedanā means the *vedanā* (feeling) in the eye-consciousness produced by *cakkhusamphassa*. The remaining *vedanās* should be similarly understood.

7 *Vedanā-paccayā Taṇhā*

Vedanā conditions *taṇhā* to arise or *taṇhā* arises as a consequence of *vedanā*.

Vedanā here means the six *vedanās* enumerated above as *cakkhusamphassajā-vedanā*, *sotasamphassajā-vedanā*, and so on. In the causal relations explaining how each individual is going round and round in the wheel of existence, the cause produces the effect, and the effect becomes the cause to produce its effect again. Some author, however, like to take all the *vedanās* associated with the 81 *lokiya cittas* as the cause, since *vedanā* is playing the role of the cause here.

Now the *taṇhā* (craving) which arises as the result of *vedanā* (feeling) is also of six types – viz., *rūpa-taṇhā* (craving for visual object), *sadda-taṇhā* (craving for sound), *gandha-taṇhā* (craving for odour), *rasa-taṇhā* (craving for taste), *phoṭṭhabba-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 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 sensuous 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 *lobha-mūla cittas*.

8 *Taṇhā-paccayā Upādānaṃ*

Taṇhā conditions clinging (*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*, *phoṭṭhabba-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 clinging or grasping – viz., *kāmupādāna*, *diṭṭhupādāna*, *sīlabbatupādāna* and *attavādupādāna* – which have been described in Chapter 7.

Let us first consider the arising of *kāmupādāna* as a consequence of *taṇhā*. *Kāmupādāna* is the sense-desire or clinging to the five sense-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 *santuṭṭhitā* (contentment). So it can be said that *taṇhā* causes *upādāna* to arise.
- 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), *sīlabbatupādāna* (clinging to canine or bovine mo-

rality) 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 – *kāmapādāna*, *diṭṭhupādāna*, *sīlabbatupādāna* and *attavādupādāna* – as described in the eighth causal relation.

“*Bhava*” literally means “becoming” or “existence”. But here it means the “*kamma-bhava*” as well as the “*upapatti-bhava*”.

Kamma-bhava means the rebirth-producing *kamma*. It includes all the *moral kammās* and *immoral kammās* 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 *saṅkhāra* conditions the arising of “*viññāṇa*” and “*nāma-rūpa*” in the past, so too *kamma-bhava* will condition the arising of “*upapatti-bhava*” in the future.

Upādāna cannot condition the rebirth-process directly. It can only condition new *kamma*-process 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 moral *kamma*, it will condition the rebirth-process in blissful planes. If he carries out immoral *kamma*, that *kamma* will condition the rebirth-process in four woeful 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 moral *kammās* and immoral *kammās* as described in the ninth causal relation.

‘*Jāti*’ refers to the arising or becoming of *upapatti-bhava*, the rebirth-process. Right at the first moment of conception (*paṭisandhi-kāla*), there arise 32 *lokiya vipāka cittas*, 35 *cetasikas* 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 *moral* and *immoral 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-maraṇam soka parideva dukkha domanassa upāyāsā sambhavanti*

Jāti conditions *jarā-maraṇa* to arise or *jarā-maraṇa* arises as a consequence of *jāti*. Now *jāti* refers to the arising of *upapatti-bhava* which is the same thing as the arising of 32 *lokiya vipāka cittas*, 35 associated *cetasikas* and 18 *kammaja-rūpas*.

Now every ultimate reality (*paramattha*) has the characteristics of arising (*uppāda*), existing (*thīti*) and perishing (*bhaṅga*). Thus after *uppāda*, *thīti* and *bhaṅga* must inevitably follow. *Uppāda* is called *jāti*; *thīti*, *jarā*; and *bhaṅga*, *maraṇa*. So *jarā-maraṇa* must arise as a consequence of *jāti*.

As the arising, the existing and the perishing of *upapatti-bhava* are designated as *jāti*, *jarā*, and *maraṇa* respectively, we should note that beings are facing rebirth, decay (ageing) and death at every consciousness moment according to *Abhidhamma*.

Conventionally, we think that we are born just once, become old

as the years pass by, and then die just once in this life. The phenomenon that death arises as a consequence of rebirth at every consciousness 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 **marāṇa** are the primary and compulsory resultant of *jāti*; *soka*, *parideva*, *dukkha*, *domanassa* and *upāyāsa* are secondary and optional resultant 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-viññāṇa citta*.

Domanaassa (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 *dosa-mūla cittas*. A comparison between grief, lamentation and despair states that grief is like the boiling of oil in a vessel; lamentation (viz., the outward expression of grief) is like the overflow (boiling over) from the vessel when the cooking is done by a fierce fire; despair is like the simmering in the vessel of what remains after boiling over until it is all boiled away.

SOME NOTABLE ASPECTS OF THE LAW

In the Law of Dependent Origination, twelve factors (*aṅga*), three periods (*kāla*), twenty modes (*ākāra*), three connections (*sandhi*), four abridgements (*saṅkhepa*), three rounds (*vaṭṭa*) and two roots (*mūla*) should be taken into consideration.

1 Twelve Factors (*Aṅga*)

Avijjā, *saṅkhāra*, *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā*,

taṇhā, *upādāna*, *bhava*, *jāti*, *jarā-maraṇa*.

2 Three Periods (*Kāla*)

1 Past – *avijjā*, *saṅkhāra*,

2 Present – *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā*, *taṇhā*, *upādāna*, *kamma-bhava*,

3 Future – *upapatti-bhava*, *jarā-maraṇa*.

In the past, because a person’s mind is blinded by ignorance (*avijjā*), he does not understand the misery of the round of rebirth (*saṃsāra*). So he performs both moral and immoral *kammās* (*saṅkhāra*). Thus *avijjā* and *saṅkhāra* belong to the past.

The past *kamma* produces rebirth in the present life. Thus starting from the very moment of conception till death, *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā*, *taṇhā*, *upādāna* and *kamma-bhava* arise. So these eight factors 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 perishing of *upapatti-bhava* are called *jāti*, *jarā* and *marāṇa*, respectively. Thus *upapatti bhava*, *jarā-maraṇa* 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 (*Vaṭṭamana Phala*) –

viññāṇa, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā*.

3 Present Causes (*Vaṭṭamana Hetu*) –

taṇhā, *upādāna*, *kamma-bhava*, *avijjā*, *saṅkhāra*.

4 Future Effects (*Anāgata Phala*) –

viññāṇa, *nāma-rūpa*, *saḷāyatana*, *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 *kilesa-vaṭṭa-dhamma*; so also are *taṇhā* and *upādāna*. Since these *vaṭṭa-dhammas* occur together in the same *lobha-mūla citta*, *taṇhā* and *upādāna* must also be included in the past causes.

Again *saṅkhāra* is a *kamma-vaṭṭa-dhamma*, and so also is *kamma-bhava*. Thus when *saṅkhāra* is taken into account, *kamma-bhava* is also implicitly accounted for. So we have five *dhammas* – viz., *avijjā*, *saṅkhāra*, *taṇhā*, *upādāna* and *kamma-bhava* – as the past causes.

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

Again in the present period, *taṇhā*, *upādāna* and *kamma-bhava* can act as the present causes for future rebirth. As reasoned above, when *taṇhā* and *upādāna* are taken into account, *avijjā* is also implicitly accounted for. Furthermore, *saṅkhāra* must also be grouped together with *kamma-bhava*. So we get *taṇhā*, *upādāna*, *kamma-bhava*, *avijjā* and *saṅkhāra* as the present causes which will condition the rebirth-process in the subsequent life.

In the future period, *upapatti-bhava*, *jāti* and *jarā-maraṇa* are present. *Upapatti-bhava* represents 32 *lokiya vipāka cittas* (*viññāṇa*), their associated 35 *cetasikas* (*nāma*) and 18 *kammaja rūpas* (*rūpa*). Now when *viññāṇa*, *nāma-rūpa* are present, *saḷāyatana*, *phassa* and *vedanā* also arise.

Now *jāti* and *jarā-maraṇa* 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 perishing 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 Table 8.1 to show the relationship of dependence between three successive lives.

4 Four Abridgements (*Saṅkhepa*)

- The Five Past Causes constitute an abridgement.
- The Five Present Effects constitute an abridgement.
- The Five Present Causes constitute an abridgement.

The Five Future Effects constitute an abridgement.

Table 8.1 Causal Relations between Three Successive Lives

3 Periods	12 Factors	20 Modes
Past	1 <i>Avijjā</i> (Ignorance) 2 <i>Saṅkhāra</i> (<i>Kamma</i> -formations)	<i>Kamma-bhava</i> (<i>Kamma</i> -process) 5 Causes: 1, 2, 8, 9, 10
Present	3 <i>Viññāṇa</i> (Consciousness) 4 <i>Nāma-rūpa</i> (Mentality - Materiality) 5 <i>Saḷāyatana</i> (6 Bases) 6 <i>Phassa</i> (Contact) 7 <i>Vedanā</i> (Feeling)	<i>Upapatti-bhava</i> (Rebirth-process) 5 Effects: 3, 4 5, 6, 7
	8 <i>Taṇhā</i> (Craving) 9 <i>Upādāna</i> (Grasping) 10 <i>Kamma-bhava</i> (<i>Kamma</i> – formations)	<i>Kamma-bhava</i> (<i>Kamma</i> -process) 5 Causes: 1, 2, 8, 9, 10
Future	(<i>Upapatti</i> -bhava) 11 <i>Jāti</i> (Rebirth) 12 <i>Jarā-maraṇa</i> (Ageing and Death)	<i>Upapatti-bhava</i> (Rebirth-process) 5 Effects: 3, 4 5, 6, 7

5 Three Connections (*Sandhi*)

In Table 8.1 it will be seen that the connection between *saṅkhāra* and *viññāṇa* constitutes the connection between the Past Causes and the Present Effects; the connection between *vedanā* and *taṇhā* constitutes the connection between the Present Effects and the Present Causes; and the connection between *kamma-bhava* and *upapatti-bhava* represents the connection between the Present Causes and the Future Effects.

At present we are concerned with the middle link, that is the connection between *vedanā* and *taṇhā*. If we are mindful at the six doors to note seeing as just seeing, hearing as just hearing, and so on and not to let *vedanā* develop into *taṇhā*, then we are reconstituting the link as ‘*vedanā – paññā*’ instead of ‘*vedanā – taṇhā*’. This means that we are stopping the wheel of *Paṭiccasamuppāda* momentarily and try-

ing to cut the link with mindfulness.

6 Three Rounds (Vaṭṭa)

‘Vaṭṭa’ means going round and round like the rotation of a wheel. The wheel of Paṭiccasamuppāda may be divided into three segments called ‘three rounds’ or ‘three vaṭṭas’.

- 1 *Kilesa-vaṭṭa* (Round of Defilements) – *avijjā, taṇhā, upādāna*.
- 2 *Kamma-vaṭṭa* (Round of Kamma) – *kamma-bhava, saṅkhāra*.
- 3 *Vipāka-vaṭṭa* (Round of Resultants) – *upapatti-bhava, viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā, jāti-marāṇa*.

Explanation

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

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

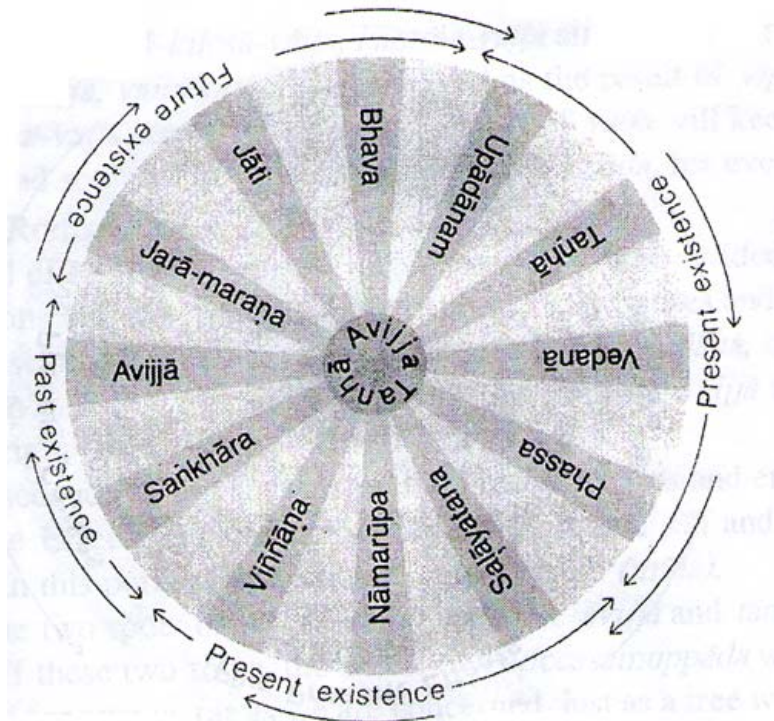


Fig. 8.1 The Wheel of Becoming and Dying (Paṭiccasamuppāda) in terms of 12 Factors

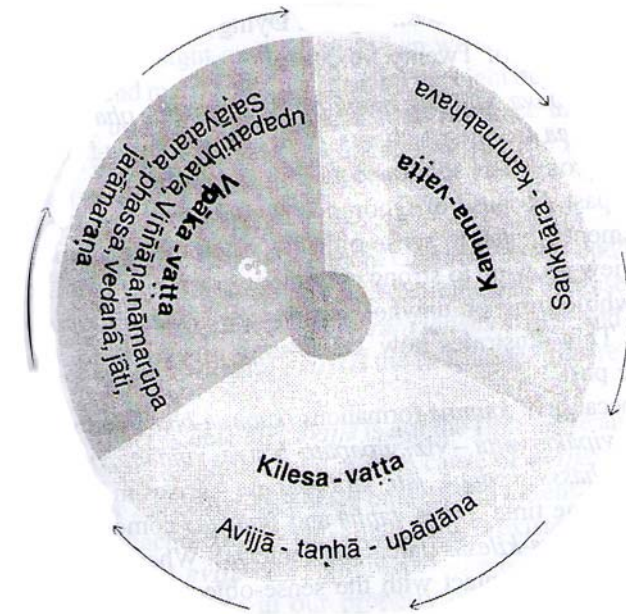


Fig. 8.2 The Wheel of Becoming and Dying (Paṭiccasamuppāda) in Terms of Three Rounds



Fig. 8.3 The Wheel of Becoming and Dying (Paṭiccasamuppāda) in Terms of Twenty Modes

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

In the past, because of ignorance (*avijjā*), we have false view and attachment (*taṇhā*) to sense-objects. When the attachment and the false-view grow up to strong craving or grasping (*upādāna*), we perform wholesome or unwholesome deeds; so (*kamma-bhava* and *saṅkhāra*) arise. This illustrates how *kilesa-vaṭṭa* gives rise to *kamma-vaṭṭa* in the past.

Now because of *kamma*-formations (*kamma-bhava* and *saṅkhāra*) in the past, *vipāka-vaṭṭa* – viz., *upapatti-bhava*, *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā*, *jāti*, *jarā-maraṇa* – arises in the present life. At the same time *avijjā*, *taṇhā* and *upādāna* come along with *viññāṇa* 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-vaṭṭa* again.

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

7 Two Roots (*Mūla*)

The wheel of *Paṭiccasamuppāda* (see Table 8.1) can be divided into two portions. The first portion starts from the Past Causes and ends at the Present Effects comprising *avijjā*, *saṅkhāra*, *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa* and *vedanā*. In this portion, *avijjā* is the root or origin (*mūla*).

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

So the two roots of *Paṭiccasamuppāda* are *avijjā* and *taṇhā*. If we cut off these two roots, the wheel of *Paṭiccasamuppāda* will be destroyed for ever as far as we are concerned, just as a tree will die when its main roots are cut off.

We can cut off the two main roots of *Paṭiccasamuppāda* by tranquillity meditation and insight-meditation. When we see all the true nature of mentality and materiality 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 *saṃsāra*.

8 The Cause of *Avijjā*

In expounding the Law of Dependent Origination, the 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* existences), *diṭṭhāsava* (false views) and *avijjāsava* (ignorance).

When a great loss in our property or close relatives occurs, great sorrow (*soka*), lamentation (*parideva*), grief (*domanassa*) and despair (*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 *sakkāya-diṭṭhi* (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 *diṭṭhāsava* also causes sorrow or worry, lamentation, grief and despair to arise.

Also on account of ignorance about the true nature of mentality and materiality, sorrow, lamentation, pain, grief and despair arise. Thus *avijjāsava* is also one of the causes for the arising of *soka*, *parideva*, *dukkha*, *domanassa* and *upāyāsa*.

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

9 No Beginning in Saṃsāra

'*Saṃsāra*' 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, *saṃsāra* is the unbroken chain of the fivefold *khandha*-combinations which constantly change from moment to moment and continuously follow one upon another through inconceivable periods of time.

As no one can trace the limits of space, so also no one can trace back to the beginning of *saṃsāra* and nobody can conceive when it will end. Compared to the course of *saṃsāra*, a single lifetime constitutes only a tiny and fleeting fraction.

The 'round of rebirth' in the thirty-one planes of existence according to the causal relations has been explained by the Law of Dependent Origination. This law can be satisfactorily verified by insight meditation and I have seen this being done in International Pa-auk Forest Buddha Sāsana Centres in Myanmar.

When we draw a circle, we have to begin from some point, and when we have completed the circle, no beginning nor the end can be seen. Similarly, when the Law of Dependent Origination is explained, the explanation must start from some point, and *avijjā* is an appropriate point. When the explanation is over, we see that there is no beginning nor the end. The wheel of *Paṭiccasamuppāda* will keep on rotating for each individual until and unless he can cut off the two main roots, i.e. *avijjā* and *taṇhā*.

In Digha Nikāya (Sutta 15) the 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 PAṬṬHĀNA METHOD

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

- (1) *Hetu-paccayo*, (2) *ārammaṇa-paccayo*, (3) *adhipati-paccayo*,
- (4) *anantara-paccayo*, (5) *samanantara-paccayo*, (6) *sahajāta-paccayo*,
- (7) *aññamañña-paccayo*, (8) *nissaya-paccayo*, (9) *upanissaya-paccayo*,
- (10) *purejāta-paccayo*, (11) *pacchājāta-paccayo*, (12) *āsevana-paccayo*,

- (13) *kamma-paccayo*, (14) *vipāka-paccayo*, (15) *āhāra-paccayo*,
- (16) *indriya-paccayo*, (17) *jhāna-paccayo*, (18) *magga-paccayo*,
- (19) *sampayutta-paccayo*, (20) *vippayutta-paccayo*, (21) *atthi-paccayo*,
- (22) *natthi-paccayo*, (23) *vigata-paccayo*, (24) *avigata-paccayoti*.

This short *Pāli-gāthā* 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 CONDITIONS

- 1 *Hetu-paccayo* – Root condition
- 2 *Ārammaṇa-paccayo* – Object condition
- 3 *Adhipati-paccayo* – Predominance condition
- 4 *Anantara-paccayo* – Contiguity condition
- 5 *Samanantara-paccayo* – Immediacy condition
- 6 *Sahajāta-paccayo* – Co-nascence condition
- 7 *Aññamañña-paccayo* – Mutuality condition
- 8 *Nissaya-paccayo* – Dependence condition
- 9 *Upanisaya-paccayo* – Powerful Dependence condition
- 10 *Purejāta-paccayo* – Pre-nascence condition
- 11 *Pacchājāta-paccayo* – Post-nascence condition
- 12 *Āsevana-paccayo* – Repetition condition
- 13 *Kamma-paccayo* – *Kamma* condition
- 14 *Vipāka-paccayo* – *Kamma*-result condition
- 15 *Āhāra-paccayo* – Nutriment condition
- 16 *Indriya-paccayo* – Faculty condition
- 17 *Jhāna-paccayo* – *Jhāna* condition
- 18 *Magga-paccayo* – Path condition
- 19 *Sampayutta-paccayo* – Association condition
- 20 *Vippayutta-paccayo* – Dissociation condition
- 21 *Atthi-paccayo* – Presence condition
- 22 *Natthi-paccayo* – Absence condition
- 23 *Vigata-paccayo* – Disappearance condition
- 24 *Avigata-paccayo* – Non-disappearance condition

EXPLANATION

The above short Pāli is known as "*Paccayuddeso*." It mentions just the names of twenty four conditions or causes that operate in natural processes. Even this short Pāli is very useful for demarcating a place of sanctuary to protect oneself from all sorts of danger such as the attack by wicked persons, wild beasts and ghosts.

Paccayuddeso Pāḷi should be recited frequently to protect oneself from danger, to get one's good wishes fulfilled, and to strengthen one's wisdom.

'*Paccayaniddeso*' Pāḷi is also recited by many persons nowadays. This Pāḷi describes (1) the conditioning states (*paccayadhammā*), (2) the conditionally arisen states (*paccayuppannadhammā*), and (3) the conditioning force or property of the condition (*paccayasatti*). This Pāḷi describes briefly and precisely the operation of the twenty-four conditions in natural processes.

The conditioning force or property (*paccayasatti*) of each condition (*paccaya*) describes the particular way in which the conditioning state functions as a condition for the conditioned state either by producing it, by supporting it, or by maintaining it.

The property of each condition will be described below together with the operation of the condition in natural phenomena according to "*Paccayaniddeso Pāḷi*". In fact the *paccayaniddeso* Pāḷi for each condition together with its meaning will be mentioned below.

The Property of each Condition and its Application according to *Paccayaniddeso*

1 Root Condition (*Hetupaccayo*)

Hetu as condition refers to the six roots: *lobha*, *dosa*, *moha*, *alobha*, *adosa*, and *amoha*. It resembles the main roots of a tree. As the main roots make the tree grow, remain firm and flourish, so too the six roots support the cittas and the cetasikas associated with them and also the citta-rūpa to grow and to be firm and strong.

Paccayaniddeso Pāḷi

- (i) *Hetupaccayo ti – hetū hetusampayuttakānaṃ dhammānaṃ taṃsamuttakānaṃ rūpānaṃ hetupaccayena paccayo.*
- (ii) The six roots (*lobha*, *dosa*, *moha*, *alobha*, *adosa*, *amoha*) support the cittas and the cetasikas associated with them and also the materiality produced by the cittas to arise and to be firm by root condition.

2 Object Condition (*Ārammaṇapaccayo*)

Ārammaṇa stands for the six sense objects. Now an invalid person may get up by pulling a rope line and may stand with the support of a walking stick. Just as the rope line and the walking stick give support to an invalid person to get up and stand, so also

the six sense objects give support to cittas and cetasikas to enable them to arise.

Paccayaniddeso Pāḷi

- (i) *Ārammaṇapaccayoti – rūpāyatanaṃ cakkhaviññādhātuyā taṃsāmpayuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo.*
- (ii) *Saddāyatanaṃ sotaviññādhātuyā taṃsāmpayuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo.*
- (iii) *Gandhāyatanaṃ ghāna viññādhātuyā taṃsāmpayuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo.*
- (iv) *Rasāyatanaṃ jivhāviññādhātuyā taṃsāmpayuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo.*
- (v) *Phoṭṭhabbāyatanaṃ kāyaviññādhātuyā taṃsāmpayuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo.*
- (vi) *Rūpāyatanaṃ saddāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ manodhātuyā taṃsāmpayuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo.*
- (vii) *Sabbe dhammā manoviññādhātuyā taṃsāmpayuttakānaṃ dhammānaṃ ārammaṇapaccayena paccayo.*
- (viii) *Yaṃ yaṃ dhammaṃ ārabha ye ye dhammā uppajanti cittacetāsikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ ārammaṇapaccayena paccayo.*

Meaning

- (i) Visible object supports the eye consciousness and its concomitants to arise by object condition.
- (ii) The sound supports the ear consciousness and its concomitants to arise by object condition.
- (iii) The smell supports the nose consciousness and its concomitants to arise by object condition.
- (iv) The taste supports the tongue consciousness and its concomitants to arise by object condition.
- (v) The tangible object supports the body consciousness and its concomitants to arise by object condition.
- (vi) The visible object, the sound, the smell, the taste and the tangible object support the mind-elements (*sampaticchanadvi* and *pañcadvārāvajjana*) and their concomitants to arise by object condition.

- (vii) All the six sense objects support the mind-consciousness element (76 cittas) and their concomitants to arise by object condition.
- (viii) Grasping any dhamma as object, these dhammas, viz., consciousness and its concomitants, arise; the former dhamma supports the latter dhamma to arise by object condition.

3 Predominance Condition (*Adhipatipaccayo*)

Adhipati means supreme, sovereign, 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*. *Arammaṇādhipati* 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* (strong wish or will), *vīriya* (strenuous effort), *citta* (keen consciousness), and *vīmaṃsa* (investigating wisdom).

In one and the same state of consciousness, only one of these four adhipatis can be predominant. This predominant factor then conditions its associates (*citta* and *cetasikas*) and also the materiality produced by the *citta* to accomplish the goal set by *chanda*, etc.

Paccayaniddeso Pāḷi

- (i) *Adhipatipaccayoti – Chandādhipati chandasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ adhipatipaccayena paccayo.*
- (ii) *Vīriyādhipati vīriyasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ adhipatipaccayena paccayo.*
- (iii) *Cittādhipati cittasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ adhipatipaccayena paccayo.*
- (iv) *Vīmaṃsādhipati vīmaṃsasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ adhipatipaccayena paccayo.*
- (v) *Yam Yam dhammaṃ garuṃ katvā ye ye dhammā uppajjanti cittacetasikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ adhipatipaccayena paccayo.*

Meaning

- (1) Predominant desire or will (*chanda*) conditions the *citta* and the *cetasikas* associated with it and also the materiality produced by the *citta* to accomplish the task desired by *chanda* by predominance condition.
- (ii) Predominant effort (*vīriya*) conditions the *citta* and the *cetasikas* associated with it and also the materiality produced by the *citta* to accomplish the task in hand by predominance condition.
- (iii) Predominant consciousness (*citta*) conditions its concomitants and also the materiality produced by it to accomplish the task in hand by predominance condition.
- (iv) Predominant investigating wisdom (*vīmaṃsa*) conditions the *citta* and the *cetasikas* associated with it and also the materiality produced by the *citta* to accomplish the task in hand by predominance condition.
- (v) Grasping attentively any dhamma as an outstanding object, these dhammas, viz., consciousness and its concomitants, arise; the former dhamma is related to the latter dhammas by predominance condition.

4 Contiguity Condition (*Anantarapaccayo*)

‘*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 dissolve, another consciousness with its concomitants arise without any time-gap. This phenomenon arises because the former *citta* and *cetasikas* condition the next *citta* and *cetasikas* to arise without interruption by means of contiguity condition.

Paccayaniddeso Pāḷi

- (i) *Anantarapaccayoti – Cakkhuviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññādhātuyā taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena paccayo.*
- (ii) *Sotaviññādhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānaṃ dhammānaṃ anantarapaccayena*

paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo.

- (iii) *Ghānaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo.*
- (iv) *Jivhāviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo.*
- (v) *Kāyaviññāṇadhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo. Manodhātu taṃsampayuttakā ca dhammā manoviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ anantarapaccayena paccayo.*
- (vi) *Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo.*
- (vii) *Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anantarapaccayena paccayo.*
- (viii) *Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ anantarapaccayena paccayo.*
- (ix) *Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anantarapaccayena paccayo.*
- (x) *Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ anantarapaccayena paccayo.*
- (xi) *Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo.*
- (xii) *Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ anantarapaccayena paccayo.*
- (xiii) *Yesaṃ Yesaṃ dhammānaṃ anantarā ye ye dhammā uppajjanti cittacetāsikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ anantarapaccayena paccayo.*

Meaning

- (i) Eye-consciousness and its concomitants condition

- sampaṭicchana* (mind-element) and its concomitants to arise by contiguity condition; *sampaṭicchana* and its concomitants condition *santīraṇa* (mind-consciousness element) and its concomitants to arise by contiguity condition.
- (ii) Ear-consciousness and its concomitants condition *sampaṭicchana* (mind-element) and its concomitants to arise by contiguity condition; *sampaṭicchana* and its concomitants condition *santīraṇa* (mind-consciousness element) and its concomitants to arise by contiguity condition.
- (iii) Nose-consciousness and its..... (as above).
- (iv) Tongue-consciousness and(as above).
- (v) Body-consciousness and its.....(as above).
- (vi) Preceding *javana kusala citta*s and their concomitants condition subsequent *javana kusala citta*s and their concomitants to arise by contiguity condition.
- (vii) Preceding *javana kusala citta*s and their concomitants condition subsequent *avyākata (tadālambaṇa or bhavaṅga) citta*s and their concomitants to arise by contiguity condition.
- (viii) Preceding *javana akusala citta*s and their concomitants condition subsequent *javana akusala citta*s and their concomitants to arise by contiguity condition.
- (ix) Preceding *javana akusala citta*s and their concomitants condition subsequent *avyākata (tadālambaṇa or bhavaṅga) citta*s and their concomitants to arise by contiguity condition.
- (x) Preceding *avyākata (kiriya or vipāka or phala) citta*s and their concomitants condition subsequent *avyākata citta*s and their concomitants to arise by contiguity condition.
- (xi) Preceding *avyākata (voṭṭhapana or manodvārāvajjana) citta* and its concomitants condition subsequent *kusala citta* and its concomitants to arise by contiguity condition.
- (xii) Preceding *avyākata (manodvārāvajjana) citta* and its concomitants condition subsequent *akusala citta* and its concomitants to arise by contiguity condition.
- (xiii) Soon after the dissolution of a certain dhamma, these dhammas, viz., consciousness and its concomitants arise; the former dhamma conditions the latter dhamma to arise by contiguity condition.

5 Immediacy Condition (*Samanantarapaccayo*)

‘Immediacy’ means the same thing as ‘contiguity’. *Ānantara-paccaya* and *samanantara-paccaya* are identical; ‘*sama*’ means ‘well’. Both *anantara* and *samanantara* refer to any state of consciousness and its concomitants, which is the condition for the immediately following state in the process of consciousness.

Paccayaniddeso Pāḷi

- (i) *Samanantarapaccayoti – Cakkhuvīññāṇa-dhātu taṃsampayuttakā ca dhammā manodhātuyā taṃsampayuttakānañca dhammānaṃ samanantarapaccayena paccayo.*
- (ii) *Manodhātu taṃsampayuttakā ca dhammā manovīññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ samanantara-paccayena paccayo.*
- (iii) *Sotavīññāṇadhātu taṃsampayuttakā ca dhammā.....as above.*
- (iv) *Ghānavīññāṇadhātu taṃsampayuttakā ca dhammā.....as above.*
- (v) *Jivhāvīññāṇadhātu taṃsampayuttakā ca dhammā.....as above.*
- (vi) *Kāyavīññāṇadhātu taṃsampayuttakā ca dhammā.....as above.*
- (vii) *Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ samanantara-paccayena paccayo.*
- (viii) *Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ samanantara-paccayena paccayo.*
- (ix) *Purimā purimā akusalā dhammāas above.*
- (x) *Purimā purimā abyākatā dhammā.....as in anantarapaccaya – (just change anantara to samanantara).*
- (xi) *Yesāṃ yesāṃ dhammānaṃ samamantarā ye ye dhammā uppajjanti cittacetāsikā dhammā, te te dhammā tesāṃ tesāṃ dhammānaṃ samanantarapaccayena paccayo.*

Meaning: The same as in *anantarapaccaya* – just change ‘contiguity’ to ‘immediacy’.

6 Conascence Condition (*Sahajātapaccayo*)

Conascence means co-arising; the *paccaya* and the *paccayuppanna* arise together. For instance, when we light an oil lamp, the light spreads out simultaneously. Thus we may say that the lamp conditions the light to spread out by conascence condition.

In any natural process in which the conditioning state (*paccaya*) and the conditionally arisen state (*paccayuppanna*) arise together

simultaneously, then the former is said to condition the latter to arise by conascence condition.

Paccayaniddeso Pāḷi

- (i) *Sahajātapaccayoti – Cattāro khandhā arūpino aññamaññaṃ saḥajātapaccayena paccayo.*
- (ii) *Cattāro mahābhūtā aññamaññaṃ saḥajātapaccayena paccayo.*
- (iii) *Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ saḥajātapaccayena paccayo.*
- (iv) *Cittacetāsikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ saḥajātapaccayena paccayo.*
- (v) *Mahābhūtā upādārūpānaṃ saḥajātapaccayena paccayo.*
- (vi) *Rūpino Dhammā arūpīnaṃ dhammānaṃ kiñci kāle saḥajātapaccayena paccayo, kiñci kāle na saḥajātapaccayena paccayo.*

Meaning

- (i) The four immaterial or mental aggregates (*cittas* and *cetasikas*) mutually condition one another to arise together by co-nascence condition.
- (ii) The four great essentials (*pathavī, āpo, tejo, and vājo*) mutually condition one another to arise together by co-nascence condition.
- (iii) At the moment of conception, mentality (*paṭisandhi citta* and *cetasikas*) and materiality (*kammajarūpa*) mutually condition one another to arise together by co-nascence condition.
- (iv) Consciousness and its concomitants condition the mind-produced materiality (*cittajarūpa*) to arise together with them by conascence condition.
- (v) The great essentials (*mahābhūtas*) condition their derived materiality (*upādārūpa*) to arise together with them by co-nascence 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 (*Aññamaññapaccayo*)

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 material and mental phenomena, in which the cause (*paccaya*) and the effect (*paccayuppanna*) mutually condition the arising of each other, then we say that the cause and the effect support each other by mutuality condition.

Paccayaniddeso Pāḷi

- (i) *Aññamaññapaccayoti – Cattāro khandhā arūpino aññamaññapaccayena paccayo.*
- (ii) *Cattāro mahābhūtā aññamaññapaccayena paccayo.*
- (iii) *Okkantikkhaṇe nāmarūpaṃ aññamañña-paccayena paccayo.*

Meaning

- (i) The four immaterial or mental aggregates (*cittas* and *cetasikas*) mutually support one another by mutuality condition.
- (ii) The four great essentials (*pathavī*, *āpo*, *tejo*, and *vāyo*) mutually support one another by mutuality condition.
- (iii) At the moment of conception, mentality (*paṭisandhi citta* and *cetasikas*) and materiality (*kammajarūpa*) mutually support each other by mutuality condition.

8 Support Condition (Nissayapaccayo)

Nissayapaccaya is a condition which aids by means of support or dependence. For example, a man crosses a river by rowing a boat. Then we say that the man and the boat mutually help each other to cross the river by means of support condition.

Let us consider another example. Plants, animals and men depend on the earth for their survival. Here the earth supports plants, animals and men by way of support condition, but no reciprocity exists in this case.

Paccayaniddeso Pāḷi

- (i) *Nissayapaccayoti – Cattāro khandhā arūpino aññamaññam nissayapaccayena paccayo.*
- (ii) *Cattāro mahābhūtā aññamaññam nissayapaccayena paccayo.*
- (iii) *Okkantikkhaṇenāmarūpaṃ aññamaññam nissayapaccayena paccayo.*
- (iv) *Cittacetasikā dhammā cittasamuṭṭhānānam rūpānam nissayapaccayena paccayo.*
- (v) *Mahābhūtā upādārūpānam nissayapaccayena paccayo.*
- (vi) *Cakkhāyatanaṃ cakkhaviññādhātuyā taṃsampayuttakānañca dhammānam nissayapaccayena paccayo.*
- (vii) *Sotāyatanaṃ sotaviññādhātuyā taṃsampayuttakānañca*

- (viii) *Ghānāyatanaṃ ghānaviññādhātuyā taṃsampayuttakānañca dhammānam nissaya-paccayena paccayo.*
- (ix) *Jivhāyatanaṃ jivhaviññādhātuyā taṃsampayuttakānañca dhammānam nissaya-paccayena paccayo.*
- (x) *Kāyāyatanaṃ kāyaviññādhātuyā taṃsampayuttakānañca dhammānam nissaya-paccayena paccayo.*
- (xi) *Yam rūpaṃ nissāya manodhātu ca manoviññādhātu ca vattanti, tam rūpaṃ manodhātuyā ca manoviññādhātuyā ca taṃsampayuttakānañca dhammānam nissayapaccayena paccayo.*

Meaning

- (i) The four immaterial or mental aggregates mutually support one another by support condition.
- (ii) The four great essentials mutually support one another by support condition.
- (iii) At the moment of conception, mentality and materiality mutually support each other by support condition.
- (iv) Consciousness and its concomitants support the mind-produced materiality by support condition.
- (v) The great essentials support their derived materiality by support condition.
- (vi) The eye-base (*cakkhupasāda*) supports the eye-consciousness and its concomitants by support condition.
- (vii) The ear-base (*sotapasāda*) supports the ear-consciousness and its concomitants by support condition.
- (viii) The nose-base (*ghānapasāda*) supports the nose-consciousness and its concomitants by support condition.
- (ix) The tongue-base (*jivhāpasāda*) supports the tongue-consciousness and its concomitants by support condition.
- (x) The body-base (*kāyapasāda*) supports the body-consciousness and its concomitants by support condition.
- (xi) Depending on this materiality (i.e. heart-base) the mind-element and the mind-consciousness element arise; that materiality supports the mind-element, the mind-consciousness element, and their concomitants by support condition.

9 Powerful Support Condition (Upanissayapaccayo)

Upanissaya is a powerful cause which aids by means of support condition. For example, the rain is a powerful cause that supports the

growth of plants, animals, and men. 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 support condition.

Paccayaniddeso Pāḷi

- (i) *Upanissayapaccayoti – Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissaya-paccayena paccayo.*
- (ii) *Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ kesanci upanissayapaccayena paccayo.*
- (iii) *Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissayapaccayena paccayo.*
- (iv) *Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissaya-paccayena paccayo.*
- (v) *Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ kesanci upanissayapaccayena paccayo.*
- (vi) *Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissaya-paccayena paccayo.*
- (vii) *Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ abyākatānaṃ dhammānaṃ upanissaya-paccayena paccayo.*
- (viii) *Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ upanissaya-paccayena paccayo.*
- (ix) *Purimā purimā abyākatā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ upanissaya-paccayena paccayo.*
- (x) *Utubhojanampi upanissayapaccayenapaccayo; puggalopi upanissaya paccayena paccayo; senāsanampi upanissayapaccayena paccayo.*

Meaning

- (i) Preceding wholesome dhammas (*kusala cittas* and *cetasikas*) give powerful support to subsequent wholesome dhammas by powerful support condition.
- (ii) Preceding wholesome dhammas sometimes give powerful support to subsequent unwholesome dhammas by powerful support condition.
- (iii) Preceding wholesome dhammas give powerful support to subsequent indeterminate (*abyākata = vipāka* and *kiriya*) dhammas

by powerful support condition.

- (iv) Preceding unwholesome dhammas (*akusala cittas* and *cetasikas*) give powerful support to subsequent unwholesome dhammas by powerful support condition.
- (v) Preceding unwholesome dhammas sometimes give powerful support to subsequent wholesome dhammas by powerful support condition.
- (vi) Preceding unwholesome dhammas give powerful support to subsequent indeterminate dhammas by powerful support condition.
- (vii) Preceding indeterminate dhammas give powerful support to subsequent indeterminate dhammas by powerful support condition.
- (viii) Preceding indeterminate dhammas give powerful support to subsequent wholesome dhammas by powerful support condition.
- (ix) Preceding indeterminate dhammas give powerful support to subsequent unwholesome dhammas by powerful support condition.
- (x) Also, weather, food, person, and lodging place give powerful support to living beings by powerful support condition.

10 Prenascence Condition (*Purejātapaccayo*)

Prenascence 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 the 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 pre-nascence condition.

Paccayaniddeso Pāḷi

- (i) *Purejātapaccayoti – Cakkhāyatanāṃ cakkhaviññāṇa-dhātuyā taṃsāmpayuttakānaṃ dhammānaṃ purejātapaccayena paccayo.*
- (ii) *Sotāyatanāṃ sotaviññāṇadhātuyā taṃsāmpayuttakānaṃ dhammānaṃ purejātapaccayena paccayo.*
- (iii) *Ghāṇāyatanāṃ ghāṇaviññāṇadhātuyā taṃsāmpayuttakānaṃ dhammānaṃ purejātapaccayena paccayo.*
- (iv) *Jivhāyatanāṃ jivhāviññāṇadhātuyā taṃsāmpayuttakānaṃ dhammānaṃ purejātapaccayena paccayo.*
- (v) *Kāyāyatanāṃ kāyaviññāṇadhātuyā taṃsāmpayuttakānaṃ dhammānaṃ purejātapaccayena paccayo.*

- (vi) *Rūpāyatanam cakkhaviññādhātuyā taṃsampayuttakānañca dhammānam purejātapaccayena paccayo.*
- (vii) *Saddāyatanam sotaviññādhātuyā taṃsampayuttakānañca dhammānam purejātapaccayena paccayo.*
- (viii) *Gandhāyatanam ghānaviññādhātuyā taṃsampayuttakānañca dhammānam purejātapaccayena paccayo.*
- (xi) *Rasāyatanam jivhāviññādhātuyā taṃsampayuttakānañca dhammānam purejātapaccayena paccayo.*
- (x) *Phoṭṭhabbāyatanam kāyaviññādhātuyā taṃsampayuttakānañca dhammānam purejātapaccayena paccayo.*
- (xi) *Rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam phoṭṭhabbāyatanam manodhātuyā taṃsampayuttakānañca dhammānam purejātapaccayena paccayo.*
- (xii) *Yam rūpaṃ nissāya manodhātu ca manoviññādhātu ca vattanti, tamrūpaṃ manodhātuyā taṃsampayuttakānañca dhammānam purejātapaccayena paccayo; manoviññāṇa dhātuyā taṃsampayuttakānañca dhammānam kiñci kāle purejātapaccayena paccayo, kiñci kāle na purejātapaccayena paccayo.*

Meaning

- (i) The eye-base conditions the eye-consciousness and its concomitants to arise by prenascence condition.
- (ii) The ear-base conditions the ear-consciousness and its concomitants to arise by prenascence condition.
- (iii) The nose-base conditions the nose-consciousness and its concomitants to arise by prenascence condition.
- (iv) The tongue-base conditions the tongue-consciousness and its concomitants to arise by prenascence condition.
- (v) The body-base conditions the body-consciousness and its concomitants to arise by prenascence condition.
- (vi) The visible object conditions the eye-consciousness and its concomitants to arise by prenascence condition.
- (vii) The sound conditions the ear-consciousness and its concomitants to arise by prenascence condition.
- (viii) The smell conditions the nose-consciousness and its concomitants to arise by prenascence condition.
- (ix) The taste conditions the tongue-consciousness and its concomitants to arise by prenascence condition.
- (x) The tangible object conditions the body-consciousness and its

- concomitants to arise by prenascence condition.
- (xi) The visible object, the sound, the smell, the taste, the tangible object condition the mind-elements and their concomitants to arise by prenascence condition.
- (xii) Depending on this materiality (i.e. heart-base) the mind-element and the mind-consciousness element arise; that materiality conditions the mind-element and its concomitants to arise by prenascence condition; that materiality sometimes conditions the mind-consciousness element and its concomitants to arise by prenascence condition and sometimes does not condition the mind-consciousness element and its concomitants to arise by prenascence condition.

11 Post-nascence Condition (*Pacchājātapaccayo*)

This causal relation refers to the phenomena in which the cause (*paccaya*) arises later and the thing to be conditioned (*paccayuppana*) arises earlier. It may be illustrated by an offspring of a vulture. Now the young offspring, after being hatched from the egg, feels hungry. It expects its mother to bring food for it. But the mother vulture, as a rule, never brings food for its offspring.

So the young bird has nothing to eat. But nature comes in to help. The offspring's volition (*cetanā*) for eating food causes its body to grow. When its feathers grow long enough, it will fly along with its mother to get food.

Here the offspring's body (*paccayuppana*) has arisen earlier, and the volition (*paccaya*) for eating arises later. Thus the volition aids the bird's body to grow by means of post-nascence condition.

Paccayaniddeso Pāḷi

Pacchājātapaccayoti – pacchājātā cittacetāsikā dhammā purejātassa imassa kāyassa pacchājātapaccayena paccayo.

Meaning

The post-nascent consciousness and its concomitants aid this prenascent materiality (i.e. heart-base, eye-base, ear-base, etc.) by post-nascence condition.

12 Repetition Condition (*Āsevanapaccayo*)

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 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 subsequent layers in a similar way. The earlier applications will aid the later applications by repetition condition to be firmer, smoother and also to smell sweeter.

In cognitive processes we have seen that the javana cittas usually occur seven times. Here all the preceding javanas are for the succeeding ones a condition by way of repetition.

Paccayaniddeso Pāḷi

- (i) *Āsevanapaccayoti : Purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ āsevanapaccayena paccayo.*
- (ii) *Purimā purimā akusalā dhammā pacchimānaṃ pacchimānaṃ akusalānaṃ dhammānaṃ āsevanapaccayena paccayo.*
- (iii) *Purimā purimā kiriyābyākatā dhammā pacchimānaṃ pacchimānaṃ kiriyābyākatānaṃ dhammānaṃ āsevanapaccayena paccayo.*

Meaning

- (i) Preceding javana kusala cittas and their concomitants enhance the strength of subsequent javana kusala cittas and their concomitants by repetition condition.
- (ii) Preceding javana akusala cittas and their concomitants enhance the strength of subsequent javana akusala cittas and their concomitants by repetition condition.
- (iii) Preceding functional indeterminate dhammas enhance the strength of subsequent functional indeterminate dhammas by repetition condition.

13 Kamma Condition (Kammapaccayo)

A well preserved seed, when placed in a well watered ground, gives rise to an offshoot. Similarly wholesome kamma or unwholesome kamma, with the support of *avijjā* and *taṇhā*, gives rise to a new offspring in the form of five aggregates of existence.

In the two accounts stated above, the seed or kamma is the cause (*paccaya*); and the offshoot or the five aggregates of existence is the result or conditioned thing (*paccayuppanna*). The cause is said to con-

dition the result to arise by way of kamma condition.

Paccayaniddeso Pāḷi

- (i) *Kammapaccayoti : Kusalākusalaṃ kammaṃ vipākānaṃ khandhānaṃ kaṭattā ca rūpānaṃ kammapaccayena paccayo.*
- (ii) *Cetanā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ kamma-paccayena paccayo.*

Meaning

- (i) Moral kmmas and immoral kmmas produce their resultant mental aggregates (*vipāka citta* and *cetasikas*) and *kammapaccayena* by kamma condition.
- (ii) Volition (*cetanā*) is related to its concomitants (i.e., *citta* and *cetasikas*) and to the *cittajarūpa* by kamma condition.

14 Kamma-result Condition (Vipākappaccayo)

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. They can arise peacefully and leisurely without any effort by the force of the kamma.

Now when two lazy men get together, they become lazier. Also a cool breeze will make 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.

Paccayaniddeso Pāḷi

- (i) *Vipākappaccayoti : Vipākā cattāro khandhā arūpino aññamaññaṃ vipākappaccayena paccayo.*

Meaning

- (i) The four resultant mental aggregates (*vipāka citta* and its associated *cetasikas*) are mutually related to one another by kamma-result condition.

15 Nutriment Condition (Āhārapaccayo)

Parents produce their 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*) produce their resultants or conditioned things and keep on supporting them so that they are stable and durable. This type of conditioning

process is known as nutriment condition.

Paccayaniddeso Pāḷi

- (i) *Āhārapaccayoti – Kabaḷikāro āhāro imassa kāyassa āhārapaccayena paccayo.*
- (ii) *Arūpino āhārā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ āhārapaccayena paccayo.*

Meaning

- (i) Edible food is related to this body by nutriment condition.
- (ii) The immaterial nutriments (*phassa*, *cetanā* and *viññāṇa*) are related to their concomitants (*citta* and *cetasikas*) and to the *cittajarūpa* by nutriment condition.

16 Faculty Condition (Indriyapaccayo)

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*, the two *bhāvarūpas* 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 (*jīvitarūpa*) and all the remaining faculties form a condition for the arising of the co-nascent mental and physical phenomena.

Paccayaniddeso Pāḷi

- (i) *Indriyapaccayoti – Cakkhundriyaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ indriyapaccayena paccayo.*
- (ii) *Sotindriyaṃ sotaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ indriyapaccayena paccayo.*
- (iii) *Ghānindriyaṃ ghānaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ indriyapaccayena paccayo.*
- (iv) *Jivhindriyaṃ jivhāviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ indriyapaccayena paccayo.*
- (v) *Kāyindriyaṃ kāyaviññāṇadhātuyā taṃsampayuttakānaṃ dhammānaṃ indriyapaccayena paccayo.*
- (vi) *Rūpajīvitindriyaṃ katattārūpānaṃ indriyapaccayena paccayo.*
- (vii) *Arūpino indriyā sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ indriyapaccayena paccayo.*

Meaning

- (i) The eye-faculty (*cakkhupasāda*) controls the eye-consciousness

and its concomitants by faculty condition.

- (ii) The ear-faculty (*sotapasāda*) controls the ear-consciousness and its concomitants by faculty condition.
- (iii) The nose-faculty (*ghānapasāda*) controls the nose-consciousness and its concomitants by faculty condition.
- (iv) The tongue-faculty (*jivhāpasāda*) controls the tongue-consciousness and its concomitants by faculty condition.
- (v) The body-faculty (*kāyapasāda*) controls the body-consciousness and its concomitants by faculty condition.
- (vi) Material life-faculty (*jīvitarūpa*) controls the *kammajarūpa* by faculty condition.
- (vii) The immaterial or mental faculties control their respective concomitants (*cittas* and *cetasikas*) and the *cittaja-rūpa* by faculty condition.

17 Jhāna Condition (Jhānapaccayo)

Jhāna condition stands for the seven jhāna-factors called *jhānaṅgas*. These jhāna factors condition their co-nascent *citta*, *cetasikas*, and *cittajarūpa* to focus on a particular object closely and fixedly. This type of conditioning is said to occur by way of jhāna condition.

Paccayaniddeso Pāḷi

- (i) *Jhānapaccayoti – Jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ jhānapaccayena paccayo.*

Meaning

- (i) The jhāna factors are related to their concomitants (i.e. *cittas* and *cetasikas*) and to the *cittaja-rūpa* by jhāna condition.

18 Path Condition (Maggapaccayo)

Path condition stands for the 12 constituents of the path called *maggaṅgas*. The wholesome path-constituents form a path, conditioning their co-nascent *cittas*, *cetasikas*, and *cittaja rūpas* to bear results in blissful states. The unwholesome path-constituents similarly form a path, conditioning their co-nascent *cittas*, *cetasikas*, and *cittajarūpas* to bear results in woeful states. This type of conditioning is said to take place by way of path condition.

Paccayaniddeso Pāḷi

- (i) *Maggapaccayoti – Maggaṅgāni magga sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānānaṃ rūpānaṃ magga paccayena*

paccayo.

Meaning

- (i) The path factors are related to their concomitants (i.e. *cittas* and *cetasikas*) and to the *cittaja-rūpa* by path condition.

19 Association Condition (*Sampayuttapaccayo*)

Tea-essence, milk, sugar and hot 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 *cetasikas*, which together form the four mental aggregates, are so thoroughly mixed that they cannot be differentiated. Besides they arise together, dissolve together, have a common physical base and a common object, and they mutually aid one another by being associated together. They are said to aid one another by way of association condition.

Paccayaniddeso Pāḷi

- (i) *Sampayuttapaccayoti – Cattāro khandhā arūpino aññamaññaṃ sampayuttapaccayena paccayo.*

Meaning

- (i) The four immaterial or mental aggregates (i.e. *cittas* and *cetasikas*) are mutually related to one another by association condition.

20 Dissociation Condition (*Vippayuttapaccayo*)

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 a necklace, the gold and the jewels do not mix thoroughly; they can be easily differentiated by sight. Yet the gold makes the jewels more beautiful, and the jewels make the gold more attractive.

Similarly material groups and mental groups do not mix, neither do they arise together nor dissolve together. Yet material groups aid mental groups, and mental groups aid material groups in many ways. They are said to aid one another by way of dissociation condition.

Paccayaniddeso Pāḷi

- (i) *Vippayuttapaccayoti – Rūpino dhammā arūpinaṃ dhammānaṃ vippayuttapaccayena paccayo.*
 (ii) *Ārūpino dhammā rūpinaṃ dhammānaṃ vippayuttapaccayena paccayo.*

Meaning

- (i) Material phenomena are related to mental phenomena by dissociation condition.
 (ii) Mental phenomena (*dhammas*) are related to material phenomena by dissociation condition.

21 Presence Condition (*Atthipaccayo*)

The earth can support plants and living beings to grow on it, because it is present. Parents can support and look after their children while they are present or living.

Such a phenomena – either pre-nascent or conascent which through its presence is a condition for other phenomena to arise is called presence condition.

Paccayaniddeso Pāḷi

- (i) *Atthipaccayoti – Cattāro khandhā arūpino aññamaññaṃ atthipaccayena paccayo.*
 (ii) *Cattāro mahābhūtā aññamaññaṃ atthipaccayena paccayo.*
 (iii) *Okkantikkhaṇe nāmarūpaṃ aññamaññaṃ atthipaccayena paccayo.*
 (iv) *Cittacetasikā dhammā cittasamuṭṭhānānaṃ rūpānaṃ atthipaccayena paccayo.*
 (v) *Mahābhūtā upādārūpānaṃ atthipaccayena paccayo.*
 (vi) *Cakkhāyatanaṃ cakkhaviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.*
 (vii) *Sotāyatanaṃ sotaviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.*
 (viii) *Ghānāyatanaṃ ghānaviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.*
 (ix) *Jivhāyatanaṃ jivhāviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.*
 (x) *Kāyāyatanaṃ kāyaviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.*
 (xi) *Rūpāyatanaṃ cakkhaviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.*
 (xii) *Saddāyatanaṃ sotaviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.*
 (xiii) *Gandhāyatanaṃ ghānaviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.*
 (xiv) *Rasāyatanaṃ jivhāviññādhātuyā taṃsampayuttakānañca dhammānaṃ atthipaccayena paccayo.*

- (xv) *Phoṭṭhabbāyatanam kāyaviññāṇadhātuyā taṃsampayuttakānañca dhammānam atthipaccayena paccayo.*
- (xvi) *Rūpāyatanam saddāyatanam gandhāyatanam rasāyatanam phoṭṭhabbāyatanam manodhātuyā taṃsampayuttakānañca dhammānam atthipaccayena paccayo.*
- (xvii) *Yam rūpam nissāya manodhātu ca manoviññāṇadhātu ca vattani, taṃrūpam manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānam atthipaccayena paccayo.*

Meaning

- (i) The four immaterial or mental aggregates mutually aid one another by presence condition.
- (ii) The four great essentials (*mahābhūtas*) mutually aid one another by presence condition.
- (iii) At the moment of conception, mentality (*paṭisandhi citta* and *cetasikas*) and materiality (*kammajarūpa*) mutually aid one another by presence condition.
- (iv) Consciousness and its concomitants condition the mind-produced materiality (*cittajarūpa*) to arise by presence condition.
- (v) The great essentials condition their derived materiality (*upādārūpa*) to arise by presence condition.
- (vi) The eye-base aids the eye-consciousness and its concomitants to arise by presence condition.
- (vii) The ear-base aids the ear-consciousness and its concomitants to arise by presence condition.
- (viii) The nose-base aids the nose-consciousness and its concomitants to arise by presence condition.
- (ix) The tongue-base aids the tongue-consciousness and its concomitants to arise by presence condition.
- (x) The body-base aids the body-consciousness and its concomitants to arise by presence condition.
- (xi) The visible object aids the eye-consciousness and its concomitants to arise by presence condition.
- (xii) The sound aids the ear-consciousness and its concomitants to arise by presence condition.
- (xiii) The smell aids the nose-consciousness and its concomitants to arise by presence condition.
- (xiv) The taste aids the tongue-consciousness and its concomitants to arise by presence condition.

- (xv) The tangible object aids the body-consciousness and its concomitants to arise by presence condition.
- (xvi) The visible object, the sound, the smell, the taste, and the tangible object aid the mind-elements and their concomitants to arise by presence condition.
- (xvii) Depending on this materiality (i.e. heart-base) the mind-elements and the mind-consciousness elements arise; that materiality aids the mind-elements, the mind-consciousness elements and their concomitants to arise by presence condition.

22 Absence Condition (*Natthipaccayo*)

The absence of the sun contributes to the appearing of the moon; the absence of light gives rise to darkness; the death of a king contributes to the enthronement of his eldest son – these examples illustrate how something can condition another thing to arise by being absent.

In mental phenomena, a consciousness and its concomitants which have just dissolved form the necessary condition for the immediate arising of the following consciousness and its concomitants.

Paccayaniddeso Pāḷi

- (i) *Natthipaccayoti – Samanantaraniruddhā citta-cetasikā dhammā paṭuppannānam cittacetasikānam dhammānam natthipaccayena paccayo.*

Meaning

- (i) 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 (*Vigatapaccayo*)

When something dissolves or disappears, 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.

Paccayaniddeso Pāḷi

- (i) *Vigatapaccayoti – Samanantara vigatā citta-cetasikā dhammā paṭuppannānam citta-cetasikānam dhammānam vigatapaccayena paccayo.*

Meaning

- (i) 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 (Avigatapaccayo)

If something does not disappear, it is present. So ‘*avigatapaccaya*’ is identical with ‘*atthipaccaya*’.

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.

Paccayaniddeso Pāḷi

- (i) *Avigatapacayoti – Cattāro khandhā arūpino aññamaññaṃ avigatapaccayena paccayo.*
 (ii) *Cittāro mahābhūtā aññamaññaṃ avigata paccayena paccayo.*

(The rest are the same as in *atthipaccayo* – just change ‘*atthi*’ to ‘*avigata*’. At the end, say ‘*Paccayaniddeso niṭṭhito*’.)

Note: The meaning is also the same as in *atthipaccayo* – just change ‘presence condition’ to ‘non-disappearance condition’.

SUMMARY OF CAUSAL RELATIONS**1 Mentality is related to mentality in six ways – viz., *anantara*, *samanantara*, *āsevana*, *sampayutta*, *natthi* and *vigata*.**

How is mentality related to mentality in six ways?

Citta and *cetasikas* which have just ceased are related to the present *citta* and *cetasikas* by way of *anantara* (contiguity), *samanantara* (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 Mentality is related to mentality and materiality in five ways – viz., *hetu*, *jhāna*, *magga*, *kamma* and *vipāka*.

How is mentality related to mentality and materiality in five ways?

Hetus (roots), *jhānaṅgas* (*jhāna*-factors) and *maggaṅgas* (path-

constituents) are related to co-nascent mentality and materiality by way of *hetu* (root), *jhāna* (absorption) and *magga* (path) conditions.

Co-nascent *cetanā* (*sahajāta-kamma*) is related to co-nascent mentality and materiality by way of *kamma* condition. So also asynchronous volition (*nānakkaṇṭhika-kamma*) is related to mentality and materiality born of *kamma* by way of *kamma* condition.

The four resultant mental aggregates (*vipāka-nāmakkhanda*) are related to one another and also to co-nascent materiality by way of *vipāka* (*kamma-result*) condition.

3 Mentality is related to materiality only in one way – that is *pacchājāta* (post-nascence).

Subsequent *cittas* and *cetasikas* are related to preceding and previous material bases (heart-base and sense-bases) by way of *pacchājāta* condition.

4 Materiality is related to mentality only in one way – that is *purejāta* (pre-nascence).

The six bases (*vatthu*) during life are related to the seven *viññāṇa-dhātus* (i.e., all *cittas*) by way of *purejāta* condition. So also are the five sense-objects related to the five *viññāṇa-vīthis* (five-door cognitive series) by way of *purejāta*-condition.

5 Concepts, mentality and materiality are related to mentality in two ways – viz., *ārammaṇa* and *upanissaya*.

Ārammaṇa-paccaya consists of the six sense-objects which comprise concepts, mentality and materiality. They are related to *cittas* and *cetasikas* by way of *ārammaṇa* (object) condition.

Upanissaya-paccaya (powerful dependence condition) is three-fold, namely, powerful dependence as object, powerful dependence as contiguity, and powerful dependence as intrinsic nature.

Of them the object itself, when it becomes prominent and attracts our attention, serves as a powerful dependence. *Cittas* and *cetasikas*, which have just ceased, act as the powerful dependence of contiguity.

The powerful dependence of intrinsic nature is of several kinds; *akusala dhamma* such as *rāga*, *dosa*, etc., *kusala dhamma* such as *saddhā*, *sati*, etc., bodily pleasant feeling, bodily pain, person, food, weather, season, lodging place, etc. These are related by way of powerful dependence to moral states, immoral states (*akusala*), result-

ant 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 Mentality and materiality are related to mentality and materiality in nine ways – viz., *adhipati*, *sahajāta*, *aññamañña*, *nissaya*, *āhāra*, *indriya*, *vippayutta*, *atthi* and *avigata*.

1 Therein the relation of *adhipati* (predominance) is twofold:

- i Very prominent object which draws one's attention is related to *cittas* and *cetasikas* by way of objective predominance (*ārammaṇādhipati*) condition.
- ii The fourfold co-nascent predominance (*chanda*, *vīriya*, *citta*, *vīmaṃsa*) is related to co-nascent *citta*, *cetasikas* and materiality by way of co-nascent predominance (*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 materiality by way of *sahajāta* condition.
- ii The four great essential elements (*mahābhūta*) are related to one another and also to co-nascent derived materiality (*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 *aññamañña* (mutuality) is threefold:

- i Co-nascent *citta* and *cetasikas* are mutually related by way of *aññamañña* condition.
- ii The four great essential elements are mutually related by way of *aññamañña* condition.
- iii At the moment of conception, the heart-base is related to the rebirth-consciousness and its concomitants by way of *aññamañña* 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 materiality by way of *nissaya* condition.
- ii The four great essential elements are related to one another and also to co-nascent derived materiality by way of *nissaya* condition.
- iii The six bases (*vatthu*) are related to the seven *viññāṇa-dhātus*

by way of *nissaya* condition.

5 The relation of *āhāra* (nutriment) is twofold:

- i Edible food is related to materiality groups by way of *āhāra*-condition.
- ii The three mental nutriments (*phassa*, *cetanā*, and *viññāṇa*) are related to co-nascent mentality and materiality by way of *āhāra*-condition.

6 The relation of *indriya* (faculty of control) is threefold:

- i The five sensitive organs (*pasāda-rūpas*) are related to *pañca-viññāṇa* (eye-consciousness, ear-consciousness, etc.), by way of *indriya* condition.
- ii *Jīvita-rūpa* (material vitality) is related to *kammaja-rūpas* by way of *indriya* condition.
- iii Mental *indriyas* (immaterial controlling factors) are related to co-nascent mentality and materiality 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 materiality.
- ii Subsequent *cittas* and *cetasikas* are related to preceding and previous material bases (heart-base and sense-bases) by way of *pacchājāta-vippayutta* condition.
- iii The six bases during life are related to the seven *viññāṇa-dhātus* (i.e., all *cittas*) by way of *purejāta-vippayutta* condition.

8 The relation of *atthi* (presence) and *avigata* (non-disappearance) are each fivefold.

The relations of *sahajāta* (co-nascence), *purejāta* (prenascence), *pacchājāta* (post nascence), *āhāra* (nutriment), and *rūpa-jīvitindriya* (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 MENTALITY AND MATERIALITY

The materiality aggregate (*rūpakkhanda*) consisting of 28 kinds of *rūpa* is called *rūpa* (materiality).

The four mental aggregates (*nāmakkhanda*s) consisting of all *cittas* and all *cetasikas*, and *Nibbāna* are the five kinds of non-materiality called *nāma*. It is significant that *Nibbāna* is classed under mentality: this is so because *Nibbāna* serves as a sense-object which is observed by *lokuttara-cittas* and consequently it causes *lokuttara-cittas* and *cetasikas* to bend towards it.

CONCEPT (*Paññatti*)

Apart from *nāma* and *rūpa*, there is *paññatti* (concept). *Paññatti* is twofold:

1 *Attha-paññatti* – Form-concept

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* – Sound-concept

Since '*sadda*' signifies "sound", "*sadda-paññatti*" refers to spoken words in various languages. When we mention the names of various things in communication, we make the things known to others.

So by *attha-paññatti* something is made known by giving it an appropriate name, and by *sadda-paññatti* we are making that something known to others by speaking the name 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 '*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 FORM CONCEPT (*Attha-paññatti*)

In discussing the various forms of *attha-paññatti*, the external octad (*suddhaṭṭhaka-kalāpa*) will be referred to as '*mahābhūta*' (great essential elements).

1 *Santāna-paññatti* –

Such words as 'land', 'mountain', 'hill', 'field', and the like, are so named on account of the mode of linking and spreading out of *mahābhūta*. They are called '*santāna-paññatti*'.

2 *Samūha-paññatti* –

Such terms as 'house', 'school', 'chariot', 'cart' and the like are so named on account of the mode of combination of materials. They are called '*samūha-paññatti*'.

3 *Sanḍhāna-paññatti* –

Such terms as 'plate', 'bowl', 'saucer', 'spoon', 'tea-cup' and the like are so named on account of the form or shape of the material (porcelain in this case). They are called '*sanḍhāna-paññatti*'.

4 *Satta-paññatti* –

Such terms as 'man', 'woman', 'child', 'person', 'dog', and the like are so named on account of the five aggregates. They are called '*satta-paññatti*'.

5 *Disā-paññatti* –

Such terms as 'east', 'west', 'north', 'south', 'direction' and the like, are so named on account of the revolution of the sun and the moon, etc. They are called '*disā-paññatti*'.

6 *Kāla-paññatti* –

Such terms as 'morning', 'noon', 'afternoon', 'evening', 'night', 'time' and the like are so designated on account of time. They are called '*kāla-paññatti*'.

7 *Ākāsa-paññatti* –

Such terms as 'cave', 'well', 'hole', 'tunnel', and the like are so named on account of empty space (*ākāsa*). So they are called '*ākāsa-paññatti*'.

8 *Kasiṇa-paññatti* –

Such terms as '*pathavī-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-nimitta*', '*uggaha-nimitta*', '*paṭibhāga 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 SOUND CONCEPT (*Sadda-paññatti*)

The spoken words of different languages are all *sadda-paññatti*. Each and every *sadda-paññatti* has the following six names.

1 *Nāma* –

It is the name of something and it is always bent towards the meaning it could express.

For example the word '*bhūmi*' could express the meaning of 'land' and so it is always bent towards that meaning. Moreover, because it could express so, it always let the meaning 'land' bend towards it as its own meaning.

2 *Nāma-kamma* –

The name *bhūmi* has been given to it by some important learned men in the past. So it is also known as '*nāma-kamma*'.

3 *Nāma-dheyya* –

The name *bhūmi* has been long established by learned people. Thus it is also called *nāma-dheyya*.

4 *Nāma-nirutti* –

Because the name *bhūmi* lies hidden before it is spoken, and it should be exposed by expressing it in language. So it is called *nāma-nirutti*.

5 *Nāma-byañjana* –

Because the name *bhūmi* can show its meaning very clearly, it is called *nāma-byañjana*.

6 *Nāmabhilāpa* –

The word *bhūmi* should be spoken with the intention of expressing the meaning of it. So it is called *nāmabhilāpa*.

SIX KINDS OF SOUND CONCEPT

1 *Vijjamāna-paññatti* (*real concept*)

When a name is given to something which exists in reality, then that name is called '*vijjamāna-paññatti*'. All the names of the ultimate realities (*paramatthas*) belong to this class; e.g., *Rūpa*, *citta*, *cetasikas*, *vedanā*, *saññā*, *vitakka*.

2 *Avijjamāna-paññatti* (*unreal concept*)

When a name is designated to something which does not exist in reality, then that name is called '*avijjamāna-paññatti*'. All the names

of things which are not ultimate realities belong to this class. e.g., Man, dog, house, school, hill, cave.

3 *Vijjamāna-avijjamāna-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., *Chalābhiññā* – a possessor of sixfold super-knowledge.

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 aggregates.

e.g., *Te-vijja* – a possessor of threefold supernormal knowledge.

4 *Avijjamāna-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 given to the five aggregates.

e.g., *Itthi-rūpaṃ* – woman's feature; *Purisa-sadda* – man's voice.

5 *Vijjamāna-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 *Avijjamāna-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.

Chapter 9 MEDITATION SUBJECTS (*Kammaṭṭhāna*)

INTRODUCTORY

'*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 the 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* (mental absorption), *vipassanā-nāṇa* (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* (tranquillity-meditation) and *vipassanā-bhāvanā* (insight-meditation).

MEDITATION (*Bhāvanā*)

'*Bhāvanā*' is generally rather vaguely translated as 'meditation'. It is better be called 'mental development'. It is a process of mental culture that produces so much good effect that it should be developed repeatedly in one's mind. There are two kinds of *bhāvanā*:

- 1 *Samatha-bhāvanā* – development of concentration,
- 2 *Vipassanā-bhāvanā* – development of insight wisdom.

TRANQUILLITY MEDITATION (*Samatha-bhāvanā*)

'*Samatha*' means 'tranquillity' which is the concentrated, unshaken, undefiled and peaceful state of mind. It is called 'calm' because it calms down the five hindrances (*nīvāraṇas*) including passions.

In essence '*samatha*' stands for the *ekaggatā-cetasika* (*samādhi*) present in *lokiya-kusala cittas* or *lokiya-kiriya cittas*. It refers to that *samādhi* (concentration) which can calm down the five hindrances and also to the higher *jhāna-samādhi* which can calm down the lower

jhāna factors, viz., *vitakka*, *vicāra*, *pīti* and *sukha*.

INSIGHT MEDITATION (*Vipassanā-bhāvanā*)

'*Vipassanā*' means 'insight', i.e., the intuitive insight into the impermanent (*anicca*), miserable (*dukkha*) and impersonal (*anatta*) nature of all bodily and mental phenomena of existence.

In essence, '*vipassanā*' stands for the *paññā-cetasika* (wisdom) present in *mahā-kusala cittas* and *mahā-kiriya cittas*.

MEDITATION SUBJECTS (*Kammaṭṭhānas*)

Here '*kammaṭṭhāna*' is taken to mean the object of meditation. As consciousness cannot arise without an object, we need suitable objects for mental training.

Buddha has prescribed 40 objects for *samatha-bhāvanā*. They are known as '*samatha-kammaṭṭhāna*'. They comprise the following seven classes:

- 1 *Kasiṇa* – 10 *kasiṇa* objects,
- 2 *Asubha* – 10 loathsome objects,
- 3 *Anussati* – 10 recollection objects,
- 4 *Brahma-vihāra* – 4 sublime living.
- 5 *Āruppa* – 4 immaterial spheres,
- 6 *Āhāre-paṭikūla-saññā* – 1 object (loathsomeness of food),
- 7 *Catu-dhātu-vavatthāna* – 1 object (defining 4 elements),

The object of meditation for *vipassanā-bhāvanā* is '*tilakkhaṇa*', i.e., the triple symbol comprising *anicca* (impermanence), *dukkha* (suffering) and *anatta* (not-self) of all material and mental phenomena of existence.

TEN KASIṆAS

'*Kasiṇa*' means 'whole', 'all', 'complete'. It is so called because it should be observed wholly or completely in meditation, and also because the light radiated 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 12 to 15 inches.

- 1 *Pathavī-kasiṇa* – earth *kasiṇa*, i.e., pure earth or dawn-coloured clay made in the form of a disk of one foot in diameter either on earth or on a canvas.
- 2 *Āpo-kasiṇa* – water-*kasiṇa*, i.e., water placed in a suitable circular vessel or container about one foot in diameter.

- 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 gold-coloured *kasiṇa*; prepare as above.
- 7 *Lohita-kasiṇa* – red-*kasiṇa*; prepare as above.
- 8 *Odāta-kasiṇa* – light-*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 by sunlight entering through a hole in the wall.
- 10 *Ākāsa-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* was described on (pp. 46-48; 286-288). One can develop all the five *rūpāvacara-jhānas* by meditating on a *kasiṇa*. One can then proceed to develop four *arūpāvacara-jhānas* and five *lokiya-abhiññānas* (mundane super-knowledge) based on the ten *kasiṇas*.

MEDITATION ON FOULNESS (*Asubha Bhāvanā*)

They refer to ten kinds of corpses which were found in ancient Indian cemeteries where dead bodies were not buried or cremated and where flesh-eating animals such as dogs, wolves and vultures frequent.

In modern days any kind of corpse which shows the loathsomeness of the body is a suitable object for meditation.

We are, as a rule, very strongly attached to our body as well as to other's bodies by lust (*rāga*). The best way to suppress that lust and the best remedy to cure the *rāga*-disease is *asubha-bhāvanā*. It was made a standard or compulsory *kammaṭṭhāna* during the time of the Buddha, especially for young monks.

Even now it is included in the four *kammaṭṭhānas* which serve as guardians or protectors. They are called *caturārakkha-kammaṭṭhānas*

– **four guardian meditations** for protecting oneself from internal and external dangers. Ten kinds of corpses are:

- 1 *Uddhumātaka* – rotten and bloated corpse.
- 2 *Vinīlaka* – 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 gnawed 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 *Puḷuvaka* – worm-infested corpse.
- 10 *Aṭṭhika* – 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 RECOLLECTIONS (*Ten anussatis*)

‘*Anussati*’ means repeated reflection or constant mindfulness. It stands for *sati-cetasika*.

1 **Buddhānussati** (*Recollection of the Buddha's Virtues*)

Reflection on the nine virtues of the Buddha, 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 training 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, ‘*Arahāṃ, arahāṃ*’. 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 **Dhammānussati** (*Recollection of the Virtues of Dhamma*)

Reflection on the virtues of the Dhamma (the Doctrine) as, for example, “*Well-expounded is the doctrine by the Exalted One, to be*

realized by oneself, of immediate fruit, inviting investigation, leading to *Nibbāna*, to be understood by the wise, each one for himself.”

Here again one may choose the virtue one likes best and reflect on it repeatedly.

3 **Saṁghānussati** (*Recollection of the Virtues of the Saṁgha*)

Reflection on the virtues of Saṁgha – 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 noble disciples of the Exalted One is worthy of offerings, is worthy of hospitality, is worthy of gifts, is worthy of reverential salutation, is an incomparable field of merit for the world.”

Here also one may choose the virtue one likes best and reflect on it repeatedly.

4 **Silānussati** (*Recollection of the virtues of one's Morality*)

Reflection on the perfection of one's morality (*sīla*).

5 **Cāgānussati** (*Recollection of the Virtues of one's Offering*)

Reflection on one's own charitable offering (*dāna*).

6 **Devatānussati** (*Recollection of One's Virtues similar to Deities' Virtues*)

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** (*Recollection of the Virtues of Nibbāna*)

Reflection on the virtues of *Nibbāna*.

8 **Maraṇānussati** (*Recollection of the Nature of one's death*)

Reflection on the nature of one's own death as, for example, “My death is certain, my being alive is uncertain.”

9 **Kāyagatāsati** (*Recollection of 32 Bodily Parts*)

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 the 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 of Breathing*)

Mindfulness on the in-breath and out-breath 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 *maraṇānussati* are included in the four guardian meditations. By reflecting on the virtues of the Buddha repeatedly for a long time, one's body becomes venerable as a *pogada* and so it may not be insulted by beasts, ghosts or wicked persons.

Also one has the notion of living together with the Buddha, and thus one develops faith on the Buddha, moral shame and moral dread to a great 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 pleasure.

Ānāpānassati is one of the best *kammaṭṭhānas* for developing concentration as well as insight. It is the staple *kammaṭṭhāna* practised by all Bodhisattas and 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 follow:

Here, bhikkhus, a bhikkhu goes to the forest, or goes to the foot of a tree, or goes to a secluded place, sits down, crosses his legs, sets his body erect, closes his eyes, establishes mindfulness and breathes

normally.

He breathes in mindfully, he breathes out mindfully.

- 1 *When he breathes in long, he understands: 'I breathe in long'.
When he breathes out long, he understands: 'I breathe out long'.*
- 2 *When he breathes in short, he understands: 'I breathe in short'.
When he breathes out short, he understands: 'I breathe out short'.*
- 3 *'I shall breathe in experiencing the whole breath body': thus he trains. 'I shall breathe out experiencing the whole breath body': thus he trains.*
- 4 *'I shall breathe in tranquillizing the body-formation: thus he trains. 'I shall breathe out tranquillizing the body-formation': thus he trains.*

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 (*nīvāraṇas*) are suppressed completely, rapture (*pīti*), tranquillity of mind (*passaddhī*), pleasant feeling (*sukhavedanā*) 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 are floating in the air.

About this time a conceptualized light image (*nimitta*) in the form of a white mass or bright star or a sparkling diamond or a bright ruby or the like usually appears. The five *jhāna*-factors also become distinct and strong, and one may be assured that one has attained neighbourhood-concentration. If one carries on the mindfulness exercise earnestly and intently, very soon one may attain the first *jhāna* and the higher *jhānas*.

Based on the *jhāna*-concentration, one may carry on the insight-meditation by investigating the mental and material phenomena in mind and body in detail. Then by contemplating on *tilakkhaṇa*, i.e., the three characteristics of impermanence, suffering and not-self – one develops insight knowledge (*vipassanā-ñāṇa*) which will gradually lead to the Path and its Fruition.

SUBLIME LIVING (Four *Brahma-vihāras*)

'*Brahma*' means 'sublime' and '*vihāra*' means 'abode' or 'state of living'. Thus '*brahmavihāra*' refers to 'sublime abode' or 'sublime

state of living'. This 'sublime state of living' is similar to the moral living of celestial *Brahmas*. So it is called '*Brahmavihāra*'.

The four *Brahma-vihāras*, also known as 'four *Appamaññās*', meaning 'four boundless states'. They are so called because those who practise these exercises are radiating loving-kindness or compassion or sympathetic joy to all beings without limit or obstruction.

1 ***Mettā* – loving-kindness, benevolence, goodwill.**

It is defined as that which softens one's heart. It is the wish for the good, safety and happiness of all beings. Benevolent attitude is its chief characteristic.

It is not carnal love (*rāga*) or personal affection (*pema*). Its direct enemy is hatred or ill-will (*dosa*) or aversion (*kodha*). Its indirect enemy is *pema* (*lobha*). It has the ability to quench ill-will. *Mettā* stands for *adosa-cetasika*.

The culmination of *mettā* is the identification of oneself with all beings, i.e., one no longer differentiates between oneself and others in the order or priority.

2 ***Karuṇā* – compassion**

It is defined as that which makes the hearts of the noble quiver when others are subject to suffering or that dissipates the sufferings of others. The wish to remove the sufferings of others is its chief characteristic.

Its direct enemy is cruelty or wickedness (*hiṃsa*) and its indirect enemy is passionate grief (*domanassa*). It discards cruelty or wickedness. It stands for the *karuṇā-cetasika*.

Karuṇā embraces sorrow-stricken beings with the ardent wish to free them from all sufferings.

3 ***Muditā* – sympathetic joy, appreciative joy**

It is the congratulatory attitude of oneself. Its chief characteristic is to be happy and full of joy in others' prosperity and success. Its direct enemy is jealousy, and its indirect enemy is exhilaration (*pahāsa*). It eliminates dislike (*arati*). It stands for the *muditā-cetasika*.

Muditā embraces all prosperous beings with the ardent wish that their prosperity will last for a long time.

4 ***Upekkhā* – equanimity, mental balance**

It literally means 'to view impartially', that is with neither attachment nor aversion. Impartial attitude is its chief characteristic.

It is not hedonic indifference nor the neutral feeling (*upekkhā*–

vedanā). It stands for *tatramajjhataṭṭā-cetasika* and means perfect equanimity or a well-balanced mind. It stays in between *karuṇā* and *muditā*. It keeps the mind balanced and unwavering amidst the vicissitudes of life such as *praise* and *blame*, *pain* and *happiness*, *gain* and *loss*, *repute* or *disrepute*.

Its direct enemy is passion (*rāga*) and its indirect enemy is callousness. It eliminates clinging and averison.

LIVING IN THE SUBLIME ABODE

Any one who is practising one of the four *Brahma-vihāras* to attain *jhāna* is said to be living in the sublime abode.

To practise *mettā*, one extends one's loving-kindness towards all beings, sincerely wishing them: "May all living beings be free from danger, free from bodily pain and mental suffering, and may they be well and happy."

To practise *karuṇā*, one embraces all sorrow-stricken beings, sincerely wishing them: "May all miserable living beings be free from miseries."

To exercise *muditā*, one embraces all prosperous beings, wishing them sincerely: "May their gain and prosperity remain with them for a long time."

To exercise *upekkhā*, one embraces the good and the bad, the loved and the unloved, the sorrow-stricken or the prosperous, with equanimity contemplating that "All beings are as they are conditioned by their own-kammas."

Meditation 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 neutral feeling (*upekkhā-vedanā*).

Only when one can pervade all beings with *jhāna-mettā*, *jhāna-karuṇā*, *jhāna-muditā* and *jhāna-upekkhā*, one is living truly in the sublime state.

The stereotype text on the development of these four sublime states of living is mentioned in the Suttas as follows.

"There, O monks, the monk with a mind full of loving-kindness pervading first one direction, then a second one, then a third one, then a fourth one, just so above, below and all around, and everywhere identifying himself with all, he is pervading the whole world with

mind full of loving-kindness, with mind peaceful, developed, unbounded, free from hate and ill-will".

The same theme follows with compassion, sympathetic joy and equanimity.

PERCEPTION OF LOATHSOMENESS ON FOOD

(*Āhāre-ṭṭikūla-saññā*)

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, phelgm 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 which has never been cleaned for the whole life. There 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 toilet. As the excrement is very loathsome, one has to hide shamefully in the toilet to discard it.

Now attachment to food (*rasa-taṇhā*) is a strong form of lobha which is a hindrance to the development of concentration. So the Buddha advised His Disciples to suppress it by means of *Āhāre-ṭṭikūla-saññā* – the perception of loathsomeness on food.

DEFINING THE FOUR ELEMENTS (*Catu-dhātu-vavatthāna*)

'*Catu-dhātu*' means the four essential elements, namely, *patthavī*, *āpo*, *tejo* and *vāyo*. '*Vavatthāna*' means the knowledge of characterizing (the elements).

As the four essential elements form the basis of all material phenomena, their characteristics must be investigated and put into knowledge.

In Chapter 6 we have learnt that our body is made up of 21 kinds of material 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 hotness and coldness. *Vāyo* is the element of motion with the characteristics of pushing and supporting.

We must investigate in the body the characteristics of hardness and softness, cohesiveness and fluidity, hotness and coldness, pushing and supporting which 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 concentration. The highest *samādhi* attainable here is the neighbourhood concentration as the object of meditation is too deep and vast.

According to the results discovered in Pa-auk Forest Meditation Center, *catu-dhātu-vavatthāna* is the most effective *kammaṭṭhāna* for developing concentration very quickly. When one attains the neighbourhood-concentration, one can see through the body to observe the flesh, the sinew, the bone, the heart, the liver, etc., as one should see in *kāyagatāsati*-meditation.

Then one can use the skeleton which one penetratively sees in one's body as the object of *asubha-kammaṭṭhāna* and meditate on it to raise the concentration to the level of first *jhāna*.

Furthermore, the whiteness of the bone, preferably the skull, of the meditator sitting in front, can be used as the object of *odāta-kasiṇa*. One meditates on it to raise the concentration further to the level of fifth *jhāna*.

These step-wise methods of developing concentration are described in *Visuddhi Magga* and they are successfully put into practice in Pa-Auk Forest Meditation Centres.

FOUR IMMATERIAL SPHERES (*Āruppas*)

The four immaterial spheres of unbounded space (*ākāsa*), unbounded consciousness, nothingness, and neither-perception nor non-perception are employed as the objects of meditation to develop the four *arūpāvacara-jhānas*, respectively.

In practice one has to develop the five *rūpāvacara-jhānas* first on

one of the *kasiṇas*, and then, making the fifth-*jhāna* as the base, one goes higher to the four *ārūppas* to develop the four *arūpāvacara-jhānas*.

SIX TYPES OF TEMPERAMENT (*Caritas*)

There are six types of persons according to their temperament or nature.

- 1 *Rāga-carita* – the greedy-natured temperament of those who indulge in sensuous pleasure without shame;
- 2 *Dosa-carita* – the hate-natured temperament of those who get angry easily even over trivial things;
- 3 *Moha-carita* – the stupid or dull-natured temperament;
- 4 *Saddhā-carita* – the faithful-natured temperament of those who venerate the Triple-Gem piously;
- 5 *Buddhi-carita* – the intelligent-natured temperament of those who rely on reason and would not believe easily;
- 6 *Vitakka-carita* – the ruminating-natured temperament of those who think over this and that without accomplishing much.

COUPLING MEDITATION WITH TEMPERAMENT

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 *uddacca*, *vicikicchā* and *vitakka*. In *ānāpānassati* the in-breathing and the out-breathing have to be noted rhythmically. So *ānāpānassati* can control and calm down the restless minds.
- 4 The faithful-natured persons should practise *Buddhā-nussati*, *dhammānussati*, *samghānussati*, *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 *maraṇānussati*,

upasamānussati, āhāre-paṭikūla-saññā and catu-dhātu-vavatthāna. The subjects of these *kammaṭṭhānas* are deep and subtle, and thus they can stimulate and strengthen the wisdom of the intelligent-natured persons.

- 6 The *kammaṭṭhānas* which are suitable to all types of persons are *pathavī-kasiṇa, āpo-kasiṇa, tejo-kasiṇa, vāyo-kasiṇa, āloka-kasiṇa, ākāsa-kasiṇa* and the four *ārūppas*.

THREE STAGES OF TRANQUILLITY MEDITATION

Bhāvanā (meditation) may be divided into three classes in accordance with the degree of concentration or mental culture they can give rise to.

1 *Parikamma-bhāvanā – the preparatory stage of meditation*

The meditation-objects such as *kasiṇas* are called *parikamma-nimitta*, meaning, preparatory image. By observing an earth disk, one may meditate: “*Pathavī, pathavī*” repeatedly either by murmuring it slowly or by just noting it in the mind. This early stage of meditation, that can develop ‘*parikamma-samādhi*’, is called, *parikamma-bhāvanā*. It paves the way for the arising of higher-*bhāvanās* later on.

When the meditator sees the earth-disk with closed eyes as he has seen it with open eyes, the sign is called the *acquired sign or learning sign* (*uggaha nimitta*). He focuses his attention on this acquired sign and meditates on ‘*pathavī, pathavī*’ until a clear bright sign called the ‘*counter sign*’ (*paṭibhāga nimitta*) appears. The meditation up to the stage just before the counter sign appears is called the preparatory stage of meditation.

‘*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*. It is the stage of meditation when the counter sign appears.

Parikamma-bhāvanā itself is developed into the *upacāra-bhāvanā*.

The object of *upacāra-bhāvanā* is the counter sign.

The concentration associated with *upacāra-bhāvanā* is called ‘*upacāra-samādhi*’ which is translated as ‘*neighbourhood-concentration* or *access-concentration*’. It represents the degree of concentration just before entering the absorption (*jhāna*).

3 *Appanā-bhāvanā – the absorption stage of meditation*

The meditation, which has developed to *jhāna, magga* or *phala*, is called ‘*appanā-bhāvanā*’. The *jhāna, magga* or *phala* remains absorbed or fixed in their respective objects.

The object of *jhāna* is ‘*paṭibhāga nimitta*’ whereas the object of *magga* or *phala* is *Nibbāna*. The concentration associated with the *appanā-bhāvanā* is called the ‘*appanā-samādhi*’.

BHĀVNĀ AND MEDITATION SUBJECT (*Kammaṭṭhāna*)

- 1 *Parikamma-bhāvanā* is attainable in all the forty *kammaṭṭhānas*.
- 2 *Parikamma-bhāvanā* and *upacāra-bhāvanā* occur in the first eight *anussatis* and also in *āhāre-paṭikūla-saññā* and *catudhātu-vavatthāna* (totalling 10 *kammaṭṭhānas*).
- 3 All three types of *bhāvanā* occur in the remaining 30 *kammaṭṭhānas*, viz., 10 *kasiṇas*, 10 *asubhas*, 4 *Brahma-vihāras*, 4 *ārūppas*, *kāyagatāsati* and *ānāpānassati*.

JHĀNA AND MEDITATION SUBJECT

Please look at Table 9.1 and note the following.

- 1 There are 25 meditation subjects which can produce *rūpāvacara* first *jhāna* (add 1 + 2 + 3 in the Table 9.1).
- 2 Fourteen *kammaṭṭhānas* can give rise to *rūpāvacara* second-, third-, and fourth *jhānas* (add 1 + 3).
- 3 Twelve *kammaṭṭhānas* can give rise to *rūpāvacara* fifth *jhāna* (add 1 + 4).
- 4 Four *ārūppas* can produce four *arūpāvacara jhānas*.
- 5 Ten *kammaṭṭhānas* comprising the first 8 *anussatis*, *āhārepaṭikūla-saññā* and *catudhātu-vavatthāna* cannot give rise to any *jhāna*. They can, however, help to attain neighbourhood concentration.

Table 9.1
Differentiation of Kammatṭhānas by means of Jhānas

No.	Kammatṭhāna	Total	Jhānas attainable
1	10 <i>Kasiṇas</i> <i>Ānāpānassati</i>	11	5 <i>Rūpāvacara Jhānas</i>
2	10 <i>Asubhas</i> , <i>Kāyagatāsati</i>	11	<i>Rūpāvacara first Jhāna</i>
3	<i>Mettā, Karuṇā, Muditā</i>	3	First-second-third-fourth <i>Rūpāvacara Jhānas</i>
4	<i>Upekkhā</i>	1	<i>Rūpāvacara</i> fifth <i>Jhāna</i>
5	4 <i>Āruppas</i>	4	4 <i>Arūpāvacara</i> <i>Jhānas</i>

MEDITATION SIGN (*Bhāvanā-nimitta*)

‘*Nimitta*’ means mark, sign, image etc. Here it refers to the ‘*mental image*’ obtained in meditation. Three types of *nimitta* are to be noted.

1 *Parikamma-nimitta* – preparatory image or sign

It is the object of *parikamma-bhāvanā*. It is the object perceived at the early stages of meditations.

2 *Uggaha-nimitta* – acquired image or learning sign

As the meditation proceeds, the meditator finds that he can see the object, e.g., *kaṣiṇa*, 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 certain degree of concentration.

3 *Paṭibhāga-nimitta* – counter image or counterpart sign

As the meditation proceeds on, at the point when the concentration reaches *upacāra-samādhi*, the acquired image suddenly changes into a bright clear and steady image. It is similar to the original object, but it is many 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.

MEDITATION SIGN AND MEDITATION SUBJECT
Table 9.2
Differentiation of Kammatṭhānas by Nimittas

No.	Kammatṭhāna	Total	Nimitta attainable
1	All <i>Kammatṭhānas</i>	40	<i>Parikamma-nimitta</i> and <i>Uggaha nimitta</i> (not distinguishable in some <i>Kammatṭhānas</i>)
2	10 <i>Kasiṇas</i> , 10 <i>Asubhas</i> <i>Kāyagatāsati</i> <i>Ānāpānassati</i>	22	<i>Parikamma-nimitta</i> , <i>Uggaha nimitta</i> , <i>Paṭibhāga-nimitta</i> may all appear.
3	First 8 <i>Anussatis</i> 4 <i>Brahma-vihāras</i> 4 <i>Ārupas</i> , <i>Āhāre-</i> <i>paṭikūla-saññā</i> , <i>Catudhātuvavatthāna</i>	18	<i>Parikamma-nimitta</i> and <i>Uggaha nimitta</i> only. <i>Paṭibhāga-nimitta</i> Not formed.

PRACTICAL COUPLING OF BHĀVAHĀ WITH NIMITTA

The preparatory stage of meditation (*parikamma-bhāvanā*) takes as its object the preparatory sign (*parikamma-nimitta*) and the acquired sign (*uggaha-nimitta*). *Upacāra-bhāvanā* and *appanā-bhāvanā* take the counter sign (*paṭibhāga nimitta*) as their object. This coupling of *bhāvanā* with *nimitta* will be illustrated by the meditation on *pathavī kaṣiṇa*.

Pathavī-kaṣiṇa is prepared by smearing pure dawn-coloured clay on a mat or canvas to form an earth disk of about 12 to 15 inches in diameter. The surface of the earth disk should be made as smooth as possible. This earth disk is known as *kaṣiṇa-mandala*.

Now this earth-disk is placed on the ground about 45 inches away from the place where one is going to sit. One should sit comfortably on a stool of one foot high, keeping the upper part of the body erect.

1 *Parikamma-nimitta* and *Parikamma-bhāvanā*

The meditator looks at the earth-circle attentively, saying mentally: “*Pathavī, pathavī*” or “earth, earth”. Now, from this time on-

wards, the earth-disk that he is looking at is called ‘*parikamma-nimitta*’ and the meditation he is doing is called ‘*parikamma-bhāvanā*’ (the preparatory stage of meditation).

2 *Uggaha-nimitta and Parikamma-bhāvanā*

After meditating for some time, perhaps a few days or weeks, he will be able to close his eyes and visualise the object. This means that he could see the earth-disk vividly in his mind as he has seen it with open eyes even though his eyes are closed. This visualised object or acquired image is called ‘*uggaha-nimitta*’.

Although the image has changed, his *bhāvanā* does not change yet. At this stage he is meditating on *uggaha-nimitta* with *parikamma-bhāvanā*.

3 *Paṭibhāga-nimitta and Upacāra-bhāvanā*

From the time the acquired image appears, it is no longer necessary to look at the original earth-circle, unless his concentration disperses. By concentrating his mind on the acquired image, he keeps on meditating: “*Pathavī, pathavī*” or “earth, earth”.

When his concentration reaches the level of *upacāra-samādhi*, the *uggaha-nimitta* changes into *paṭibhāga-nimitta* (counter-image). This change is very distinct and is easily noticed as the *paṭibhāga-nimitta* is very different from *uggaha-nimitta*. The change is as distinct as taking out a mirror from its leather-case, or as a flock of herons flying out of dark clouds.

The *parikamma-bhāvanā* is now raised to the level of *upacāra-bhāvanā*. The meditation is now at the stage of *paṭibhāga-nimitta* and *upacāra-bhāvanā* (the neighbourhood stage of meditation).

At this stage all the hindrances (*nīvaraṇas*) are suppressed, and the five *jhāna*-factors become quite strong and function their duties efficiently. Therefore the mind is well fixed on the counter-image. For this reason, *upacāra-bhāvanā* is also called access *jhāna* (*upacāra-jhāna*).

4 *Paṭibhāga-nimitta and Appanā-bhāvanā*

Concentrating on the *paṭibhāga-nimitta*, the meditator carries on his meditation, noting: “*Pathavī, pathavī*” as before. When the counter-image is firm and immovable, it is made to expand by his will-power inch by inch until it fills every space in all directions. Concentrating

on this new abstract image, he keeps on meditating: “*pathavī, pathavī*”. If he is an intelligent, quick-witted person, he soon reaches *appanā* 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* (the absorption stage of meditation). This means that the object of *appanā-bhāvanā* is the counter sign of the earth-disk.

TOWARDS THE SECOND AND HIGHER JHĀNAS

The yogi (meditator), who has attained the first *jhāna*, should develop five kinds of abilities with respect to that *jhāna*. These abilities are called ‘*vasitās*’, meaning literally ‘*habits*’.

- 1 *Āvajjana-vasitā* – the ability to reflect on the *jhāna* factors quickly;
- 2 *Samāpajjana-vasitā* – the ability to develop the *jhāna* quickly;
- 3 *Adhiṭṭhāna-vasitā* – the ability to remain in the *jhāna* as long as one wishes;
- 4 *Vuṭṭhāna-vasitā* – the ability to come out from the *jhāna* (meditative absorption) at the moment one has pre-determined, e.g., one hour after developing *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 sense object and thus destroy the *jhāna*. He also contemplates on the subtle nature of the second *jhāna* which is free from *vitakka*.

Then concentrating on the *paṭibhāga-nimitta* of *pathavī-kasiṇa*, he tries to develop the three stages of *bhāvanā* in the normal order of *parikamma*, *upacāra* and *appanā*, without letting *vitakka* associate with the *citta*. This series of *bhāvanā* without a desire for *vitakka* is known as ‘*vitakka-virāga-bhāvanā*’. The culmination of this *bhāvanā* is the attainment of the second *jhāna*.

The second *jhāna* contains only four *jhāna*-factors, viz., *vicāra*, *pīti*, *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 at-

tained by eliminating *pīti* and *sukha* respectively in a similar manner.

TOWARDS ARŪPA-JHĀNAS

Rūpāvacara fifth *jhāna* is used as the base for going up to *arūpāvacara jhānas*. First the five abilities called ‘*vasitā*’ with respect to the fifth *jhāna* must be developed. Then the yogi contemplates on the faults of materiality (*rūpa*) to suppress his attachment to materiality. He may reason like this:

“This body is subject to hotness and coldness, hunger and thirst, and to all kinds of diseases. Because of it, one quarrels with others. To clothe it, to feed it, and to house it, one has to go through many miseries.”

The yogi should also contemplate how subtle and calm the *arūpāvacara jhāna* is to strengthen his desire to attain it.

Then he develops the five *rūpāvacara jhānas* one after one on any of the nine *kaṣiṇas*, excluding *ākāsa-kaṣiṇa*. He comes out from the fifth *jhāna* and, without paying attention to the *paṭibhāga-nimitta*, he concentrates on the space behind it and meditates repeatedly: “Space is infinite! space is infinite!”. This is *parikamma-bhāvanā* – the prerequisite for the arising of higher *bhāvanās*.

The *paṭibhāga-nimitta* will be in front of him so long as he still has a subtle desire (*nikantī*) for it. When that desire is gone, the *paṭibhāga-nimitta* is also gone unfolding infinite space. Concentrating on this space, he meditates on: “Space is infinite! Space is infinite!”.

When his desire (*nikantī*) for the *rūpāvacara* fifth *jhāna* disappears, he is said to reach *upacāra-bhāvanā*. If he goes on meditating earnestly and strenuously, he may soon reach the *appanā-bhāvanā* and attain the first *arūpāvacara jhāna* called ‘*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 for being coarse compared to the second *arūpāvacara 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 (*nikantī*) to the first *arūpāvacara jhāna* 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 ‘*ākīñcaññāyatana kusala citta*’, is attained.

Furthermore by practising the *parikamma-bhāvanā* on ‘*ākīñcaññāyatana kusala citta*’, mentally repeating: “This *citta* is calm! It’s excellent!”, the fourth *arūpāvacara jhāna* called ‘*nevasaññā-nāśññāyatana kusala citta*’ is finally attained.

GOING HIGHER TO SUPERNORMAL KNOWLEDGE

(*Abhiññā*)

‘*Abhiññā*’ is ‘higher power’ or ‘supernormal knowledge’. Those who have attained five *rūpāvacara jhānas* and four *arūpāvacara jhānas* in all the ten *kaṣiṇas* may further develop five mundane (*lokiya*) supernormal knowledges by practising these *jhānas* in various ways based on ten *kaṣiṇas*.

1 *Iddhividha Abhiññā* –

Powers of creating forms, flying through the air, walking on water, diving into the earth, etc.

2 *Dibba-sota Abhiññā* –

Divine ear or clairaudience, which enables one to hear subtle or coarse sounds, far or near.

3 *Paracitta-vijānana (Ceto-pariya ñāṇa)* –

Power to penetrate the mind of others to discern their thoughts.

4 *Pubbenivāsānussati* –

Power to remember the former existences of oneself and the former worlds.

5 *Dibba-cakkhu* –

Divine eye or clairvoyance, which enables one to see subtle or coarse things far or near and also celestial worlds and woeful abodes.

The last one, i.e., *dibba-cakkhu*, may be extended to two more Supernormal Powers:

6 *Yathākammūpagañña* –

Power of seeing beings in the 31 planes of existence and knowing their respective kammās which have given rise to their rebirths.

7 Anāgatamsañña –

Power of knowing future existences and future worlds.

So we may say there are seven *lokiya-abhiññās*. But when we count five mundane supernormal knowledges (five *lokiya abhiññās*), (6) and (7) are included in *dibba-cakkhu*. Also *cutūpapātāñña*, which is the knowledge with regard to the dying and reappearing of beings, is included in *dibba-cakkhu*.

In counting six *abhiññās*, a supramundane power (*lokuttara abhiññā*) is added to the five *lokiya abhiññās*. This *lokuttara abhiññā* is called *Āsavakkhaya-ñāṇa*.

8 Āsavakkhaya-ñāṇa (Arahatta-magga-ñāṇa) –

Knowledge associated with *Arahatta-magga* that can extinct all cankers (*āsavas*).

Chaḷābhiñña is an *Arahant* who possesses the six super-knowleges mentioned above. It should be noted that the five mundane supernormal knowledges are attainable through the utmost perfection of mental concentration (*samādhi*) and they are the culmination of *samatha-bhāvanā* (tranquillity-meditation). The supramundane power, i.e., *Āsavakkhaya-ñāṇa*, which is *Arahatta Magga-ñāṇa*, is attainable through penetrating insight (*vipassanā*) and it is the culmination of *vipassanā-bhāvanā* (insight meditation).

VIPASSANĀ BHĀVANĀ – INSIGHT MEDITATION

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.

SEVEN STAGES OF PURIFICATION (Visuddhi)

‘*Visuddhi*’ means ‘purification’ or ‘purity’. There are seven stages in purifying the mind by Threefold Noble Training.

- 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 by knowledge and

vision in discerning the Path and not-Path,

- 6 *Paṭipadā-ñāṇadassana-visuddhi* – purity by knowledge and vision of the Path-progress,
- 7 *Ñāṇadassana-visuddhi* – purity by knowledge and vision 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 purity of morality and takes the second coach. Then one mounts the second coach and travels to the purity of mind and takes the third coach, and so on.

In exactly the same way one purifies one’s morality to get to the starting point of the purification of the mind. Then one purifies the mind in order to get to the starting point of the purification of view. Then one purifies one’s view to arrive at the starting point of the purification by transcending doubt. One proceeds in this way until the four Paths and their Fruits are attained.

There in *Majjhima Nikāya* it is said that the real and ultimate goal does not consist in the purity of morality, or of mind, or of view, etc., but in total deliverance from and extinction of defilements.

THREE CHARACTERISTIC MARKS (Ti-lakkhaṇa)

There are three characteristic marks of mental and material phenomena, i.e., of the five-aggregates of existence. They form the objects of insight-meditation.

- 1 *Anicca-lakkhaṇa* – the characteristic mark of impermanence,
- 2 *Dukkha-lakkhaṇa* – the characteristic mark of suffering,
- 3 *Anatta-lakkhaṇa* – the characteristic mark of not-self.

“*Whether Perfect Ones (Buddhas) appear in the world or whether Perfect Ones do not appear in the world, it still remains a firm condition, and immutable fact and fixed law, that all formations are impermanent, that all formations are subject to suffering, that everything is without a self*”. (*Anguttara Nikāya*, Book IV, Sutta 134)

THREE METHODS OF REFLECTION (Anupassanā)

This topic describes three methods for conducting insight-meditation on mentality and materiality, i.e., on the five aggregates of existence.

- 1 *Aniccānupassanā* – repeated reflection on the impermanent nature of mind and matter in the five aggregates of existence.
- 2 *Dukkhānupassanā* – repeated reflection on the unsatisfactory

nature of mind and matter in the five aggregates of existence.

- 3 **Anattānupassanā** – repeated reflection on the selfless or no-soul nature of mind and matter in the five aggregates of existence.

By observing the incessant arising and dissolving of the ultimate *nāma* and *rūpa*, one understands the impermanent nature as well as the unsatisfactory nature of mentality and materiality. To be subject to incessant dissolving of *nāma-rūpa* itself means suffering. Since the body and mind are made up of five aggregates and all these aggregates are incessantly forming and perishing, leaving no single entity as permanent, one realizes that there is no self and no soul. Thus in *vipassanā*, one actually sees the ultimate realities and knows their nature.

In *aniccānupassanā*, one concentrates on the impermanent nature of the ultimate mentality and materiality, and reflects repeatedly “*anicca, anicca, anicca...*” for about thirty minutes. Then one takes up *dukkhānupassanā*.

In *dukkhānupassanā*, one concentrates on the unsatisfactory and painful nature of the ultimate mentality and materiality, and reflects repeatedly “*dukkha, dukkha, dukkha,...*” for about thirty minutes. Then one proceeds with *anattānupassanā*.

In *anattānupassanā*, one concentrates on the selfless or no-soul nature of the ultimate *nāma* and *rūpa*, and reflects repeatedly “*anatta, anatta, anatta,...*” for about thirty minutes. Then one takes up *aniccānupassanā* again.

As one carries on the *vipassanā* meditation in this manner, the ten insight-knowledges (*vipassanā-ñāṇas*) will arise in due course. Soon after the last insight-knowledge arises, *magga-ñāṇa* and *phala-ñāṇa* (the Path and its Fruition) also arise.

TEN INSIGHT KNOWLEDGES (*Vipassanā-ñāṇas*)

- 1 **Sammasana-ñāṇa** –
The knowledge of defining mentality-materiality as impermanent, painful and not-self,
- 2 **Udayabbaya-ñāṇa** –
The knowledge that comprehends distinctly the mentality-materiality at the genetic moment as well as at the perishing moment together with the three characteristic marks of existence.
- 3 **Bhaṅga-ñāṇa** –

The knowledge of discerning the rapid and incessant dissolution of mentality-materiality;

- 4 **Bhaya-ñāṇa** –
The knowledge of discerning the fearful nature of all formations (mentality-materiality) which appear as terror.
- 5 **Ādīnava-ñāṇa** –
The knowledge of realization of the fault and unsatisfactoriness in all formations as they arise and perish very rapidly and incessantly;
- 6 **Nibbidā-ñāṇa** –
The knowledge of feeling bored and disgusted with all formations as they are known to be with fault and unsatisfactoriness.
- 7 **Muccitukamyatā-ñāṇa** –
The knowledge of the desire for deliverance from all formations in the 31 planes of existence;
- 8 **Paṭisaṅkhā-ñāṇa** –
The knowledge of exertion for deliverance by reinvestigating all formations in the 31 planes of existence in terms of three characteristic marks of existence;
- 9 **Saṅkhārupekkhā-ñāṇa** –
The knowledge of equanimity towards all formations (mentality-materiality) in the 31 planes of existence;
- 10 **Anuloma-ñāṇa** –
Conformity knowledge which conforms to the functions of truth both in the nine preceding insight knowledges and in the 37 factors of enlightenment that follow.

THREE WAYS OF EMANCIPATION (*Vimokkha*)

‘*Vimokkha*’ means ‘emancipation, liberation or deliverance’. It refers to the emancipation from the entanglement of *nāma-rūpa*, i.e., from the round of rebirth or the *samsāra* of misery.

Here ‘*vimokkha*’ stands for *magga-phala* (the Path and its Fruition) which has emancipated from defilements (*kilesās*).

- 1 **Suññata-vimokkha** – emancipation through the concept of void by *anattānupassanā*.

‘*Suññata* – void or emptiness; here it means the absence of ‘*atta*’ or ‘self’ or any permanent entity in *nāma-rūpa* and in the five aggregates of existence. The yogi who practises *anattānupassanā* realizes

this concept of void, and if he attains emancipation while practising *anattānu-passanā*, his *magga-phala* or emancipation is known as ‘*Suññata-vimokkha*’.

2 *Animitta-vimokkha* – emancipation through the concept of signlessness by *aniccānupassanā*.

‘*Nimitta*’ means mark, sign, image, etc. So ‘*animitta*’ means no mark, no sign, no image, 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 mentality and materiality, perishing quickly and having no form, no sign, no image. So while the yogi is observing the incessant dissolution of *nāma* and *rūpa*, he observes no form and no 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 *Appanīhita-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 (*appanīhita*). And if he emancipates from defilements through *dukkhānupassanā*, his *magga-phala* or emancipation is called ‘*Appanīhita-vimokkha*’.

TRIPLE GATE-WAY TO LIBERATION (*Vimokkha-mukha*)

‘*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 *Dukkhānupassanā* is *Appanīhita-vimokkha-mukha*.

It understands that the *nāma-rūpa* formations are just suffering or misery. So it develops no desire (*taṇhā*) for *nāma-rūpa* formations. *Appanīhita* refers to the state of desirelessness.

In *Visuddhi Magga* (Chapter XXI, paragraph 70), the following message is given:

- 1 “Whosoever, being filled with determination (*adhimokkha*), considers all formations as impermanent (*anicca*), such a person attains the signless liberation.
- 2 “Whosoever, being filled with tranquillity, considers all formations as painful (*dukkha*), such a person attains the desireless liberation.
- 3 “Whosoever, being filled with wisdom, considers all formations as not-self (*anatta*), such a person attains the void (*suññata*) liberation.”

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 (*aṭṭhaṅgika-magga*).

The eight constituents of the Path can be divided into three groups called *sikkhā* (learning or training).

1 *Sīla-sikkhā* – training of morality

It comprises three *maggāṅgas* (constituents of the Path):

- i *Sammā-vācā* – right speech,
- ii *Sammā-kammanta* – right action,
- iii *Sammā-ājīva* – right livelihood.

2 *Samādhi-sikkhā* – training of concentration

This training also comprises three path-factors:

- i *Sammā-vāyāma* – right effort,
- ii *Sammā-sati* – right mindfulness,
- iii *Sammā-samādhi* – right concentration.

3 *Paññā-sikkhā* – training of wisdom

This training consists of two path-factors:

- i *Sammā-diṭṭhi* – right view,
- ii *Sammā-saṅkappa* – right thought.

Though the right view (wisdom) should guide the way throughout the course of purification, one should begin with *sīla-sikkhā* for the purpose of laying down the Foundation of the Path. Based on *sīla*-foundation, one shall develop concentration (*samādhi-sikkhā*), and based on concentration, one shall practise *vipassanā* to develop wisdom (*paññā*).

So in the Path of Purification (*Visuddhi Magga*), *sīla-visuddhi* (pu-

urity of morality) comes first, and *citta-visuddhi* (purity of the mind which refers to *samādhi-sikkhā*) comes next. The remaining five *visuddhis* correspond to *paññā-sikkhā* (training of wisdom.)

The progress along the Path will be marked by the seven *visuddhis*, the last *visuddhi* being the end of the Path. Each *visuddhi* is characterised by certain *vipassanā-ñāṇas* (insight-knowledge). These phenomena together with the practical aspects of *samatha-vipassanā* meditation will now be described.

1 PURITY OF MORALITY (*Sīla-Visuddhi*)

A lay-person can attain the purity of morality by fulfilling the three morality Path-factors.

- 1 Right speech – abstaining from lying, slandering, harsh speech and vain talk;
- 2 Right action – abstaining from killing, stealing and sexual misconduct;
- 3 Right livelihood – abstaining from a livelihood connected with immoral speech or immoral action.

A person can fulfil the above moral requirements by observing five moral precepts. It is better to observe eight, nine or ten precepts, because most meditation centres in Myanmar ask their yogīs to observe eight or nine precepts. Then the yogīs 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. Abstaining from sensual pleasure is required to develop the right concentration.

For monks the purity of morality consists of four kinds of moral disciplines:

- 1 *Pātimokkha-saṃvara-sīla* – observing 227 rules of moral discipline as prescribed by the Buddha in *Pātimokkha*,
- 2 *Indriya-saṃvara-sīla* – mindfulness to prevent the arising of defilements (*kilesās*) at the six sense-doors (eye, ear, nose, tongue, body and mind),
- 3 *Ājivapārisuddhi-sīla* – discipline as regards purity of livelihood,
- 4 *Paccayasannissita-sīla* – contemplation of the purpose of using the necessities of life in order to prevent the arising of defilements in using them.

Lay-persons should also observe the above moralities for these

moralities 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-saṃvara-sīla* for lay-people.

2 Purity of Mind (*Citta-Visuddhi*)

For purity of mind, the yogis must develop the three concentration Path-factors:

- 1 Right effort – undertaking tranquillity meditation diligently,
- 2 Right mindfulness – being mindful on the object of meditation,
- 3 Right concentration – focusing 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 (*nīvāraṇas*) 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* 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 the purity of mind, one must attain either *upacāra-samādhi* (access-concentration) or *appanā-samādhi* (*jhāna-concentration*). *Appanā-samādhi* means the concentrations associated with the fivefold *rūpāvacara jhānas* or the fourfold *rūpāvacara jhānas*.

So to attain the 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.

As access concentration is unstable, it is better to develop the fourth *rūpāvacara jhāna* which is very stable and very powerful, radiating very bright and penetrative light. With the help of this light, one can discern ultimate realities-clearly. Since the Buddha used the fourth *rūpāvacara jhāna* in the fourfold *jhāna* method for his *vipassanā* meditation, it is regarded as the best concentration for understaking *vipassanā*.

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 the Mind. If one cannot develop the Purity of the Mind, one shall miss all the next coaches.

3 Purity of View (*Diṭṭhi-visuddhi*)

The meditator (yogi) should undertake *rūpa-kammaṭṭhāna*, i.e., *Catudhātuvavatthāra* meditation, to break down his body into tiny particles called *rūpa-kalāpas* (material groups) and to see them arising and dissolving incessantly. He analyses the material groups to know the ultimate *rūpas*, viz., *pathavī, āpo, tejo, vāyo, vaṇṇa, gandha, rasa, ojā, jīvita-rūpa* (material life), *cakkhu-pasāda*, etc. Then he characterises each *rūpa* by means of its characteristic (*lakkhaṇa*), its function (*rasa*), the result of its function or the way it appears to the yogi's mind-eye (*paccupaṭṭhāna*), and the nearest cause which condition its arising (*padaṭṭhāna*).

Then he performs *nāma-kammaṭṭhāna* by observing the cognitive consciousnesses as they occur in succession in cognitive series. He investigates thoroughly all the *cittas* arising in all six types of cognitive series at six sense-doors. 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, paccupaṭṭhāna* and *padaṭṭhāna* as he has done with each *rūpa*.

By characterising each type of *citta*, each type of *cetasika* and each type of *rūpa* in his mind and body, he comes to know that only the feeling group (*vedanā*), the perception group (*saññā*), the group of mental formations (*saṅkhāra*), the consciousness group (*viññāṇa*) and materiality group (*rūpa*) exist, and that nothing else, such as 'atta', 'self' or 'ego', ever exists.

He also understands that just as the combination of wheels, axle, vehicle-body, horse, etc., is called a carriage, so also the combination of the five groups (*khandhas*) is called 'I, you, he, she or person'.

His view is now free from the wrong notion that 'I, you, he, she, atta, self or person exists'. He is said to attain the Purity of View (*Diṭṭhi Visuddhi*).

The ability to characterize 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 mentality and materiality**). This knowledge

is the landmark of the Purity of View.

Note: The characterization of *cittas, cetasikas* and *rūpas* by means of *lakkhaṇa, rasa, paccupaṭṭhāna* and *padaṭṭhāna* is systematically carried out in Pa-auk Forest Meditation Centers.

4 PURITY BY TRANSCENDING DOUBT (*Kaṅkhā-vitarāṇa-visuddhi*)

'*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 born in the past?
 - ii Or, have I not been born 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 born again in the future?
 - ii Or, shall I not be born in the future?
 - iii What shall I be in the future?
 - iv How shall I be in the future?
 - v From what state into what state shall I change in the future?
- c Six doubts concerning the present:
 - i Am I existing? ii Or, am I not existing?
 - iii What am I? iv How am I?
 - v Whence has this being come?
 - vi Whether will it go?

'*Kaṅkhā-vitarāṇa-visuddhi*' means 'purity by transcending doubt' or 'purification by overcoming doubt'. Thus in order to reach this stage of purity, one need to transcend or overcome the 16 doubts mentioned above as well as the 8 types of *vicikicchā* described in *Abhidhamma* (See Chapter 2, p.74).

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 a dream, who became enlightened without seeing the causal relations of Dependent Origination with his own wisdom-eye.*

In order to correlate the past mental and material phenomena with those of the present, one must know the mental and material realities 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 material realities of the future lives.

How can one know the past mental and material phenomena which have already dissolved and the future phenomena which do not come into existence yet?

Well, the ability of the concentrated mind is marvellous. We have learnt about *pubbenivāsānussati-abhiññā* which can remember thousands of one's past lives and *anāgataṃsaññā* 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 concentration and the knowledge to characterize the mental and material phenomena both internally (in one's self) and externally (in others), then we can trace the stream of arising and dissolving of mentality and materiality backwards to past lives. This method is similar to tracing the stream of arising and perishing of mentality and materiality backwards to past lives in discerning past lives to develop *Pubbenivāsānussati Abhiññā*. This method is being practised satisfactorily in Pa-auk Forest Meditation Centres.

In Pa-auk Forest Meditation centres the yogi performs some meritorious deeds at the shrine by offering candles and flowers. He characterises the mental and material phenomena which arise during this performance. He then goes to the meditation hall and meditates together with the other yogis. He develops concentration, discerns his mentality-materiality, and traces the series of mentality-materiality backward to the previous performance of the meritorious deed and again analyses the mental and material phenomena arising at the time. If he observes the same results as he has noted before, he is assured that he can characterize the near past mentality-materiality.

After that he can go on tracing the series of mentality-materiality backward to observe the stream of mentality-materiality until he can

discern the mentality-materiality at the time of conception in his mother's womb.

So now he knows the present five effects pertaining to the present existence: rebirth consciousness and its associated mental factors, kamma-born materiality including the sense-bases, the contact of the sense-base with the sense-object, and the resultant feeling (*viññāṇa, nāma-rūpa, sallāyatana, phassa, vedanā*).

Then he goes on tracing the series of mentality-materiality backward in the immediate past existence. He can actually observe his past existence, the important events and the actions done in that existence. Then he focuses his mind on the mentality-materiality which arose at the time of near-death when the near-death sign appeared. From this sign he discerns the *kamma-formations* and the *kamma* which produces the present existence. He can also discern the three supporting forces, that is, *ignorance, craving, and grasping*, from their accompanying consciousness which arose at the time when the near-death sign appeared (*avijjā, taṇhā, upādāna, saṅkhāra, kamma-bhava*).

Next he tries to discern whether the past five causes gave rise to the present five effects. He can see the arising of the five effects due to the five causes if they represent the true cause-effect relation. He also feels convinced that the past existence was his real existence.

Then he traces the series of mentality-materiality backward in his first past existence until he discerns the rebirth consciousness, its associated mental factors, the kamma-born materiality, the sense bases, the contact of the sense base with the sense object and the resultant feeling.

He then proceeds tracing the series of mentality-materiality in his second past existence in order to find the five causes in that existence that give rise to the five effects in the first past existence. If he is successful, he can proceed to find the cause-effect relation of the third past existence and the second past existence.

He must also discern the cause-effect relation of the present existence with the future existence. So he offers food to the Buddha again, making a wish what he wants to be in the next existence. If he wishes to become a celestial being, then thinking the celestial existence to really exist is *ignorance (avijjā)*, the desire to become a celestial being is *craving (taṇhā)*, and clinging to that desire is *grasping (upādāna)*. His wholesome consciousness and volition for offering food to the

Buddha are *kamma-formations* (*saṅkhāra*) and the *kamma* seed deposited in his mental stream is *kamma-bhava*. So now he has developed the five causes for conditioning a new existence to arise.

Then he develops the concentration till it radiates very bright light and intently tries to observe the new existence which will arise due to the five present causes. Usually the new existence which he has wished for appears vividly. He discerns the *rebirth consciousness* (*viññāṇa*), its associated *mental factors* (*nāma*), the *kamma-born materiality* (*rūpa*), the *contact* (*phassa*) of the sense base and the sense object, and the resultant feeling (*vedanā*) at the moment of rebirth of the new existence.

He then tries to discern whether the present five causes give rise to the future five effects. If they are the true cause-effect relation, he can observe the arising of the five future effects due to the present five causes. He continues to discern the cause-effect relation of the first future existence and the second future existence in a similar way, and so on until he can observe no more future existence.

So now he has successfully discerned the *Paṭiccasamuppāda* causal relations of his past three existences, the present existence and the future existences in terms of five causes and five effects.

“Five causes were there in the past;
Five fruits we find in the present life;
Five causes do we now produce,
Five fruits we reap in future life.” (Vs. 2.214, Ps. 50)

He further discerns the *Paṭiccasamuppāda* causal relations from one existence to another in terms of one cause and one effect as:

- 1 dependent on *ignorance* (*avijjā*) arise *kamma-formations* (*saṅkhāra*);
- 2 dependent on *kamma formations* arises the resultant consciousness (*viññāṇa*);
- 3 dependent on the resultant consciousness arise associated *mental factors* (*nāma*) and *kamma-born materiality* (*rūpa*);
- 4 dependent on *mentality-materiality* arise six internal bases (*saḷāyatana*);
- 5 dependent on six internal bases arises *contact* (*phassa*) with sense objects;
- 6 dependent on *contact* arises *feeling* (*vedanā*);
- 7 dependent on *feeling* arises *craving* (*taṇhā*);
- 8 dependent on *craving* arises *grasping* (*upādāna*);

- 9 dependent on grasping arises *kamma-formations* (*kamma-bhava*) and rebirth process (*upapatti-bhava*);
- 10 dependent on *kamma formations* (in the present existence) arises *rebirth* (*jāti*) (in the future existence);
- 11 dependent on birth arise *decay-and-death* (*jarā-maraṇa*), *worry* (*soka*), *lamentation* (*parideva*), *pain* (*dukkha*), *grief* (*domanassa*) and *despair* (*upayāsa*). (S.1.243).

After discerning clearly all the causal relations from the third past existence to the last future existence, he can observe the whole series of the arising and perishing of mentality-materiality extending from the most past existence to the last future existence. So he can get rid of all the 16 doubts described earlier.

The causal relations as described by the Law of Dependent Origination and the 24 conditions of *Paṭṭhāna* are the major causal relations which govern the arising and the dissolving of the mental and material 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 vīthi*** (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*), moral consciousnesses arise as *jāvanas* if there is ‘*yoniso manasikāra*’ (wise reflection), and immoral consciousnesses arise as *jāvanas* if there is ‘*ayoniso manasikāra*’ (unwise reflection). Depending on the *kamma-formations* derived from these consciousnesses, rebirth consciousness as well as other resultant consciousnesses arise in the next life.

The material groups are produced by four causes, viz., *kamma*, *citta*, *utu* (*tejo*) and nutriment (*ojā*). These causes together with their resultants should be seen vividly by the concentrated mind-eye.

When the immediate causes as well as the major causes for the arising of mental and material 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-ditṭhi*) which believes in the arising of living beings without any cause, and also the “**View of the Wrong Cause of Existence**”

(*Visama-hetuka-dīṭṭhi*) 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-dīṭṭhi*), the ‘**View of Nihilism**’ (*Natthika-dīṭṭhi*), the ‘**View of Eternity of the Soul or Ego**’ (*Sassata-dīṭṭhi*) and the ‘**View of Annihilation of the Soul or Ego**’ (*Uccheda-dīṭṭhi*).

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**’ (*Dīṭṭhi 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-vitarāṇa 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 can discern all the causes of mentality and materiality).

JUNIOR STREAM-WINNER (*Cūla-Sotāpanna*)

‘A stream-winner’ is a noble person who has eliminated two defilements (*dīṭṭhi* and *vicikicchā*) completely. He will never be reborn in the woeful abodes and he is destined to enter *Nibbāna* in due course.

Now the yogī, who has attained *Nāma-rūpa-pariccheda-ñāṇa* and *Paccaya-pariggaha-ñāṇa*, has temporarily eliminated *dīṭṭhi* and *vicikicchā* as described above. So he resembles a stream-winner but he is not a *sotāpanna* yet. He is called a *cūla-sotāpanna* meaning a ‘*junior stream-winner*’. He will not be reborn in the woeful abode 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-meditation and they constitute the foundations for the arising of ten insight-knowledges in later stages. They are not included in *vipassanā-ñāṇas* because they do not concentrate on the three characteristic marks (*tilakkhaṇa*) of existence.

They are important because they eliminate the wrong views (*micchā-dīṭṭhi*) and strengthens the right view (*sammā-dīṭṭhi*). The wrong views are rejected for being a source of evil aspirations and conduct. It is stated in *Anguttara Nikāya* (Book II, Sutta 22) that

“No other thing than evil views do I know, O monks, whereby to such an extent the unwholesome things not yet arisen arise, and the unwholesome things already arisen are brought to growth and fullness. No other things than evil views do I know, whereby to such an extent the wholesome things not yet arisen are hindered in their arising, and the wholesome things already arisen disappear. No other thing than evil views do I know, whereby to such an extent human beings at the dissolution of the body at 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 PURITY OF VISION IN DISCERNING THE PATH AND NOT-PATH (*Maggāmagga-ñāṇadassana Visuddhi*)

The criteria of this Purity of Vision is *Sammasana-ñāṇa* and the first part of *Udayabbaya-ñāṇa*. *Sammasana-ñāṇa* is the knowledge that can investigate the three characteristic marks of mentality-materiality in the five aggregates of existence. *Udayabbaya-ñāṇa* is the knowledge that can discern the arising and passing away of the ultimate mentality-materiality together with three characteristic marks.

Strictly speaking vipassanā-bhāvanā which is the investigation of the three characteristic marks of mentality and materiality in the thirty-one planes of existence, begins at this stage. There are four methods for investigating the three characteristic marks of existence.

1 *Kalāpa-samasana* Method

This is the investigation of all conditioned things (*saṅkhāra* or *nāma-rūpa*) in the thirty-one planes of existence in terms of five aggregates of clinging without differentiating them as belonging to the past, present or future.

Considering all the mental 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 perish, 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 divided the conditioned things into the past, the present and the future groups. He meditates like this:

“The material group in the past life has all perished in the past life. It does not proceed or pass on to the present. Because of its nature of perishing, 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 groups in the present life will perish in this life and will not pass on to the future life, he again meditates on the present material groups 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 material 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 perished. It does not pass on to the cold series of *rūpa*. Because of its nature of perishing, it is *anicca*. Because of its nature of fearfulness, it is *dukkha*. Because of its nature of not ‘ego or *atta*,’ it is *anatta*”.

Similarly considering the various cognitive series of consciousness, he meditates that *cakkhu-dvāra vīthi-cittas* perish soon after they are formed and they do not pass on to *sota-dvāra vīthi-cittas*, that *sota-dvāra vīthi-cittas* also perish soon after they are formed and they do not pass on to *ghāna-dvāra vīthi-cittas*, and so on. So they are *anicca*, *dukkha* and *anatta* on account of their perishing, fearfulness and not

‘ego or *atta*’ natures.

4 *Khāṇa-sammasana* Method

This method investigates the conditioned things in the 31 planes of existence by way of momentariness. He meditates like this:

“The material group which is formed in the past moment has all perished 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 perished at that moment. They do not pass on to the moment of *bhavaṅgā-calana*. Because of their nature of perishing, they are *anicca*. Because of their nature of fearfulness, they are *dukkha*. Because of their nature of not ‘ego or *atta*,’ they are *anatta*.”

“The mental groups (*citta* and *cetasikas*) that have arisen at the moment of *bhavaṅgā-calana* have all perished at that moment. They do not pass on to the moment of *bhavaṅgu-paccheda*. Because of their nature of perishing, 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 yogi can extend this method as far as his knowledge can embrace the natural phenomena of mentality and materiality.

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 *cetasikas* 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 Forest yogīs, the long chain of arising and dissolving of the mental and material phenomena is so distinct that they just watch the arising and the perishing of the phenomena and meditate on them by way of *aniccānupassanā* for about

30 minutes and again by way of *dukkhānupassanā* for another 30 minutes and again by way of *anattānupassanā* for about 30 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 perishing 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 perishing 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 perishing instant of *nāma-rūpa*. **The arising and the perishing phenomena of mentality and material groups become very distinct when the knowledge known as *Udayabbaya-ñāṇa* which observes these phenomena also arises.**

As this knowledge gathers in strength, the ten *Upakkilesās* (impurities of *vipassanā*) normally arise. The *upakkilesās* are very distinct, and so they represent a very good criterion for judging whether one has really attained *Udayabbaya-ñāṇa*.

TEN IMPURITIES OF VIPASSANĀ (*Upakkilesās*)

- 1 *Obhāsa* – rays emitting from the body on account of insight,
- 2 *Pīti* – five kinds of rapture (unprecedented joy),
- 3 *Passaddhi* – both *kāya-passaddhi* and *citta-passaddhi* – tranquillity or quietude,
- 4 *Adhimokkha* – the controlling faculty of strong faith,
- 5 *Paggaha* – intense effort which supports *vipassanā-citta*,
- 6 *Sukha* – pleasant feeling in the whole body due to wholesome mind-born materiality (*cittaja-rūpa*),
- 7 *Ñāṇa* – quick insight wisdom,
- 8 *Upatthāna* – mindfulness fixed on the meditation subject,

- 9 *Upekkhā* – *tatramajjattupekkhā* and *avajjanupekkhā*, (the former represents *tatramajjattatā cetasika* which can observe phenomena effortlessly; the latter refers to the *cetanā* associated with *avajjana-citta* that can reflect on phenomena quickly),
- 10 *Nikanti* – mild attachment to *vipassanā-ñāṇa* which is accompanied by *pīti*, *passaddhi*, *sukha* and *obhāsa*.

Of the ten impurities mentioned above, only *nikanti* (attachment) belongs to *kilesās* (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, tranquillity 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 standstill and then decline.

Those people, who have sufficient knowledge of Dhamma, know very well that these unusual phenomena of aura, joy, happiness; etc., are just *upakkilesās* 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 *Maggāmagā-ñāṇadassana Visuddhi*. The yogi who possesses this knowledge is said to attain the Purity of Vision discerning the Path and not-Path.

6 PURITY BY KNOWLEDGE AND VISION OF THE PATH-PROGRESS (*Paṭipadā-ñāṇadassana-visuddhi*)

The Purity of Vision of the Path-progress ranges from the later part of *Udayabbaya-ñāṇa* 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 conditioned things (*nāma-rūpa*).

Udayabbaya-ñāṇa – the knowledge of discerning the arising and perishing of mentality-materiality

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 – the knowledge of discerning the rapid and incessant dissolution of mentality-materiality

As the insight knowledge of the yogi gradually developed, the yogi is able to note the arising and passing away of *nāma* and *rūpa* more and more quickly. Since *nāma* and *rūpa* are arising and passing away at a tremendous rate of many billions per second, no yogi would be able to observe all cittas and cetasikas as they arise and perish. Even when he can note along fairly quickly, he will not observe the arising phenomena any more; all he observes is only the dissolving phenomena. Whatever he looks at, he observes the dissolution of conditioned things.

The knowledge that observes the incessant perishing of the ultimate *nāma* and *rūpa* is called *Bhaṅga-ñāṇa*. If the yogi can observe the perishing 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 – the knowledge of discerning the dreadful nature of mentality-materiality

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*.

Ādīnava-ñāṇa – the knowledge of discerning the faulty and unsatisfactory nature of mentality-materiality

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 'Ādīnava-ñāṇa, which is the knowledge that realizes the fault and unsatisfactoriness in *nāma-rūpa*'.

Nibbidā-ñāṇa – the knowledge of feeling bored and disgusted with all formations as they are known to be faulty and unsatisfactory

When the yogi finds fault in *nāma – rūpa* and knows well how unsatisfactory the conditioned things are, he develops disgust in these things. He is no longer happy to possess them. He is said to develop 'Nibbidā-ñāṇas which is the knowledge of disgust in *nāma – rūpa*'.

Muccitukamyatā-ñāṇa – the knowledge of the desire for the liberation from all formations

When the yogi has disgust in *nāma-rūpa*, the conditioned things, he wants to escape from the entanglement of *nāma-rūpa* just as the fish in the net of the fisherman and the little frog in the mouth of the snake want to escape. Thus 'Muccitukamyatā-ñāṇa, i.e., the knowledge of the desire to escape from the entanglement of *nāma-rūpa*', arises in the mind of the yogi.

Paṭisaṅkhā-ñāṇā – the knowledge of exertion for the deliverance from all formations by reinvestigating them

The yogi, who wants to escape from the net of *nāma-rūpa*, finds no way out other than to meditate on the three characteristics of existence in the five aggregates both internally and externally.

There is a **good example** here. A fisherman uses a bell-shaped bamboo-basket with a wide opening at the bottom to catch fish. He lowers the basket into water in a creek until it touches the bottom of the creek, puts his hand in from a narrow mouth at the top of the basket, and stirs the water in the basket with his hand to see whether the basket has enclosed some fish. If his hand touches a fish, he will catch it. Otherwise he lifts the basket and lowers it again and again into water a few steps away from the previous place.

Now his hand touches something like a fish. He grasps it and pulls it out of water. When the upper part of the animal comes over the surface of water, he sees three stripes around its neck and he knows it to be a water-cobra. Now the snake has poisonous venom. It can kill him if it has the chance to bite him.

At first he thought that he had caught a big fish and so he was delighted. Every worldlyling feels delighted in a similar way to possess mind and body because he does not know the fearful nature of *nāma-*

rūpa yet.

When the fisherman saw the three stripes on the neck of the snake, he knew the snake to be a water-cobra and to be very dangerous. This is analogous to the situation when the yogī saw the three characteristic marks of existence and the fearful nature of the conditioned things (*nāma-rūpa*). This is the time when the yogī attained *Bhaya-ñāṇa*.

When the fisherman saw danger, he found the situation to be unsatisfactory and the snake to be disgusting. In the same way the yogī, 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 yogī developed *Ādīnava-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 yogī attained *Muccitukamyatā-ñāṇa* and wanted to escape from the entanglement of mentality-materiality.

The fisherman, who wants to escape from the snake, dare 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 yogī, who wants to escape from mentality and materiality 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-ñāṇa*.

Saṅkhārupekkhā-ñāṇa – the knowledge of equanimity towards all formations (nāma-rūpa) in 31 planes

The fisherman, who has thrown away the snake and hurried to the high ground, soon feels safe and relaxed. In a similar manner, the yogī, 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 mentality and materiality.

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 yogī, 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 – conformity knowledge

The yogī, who can maintain equanimity towards *nāma-rūpa* and conditioned things, carries on his meditation on the three characteristics of existence by way of 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-vīthi*. The *Magga-vīthi* has been discussed on page 133 in Chapter IV. It occurs like this:

- a *Magga-vīthi in manda-paññā* (slow-witted) person:
“Na-Da-Ma-Pa-U-Nu-Go-Magga-Phala-Phala”-Bha-
- b *Magga-vīthi in tikkha-paññā* (quick-witted) person:
“Na-Da-Ma-U-Nu-Go-Magga-Phala-Phala”-Bha-
- In the above *vīthis* 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 – *gotrabhu* – the *citta* that cuts the worldling-lineage to form the *ariya*-lineage (*ariya* = holy).

In the above cognitive series, *parikamma*, *upacāra* and *anuloma cittas* take *tilakkhaṇa* (three characteristic marks) as their object and thus they are included in *vipassanā cittas*. The wisdom associated with them is called ‘*anuloma-ñāṇa*’ (conformity-knowledge).

***Gotrabhu-ñāṇa* – the knowledge which cuts the worldling lineage to form the ariya-lineage**

Gotrabhu, on the other hand, takes *Nibbāna* and not *tilakkhaṇa* as its object. So it is not included in *vipassanā cittas*. The insight knowledge associated with *gotrabhu* is called *Gotrabhu-ñāṇa*.

Magga-ñāṇa* and *Phala ṇāṇa

As *gotrabhu* 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* (Path-wisdom) and *Phala-ñāṇa* (Fruition-wisdom), respectively.

The *Magga-ñāṇa*, though it arises just once, is very powerful. It simultaneously accomplishes four functions, namely,

- 1 comprehension of the Truth of Suffering,
- 2 eradication of craving which is the Cause of Suffering,
- 3 realization of *Nibbāna* and
- 4 full development of the eight constituents of the Path.

“As the traveler by night sees the landscape around him by a flash of lightening and the picture so obtained swims long thereafter before his dazzled 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 ‘*akāliko*’ (immediately effective).

***Paccavekkhaṇa-ñāṇa* – the wisdom of reviewing the Path, the Fruits, *Nibbāna* and defilements which are annihilated and which are remaining**

After the *magga-vīthi* and a few *bhavaṅgā-cittas*, five *paccavekkhaṇa-vīthis* normally arise. By these *vīthis* the yogī (1) reflects on the Path, (2) reflects on the Fruits, (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 Knowledges in Series

Up to now the yogi has attained 16 knowledges, viz., *Nāma-rūpa-pariccheda-ñāṇa*, *Paccaya-pariggaha-ñāṇa*, ten *vipassanā ṇāṇas* (*Sammasana-ñāṇa* to *Anuloma-ñāṇa*), *Gotrabhu ṇāṇa*, *Magga-ñāṇa*, *Phala-ñāṇa*, and *Paccavekkhaṇa-ñāṇa*.

7 PURITY BY KNOWLEDGE AND VISION OF THE FOUR PATHS (*Ñāṇadassana-visuddhi*)

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 *ñāṇadassana-visuddhi* is reached.

Ñāṇadassana-visuddhi comprises four *maggas* which comprehend the four Noble Truths directly and purify the mind from all defilements stage by stage as described below.

- 1 ***Sotāpattimagga*** – the first Path-consciousness to realize *Nibbāna*. It may be regarded as the first stage of noble persons.

Sota – the stream leading to *Nibbāna*.

Apatti – entering for the first time,

Magga – the noble Eightfold Path.

***Sotāpattimagga* annihilates two defilements (*kilesās*), viz., *diṭṭhi* and *vicikicchā*, and three Fetters (*Samyojanas*), namely, *sakkāya-diṭṭhi*, *vicikicchā* and *sīlabbataparāmāsa*.**

Sakkāya-diṭṭhi – Personality-belief taking body and mind as ‘I’.

Vicikicchā – 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.

Sīlabbataparāmāsa – Adherence to the false view that one becomes pure and thus be liberated by bovine or canine morality or by rites and ceremonies.

2 **Sakadāgāmi-magga** – the second Path consciousness to realize Nibbāna. It may be regarded as the second stage of noble persons. It does not annihilate any of the remaining *kilesās* and fetters; but it reduces the strength of these defilements.

3 **Anāgāmi-magga** – the third Path-consciousness to realize Nibbāna. It may be regarded as the third stage of noble persons. It annihilates one more *kilesā*, i.e., *dosa* (hatred), and two more fetters – namely, *kāmarāga* and *dosa*.

Dosa – *Paṭigha* – hatred or ill-will

Kāmarāga – attachment to sense-objects.

4 **Arahatta-magga** – the fourth Path-consciousness to realize Nibbāna. It may be regarded as the fourth and last stage of noble person. **It annihilates all the remaining *kilesās* and fetters, from the mind.**

NOBLE PERSONS (*Ariyās*)

There are eight types of *ariyās* – namely, four *maggaṭṭha*-persons and four *phalaṭṭha*-persons. The *maggaṭṭha*-persons, however, exist only for a consciousness moment each, i.e., during the *magga-cittas* they are experiencing. After the dissolution of the *magga-cittas*, they become *phalaṭṭha*-persons.

For example, a person is called *sotāpatti-maggaṭṭha* person while the *sotāpatti-magga citta* is arising in him. After the dissolution of this *citta*, *sotāpatti-phala citta* arises in him and he is known as a *sotāpatti-phalaṭṭha* person or *sotāpanna* or **stream-winner** from this moment onwards.

If a *sotāpanna* again undertakes *vipassanā* meditation, he will attain *sakadāgāmi-magga* in due course. During this second *magga-citta*, he is called a *sakadāgāmi-maggaṭṭha* person. After the dissolution of this *citta*, *sakadāgāmi-phala citta* arises in him and he is known as a *sakadāgāmi-phalaṭṭha* person or *sakadāgāmī* or **once-returner** from this moment onwards.

A *sakadāgāmī* 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 *anāgāmi-phalaṭṭha* person or *anāgāmī* or **non-returner** from that moment onwards.

Again an *anāgāmī* 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 *arahant* or a **perfect person** from that moment onwards.

Thus the four *maggaṭṭha* persons exist for so short a duration that they cannot be seen. Only the four *phalaṭṭha* persons can be pointed at. Their distinct characteristics may be noted as follows.

1 **Sotāpanna or Stream-winner**

A *sotāpanna* is one who has attained *sotāpatti-magga* and *sotāpatti-phala*. He (or she) can enjoy the peace of *Nibbāna* whenever he wishes by developing the meditative absorption corresponding to *sotāpatti-phala-samāpatti*.

He is called a stream-winner because he has entered the stream that leads to *Nibbāna*. The stream represents the noble Eightfold Path. He is no longer a worldlyling (*putthujjana*), but a noble person (*ariyā*).

A *sotāpanna* has eradicated the two worst defilements, i.e., *diṭṭhi* and *vicikicchā*, and three basic Fetters, namely, *sakkāya diṭṭhi*, *vicikicchā* and *sīlabbataparāmāsa*. He has also eliminated the coarse properties of the remaining defilements – the properties that can cast a person to woeful abodes. So to him, the doors of the woeful abodes are closed for ever, neither will he be reverted to a worldlyling again.

He has unwavering faith in the Buddha, the Dhamma and the Saṅgha. He will also steadfastly observe the five precepts and will abstain from committing any of the ten immoral actions. The four *lobha-mūla diṭṭhigata-sampayutta cittas* and the *moha-mūla vicikicchā-sampayutta citta* will never arise in him.

He may, however, enjoy sensual pleasures like an ordinary person. But he will not be reborn more than seven times in the sense-sphere. He will become an *arahant* 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 *Kolaṃkola-sotāpanna* – one who enters *Nibbāna* after two to six lives,
- 3 *Ekavijī-sotāpanna* – one who enters *Nibbāna* after one life.

2 **Sakadāgāmī or Once-returner**

A *sakadāgāmī* is one who has attained *sakadāgāmi-magga* and *phala*. He (or she) can enjoy the peace of *Nibbāna* whenever he wishes by developing the meditative absorption corresponding to *sakadāgāmi-phala-samāpatti*.

‘*Sakadāgāmī*’ literally means ‘once-returner’. A *sakadāgāmī* will be reborn only once in the sense sphere. He will then become an *arahant* and, after that last life, he will be in *Nibbāna* for ever.

The *cittas* that arise in a *sakadāgāmī* are the same as those which arise in a *sotāpanna* with the only exception that a *sakadāgāmī* enjoys *sakadāgāmi-phala-samāpatti* instead of *sotāpatti-phala-samāpatti*.

Compared to *sotāpanna*, a *sakadāgāmī* has less *rāga*, (lust, greed), *dosa* (ill-will, hatred) and *moha* (delusion). Thus he is nobler than a *sotāpanna*.

There are six kinds of *sakadāgāmīs*, namely:

- 1 Those who attain *sakadāgāmī* in the human world and attain *parinibbāna* here,
- 2 Those who attain *sakadāgāmī* in the human world and attain *parinibbāna* in a heavenly realm,
- 3 Those who attain *sakadāgāmī* in a heavenly realm and attain *parinibbāna* there,
- 4 Those who attain *sakadāgāmī* in a heavenly realm and attain *parinibbāna* in the human world,
- 5 Those who attain *sakadāgāmī* in the human plane, and after being born once in a heavenly realm, attain *parinibbāna* in the human world,
- 6 Those who attain *sakadāgāmī* in a heavenly realm, and after being born once in the human plane, attain *parinibbāna* in a heavenly realm.

3 **Anāgāmī or Non-returner**

An *anāgāmī* is one who has attained *anāgāmi-magga* and *phala*. He (or she) can enjoy the peace of *Nibbāna* whenever he wishes by developing the meditative absorption corresponding to *anāgāmi-phala-samāpatti*.

‘*Anāgāmī*’ literally means ‘non-returner’. An *anāgāmī* will not be

reborn in the sense sphere. If he does not attain arahatship in the present life yet, he will be reborn in a *Brahma* realm or Pure Realm (*Suddhāvāsa*), where he will attain arahatship and pass to *Nibbāna*.

Since the *anāgāmi-magga* eliminates the *kilesā dosa* (hatred) and the two Fetters, namely, *kāmarāga* (sense desire) and *paṭigha* (hatred or ill-will), an *anāgāmī* will no longer experience anger, hatred, worry, despair, fright, and any unpleasant mental feeling, neither will he enjoy sense pleasures.

His mind will always be in peace and he will enjoy the ecstatic peace of *Nibbāna* whenever he wishes by developing *anāgāmi-phala-samāpatti*. If he attains all the eight *jhānas*, he can also enjoy *Nirodha-samāpatti* during which all consciousness and mental activity are temporarily suspended.

There are five types of *anāgāmīs*:

- 1 Those who attain arahatship within the first half of the life of the Pure Realm where they are reborn,
- 2 Those who attain arahatship within the second half of the life of the Pure Realm 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 realms of the five Pure Realms, but attain arahatship in the highest Pure Realm (i.e., *Akaniṭṭha*).

4 **Arahant or Perfect one**

An *arahant* is one who has attained *arahatta-magga* and *phala*. He (or she) can enjoy the peace of *Nibbāna* whenever he wishes by developing the meditative absorption corresponding to *arahatta-phala-samāpatti*. He can enjoy *Nirodha-samāpatti* if he attains the eight *jhānas*.

Since *arahatta-magga* eliminates all defilements (*kilesās*), an *arahant* has no greed, no ill-will, no delusion, no conceit, no personality-belief and no 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

consciousnesses) will never arise in him.

As his mind is always free from all defilements, it is at the purest state making him a perfect 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 arahant, literally meaning a worthy one, does not accomplish fresh kammic activities, and he is not subject to rebirth, because the conditions (avijjā, taṇhā, upādāna) for his rebirth have been destroyed.

Sotāpannas, *sakadāgāmīs* and *anāgāmīs* are called *sekkhas*, because they have yet to undergo a training. *Arahants* are called *asekkhas*, because they no longer need to undergo any training.

The *arahant* 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 the height higher than celestial, far removed from uncontrolled passions and the defilements of the world.

There are five types of arahants:

- 1 *Paññāvimutta-arahant* – one who emancipated through wisdom,
- 2 *Ubhatobhāgavimutta-arahant* – one who emancipated in two ways, namely by *arūpajhāna* and by *ariyamagga*,
- 3 *Tevijja-arahant* – one who possesses the three supernormal knowledges,
- 4 *Chalābhiñña-arahant* – one who possesses the six supernormal powers.
- 5 *Paṭisambhidhāpatta-arahant* – one who possesses the four *sambhidhās*, i.e., the knowledge of the meaning of each word, the knowledge of the text (*Pāṭi*), 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 mind rules over all the world. The mind of every person controls the person, leads his every action and shapes his destiny. Man's mind has produced modern science, and has been developing science and technology very rapidly.

It is man's mind which has shaped various cultures of the world and it will be man's mind 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 a woeful 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 all defilements in seven stages by developing mental concentration and *vipassanā* insight.

The attainment of various blissful experiences which surpass sensual enjoyment and the realization of the unique peace of *Nibbāna* in this very life are very real, and the *Abhidhamma* brightly illuminates the right path to be followed by every person for the attainment of the highest goal in life.

Everybody should study *Abhidhamma* very seriously and use the *Abhidhamma* knowledge as the guiding torch of his life.

May the guiding torch of Abhidhamma shine forever!

May the supreme knowledge of Abhidhamma ever enlighten the whole world!

APPENDIX PĀLI WORDS AND MEANINGS

A

Abhidhammā – the higher teaching of the Buddha in which the Buddha analyses mind and body into their ultimate components called ultimate realities and explains all psychophysical phenomena in terms of these ultimate realities.

Abhijjā – covetousness; plotting to get others' property illegally.

Abhiññā – supermoral knowledge

Acinṇa-kamma – habitual kamma

Adhipati – superme, sovereign, chief, king, dominating factor.

Adhipati-paccayo – predominance condition.

Adimokkha – making decision whether the sense object is ethically good or bad.

Ādīṇava-ñāṇa – the knowledge of realization of the fault and unsatisfactoriness in all formations (mentality-materiality) as they arise and perish very rapidly and incessantly.

Adinnādānā – stealing other's property

Adinnādānā-virati – avoidance of stealing other's property.

Adosa – non-hatred, tolerance (*khantī*), forgiveness, good-will, loving-kindness (*mettā*).

Āgantuka – guest or stranger

Āhāra – food, nutriment, cause, sustenance.

Āhāra-rūpa – nutriment-born materiality.

Āhāra-paccayo – nutriment condition

Āhāra-rūpa, oja – nutriment

Āhāre-paṭikūla-saññā – perception of loathsomeness on food.

Ahetuka – rootless

Ahirika – moral shamelessness

Ahosi-kamma – defunct kamma which no longer bears fruits.

Ajjattika – internal, i.e. within oneself

Ākāra – mode

Ākāsa – space

Ākāsānancāyatana-bhūmi – the realm of infinite space.

Ākiñcaññāyatana-bhūmi – the realm of nothingness.

Akusala – immoral, unwholesome

Akusala cetasika – immoral mental factor.

Akusala citta – immoral consciousness

Akusala kamma – immoral kamma

Alobha – greedlessness, non-craving, non-attachment, generosity.

Āloka – light

Amandāyuka – longer life-span

Amoha-paññā-vijjā – wisdom, knowledge.

Anāgāmi-magga-citta – path-consciousness of non-returner.

Anāgāmi-phala-citta – fruition-consciousness of non-returner.

Anāgāmi – non-returner, third-stage noble person.

Anāgatañsa-ñāṇa – power of knowing future existences and future worlds.

Anantara-paccayo – contiguity condition.

Ānāpāna – in-breath and out-breath

Ānāpānassati – mindfulness of breathing.

Anatta – not-self, no soul, no ego, not I, no you, no person.

Andaja-paṭisandhi – egg-born rebirth

Anekaja-rūpa – materiality produced by more than one cause.

Aṅga – factor, constituent

Anicca – impermanent

Aniccatārūpa – materiality at the perishing moment of real materiality.

Aniyata-yogī – unfixed mental factor

Aññamañña – mutually

Aññamañña-paccayo – mutuality-condition

Anottappa – moral fearlessness

Anuloma – adaptation or connection between lower consciousness and upper consciousness.

Anuloma-ñāṇa – conformity knowledge which conforms to the function of truth both in the nine preceding insight knowledges and in the 37 factors of enlightenment that follow.

Anusaya – latent defilement

Anussati – repeated reflection, constant mindfulness.

Apacāyana – reverence to elders, teachers, and holy persons.

Aparāpariya-vedaniya kamma – indefinitely effective kamma which bears results from the third existence to the last existence.

Apāya – devoid of happiness

Apāya-bhūmi – woeful abodes

Āpo – the element of cohesiveness or fluidity, water-element.

Āpo-kasiṇa – water kasiṇa

Appamaññā – illimitable, without limit

Appanā – absorption, jhāna, magga, phala.

Appanā-bhāvanā – absorption stage of meditation.

Appanā-samādhi – jhāna concentration

Arahat– Arahant – perfect person, fourth-stage noble person, person without cankers.

Ārammaṇa=Ālambhaṇa – sense object

Arūpa-bhūmi – immaterial realm.

Arūpa-brahmā – inhabitant of immaterial realm.

Arūpa-citta=Arūpāvacara citta – immaterial consciousness.

Arūpa-loka – immaterial sphere comprising four immaterial realms.

Arūpāvacara kusala kamma – immaterial moral kamma.

Āruppas – meditation subjects for developing immaterial jhānas.

Asañkhārika – unprompted, spontaneous

Āsanna-kamma – proximity kamma; kamma performed or remembered at the time of near death.

Asaññasatta – a being without perception or without mentality (only body exists).

Āsava – canker, intoxicant

Asevana-paccayo – repetition condition

Asubha-bhāvanā – mediation on foulness.

Asurā – demons

Asurā-loka – the world of demons

Atimahantā – very great intensity

Atiparittā – very slight intensity

Attītabhavaṅga – past life-continuum

Atta – soul, ego, self, person

Atta-diṭṭhi – the wrong view taking 'soul', 'ego', 'atta', or 'person' exists

Attha-paññatti – form concept

Atthika – skeleton

Atthi-paccayo – presence condition

Avajjana – apprehending or taking notice of the sense object that appears at the sense door.

Avibhūtā – obscure, not clear

Avigata-paccayo – non disappearance condition

Avinibbhoga – indivisible

Avinibbhoga-rūpa – indivisible materiality.

Avyākata=Abyākata – indeterminate, i.e., neither determined kammically as 'moral' nor as 'immoral'.

Āyatana – base, source, sphere

Āyukkaya-maraṇa – death due to the expiration of the life-span.

B

Bāhira – external, i.e., outside oneself

Bala – power which is strong and firm and cannot be shaken by opposing forces.

Bhaṅga – perishing

Bhaṅga-ñāṇa – the knowledge of discerning the rapid, incandescent dissolution of mentality-materiality.

Bhāvanā – meditation, mental development.

Bhavaṅga – life-continuum

Bhavaṅga-calana – vibrating life-continuum.

Bhavaṅga-kicca – life-continuum function.

Bhavaṅgupaccheda – arrested or cut off life-continuum.

Bhāva-rūpa – sex materiality.

Bhaya-ñāṇa – the knowledge of discerning the fearful nature of all formations

(mentality-materiality) which appear as terror.

Bhūmi – plane of existence

Bhūmi-catukka – four planes of existence.

Bhūta-rūpa – essential distinct materiality, primary elements (pathavī, āpo, tejo, vāyo).

Bodhi – path-wisdom, enlightenment

Bodhipakkhiya – enlightenment factors, constituents of path-wisdom

Bojjhaṅgas=Bodhi-aṅgas – factors of path-wisdom.

Brahma-vihāra – sublime living

Buddha – the fully-enlightened person who possesses omniscient wisdom which correctly knows all things including the Noble Truths that should be known.

Buddhi-carita – intelligent temperament

C

Cāga=Dāna – alms-giving

Cāgānussati – recollection of the virtues of one's offering.

Cakkhu – eye

Cakkhu-dvāra – eye door

Cakkhu-dvāra vīthi – eye-door cognitive series

Cakkhu-pasāda – eye-translucent materiality.

Cakkhu-vatthu – eye-base

Cakkhu-viññāna – eye-consciousness

Cakkhu-viññāna-dhātu – eye-consciousness-element, eye-consciousness.

Catudhātu – four primary elements

Catudhātu-vavatthāna – defining the four primary elements.

Cetanā – volition, intention

Cetasika – mental factor

Chandha – wish, desire, will

Chandhādhipati – predominant wish, will

Citta – consciousness

Cittādhipati – predominant consciousness.

Citta-kammaññatā – adaptability of mental factor.

Citta-lahutā – lightness or agility of consciousness.

Citta-mudutā – elasticity of consciousness.

Citta-niyāma – the law of consciousness.

Citta-paguññatā – proficiency of consciousness.

Citta-passaddhi – tranquillity of consciousness.

Citta-visuddhi – purity of mind

Cittujjgatā – uprightness of consciousness.

Cuti – death

Cuti-kicca – death-function

D

Dāna – alms-giving

Dassana-kicca – seeing function

Deva – celestial being, deity

Devatānussati – recollection of one's virtues similar to deities' virtues

Dhamma – the teaching of the Buddha, the natural truths taught by the Buddha

Dhamma-desanā – expounding the Dhamma discourse.

Dhamma-sāvana – listening to the Dhamma discourse.

Dibba-cakkhu – divine eye, clairvoyance.

Dibba-sota – divine ear, clairaudience

Diṭṭhadhamma-vedaniya-kamma – immediately effective kamma which bears fruits in the present life.

Diṭṭhi – view, wrong view

Diṭṭhijjukamma – straightening one's view; right view.

Diṭṭhi-visudhi – purity of view

Domanassa – painful mental feeling, displeasure.

Dosa – anger, hatred

Dosa-carita – hate-temperament, short-tempered nature.

Ducarita – evil conduct

Duggati – woeful

Duggati-ahetuka-puggala – woeful rootless person.

Dukkha – suffering

Dve=Dvi – two

Dvi-hetuka kusala kamma – two-rooted wholesome kamma.

Dvi-hetuka-puggala – two-rooted person.

Dvi-pañca-viññāna – five pairs of consciousness that are aware of the five senses.

E

Eka=Ekam – one

Ekaggatā – one pointedness, the cetasika which unites its concomitants to remain focused on a sense object.

Ekaja-rūpa – materiality produced by one cause.

Evam – in this way, thus

G

Gabbaseyaka-paṭisandhi – conceiving in the mother's womb.

Gandha-Gandhā-rammaṇa – smell, odour.

Gantha – tie, bond

Gati-nimitta – the sign of destiny

Ghāna – nose

Ghāna-dvāra-vīthi – nose-door cognitive series.

Ghāna-vatthu – nose-base

Ghāna-viññāna – nose-consciousness

Ghāyana-kicca – smelling function

Gocaraggāhika-rūpa – materiality in which sense objects can appear.

Gocara-rūpa – materiality of sense object, five sense objects.

Gotrabhu – the consciousness that cuts the kāma-lineage to form the exalted lineage, or the consciousness that cuts the worldly lineage to form the noble lineage.

Gotrabhu-ñāna – the knowledge that sees Nibbāna and changes the lineage of the mediator from a worldly to a noble person.

Gruka kamma – weighty kamma

H

Hadaya – heart

Hadaya-vatthu – heart-base

Hatavikkhittaka – corpse which has been mutilated and cut by a knife.

Hetu = mūla – root

Hetu-paccayo – root-condition

Hirī – moral shame; it makes one feel ashamed to perform evil action

I

Iddhi – accomplishment

Iddhipāda – foundation of accomplishment

Iddhividha Abhiññāna – various divine powers such as creating various forms, flying in the air, diving into the earth, etc.

Indriya – controlling faculty

Indriya-paccayo – faculty-condition

Issā – jealousy, envy

Itthibhāva – female sex-materiality

J

Jalābuja-paṭisandhi – womb-born rebirth.

Janaka kamma – reproductive kamma

Jarā – ageing

Jāti – birth

javana-citta – impulsive consciousness

Javana-kicca – apperceiving function to enjoy the taste of the sense object.

Jhāna – mental absorption; combination of jhāna-factors which keep the mind fixed on a sense-object.

Jhānaṅgas – jhāna-factors

Jhāna-paccayo – jhāna-condition

Jivhā – tongue

Jivhā-dvāra – tongue-door

Jivhā-dvāra-vīthi – tongue-door cognitive series

Jivhā-vatthu – tongue-base

Jivita-rūpa – life-materiality

Jivitindriya – psychic life, faculty of life.

K

Kāla – time, period

Kāma-citta – sense-sphere consciousness

Kāma-loka – sense sphere comprising human realm, six deva-realms and four woeful abodes.

Kāma-sugati-bhūmi – sensuous blissful realm, human-realm and 6 deva-realms.

Kāmesumicchācārā – misuse of the senses, sexual misconduct.

Kamma – volitional action

Kamma-catukka – four kinds of kamma

Kamma-bhava – rebirth-producing kamma.

Kamma-dvāra – the place where kamma occurs or the means by which kamma arises.

Kammaja rūpa – kamma-born materiality.

Kammakkhaya-maraṇa – death due to the expiration of the reproductive kamma.

Kamma-nimitta – kamma-sign, the object observed during the performance of the action.

Kamma-niyāma – the law of kamma

Kamma-patha – course of action

Kamma-paccayo – kamma-condition

Kammaṭṭhāna – meditation-subject

Kaṅkhāvitaraṇa-visuddhi – purity by transcending doubt.

Karuṇā – compassion

Karuṇā-bhāvanā – radiation of compassion

Kaṭattā-kamma – unspecified kamma

Kaṭattā-rūpa – kamma-born materiality and heat-born materiality.

Kasiṇa – meditation-device which should be observed wholly.

Kāya – combination, body

Kāya-dvāra – body-door

Kāya-dvāra-vīthi – body-door cognitive series.

Kāyagatāsati – recollection of the 32 parts of the body.

Kāya-kammaññatā – adaptability of mental factors.

Kāya-lahutā – lightness of mental factors.

Kāya-mudutā – elasticity of mental factors.

Kāya-pāguññatā – proficiency of mental factors.

Kāya-passaddhi – tranquillity of mental factors.

Kāya-viññatti – special movement of the body to let others know one's intention.

Kāya-vatthu – body-base

Khanda – group, aggregate

Khaṇika-maraṇa – momentary death

Khaṇika-pīti – instantaneous joy like the flash of a lightning.

Khuddaka-pīti – the thrill of joy which causes the flesh to creep.

Kicca – function

Kilesā – defilement that defile, debase, inflict and burn the mind

Kiriya – functional, indeterminate

Kusala – moral, wholesome

Kusala citta – moral consciousness

Kusala kamma – moral kamma

Kukkucca – remorse, worry

L

Lakkhaṇa – characteristic

Lakkhaṇa-rūpa – characteristic materiality.

Lobha=taṇhā=rāga – greed, craving, attachment, lust.

Lohitaka – bloody corpse

Lohita-kasiṇa – red kasiṇa

Loka – sphere, world

Lokiya – mundane

Lokiya-abhiññā – mundane supernormal knowledge.

Lokuttara – supramundance, beyond the 31 planes of existence.

M

Macchariya – avarice, stinginess

Magga – path

Magga-citta – path-consciousness

Magga-appanā-vīthi – path-absorption-cognitive series

Maggāmagga-ñānadassana-visuddhi – purity of knowledge and vision in discerning the path and not path.

Magga-ñāṇa – path-wisdom

Maggaṅgas – path-factors

Mahaggata – exalted, more developed

Mahantārammana – sense-object of fairly-great intensity.

Māna – pride, conceit

Manasikāra – attention, reflection

Mandāyuka – shorter life-span

Manodhātu – mind-element comprising pañcadvārāvajjana and sampaṭicchanaḍvi.

Manodvāra – mind-door

Manodvārāvajjana – mind-door directing consciousness.

Manodvāra vīthi – mind-door cognitive series.

Mano-kamma – mental action

Mano-viññāṇa-dhātu – mind-consciousness-element (76 cittas).

Maraṇa – death

Maraṇā-nussati – recollection of the nature of one's death.

Maraṇāsanna-nimitta – near-death sign

Maraṇāsanna vīthi – near-death cognitive series.

Maraṇuppatti-catukka – fourfold arrival of death.

Mettā – loving-kindness

Mettā-bhāvanā – radiation of loving kindness.

Micchādīṭṭhi – wrong view

Middha – torpor which makes mental factors dull and inactive.

Moha = avijjā – ignorance, delusion

Moha-carita – stupid or dull temperament.

Muditā – sympathetic joy, rejoicing in other's success and prosperity.

Muditā-bhāvanā – radiation of sympathetic joy.

Mūla = hetu – root

Muccitukamyatāññā – the knowledge of the desire for deliverance from all formations in the 31 planes of existence.

N

Nāma – mentality comprising consciousness and mental factors.

Nāma-rūpa – mentality-materiality

Nāma-rūpa-pariccheda-ñāṇa – the knowledge of defining each mentality and each materiality by their respective characteristics, functions, manifestations and nearest causes for their arising.

Ñāna-dassana-visuddhi – purity by knowledge and vision of the 4 paths.

Nānakadāci – the way unfixed mental factors arise separately and only when the conditions are satisfied.

Natthi – nothingness

Natthi-paccayo – absence-condition

Nevasaññā-nāsaññāyatana – the immaterial realm of neither perception nor non-perception.

Nibbāna – cessation of defilements and suffering; eternal peace and happiness.

Nibbidā-ñāṇa – the knowledge of feel-

ing bored and disgusted with all formations as they are known to be with fault and unsatisfactoriness.

Nicca – permanent

Ñīla-kasiṇa – brown or blue kasiṇa

Nimitta – sign, image

Nipphanna-rūpas – real materialities which are caused or conditioned by kamma, consciousness, heat and nutriment.

Niraya – hell

Nirodha – extinction

Nissaya-paccayo – dependence-condition

Niyata-yogī – fixed mental factor which invariably associates with the consciousnesses with which it is known to associate.

Nīvaraṇa – hindrance; moderate defilements that hinder the arising of moral minds, **jhāna and path**-consciousness.

O

Odāta-kasiṇa – white kasiṇa

Ogha – flood, whirlpool, overwhelm

Okkantika-pīti – the flood of joy like the breakers on the sea-shore; it gives the feeling of riding a boat on tides.

Oḷārika – gross, coarse

Omaka kamma – inferior kamma

Opapātika-paṭisandhi – spontaneous rebirth as a full-grown person.

Ottappa – moral dread; it makes one frightened to do immoral actions.

P

Paccavekkhaṇa-ñāṇa – reviewing consciousness.

Paccaya – cause, condition

Paccaya-pariggaha-ñāṇa – the knowledge of discerning the cause of mentality-materiality.

Paccayuppanna – conditionally arisen thing.

Paccaya-satti – conditioning force or property.

Pacchājāta-paccayo – post-nascent condition

Pākādānapariyāya-kamma catukka – 4 kinds of kamma with respect to the priority in bearing results.

Pākakāla-kamma-catukka – 4 kinds of kamma with respect to the time of bearing results.

Pākaṭhāna-kamma-catukka – 4 kinds of kamma with respect to the place where the kammic effect takes place.

Pakiṇṇaka – miscellaneous, mixed

Pānātipātā – killing any living being

Pānātipātā-virati – avoidance of killing any living being.

Pañcadvārāvajjana – five-door directing consciousness; it apprehends or takes note of the sense object that appears at one of the five doors and directs the mental stream towards the object.

Pañcadvāra-vīthi – five-door cognitive series.

Pañca-sīla – five moral precepts

Pañca-viññāna – five consciousness that are aware of the five senses.

Paññatti – concept, apparent reality, mental construct.

Paññīndriya=paññā=amoha=vijjā – wisdom, knowledge.

Paracitta-vijjānana abhiññāna – cetopariya-ñāna – the power to know other's minds and thoughts in many ways.

Paramattha – ultimate reality

Paramattha-sacca – ultimate truth

Paricchada-rūpa=ākāsa-dhātu – limiting materiality, space-element.

Parikamma bhāvanā – preliminary stage of meditation.

Parikamma samādhi – preliminary concentration.

Parikamma nimitta – preparatory sign

Parittārammaṇa – sense object of slight intensity.

Pathavī – element of solidity or extension, the earth-element.

Pathavī-kasīna – earth kasīna, earth-disk.

Paṭibhāga nimitta – counter sign, counterpart sign.

Paṭiccasamuppāda – the Doctrine of Dependent Origination or Dependent Arising.

Paṭipadā-ñānadassana-visuddhi – purity by knowledge and vision of the four paths.

Paṭisandhi-kāla – at the arising moment of rebirth consciousness.

Paṭisafikhāñāna – the knowledge of exertion for deliverance by reinvestigating all formations.

Pattānumodana – rejoicing in others' merit.

Paṭṭhāna-naya – the Paṭṭhāna method, the Law of Causal Relations.

Pattidāna – sharing merit.

Pavatti-kāla – during the time of existence from the existing moment of rebirth consciousness till death.

Peta – woeful ghost

Phala-citta – Fruition consciousness

Phala-ñāna – Fruition wisdom

Phala-samāpatti vīthi – Fruition attainment cognitive series.

Pharanā-pīti – suffusing joy which pervades the whole-body.

Pharusa-vācā – rude or harsh speech

Phassa – contact, sense-impression

Phoṭṭhabbārammaṇa – tangible object, touch (*pathavī, tejo, vāyo*)

Phusana-kicca – touching function

Pisunāvācā – slandering, backbiting

Pīta-kasīna – yellow or gold-coloured kasīna.

Pubbenivāsānussati abhiññā – the power to remember former existences and former worlds.

Puggala – person

Puggala bheda – classification of persons.

Puḷuvaka – worm infested corpse

Purisa-bhāva – male sex materiality

Pūrejāta-paccayo – pre-nascence-condition.

R

Rāga = lobha – lust, greed

Rāga-carita – greedy temperament

Rasa – taste, flavour

Rasārammaṇa – taste, flavour object

Rūpa – materiality, matter and energy

Rūpa-bhūmi – fine-material plane, rūpa brahmā realms.

Rūpa-kalāpa – tiny material group, comparable in size with electron, proton.

Rūpakkhanda – materiality aggregate

Rūpa-loka – fine-material sphere consisting of 16 rūpa-brahmā realms.

Rūpārammaṇa = vaṇṇa – visible object, colour.

Rūpasamuddesa – enumeration of rūpa

Rūpasamutṭhāna – causes of materiality (kamma, citta, heat, nutriment).

Rūpassa-kammaññatā – physical adaptability.

Rūpa-pavattikkama – arising of material phenomena in individuals.

Rūpassa-lahutā – physical lightness

Rūpassa-mudutā – physical elasticity

Rūpāvacara citta – fine-material-sphere consciousness.

Rūpāvacara kusala kamma – fine-material-sphere moral kamma.

Rūpa-vibhāga – criticism on materiality.

S

Sabba – all

Sabba-citta sādharmaṇa – essential mental factors that associate with all consciousnesses.

Sabbaññuta-ñāna – omniscient wisdom which knows everything that should be known.

Sabhāva-rūpa – natural materiality

Sacca – truth

Sadda – sound

Sadda-paññatti – sound-concept, spoken words.

Saddārammaṇa – sound-object

Saddhā – faith, confidence, clarity of mind.

Saddhā-carita – faithful temperament

Sahagataṃ=sahitaṃ – together with, accompanied by.

Sahajāta-paccayo – co-nascence-condition.

Sakadāgāmi-magga citta – path-consciousness of once-returner.

Sakadāgāmi – once-returner, second stage noble person.

Sakkāyadiṭṭhi – personality belief, taking the combination of body and mind as 'I' or 'person'.

Salakkhaṇa-rūpa – materiality with char-

acteristic.

Samādhi – mental concentration, serenity.

Samanantara-paccayo – immediacy condition.

Samatha – tranquil, calm

Samatha bhāvanā – tranquillity meditation.

Samatha-yānika – taking tranquillity meditation or jhāna-concentration as the vehicle.

Samāpatti – attainment

Samgha – the community of monks led by the Buddha; it consists of noble monks (ariyās) and those monks who are striving to become noble monks.

Samghānussati – recollection of the virtues of the samgha.

Sammā-ājīva – right livelihood abstaining from wrong livelihood which causes harm to living beings.

Sammā-diṭṭhi – right view, believing in kamma and its effect.

Sammā-kammanta – right action abstaining from three evil bodily actions.

Sammā-vāca – right speech, abstaining from four evil speeches.

Sammā-sammādhī – right concentration

Sammā-saṅkappa – right thought

Sammā-sati – right mindfulness

Sammā-vāyāma – right effort

Sammappadāna – supreme effort

Sammasana-ñāna – the knowledge of defining mentality-materiality as impermanence, suffering and not-self.

Sammasana-rūpa – materiality that should be contemplated as impermanence, suffering and not-self.

Sampañicchana – receiving consciousness.

Sampañicchana-kicca – receiving function.

Sampayutta-paccayo – association-condition.

Samphappalāpa – vain talk, gossip

Samsedhaja-paṭisandhi – moisture-born rebirth, conceiving in tree-trunk, fruit, flower, marsh, stagnant water, etc.

Samyojana – fetter
Saṅgaha – summary
Sanidassana-rūpa – materiality that can be seen.
Sandhi – connection
Saṅkhāra – kamma formations or mental formations (mentality-materiality)
Saṅkhārakkhandha – aggregate of mental formations.
Saṅkhārupekkhā-ñāṇa – knowledge of equanimity towards all formations.
Saṅkhepa – abridgement
Saññā – perception; it takes note of the detailed features of each sense object and stores the data in the mental stream like a computer.
Saññakkhandha – perception-aggregate
Santati-rūpa – subsequent arising materiality.
Santīraṇa – investigating consciousness
Santīraṇa-kicca – investigating function
Santisukha – eternal bliss
Sasaṅkhārika – prompted, persuaded by someone or oneself; volitionally inactive.
Sati – mindfulness, attentiveness
Satipaṭṭhāna – foundation of mindfulness.
Savana-kicca – hearing function
Sāyana-kicca – tasting function
Sīla – morality or virtue
Sīlānussati – recollection of the virtues of one's morality.
Silavisuddhi – purity of morality
Sobhana – beautiful
Sobhana cetasikas – beautiful mental factors.
Sobhana cittas – beautiful consciousnesses.
Somanassa – pleasant mental feeling, joyful.
Sota – ear
Sota dvāra – ear-door
Sota-dvāra-vīthi – ear-door cognitive series.
Sotāpanna – stream-winner, first stage noble person.
Sotāpatti-phalaṭṭha – stream-winner
Subha – pleasant, beautiful
Sucarita – good conduct

Sugati-bhūmi – blissful realm
Sugati-ahetuka-puggala – blissful rootless person.
Sukha – pleasant feeling, pleasant bodily feeling.
Sutta = Suttanta – discourse

T

Tadālambana-kicca – registering function; it continues enjoying the taste of the sense object.
Tatramajjhataṭṭā=upekkhā – equanimity, mental balance.
Tejo – the element of heat, fire-element
Tejo-kasiṇa – fire-kasiṇa
Thāna – functioning place
Thina – sloth, idleness
Ti = tri – three
Tihetuka – three rooted
Tihetuka kusala kamma – three rooted moral kamma.
Tija-rūpa – materiality produced by three causes.
Tilakkhaṇa – three characteristic marks (impermanence, suffering, not-self)
Tipiṭaka – three collections of the Buddha's teachings.
Tiratana – Triple Gem – the Buddha, the Dhamma, the Saṅgha.

U

Ubbegā-pīti – up-lifting joy which may lift one to float and fly in the air.
Ubhayakkhaya-marāṇa – death due to the expiration of both the life-span and the reproductive kammic force
Udayabbaya-ñāṇa – the knowledge that comprehends distinctly the mentality-materiality at the genetic moment as well as at the perishing moment together with the three characteristic marks of existence.
Uddhacca – restlessness; it makes the mind restless.
Uddhumātaka – rotten, bloated corpse
Uggaha-nimitta – acquired sign, learning sign.
Ukkaṭṭha – supreme or superior (kamma)
Upacāra bhāvanā – neighbourhood stage of meditation.

Upacāra samādhī – neighbourhood or access concentration.
Upacchedaka-marāṇa – death due to the intervention of a destructive force.
Upacaya-rūpa – initial arising materiality.
Upādāna – grasping, clinging, strong attachment.
Upādānakkhandha – aggregate of grasping.
Upādāya-rūpa – derived materiality
Upaghātaka-kamma – destructive kamma
Upanissaya-paccayo – powerful support condition.
Upapajjedaniya kamma – subsequently effective kamma which bears fruits in the next (second) life.
Upapatti-bhava – rebirth-process
Upaṭṭhāna-kamma – obstructive kamma which retards the function of reproductive kamma.
Upasamānussati – recollection of the virtues of Nibbāna.
Upatthambhaka-kamma – supportive kamma which supports the reproductive kamma.
Upekkhā – neutral feeling, indifference
Upekkhā-bhāvanā – meditation on equanimity.
Uppāda – arising, genesis
Utuja-rūpa – heat-born materiality

V

Vacī-dvāra – speech-producing movement of the mouth which performs verbal action.
Vacī-kamma – verbal action generally performed by special movement of the mouth.
Vacī-viññatti – special movement of the mouth to produce speech to let others know one's intention.
Vaṭṭa – round; i.e. going round and round like the rotation of a wheel.
Vatthu – physical base for the mind to depend on for its arising.
Vatthu-dhamma – ultimate materiality

with its own characteristic.
Vāyo – the element of motion, air element.
Vāyo-kasiṇa – air kasiṇa
Vedanā – feeling, it enjoys the taste of the sense object.
Vedanakkhandha – feeling aggregate
Veyāvacca – volunteer service in meritorious deeds.
Vicāra – sustained application of the mind to the sense object.
Vicchiddaka – corpse which has been cut into two or three pieces.
Vicikicchā – sceptical doubt
Vigata-paccayo – disappearance condition.
Vikāra-rūpa – mutable materiality
Vikkhāyitaka – corpse which has been gnawed and mangled by dogs, etc.
Vikkhittaka – corpse which has been bitten and scattered into pieces by dogs, etc.
Vimokkha – emancipation from the round of suffering.
Vinaya – rules and disciplines for monks.
Vinilaka – discoloured, brownish black corpse.
Viññāna = citta – consciousness
Viññāna-dhātu – consciousness element
Viññānakkhandha – consciousness aggregate.
Viññānañcāyatana-bhūmi – the realm of infinite consciousness
Vipāka – resultant, kamma-result
Vipāka-nāmakkhanda – resultant mental aggregate (resultant consciousness and its concomitants)
Vipāka-niyāma – the law of resultant consciousness.
Vipāka-paccayo – kamma result condition.
Vipubbaka – corpse with cracked skin and pus oozing out.
Vippayutta=vippayuttaṃ – dissociated with, disconnected with.
Vipassanā bhāvanā – insight meditation
Vipassanā-ñāṇa – insight knowledge
Vipassanā-yānika – taking insight medi-

tation (access jhāna) as the vehicle.

Vīriya – effort, energy; it is a key to success.

Visayappavatti – presentation of sense object at the sense door.

Visuddhi – purity or purification

Vitakka – initial application of the mind to the sense-object

Vitakka-carita – ruminating temperament.

Vīthi – cognitive series

Vīthi-cittas – the consciousness that take part in the cognitive process.

Vīthi-vimutti cittas – cognitive-process-freed consciousness.

Vyāpāda – ill-will; plotting to destroy

other's lives and property illegally.

Y

Yoga – bond, junction, union, glue, to yoke.

Yathākammūpaga-ñāṇa – power of seeing beings in the 31 planes of existence and knowing their respective karmas which have produced their present existences.

ABOUT THE AUTHOR



Dr. Mehm Tim Mon was born in Kamawet village, Mudon township, Mon State, Union of Myanmar, on January 13, 1934. His parents were U Yaw In and Daw Sein Tan who were devout Buddhists. They belonged to the Mon race and made their living by farming.

Mehm Tim Mon attended Kamawet Primary School and Mudon State High School where he topped his class every year. He passed the High School Final 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, and a state scholarship to study in the United States of America. He was appointed as a part-time demonstrator in Chemistry Department, University of Yangon.

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. He was appointed as Assistant Lecturer in the University of Yangon.

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 honorary Phi Lambda Upsilon Society and Sigma Xi Society.

He served his country for more than 37 years from 1955 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.

Again he was reemployed as Adviser to the Ministry of Religious Affairs for 15 years from 1993 to 2008 and as Professor of Samatha and Abhidhamma in the International Theravāda Buddhist Missionary University, Yangon, for 11 years from 1998 to 2008.

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 (1) and the Buddhist Association of Mawlamyine University. He also served as Secretary and later as President of the Central Buddhist Association of Universities and Institutes in Yangon from 1983 to 1986. He succeeded in raising funds and building the beautiful two-storey Dhamma Hall and the sacred Shrine (pagoda) in the University of Mawlamyine.

Dr. Mehm 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 the whole of Myanmar by the Ministry of Religious Affairs.

Dr. Mehm Tin Mon has written over seventy books on education as well as on Buddhism. He travelled throughout Myanmar as well as abroad delivering lectures on Buddhism and conducting short intensive classes on Abhidhamma, Visuddhi Magga and Meditation. He was awarded the title of '**Saddhamma Jotikadhaja**' by the Government of the Union of Myanmar in 1994 and '**Mahā Saddhamma Jotikadhaja**' in 2003 for his outstanding contribution to the propagation of Buddhism. He was also awarded **Dhamma Beikman**

Literature for Life Prize in 2005.

He is currently the **President of the International Pa-auk Forest Buddha Sāsanānuggaha Federation**, Myanmar, and writing books on Buddhism both in English and in Myanmar language to make the outstanding features of Buddhism known to the world.

Lectures on Abhidhamma, Visuddhi Magga and Meditation

Any interested society or organization may invite Dr.M. Tin Mon to lecture on Buddhism or to teach 'Abhidhamma' and 'Visuddhi Magga', Which is 'The Path of Purification' or 'The Noble Path to Nibbāna' in any town or country. He also teaches Meditation as taught by the Buddha. A full course on Abhidhamma in English by Dr. M. Tin Mon takes about 52 lecturing hours.

Abhidhamma and Visuddhi Magga are the most wonderful and most beneficial knowledge which constitutes the essence of the Buddha's teachings. They are the golden knowledge which should be understood by everyone.

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