

Essential Fundamentals of Theravada Abhidhamma

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Based on අභිධර්ම මාර්ගය (Path to Abhidhamma)

by Most Venerable Professor Rerukane Chandawimala Mahāthera

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About this book

The point of departure for any Abhidhamma student in Sri Lanka is the Abhidhamma Mārgaya by most Venerable Professor Rerukane Chandawimala Mahā Thera. This noble literature was not available for the international audience who were in pursuit of the Noble doctrine of Abhidhamma. Mr. Percy Silva filled that gap with a translation but it is yet to see the light of the day. I had the opportunity of going through this English translation and decided to illustrate and expand the English text with additional new lessons and further illustration and elaboration. Thus this book has almost 450 pages.

I dedicate this book to Late Most Professor Rerukane Chandawimala Mahā Thera in honour of his gigantic contribution for the Theravada Sasana.

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Chapter 1. Citta Saṅgaha

Lesson 1.1. What is Abhidhamma?

The doctrine that examines and shows the fundamental elements which constitute all large and small beings such as devas, humans, elephants, horses, flies, mosquitoes and objects such as soil, stones, water, wind, trees, creepers, explains how these fundamental elements arise and exist in generations and explains about the unconditioned reality, the *Nibbāna* is called Abhidhamma.

It is through the learning of Abhidhamma that one can properly see how the beings such as humans who live at present also lived in the past and that they will be born again and how such birth takes place.

It is through the learning of Abhidhamma that one can properly understand that there is something called merit and demerit, the power of such merits and demerits and how such merits and demerits bring about happiness and suffering to beings.

It is through the learning of Abhidhamma that one can properly distinguish merit from demerit.

It is also through the learning of Abhidhamma that we can realize the presence of various types of beings that cannot be seen with our eyes such as *petas*, *devas*, *brahmas* and so on who are of various forms and experience happiness and suffering due to their past *kammas* in both our proximity and far away locations.

What is *Nibbāna*? What is the path to *Nibbāna*? This too can be properly understood by learning Abhidhamma.

Not accepting re-birth, not accepting that beings are subject to happiness and suffering according to actions (*kamma*) and not accepting the existence of hells, *devas*, *brahmas* is due to ignorance about this doctrine.

Wrong views such as it is not a merit to worship Buddha statues and not necessary to offer flowers, lamps, food and the like to a non-existent Buddha also arise due to not being knowledgeable about this Dhamma.

Although a Buddhist, a person who does not know *Abhidhamma* at least to some extent is a blind worldling (*puṭhujjana*). He cannot deeply comprehend a Dhamma talk or read and understand a Dhamma book well. In order to properly understand a Dhamma talk or read and understand a Dhamma book, it is necessary to learn Abhidhamma at least to some extent.

Buddha's teachings, according to the tradition of Theravadins, has been divided into three parts as Suttanta Piṭaka, Vinaya Piṭaka and Abhidhamma Piṭaka. Abhidhamma Piṭaka consists of seven *Pakaraṇa* (books). Their names are:

- (1). *Dhammasaṅganīppakaraṇa*
- (2). *Vibhaṅgappakaraṇa*
- (3). *Dhātukathāppakaraṇa*
- (4). *Puggalapaññattippakaraṇa*
- (5). *Kathāvatthuppakaraṇa*
- (6). *Yamakappakaraṇa*
- (7). *Paṭṭhānappakaraṇa*

Lesson 1.2.

Paramattha and Hīnattha

Abhidhamma is the teaching of the Tathāgata which explains about ultimate existents. Therefore, one who studies *Abhidhamma* should first learn what are existents.

What is felt and captured by the mind is called *attha*. Mainly the mind knows *atthas* in two ways.

- (1). While hearing the words uttered or reading words or signs that have been written or printed
- (2). While encountering various objects with the five senses such as seeing something, and while thinking

The word *attha* covers everything that can be known with mind. There is nothing which is not an *attha* in this world. There are many *atthas* in the world. Their extent cannot be shown in whatever means.

Normally, when an *attha* is known with mind, that *attha* is felt as to be existing.

Among the things that the mind feels as existing, there are some that really exist and some things that do not exist in reality. Many of the things (*atthas*) that people consider as existing are of the second category.

If a person standing in the dark rapidly rotates a firebrand, another person who looks at it from a distance will see a circle of fire. Yet, there is no circle of fire other than a fire brand. That circle of fire is something which appears to be existing because of the rapid rotation of the fire brand.

Everything such as table, chair, bed, garment, house, plate, cup, man, bull, dog and elephant which people consider as existing are also things that do not really exist, just like the circle of fire.

There are specific terms used in Theravada teachings to refer to existing *atthas* and non-existing *atthas*.

Atthas that really exist are called *paramattha* and *atthas* that do not exist (in reality) are called *hīnattha* or *paññatti*.

One of the ways to verify the existence or non-existence of something that is known with mind is by dividing it into its components. This act is called reduction. If an *attha* can be reduced into its components, that is an *attha* that does not exist in reality. Such *atthas* are mere ideas of mind; they are mere objects of mind, and they do not have an existence independent of mind. On the other hand, if an *attha* cannot be reduced into its ingredients, it means irreducible, then that *attha* is considered to be a fundamental datum of existence, hence an ultimate reality.

We shall now apply the object of table into reduction. A table is something that is considered to exist. If it is analyzed, it can be seen that there are four legs, four planks that connect the four legs, and two-three planks that form the top surface. None of them are the table. There is no table other than the collection of those

items. Even all those items together cannot be called the table. If the collection is the table, these pieces of timber should be the table irrespective of how they are placed. When the pieces of timber are kept separately or arranged in another manner, there is no table to be seen. Therefore, it should be known that all the pieces of timber and their collection are not the table. Hence there is nothing called a table in reality. A table is an idea known by the mind when seeing the arrangement of the pieces of timber in a certain manner.

Just like the table, all unconscious objects such as beds, chairs, tables, plates, cups, clothes, trees, creepers and conscious objects such as *devas*, humans, elephants, horses and cattle do not exist in reality. They can be reduced into their ingredients just as the table.

The name given to things which are perceived to exist, but do not exist in reality, since they are reducible, is *hīnattha* or *paññatti* (concept).

In reduction, the final *atthas* that are arrived at which cannot be further reduced into its components are called *paramatthas* (ultimate realities). What are these realities? They will be discussed in the next lesson.

In order to verify the existing or non-existing nature of something that is known with mind, one needs to reduce it into its components. If something ceases to exist when divided into components as did the table, it is not an ultimate reality (not an absolute reality). When objects are divided into components, what finally remain without being able to be divided are absolute realities.

When it is said that there is no table other than a few pieces of timber, you may think that the few pieces of timber which are the components of the table do exist in reality. Those pieces of timber can be further divided. Therefore, they too should not be considered as absolute *atthas*.

When a piece wood is rubbed with sandpaper, small pieces of wood that are found as dust are the small parts of the timber. Even the small individual components of wood which are not visible to the naked eye can be divided further. Therefore, even such wooden dust should not be considered as absolute. It is the *attha* that cannot further divided is called an ultimate reality.

Out of the two types of *atthas*, that is to say, *atthas* that exist and do not exist, *atthas* that exist in reality are greater than *atthas* that do not exist. Therefore, *atthas* that are found in reality are called *paramattha* in consideration of their higher degree of existence over the *atthas* that do not exist in reality. The meaning of the word *paramattha* is higher *attha* or higher thing – here the word *higher* (*parama*) is in the sense of higher degree of existence; a thing that truly exist is considered to have a higher level of existence over things that do not really exist.

Following are the definitions for *paramattha* and *hīnattha* in relation to the reductionist theory.

- (1). If something is reducible into its components, then it is not a *paramattha* – it is a *hīnattha*.
- (2). If something is irreducible into its components, then that thing is a *paramattha*.
- (3). *Hīnattha* is liable to reduction, while *paramattha* defies reduction.

Lesson 1.3.

Paramatthadhamma

(Four Ultimate Realities)

As mentioned in the previous chapter, natures that are irreducible are the realities that exist in the ultimate sense. We can call them ultimate realities, absolute realities or actual realities.¹ Everything that is found in the world is made of these ultimate realities. They are not extended three-dimensional (3-D) things such as pebbles and lumps of clay. Therefore, they do not possess the characteristics of length, width, height, and therefore, have no shape. Moreover, they are neither two-dimensional objects such as triangle, square and circle nor one-dimensional.

In Theravada teachings, ultimate realities are explained in various ways. In some places, they are explained in their intrinsic nature (*lakkhana*), in other places, in terms of the functions they perform (*icca rasa*). Sometimes, realities are shown in their manifestation (*upaṭṭhānākāra paccupaṭṭhāna*). On other occasions, a certain reality is referred to with its proximate cause (*padhaṭṭhāna*) or effects (realities that arise due to them) (*phala paccupaṭṭhāna*).

In studies of Fundamentals, when a reality is explained in its intrinsic nature, it should be kept in mind that the reality and its intrinsic nature are identical. There is no dichotomy between the reality and its intrinsic nature. The reality itself is the intrinsic nature, and the intrinsic nature itself is the reality. It is not that the reality is something that has intrinsic nature as one of its characteristics like a table which has a colour and smell (in the conventional usage). If the reality and its intrinsic characteristic are not identical, it leads to the dichotomy between the bearer of the characteristic and the characteristic which is borne.

Note

Though realities do not possess attributes of any dimension, they do have the capacity to perform certain actions, hence can be coined as energies. Since they perform functions, they are sometimes said as forces. However, the usage of the word energy and force does not imply that all ultimate realities are physical. According to Theravada teachings, there are both physical and non-physical realities which are not extended but have the capacity of performing activities.

In Theravada teachings, there are four absolute realities. They are as follows.

- (1). *Citta*
- (2). *Cetasika*
- (3). *Rūpa*
- (4). *Nibbāna*

Citta (consciousness / mind)

Among the four absolute realities *citta* is the act of knowing or cognizing something. Another Pāli synonym for the term is *viññāṇa*. The word can be rendered into English as *consciousness* and *mind*. The action of knowing arises because of the six doors (*dvāra*): five faculties (five doors), eye, ear, nose, tongue and body and the sixth door, the mind. The cognition happening based on the eye is called vision and the knowing happening based on the ear is called hearing. What is referred to by words such as seeing, hearing, thinking and thoughts is the *citta* itself. The thing that is known by *citta* is called the *ārammaṇa* (object). A consciousness will never arise without referring to an object.

The mere act of knowing an object is the consciousness itself. There is no dichotomy between the act of knowing (nature or characteristic of the consciousness) and the consciousness according to Theravada teachings. They are identical and the same. It should not be misunderstood that consciousness is a reality that performs the act of knowing. If it is so understood, it could lead to the idea that consciousness is a reality that has the capacity of knowing an object which in turn would mean that consciousness is something other than the act of knowing. Though it is said in some places that consciousness does the act of knowing, that is for the mere sake of convenient expression.

When analyzing the nature of the *citta*, we can see it performing two functions. They are *ārammaṇa vibhāvana* and *paricchijja gahaṇa*. What is meant by *ārammaṇa vibhāvana* is the act of making the object apparent by being aware of it. The living being, conventionally whom we consider possessing the mind,² is not aware of an object till it is known by the consciousness. The object become apparent only when consciousness is sensitive to it. On the other hand, *paricchijja gahaṇa* is the act of cognizing an object having separated it from others. While there are infinite possibilities of knowing various objects, consciousness focuses at one or group of similar objects at a time. In other words, consciousness knows an object having separated it from others. In simple terms, this can be said as *focus*. In brief, consciousness makes objects apparent due to being aware of them and focusing on them.

Consciousness does not stay as a single datum for a long period of time. Just as separate units of sounds (sound waves) arise when a drum is beaten, separate consciousnesses arise when objects impact on six faculties. All these consciousnesses become aware of the objects they focus at. It means they know the objects. Knowing is a mere *activity* or *action* (*kiriya*). Actions do not last for a long period. Therefore, all consciousnesses that arise go into extinction instantly.

Cetasika (mental factors / mental concomitants)

When a consciousness arises cognizing an object having separated it from others some other mental actions arise along with it. They are called *cetasikas* – mental factors or mental concomitants. There are fifty-two mental factors. There are four general characteristics of mental factors known as ***sampayoga lakkaṇa***. These characteristics show the relationship between of *cetasikas* with the *citta* they arise together with.

- (1). *Ekuppāda* – mental factors have the same arising that of the consciousness they are connected with
- (2). *Ekanirodha* – mental factors have the same vanishing that of the consciousness they are connected with
- (3). *Ekālambaṇa* – mental factors have the same object that of the consciousness they are connected with
- (4). *Ekavattuka* – mental factors have the same base that of the consciousness they are connected with

Mental factors never arise separate from consciousness. They do not have the strength to arise without a consciousness. Consciousnesses also do not have the strength to arise in complete separation from mental factors. Yet, consciousness will arise in the absence of certain mental factors. A particular consciousness does not arise along with all the mental factors.

Citta and *cetasikas* are commonly designated as *nāma* since they always bend towards an object “***Namāṭṭi nāmaṃ***”. Here the verb bending implies that they always refer to an object (refer means cognizing an object). Consciousness and mental factors cannot arise without cognizing an object.

Cittuppāda and cittuppāda santati

A cluster of *nāmas* comprising consciousness and mental factors is called a *cittuppāda*. In a mental cluster called *cittuppāda*, the *citta* is prominent in the act of cognizing. Considering its prominence, sometimes, a *cittuppāda* can be addressed as a *citta*.

A generation of *cittuppādas* is called *cittuppāda santati*. It can also be called *nāma santati* or *citta santati*.

Rūpa (corporeality / matter)

Fundamental elements out of which animate and inanimate bodies are made are called *rūpa* – corporeality or matter. There are twenty-eight corporealities. Among them only one corporeality, named the colour element (*rūpārammaṇa*) is visible to the eye. The remaining twenty-seven are not visible to the eye. The meaning of the word *rūpa* is, that it is the thing which is subject to change due to being struck by opposing natures such as cold and heat – “***Ruppatīti kho, bhikkhave, tasmā rūpanti vuccatī***”. As consciousness and mental factors are very subtle, they do not strike against cold and heat.

Rūpas are found in clusters. Those clusters exist in generations. A cluster of *rūpas* is called a *rūpakalāpa*. A generation of *rūpakalāpas* is called *rūpasantati*. Moreover, in any given physical body *rūpakalāpas* are found in abundant quantities. Such a group of *rūpakalāpas* that exist together is called *rūpasarīra*. A slight change occurs within a *rūpakalāpas* when they are struck by other *kalāpas*. Due to that change a drastic difference occurs in the subsequent generations of *kalāpas* in the *rūpasarīra*. These changes are called *ruppāna*. The slight change that occurs within a *kalāpa* can be called *kalāpabbhantara ruppāna* while the change that occurs in subsequent *kalāpas* due to that change can be called *santati ruppāna*. That is why the material elements out of which the physical world is made are called *rupa – ruppātīti rūpaṃ*.

***Nibbāna* (cessation of suffering / state free from all types of suffering)**

The peaceful state of utmost bliss which is devoid of the fires of defilements such as lust, anger and delusion and the fires of suffering such as birth, decay, ageing and death is *Nibbāna*. Three ultimate realities so far discussed, arise due to various causes (conditions); *citta*, *cetasika* and *rūpa* are conditioned realities, hence are called *saṅkhata dhamma*. Conditioned realities go into extinction immediately after arising. Therefore, they are *anicca* (impermanent). The *Nibbāna* exists in reality without having arisen due to any cause. Actually, it has never arisen but has been existing forever. Due to its unconditioned nature, *Nibbāna* is called the *asaṅkhata dhātu* (unconditioned datum or element). As it has not arisen depending on causes, it lasts forever and never goes into extinction. Hence it is a permanent reality (*nicca*).

Nibbāna should be explained in two aspects in order to understand it thoroughly. It is an ultimate state apart from all conditioned realities and not made out of causes – **asaṅkhata dhātu**. It is also the cessation of the aggregates and defilements that have not arisen but could have arisen had the conditions prevailed – **anuppannanirodha**.

Nibbāna is a very deep, profound reality that is very difficult to apprehend. It is something that has to be apprehended and attained with great effort. Noble beings who attain it by developing the supramundane path will be released from suffering of *saṃsāra*. The highest thing to be expected from the practice of Buddhism is *Nibbāna*; the *Nibbāna* is the *summon bonum* of Buddhist teachings and practice.

Lesson 1.4. Citta Vibhāga (Divisions of Consciousness)

It was stated earlier that there are four absolute *dharmas* called consciousness (*citta*), mental factors (*cetasika*), corporeality (*rūpa*) and Nibbāna. Among these four, consciousness should be studied first. In general, consciousness is one; *citta* is the reality with the intrinsic nature of knowing an object. Yet, *Abhidhamma* cannot be taught by taking it as one. This dhamma has been divided into eighty-nine according to one method and one hundred and twenty-one according to another; so as to enable the teaching of *Abhidhamma*. Consciousness is divided according to spheres (*bhūmi*) and nature (*jāti*).

Four sections of consciousness based on the sphere (*bhūmi*)

Consciousness which is generally one is divided into four based on the realm/sphere (*bhūmi*).

- (1). *Kāmāvacara citta* – consciousness of the sensuous sphere
- (2). *Rūpāvacara citta* – consciousness of the fine material sphere
- (3). *Arūpāvacara citta* – consciousness of the immaterial sphere
- (4). *Lokutara citta* – supramundane consciousness

Kāmāvacara Citta

The eleven realms consisting of the four hells, human world and six deva worlds are called the sensuous sphere (*kāma bhūmi*). The consciousnesses belonging to the sensuous sphere are referred to as *kāmāvacara*. These consciousness are considered belonging to the sensuous sphere because they arise mostly in the eleven-fold sensuous sphere.

Rūpāvacara Citta and Arūpāvacara Citta

There are two types of brahma realms: realm of brahmas with a material body and realms of brahmas without a material body. There are all together sixteen types of brahma realms where brahmas with material bodies are born and live. These realms are called *rūpabhūmi* – fine material sphere. Out of them, consciousness does not arise in one realm called *asaññasatta*. Hence there are fifteen brahma realms where consciousness arises. Consciousnesses that arise mostly in aforesaid fifteen types of brahma realms are called *rūpāvacara*. Since they mostly arise in fifteen types of *brahma* realms, they are considered belonging to the fine material sphere.

There are four realms where brahmas without a material body are born and live. They are called *arūpabhūmi* – immaterial sphere. Consciousnesses belonging to the immaterial sphere are called *arūpāvacara*. They are considered belonging to the immaterial sphere because they mostly arise in the four immaterial spheres.

Lokuttara Citta

Although there is mention of a supramundane sphere (*lokuttara bhūmi*), there is no physical place called the supramundane sphere as in other spheres. In this analysis of consciousness, supramundane realities (*lokuttara-dhamma*) themselves are referred to as the supramundane sphere (*lokuttarabhūmi*). The consciousness that does not belong to the three spheres mentioned above and belongs to the supramundane sphere is called supramundane (*lokuttara*). The meaning of the *lokuttara citta* is the consciousness that either transcends the world (other three sphere) or the consciousness that has transcended the world.³

Certain sensuous consciousnesses do arise in the fine material and the immaterial spheres as well. Similarly, certain consciousnesses of the fine material and immaterial spheres do arise in the sensuous sphere. Some consciousnesses of the sensuous sphere arise in immaterial sphere. These consciousnesses have been given names such as *kāmāvacara* in consideration of the fact that they mostly occur in the respective realms. When a sensuous consciousness arises in the fine material or immaterial spheres, it is still called *kāmāvacara*. When fine material or immaterial consciousnesses arise in the sensuous sphere it will still be called *rūpāvacara* or *arūpāvacara* respectively. In the same way, when immaterial consciousnesses arise in the fine material sphere they are called *arūpāvacara*. Supramundane (*lokuttara*) consciousnesses also arise in all three of the other spheres. Yet, they are referred to as supramundane consciousnesses because they do not belong to those spheres.

Definition of each type of consciousness based on the sphere (bhūmi)

- (1). *Kāmāvacara citta* – Consciousness of the sensuous sphere is the consciousness which mostly arise in the sensuous world. According to another definition, *kāmāvacara citta* is the consciousness that is defined based on *kāma taṇhā*. It means the *citta* that is got its name based on the fact that it becomes an object of *kāma taṇhā*.
- (2). *Rūpāvacara citta* – Consciousness of the fine-material sphere is the consciousness which mostly arise in the fine-material world. According to another definition, *rūpāvacara citta* is the consciousness that is defined based on *rūpa taṇhā*. It means the *citta* that is got its name based on the fact that it becomes an object of *rūpa taṇhā*.
- (3). *Arūpāvacara citta* – Consciousness of the immaterial sphere is the consciousness which mostly arise in the immaterial world. According to another definition, *arūpāvacara citta* is the consciousness that is defined based on *arūpa taṇhā*. It means the *citta* that is got its name based on the fact that it becomes an object of *arūpa taṇhā*.
- (4). *Lokuttara citta* – Supramundane consciousness is the consciousness that transcends the world or consciousness that has transcended the world.⁴ Another name for *lokuttara citta* is *apariyāpanna citta*. That is the consciousness which is not defined based on any *taṇhā* (craving). It means the *cittas* that do not become an object of all three types of craving.

Consciousnesses such as *kāmāvacara* are also divided according to other methods. The methods of division can be learnt at various places. When divided in such manner there are fifty-four (54) consciousnesses of the sensuous sphere. There are fifteen (15) consciousnesses of the fine material sphere. There are twelve (12) consciousnesses of the immaterial sphere. There are eight (8) supramundane consciousnesses in brief and forty (40) in detail. When everything is added there are eighty-nine (89) in brief and one hundred and twenty-one (121) in detail.

Lesson 1.5.

Kāmāvacara Citta

(Fifty-four consciousnesses of the sensuous sphere)

It was stated above that the consciousnesses that mostly arise in eleven types of *kāma bhūmi* are called *kāmāvacara cittas*. There are fifty-four consciousnesses of the sensuous sphere. They consist of three main groups.

- (1). Twelve unwholesome consciousnesses (*akusala cittas*)
- (2). Eighteen rootless consciousnesses (*ahetuka cittas*)
- (3). Twenty-four beautiful consciousnesses (*kāmasobhana cittas*)

Unwholesome consciousnesses (*akusala citta*)

In Theravada teachings, unwholesome consciousness is defined as follows.

Consciousnesses arising in a person which are capable of producing harmful results in the future to that particular person in whom they are arising are unwholesome consciousnesses.

There are three unwholesome roots called greed (*lobha*), hatred (*dosa*) and delusion (*moha*). These are three mental factors (*cetasikas*). The unwholesome consciousness, which is generally one, is divided into three due to been connected with (rooted in) the aforesaid three unwholesome roots.

- (1). Greed-rooted consciousness (*lobhamūla cittas*)
- (2). Hatred rooted consciousness (*dosamūla cittas*)
- (3). Delusion rooted consciousness (*mohamūla cittas*)

Lesson 1.6

Lobhamūla Citta

(Greed Rooted Consciousness)

Attachment to various things and persons saying, this is good, this is beautiful, and this is sweet is greed - lobha. What is expressed by words such as liking, need, lust, gluttony and love is also greed. Sometimes, consciousness arises rooted in greed. Such consciousness is called *lobhamūla citta*. Consciousness rooted in greed is sometimes accompanied by joy (*somanassa saḥagata*) and sometimes by equanimity (*upekkhā saḥagata*).

It has been stated earlier that consciousness is the act of knowing an object. It always arises cognizing something. In Dhamma the name given to what is known by the mind is *ārammaṇa* (object). Every object has one of the three qualities of pleasantness (*iṭṭha*), unpleasantness (*aniṭṭha*) or neutrality (*majjhata*). These qualities are called the flavour (taste) of the object (*ārammaṇarasa*). If a consciousness arises focusing on any object, together with it arises another mental nature that experience the flavor of the object. That nature is called *vedanā* in Pāli. The *vedanā* that experiences the pleasant flavour of an object is called the pleasant feeling (*sukha vedanā*), The *vedanā* that experiences the unpleasant flavor of the object is called the painful feeling (*dukkha vedanā*) and The *vedanā* that experiences the neutral quality is called the neither-painful-nor-pleasant feeling (*adukkhamasukha vedanā*).

Vedanā is threefold based on the way it tastes the flavour of the object as mentioned above. This threefold *vedanā* becomes fivefold as follows.

- (1). *Sukha vedanā*, the pleasant feeling is twofold as *sukha vedanā* – pleasure and *somanassa vedanā* – joy. Out of the two, pleasure is the bodily pleasant feeling and joy is the mental pleasant feeling.
- (2). *Dukkha vedanā*, the painful feeling is twofold as *dukkha vedanā* – pain and *domanassa vedanā* – displeasure. Out of the two, pain is the bodily painful feeling while displeasure is the mental painful feeling.
- (3). *Adukkhamasukha vedanā*, neither-painful-nor-pleasant feeling, in the fivefold division, is called *upekkhā vedanā* – neutral feeling, equanimous feeling or equanimity.

Note

Bodily pleasure (sukha vedanā) and bodily pain (dukkha vedanā) accompany only two consciousnesses, that is to say, bodily consciousnesses (kāyaviññāṇa) arising as a result of past wholesome deeds and unwholesome deeds respectively. All the other consciousnesses are considered mental and are accompanied by either joy (somanassa vedanā), displeasure (domanassa vedanā) or equanimity (upekkhā vedanā).

Consciousness rooted in greed never accompany the *domanassa vedanā* (displeasure). When the consciousness rooted in greed arises, the good or neutral flavour of the object is felt by its feeling. Hence, *lobhamūla citta* is always accompanied by either *somanassa vedanā* or *upekkhā vedanā*.

Thus greed-rooted consciousness is divided into two as *consciousness accompanied by joy* and *consciousness accompanied by equanimity*. Consciousness with joy is called *somanassa saḥagata citta* and consciousness with equanimity is called *upekkhā saḥagata citta*.

Each one of these two consciousnesses is further divided into two based on their association with wrong view – *diṭṭhi*. Sometimes this greed-rooted joyful consciousness is associated with wrong views such as “There is nothing called merit or demerit, there are no results of merits and demerits, and there is no harm in doing anything (bad)”. On other occasions, it is not associated with wrong view. Pāḷi term for ‘wrong view’ is *micchādiṭṭhi* which is sometimes referred to as *diṭṭhi*. A synonym for *diṭṭhi* is *diṭṭhigata*. Based on the association and disassociation of *diṭṭhi*, *somanassa saḥagata lobhamūla citta* is divided into two as follows.

- (1). *Somanasssa saḥagata diṭṭhigata sampayutta cittaṃ* – Consciousness accompanied by joy, associated with wrong view
- (2). *Somanasssa saḥagata diṭṭhigata vippayutta cittaṃ* – Consciousness accompanied by joy, disassociated with wrong view

Similarly, the equanimous consciousness is also divided into two as

- (1). *Upekkhā saḥagata diṭṭhigata sampayutta cittaṃ* – Consciousness accompanied by equanimity, associated with wrong view
- (2). *Upekkhā saḥagata diṭṭhigata vippayutta cittaṃ* – Consciousness accompanied by equanimity, disassociated with wrong view

With this division there will be four greed rooted consciousnesses.

Each of the aforesaid four greed-rooted consciousness is again divided into two based on its promptness. Sometimes *lobhamūla citta* arises naturally while performing immoral acts such as stealing and sexual misconduct. On other occasions, the evil doer may retreat to do the evil act. At that time, his or her *lobhamūla citta* needs to be aroused with the urging by oneself or another. At that time, the *lobhamūla citta* is said to have arisen due to encouragement (urging). The consciousness that arises naturally without urging is called *unprompted (asaṅkārīka)* and the consciousness that arises due to urging is called a *prompted (saṅkārīka)*.

When promptness is brought into consideration, *lobhamūla citta*s become eightfold as follows. [Memorize the following eight *cittas*].

- (1). *Somanassa saḥagata diṭṭhigata sampayutta asaṅkhārika cittaṃ* –
Consciousness accompanied by joy, associated with wrong view,
unprompted
- (2). *Somanassa saḥagata diṭṭhigata sampayutta asaṅkhārika cittaṃ* –
Consciousness accompanied by joy, associated with wrong view,
prompted
- (3). *Somanassa saḥagata diṭṭhigata vippayutta asaṅkhārika cittaṃ* –
Consciousness accompanied by joy, dissociated with wrong view,
unprompted
- (4). *Somanassa saḥagata diṭṭhigata vippayutta asaṅkhārika cittaṃ* –
Consciousness accompanied by joy, dissociated with wrong view,
prompted
- (5). *Upekkhā saḥagata diṭṭhigata sampayutta asaṅkhārika cittaṃ* –
Consciousness accompanied by equanimity, associated with wrong view,
unprompted
- (6). *Upekkhā saḥagata diṭṭhigata sampayutta asaṅkhārika cittaṃ* –
Consciousness accompanied by equanimity, associated with wrong view,
prompted
- (7). *Upekkhā saḥagata diṭṭhigata vippayutta asaṅkhārika cittaṃ* –
Consciousness accompanied by equanimity, dissociated with wrong view,
unprompted
- (8). *Upekkhā saḥagata diṭṭhigata vippayutta asaṅkhārika cittaṃ* –
Consciousness accompanied by equanimity, dissociated with wrong view,
prompted

Lesson 1.7.

Kusala Kamma and Akusala Kamma (Wholesome and Unwholesome Deeds)

Wholesome and unwholesome deeds are called *kamma*. They are the reason for to be born in both blissful and awful realms and one of the main reasons for the pleasures and pains arising in beings in those realms.⁵ Therefore, *kammās* are also called *kammāpatha*. Normally the word is used referring to wholesome and unwholesome actions that are capable of giving rebirths. According to teachings there are ten *akusala kammāpathas* and ten *kusala kammāpathas*.

Ten *akusala kammāpatha*

Following are the ten *akusala kammāpathas*.

- (1). *Pāṇātipāta* – killing
- (2). *Adinnādāna* – stealing
- (3). *Kāmesumicchācāra* – sexual misconduct
- (4). *Musāvāda* – lying
- (5). *Pisuṇāvācā* – slandering
- (6). *Pharusāvācā* – harsh speech
- (7). *Samphappalāpa* – vain talk
- (8). *Abhijjhā* – covetousness (wishing to obtain other's property)
- (9). *Byāpāda* – ill-will (wishing others death)
- (10). *Micchādiṭṭhi* – holding wrong view (holding three fixed wrong views)

Ten *kusala kammāpatha*

Kusala kammāpatha is abstaining from above ten misdeeds. Following are the ten *kusala kammāpathas*.

- (1). *Pāṇātipātāveramaṇī* – abstaining from killing
- (2). *Adinnādānāveramaṇī* – abstaining from stealing
- (3). *Kāmesumicchācārāveramaṇī* – abstaining from sexual misconduct
- (4). *Musāvādāveramaṇī* – abstaining from lying
- (5). *Pisuṇāvācāveramaṇī* – abstaining from slandering
- (6). *Pharusāvācāveramaṇī* – abstaining from harsh speech
- (7). *Samphappalāpāveramaṇī* – abstaining from vain talk
- (8). *Anabhijjhā* – non-covetousness (abstaining from wishing to obtain other's property)
- (9). *Abyāpāda* – non-ill-will (abstaining from wishing others death / developing loving kindness)
- (10). *Sammādiṭṭhi* – holding correct view

In addition to above, ten wholesome courses of actions which are opposite of ten wholesome *kammāpathas*, there are ten more wholesome deeds that are called ten *puñṇakiriyavattu*. They also have the capacity to give rebirth in blissful realms and bring pleasure in *saṃsāra*.

Ten *puññakiriyavatthu*

There are ten wholesome actions that are called *puññakiriyavatthus*. These acts are called *puñña* because they purify mind stream of the doer who perform them.

- (1). *Dāna* – charity
- (2). *Sīla* – morality
- (3). *Bhāvanā* – meditation and studying righteous subjects and skills
- (4). *Veyyāvacca* – performing duties
- (5). *Apacāyana* – respecting the ones who deserve veneration
- (6). *Pattidāna* – sharing merits
- (7). *Pattānumodanā* – rejoicing on others' merits
- (8). *Dhamssavaṇa* – listening to the Dhamma
- (9). *Dhammadesanā* – preaching the Dhamma
- (10). *Diṭṭhujukamma* – rectifying correct view

Ten *akusala kamma*pathas are done with *akusala citta*s, whereas ten *kusala kamma*pathas and *puññakiriyavatthus* are done with *kusala citta*s.

Note

*Memorize the ten akusala kamma*patha, *kusala kamma*patha and *puññakiriyavatthu*.

Lesson 1.8

Occurrence of Lobhamūla Cittas (Part I)

Out of the ten *akusala kamma pathas*, *kāmesumicchācāra*, *abhijjhā* and *micchādītṭhi* are done only with greed-rooted consciousnesses. They cannot be done with other types of consciousnesses, according to the Theravada tradition. Four *kamma pathas*, i.e., *adinnādāna*, *musāvāda*, *pisuṇāvācā* and *samphappalāpa*, can be done with all twelve unwholesome consciousnesses. Therefore, altogether there are seven unwholesome *kamma pathas* that can be done with *lobhamūla citta*s.

Further, it is mostly *lobhamūla* consciousnesses that arise during the consumption of intoxicants, gambling, taking bribes, giving bribes, dancing and watching dances for enjoyment, playing and listening to violins and the like, singing and listening to songs, wearing perfumes for enjoyment, wearing beautiful garments and ornaments, consuming delicious food for enjoyment, consuming delicious drinks, watching beautiful things for pleasure, playing games, watching games, doing various things to gather wealth, acquiring wealth, protecting the acquired wealth, spending wealth to acquire desired objects and preparing desired objects such as garments, ornaments, houses, vehicles and utilizing them.

It is mostly greed-rooted consciousnesses that arise when young men and women see, talk to and deal with each other, when wives and husbands see and talk to each other and when supplying beautiful garments and ornaments to the wife and children. It is mostly *lobhamūla* consciousnesses that arise during travel for pleasure. It is also greed rooted consciousnesses that arise when feeding and fondling children and getting them married. It should be said that majority of the consciousnesses that arise during the entire day of normal people whose lives are distant from Dhamma are *lobhamūla citta*s.

Unwholesome consciousnesses do not arise in those who earn wealth keeping faith, loving kindness and compassion in the fore front. Unwholesome consciousnesses do not arise in those who earn wealth, protect wealth, spend and supply garments, ornaments, food and drink and consume them with intelligent consideration of their usefulness (*paccavekkhaṇā*).

It is unwholesome consciousnesses that arise in the person who prepares and consumes food with the expectation of taste or the beautification of the body.

It is not unwholesome consciousnesses that arise in the person who prepares food with the expectation of overcoming hunger and maintaining life.

It is greed-rooted consciousnesses that arise in preparing and wearing garments, ornaments in expectation of becoming beautiful, becoming attractive to others and appearing as an important person.

Unwholesome consciousnesses do not arise in the person who prepares and wears garments with the expectation of covering places which are revolting to others and protecting oneself against cold, heat, flies and mosquitoes.

Unwholesome consciousnesses do not arise when a person prepares and wears beautiful garments with the expectation of avoiding the insults of others due to the bad appearance.

It is *lobhamūla* consciousnesses that arise in feeding animals and children in order to enjoy the sight of their eating. It is wholesome consciousnesses that arise when animals are fed as a benefit for them with compassion.

It is greed-rooted consciousnesses that arise when capturing beautiful animals and feeding them to watch their beauty.

Lesson 1.9.

Occurrence of Lobhamūla Cittas (Part II)

In this lesson, we shall practically look into some of the scenarios in which specific greed-rooted consciousnesses arise.

- (1). *Somanassa saḥagata diṭṭhigata sampayutta asaṅkhārika cittaṃ* –
Consciousness accompanied by joy, associated with wrong view, unprompted

This consciousness arises while someone joyfully and willingly steals some property belonging to another with a wrong view “It is not wrong to take what the rich has in excess” or “It is not wrong to take what has been earned by wrongful means”. Moreover, the same consciousness arises while consuming food joyfully with the idea that “These are things that god gave us”.

- (2). *Somanassa saḥagata diṭṭhigata sampayutta asaṅkhārika cittaṃ* –
Consciousness accompanied by joy, associated with wrong view, prompted

This consciousness arises while someone joyfully steals some property belonging to another with a wrong view “It is not wrong to take what the rich has in excess” or “It is not wrong to take what has been earned by wrongful means” and while consuming food joyfully thinking “These are things that god gave us” but having been encouraged by others or having been encouraged by one’s own consideration when the mind was retreating to do so in the beginning.

- (3). *Somanassa saḥagata diṭṭhigata vippayutta asaṅkhārika cittaṃ* –
Consciousness accompanied by joy, dissociated with wrong view, unprompted

This consciousness arises when someone joyfully and willingly steals another’s property or consume tasty food without wrong views.

- (4). *Somanassa saḥagata diṭṭhigata vippayutta asaṅkhārika cittaṃ* –
Consciousness accompanied by joy, dissociated with wrong view, prompted

This consciousness arises when someone joyfully and willingly steals another’s property or consumes tasty food without wrong views but having been encouraged by others or having been encouraged by one’s own consideration when the mind was retreating to do so in the beginning.

- (5). *Upekkhā saḥagata diṭṭhigata sampayutta asaṅkhārika cittaṃ* –
Consciousness accompanied by equanimity, associated with wrong view, unprompted

This consciousness occurs when engaging in activities like stealing another’s property with a wrong view such as “It is not a sin to take from a man who has too much” and the consumption of intoxicants with a wrong view such as “These are things that god gave” without joy.

- (6). *upekkhā saḥagata diṭṭhigata sampayutta asaṅkhārika cittaṃ* –
Consciousness accompanied by equanimity, associated with wrong view, prompted

This consciousness occurs when engaging in activities like stealing another's property with a wrong view such as "It is not a sin to take from a man who has too much" and the consumption of intoxicants with a wrong view such as "These are things that god gave" without joy but having been encouraged by others or having been encouraged by one's own consideration when the mind was retreating to do so in the beginning.

(7). *Upekkhā saḥagata diṭṭhigata vippayutta asaṅkhārika cittaṃ* – Consciousness accompanied by equanimity, dissociated with wrong view, unprompted

This consciousness arises when someone willingly steals another's property or consume tasty food without joy and wrong views.

(8). *Upekkhā saḥagata diṭṭhigata vippayutta asaṅkhārika cittaṃ* – Consciousness accompanied by equanimity, dissociated with wrong view, prompted

This consciousness arises when someone steals another's property or consume tasty food without joy and wrong views but having been encouraged by others or having been encouraged by one's own consideration when the mind was retreating to do so in the beginning.

In producing results, *lobhamūla citta*s that arise when committing unwholesome courses of action such as stealing, sexual misconduct etc. are powerful. The greed rooted consciousness that arises with the attachment to wife, children and wealth are weak. They do not produce results certainly. Unwholesome consciousnesses connected with wrong view are more powerful than those which are not connected with wrong view. Unprompted consciousness is more powerful than the prompted consciousness. It is also said by some teachers that in giving results, *lobhamūla citta* accompanied by equanimity is stronger than that which is accompanied by joy.⁶

Lesson 1.10. Dosamūla Citta (Anger Rooted Consciousnesses)

Anger (*dosa*) is the opposition to objects taken by the mind. It is the dislike towards the object. Ill-will, hatred, enmity, fear and revulsion also mean the same. It is also called '*paṭigha*' (aversion / ill-will) because of the nature of clashing. The anger-rooted consciousness does not divide according to the nature of feeling as in the case of greed-rooted consciousness. It always takes the unpleasant feeling (*domanassa vedanā*). Unpleasant feeling is the nature of experiencing the bad quality of the object.

Domanassa vedanā, on some occasions, is also called sorrow. Hate or anger rooted consciousness gets sub divided only as prompted and unprompted.

- (1). *Domanassa saḥagata paṭigha sampayutta asaṅkhārika cittaṃ* –
Consciousness accompanied by displeasure, associated with aversion,
unprompted
- (2). *Domanassa saḥagata paṭigha sampayutta saṅkhārika cittaṃ* –
Consciousness accompanied by displeasure, associated with aversion,
prompted

There are two *dosamūla cittas*. The first consciousness occurs when committing acts such as killing living beings and stealing without an encouraged mind. The second consciousness occurs when committing acts such as killing living beings with an encouraged mind which was retreating to do so.

It is hate-rooted consciousnesses that arise when killing animals for sport with pleasure. The hatred that arises in such consciousnesses is subtle. The *dosa* that arises when killing an animal that comes to harm you is wrathful. It should not be misunderstood that there is no hatred when killing animals with pleasure for sport.

Arising of *dosamūla cittas*

Out of the ten *akusala kammaṭṭhānas*, *pāṇātipātā*, *pharusāvācā* and *byāpāda* are done only with hate-rooted consciousnesses. They cannot be done with other types of consciousnesses, according to the Theravada tradition. As mentioned above, four *kammaṭṭhānas*, i.e., *adinnādāna*, *musāvāda*, *pisuṇāvācā* and *samphappalāpa*, can be done with all twelve unwholesome consciousnesses. Therefore, altogether there are seven unwholesome *kammaṭṭhānas* that can be done with *dosamūla cittas*.

Further, hate-rooted consciousnesses arise in many people when speaking of others' bad qualities, listening to them, hearing of mistakes made by oneself, hearing of shortcomings-weaknesses of oneself. If, while servants and the like becoming disobedient, seeing others making mistakes, thinking that others are making mistakes, others handling things which are lovingly protected by oneself,

while others asking for things one is attached to, while others not accepting what one says, while others being hostile towards one, while enemies are sighted and while thinking of those who are one's enemies.

When people argue angrily with each other, they do it with *dosamūla cittas*.

Sorrow (*soka*) is the *domanassa* feeling associated with the anger rooted consciousness that arise when a loved one like mother, father, daughter, son dies or some other losses or when one has committed a great mistake.

Hate-rooted consciousnesses sometimes arise together with jealousy when sighting people who eat, drink, dress, adorn themselves better than one, seeing people travel in better vehicles than one, build and live in better houses and people being more respected than one.

Many *lobhamūla* arise during a single day in people who frequently look for, express and think of bad qualities of others.



Lesson 1.11. Mohamūla Citta (Two Delusion Rooted Consciousnesses)

Moha is a certain nature that darkens the mind. When it is present the consciousness is unable to see the true natures of an object. This nature is called *delusion*. It arises in all unwholesome consciousnesses. But in delusion-rooted consciousnesses (*mohamūla citta*s) delusion is very powerful and influential. The definition of *mohamūla citta* is the consciousness that is deluded by *excessive delusion, balavanata moha*. Due to its highly deluded nature, *mohamūla citta*s are sometimes called *momūha citta*s.

The delusion-rooted consciousness is divided into two by the mental factors of *skeptical doubt* (*vicikicchā*) and *restlessness* (*uddacca*).

The doubt that arises about the triple gem such as the Buddha and Dhamma, the doubt about results of wholesome and unwholesome actions and about re-birth after death is *vicikicchā*. The uncalm nature or agitation that arises in the mind when thinking of doing something is *uddhacca*. The delusion rooted consciousness sometimes arises together with skeptical doubt and sometimes together with strong restlessness.

The delusion rooted consciousness is not capable of experiencing the taste of objects well due to three reasons: (1). Due to being with strong delusion (*balavā moho*) that conceals the nature of the object, (2). Sometimes the *mohamūla citta* has no certainty about the object due to its associating doubt (*vicikicchā*), and (3). Sometimes the delusion rooted consciousness shakes due to excessive restlessness (*balavantam uddhaccam*). Therefore, *mohamūla citta*s are always *upekkhā sahagata*.

Doubt and restlessness are two matters which naturally occur in beings. They do not arise due to someone's encouragement. Therefore, all delusion rooted consciousnesses are unprompted (*asaṅkhārika*).

There are two delusion rooted consciousnesses.

- (1). *Upekkhā sahagata vicikicchā sampayutta cittaṃ* – Consciousness accompanied by equanimity, associated with doubt, (unprompted)
- (2). *Upekkhā sahagata uddhacca sampayutta cittaṃ* – Consciousness accompanied by equanimity, associated with restlessness, (unprompted)

As delusion rooted consciousnesses are weak they do not produce serious results, like the greed-rooted and hate-rooted consciousnesses. There are two special dangers of *vicikicchā sampayutta citta*: (1). The person in whom it arises normally inclines towards fivefold sensual pleasures and not towards wholesome actions, (2). Even if a wholesome action is performed while skeptical doubt is not subdued that *kusala kamma* does not become powerful.

The skeptical doubt increases in many people (1). due to criticizing matters which are beyond the comprehension and understanding of ordinary people and are

known only by great beings like the Buddha, and (2). listening to empty criticism on such matters made by ordinary critics. The means to remove it is the development of faith by understanding the difference between oneself and wise beings like the Buddha.

Uddhacca sampayutta citta normally arises in following occasions: (1). When one has to face certain incidents or objects in a sudden, (2). When one is supposed to do multiple tasks at once, and (3). When one is working in a haste (hurry).

Uddhacca sampayutta citta does not have the strength to cause birth in awful realms as it is very weak. The other eleven unwholesome consciousnesses have the strength to bring about birth in four *apāya*.

Summary of twelve *akusala cittas*

There are twelve unwholesome consciousnesses as eight *lobhamūla cittas*, two *dosamūla cittas* and two *mohamūla cittas*.

Among these twelve consciousnesses, there are four consciousnesses connected with the *somanassa vedanā*, six with *upekkhā vedanā* and two with *domanassa vedanā*. Seven are *asaṅkhārika* and five are *sasaṅkhārika*.

Lesson 1.12. Ahetuka Citta (The Eighteen Consciousnesses without Roots)

In this Dhamma, the mental factors of greed (*lobha*), hatred (*dosa*), delusion (*moha*), non-greed (*alobha*), non-hatred (*adosa*) and non-delusion (*amoha*) are referred to as roots. They are called *hetu* in Pāli. A consciousness that has at least one of the mental factors called roots is referred to as a consciousness with root(s) – *sahetuka citta*. The consciousness that does not have even a single root is called a consciousness without roots – rootless consciousness – *ahetuka citta*. There are three sections of consciousnesses without roots referred to as *rootless unwholesome resultant consciousnesses* (*ahetuka akusalavipāka citta*), *rootless wholesome resultant consciousnesses* (*ahetuka kusalavipāka citta*) and *rootless functional consciousnesses* (*ahetuka kiriya citta*). It should be especially remembered that these consciousnesses are said to be without roots not because they arise automatically without a cause. They are so-called because they do not have any one of the six dhammas such as greed and hatred which are referred to as roots.⁷ (A description of roots is given in the third chapter.) As there are seven unwholesome resultant consciousnesses without roots, eight wholesome resultant consciousnesses without roots and three functional consciousnesses without roots; there are *eighteen consciousnesses* without roots in total.

Resultant consciousness (*vipākacitta*) are the consciousnesses that arise in the future, in the person who performed wholesome or unwholesome actions. They are the consciousnesses that arise in the future, due to the power of the wholesome or unwholesome actions.

The seven unwholesome resultant consciousnesses – *ahetuka akusala vipāka citta*

Although the unwholesome result is one in general, there are seven unwholesome resultant consciousnesses, according to the place where consciousnesses arise (*vatthu*) and the functions they perform (*kicca*).

There are six places called eye-, ear-, nose-, tongue-, body- and heart-base where consciousnesses arise. (Description of these can be known later.) Among the resultant consciousnesses, there are five that arise in the eye, ear, nose, tongue and the body. They have been named according to the places where they arise. As there are many consciousnesses that arise in the heart base, they cannot be named according to the place of arising. The consciousnesses without roots that arise in the heart base are named according to the functions they perform.

- (1). *Upekkhāsaḥagata cakkhaviññāṇaṃ* – Eye consciousness accompanied by equanimity
- (2). *Upekkhāsaḥagata sotaviññāṇaṃ* – Ear consciousness accompanied by equanimity
- (3). *Upekkhāsaḥagata ghānaviññāṇaṃ* – Nose consciousness accompanied by equanimity
- (4). *Upekkhāsaḥagata jivhāviññāṇaṃ* – Tongue consciousness accompanied by equanimity –
- (5). *Dukkhasaḥagata kāyaviññāṇaṃ* – Body consciousness accompanied by pain
- (6). *Upekkhāsaḥagata sampañicchana cittaṃ* – Receiving consciousness accompanied by equanimity
- (7). *Upekkhāsaḥagata santīraṇa cittaṃ* – Investigating consciousness accompanied by equanimity

These are the seven unwholesome resultant consciousnesses.

- (1). The meaning of *cakkhu viññāṇa* is that it is the consciousness arising in the eye. It performs the function of seeing the objects that comes in front of the eye.
- (2). The meaning of *sota viññāṇa* is that it is the consciousness arising in the ear. It performs the function of hearing the sounds that arrive at the ear.
- (3). The meaning of *ghāna viññāṇa* is that it is the consciousness arising in the nose. It performs the function of smelling the odors that arrive at the nose.
- (4). The meaning of *jivhā viññāṇa* is that it is the consciousness arising in the tongue. It performs the function of tasting the tastes that arrive at the tongue.
- (5). The meaning of *kāya viññāṇa* is that it is the consciousness arising in the body. It performs the function of knowing the touch made on the body.
- (6). The consciousness that receives the objects taken in by the fivefold sense consciousnesses such as *cakkhaviññāṇa* and *sotaviññāṇa* is called the receiving consciousness (*sampañicchana citta*).
- (7). The consciousness that inquires the objects received by the *sampañicchana citta* is the investigating consciousness (*santīraṇa citta*). (The nature of receiving and investigating consciousnesses can be learnt later. Remember only the number of consciousnesses for the time being).

Eight rootless wholesome resultant consciousnesses – *ahetuka kusala vipāka citta*

There are eight rootless wholesome resultant consciousnesses as below.

- (1). *Upekkhāsaṃsaḥagata cakkhaviññāṇaṃ* – Eye consciousness accompanied by equanimity
- (2). *Upekkhāsaṃsaḥagata sotaviññāṇaṃ* – Ear consciousness accompanied by equanimity
- (3). *Upekkhāsaṃsaḥagata ghānaviññāṇaṃ* – Nose consciousness accompanied by equanimity
- (4). *Upekkhāsaṃsaḥagata jivhāviññāṇaṃ* – Tongue consciousness accompanied by equanimity –
- (5). *Sukhasaṃsaḥagata kāyaviññāṇaṃ* – Body consciousness accompanied by bliss
- (6). *Upekkhāsaṃsaḥagata sampaṭicchana cittaṃ* – Receiving consciousness accompanied by equanimity
- (7). *Somanassaṃsaḥagata santīraṇa cittaṃ* – Investigating consciousness accompanied by pleasure
- (8). *Upekkhāsaṃsaḥagata santīraṇa cittaṃ* – Investigating consciousness accompanied by equanimity

Unwholesome consciousnesses only produce results without roots. Wholesome consciousnesses produce results with and without roots. What has been just mentioned are the consciousnesses without roots produced by wholesome actions – *ahetuka kusala vipāka cittas*. The consciousnesses with roots produced by wholesome actions, *saṃsaḥagata kusala vipāka cittas* can be learnt later. It should be borne in mind that there are only wholesome resultant consciousnesses without roots and there are no wholesome consciousnesses without roots; though there are *ahetuka kusala vipāka cittas* there are no *ahetuka kusala cittas*.

Note

Akusala cittas only produce rootless results (ahetuka vipāka), and they are the seven rootless unwholesome resultant consciousnesses that were mentioned above. Therefore, it is perfectly fine to name them as akusala vipāka cittas without mentioning their rootless (ahetuka) attribute.

The difference between unwholesome results and wholesome results is that, in the latter, the body consciousness is blissful, and it has two *santīraṇa cittas* one accompanied by equanimity and one by pleasure.

There are two *santīraṇa cittas* according to the objects. When the object is very pleasant (*ati-iṭṭha*) the receptive consciousness becomes accompanied by pleasant feeling. When the object is not very pleasant but pleasant (*iṭṭha majjhatta*) it becomes equanimous.

Lesson 1.13.

Ahetuka Kiriya Citta

Functional consciousness (*kiriya-cittas*): The consciousnesses which neither have the nature of producing resultant consciousness in future nor that are results of past wholesome and unwholesome consciousness are called functional consciousnesses.

Performing some function is the nature of every consciousness. As the consciousnesses which produce results are named wholesome (*kusala*) or unwholesome (*akusala*) and the consciousnesses they produce are named results (*vipāka*), the remaining section of consciousnesses are named functional (*kiriya*) because they arise to perform a particular function.

There are three functional consciousnesses among *ahetuka cittas*. The functional consciousnesses without roots are named according to the functions they perform.

- (1). *Upekkhāsaḥagata pañcadvārāvajjana cittaṃ* – Five door advertent consciousness accompanied by equanimity
- (2). *Upekkhāsaḥagata manodvārāvajjana cittaṃ* – Mind door advertent consciousness accompanied by equanimity
- (3). *Somanassasaḥagata hasituppāda cittaṃ* – Smile producing consciousness accompanied by pleasure –

Above are the three *ahetuka kiriya cittas*.

The five places where consciousness arise, that is to say the eye, ear, nose, tongue and body are called doors (*dvāra*). Objects enter the mind through these doors. The fundamental consciousness of a being known as life continuum (*bhavāṅga citta*) arise inside the heart (according to Theravada teachings). The generation of life continuum found in the heart, is called the mind door. Various consciousnesses cognizing various objects come up from the life continuum in the heart base.

If an object makes contact with one of the five doors such as the eye, ear or nose it instantly impacts on the mind door. Due to the contact, the process of *bhavaṅga* ceases temporarily. Then a consciousness which realizes the impact of the object will arise. As it is a contemplation of an object that struck at one of the five doors, it is referred to as the five-door advertent consciousness (pañcadvārāvajjana citta). Objects also arrive directly at the mind door without any impact with the five sense doors. The consciousness that first arises taking such objects is named mind door advertent consciousness (manodvārāvajjana citta).

Pañcadvārāvajjana citta is the consciousness which adverts the objects that arrive at the five sense doors. *Manodvārāvajjana citta* is the consciousness which first adverts the objects that arrive at the mind door. (An understanding about these two consciousnesses can be acquired by studying the processes of consciousness - *cittavīthi*. Remember the two consciousnesses in general at present).

Hasituppāda citta is the smile producing consciousness. There are other consciousnesses that produce smile. This functional consciousness without roots is one among them. Other consciousnesses that can produce mirth perform other actions as well. This consciousness only produces mirth. Therefore, it is named *hasituppāda* – smile producing consciousness.

Apart from these three functional consciousnesses without roots, seventeen other *kiriya cittas* will be mentioned later. Altogether there are twenty *kiriya cittas*. Out of them eighteen, except *pañcadvārāvajjana* and *manodvārāvajjana cittas*, occur only in Arahats. Two adverting functional consciousnesses arise in both Arahants and non-arahants.

Arahats do not produce a sound when laughing like normal people. *Alaṅkāra sattha* (compendium of prosody) shows that there are six types of laughter / smile. *Sita, hasita, vihasita, upahasita, apahasita* and *atihāsita* are the names given to the six types of laughter.

The smile in which only eyes are slightly open expressing the happiness to someone who is looking at the face is called *sita*. The smile which shows the tips of the teeth but produces no sound is *hasita*. Noble persons such as the Buddhas, Paccekabuddhas and Arahants smile in these two ways. They do not make a noise when smiling.

The laugh which produces a sweet sound is *vihasita*. The laughter which shakes the head and shoulders is *upahasita*. *Puthujjanas* who have developed good virtues and lower noble beings (trainees / *sekha*) laugh in these two ways (including the first two). They do not make a loud noise when laughing.

The laughter which makes tears flow is *apahasita*. An outburst of laughter accompanied by moving the entire body and body limbs is *atihāsita*. Those who have not developed virtues laugh in these two ways. The *hasitu ppāda* consciousness produces only *sita* and *hasita*.



There are eighteen *ahetuka cittas*: seven *akusala vipāka cittas*, eight *ahetuka kusala vipāka cittas* and three *ahetuka kiriya cittas*. As the consciousnesses without roots are weak, they are not classified as prompted or unprompted in the Abhidhamma Pāḷi⁸. In counting consciousnesses all eighteen consciousnesses without roots are considered to be unprompted by most of the scholars.

There are only two consciousnesses with the *somanassa* feeling among the eighteen *ahetuka cittas*. There are fourteen consciousnesses accompanied by equanimity, one consciousness accompanied by *sukha vedanā* and one consciousness accompanied by *dukkha vedanā*.

The thirty consciousnesses comprising twelve *akusala cittas* and eighteen *ahetuka cittas* are referred to as non-beautiful consciousnesses (*asobhana cittas*). Fifty-nine consciousnesses according to one method and ninety-one consciousnesses

according to another method which will be shown later are called beautiful consciousnesses (sobhana cittas).

Lesson 1.14.
Mahākusala Citta
(Eight Wholesome Consciousnesses of the Sensuous Sphere)

Consciousnesses which produce future favourable results when arisen in someone are called wholesome consciousnesses. Actions such as alms giving, protecting morality that are performed by ordinary people are wholesome acts of the sensuous sphere. Eight wholesome consciousnesses arise while performing such actions. This wholesome consciousness arises with pleasant feeling (*somanassa vedanā*) when the faith (*saddhā*) becomes strong, when one gets the requisites to offer (*deyya dhamma*) as desired, when one meets the recipients to whom him or her wishes to offer etc. Wholesome consciousness arises with equanimity when these conditions are not satisfied. Therefore, the wholesome consciousness which is generally one becomes two as accompanied by pleasant or equanimity. Sometimes such wholesome actions are accompanied by the knowledge (*ñāṇa*) of the results of the action (*kamma*) and on certain occasions not so. Therefore, *somanassa sahagata* consciousness is also divided into two as consciousness associated with knowledge and disassociated with knowledge. The equanimous consciousness is also divided into two in the same manner. There are four wholesome consciousnesses due to such division. Each of those four is further divided as prompted and unprompted. Such division results in eight wholesome consciousnesses.

- (1). *Somanassa sahagata ñāṇa sampayutta asaṅkhārika (kusala) cittaṃ* – Unprompted (wholesome) consciousness associated with pleasant feeling and connected with knowledge
- (2). *Somanassa sahagata ñāṇa sampayutta asaṅkhārika (kusala) cittaṃ* – Prompted (wholesome) consciousness associated with pleasant feeling and connected with knowledge
- (3). *Somanassa sahagata ñāṇa vippayutta asaṅkhārika (kusala) cittaṃ* – Unprompted (wholesome) consciousness associated with pleasant feeling and disconnected with knowledge
- (4). *Somanassa sahagata ñāṇa vippayutta asaṅkhārika (kusala) cittaṃ* – Prompted (wholesome) consciousness associated with pleasant feeling and disconnected with knowledge
- (5). *Upekkhā sahagata ñāṇa sampayutta asaṅkhārika (kusala) cittaṃ* – Unprompted (wholesome) consciousness associated with equanimous feeling and connected with knowledge
- (6). *Upekkhā sahagata ñāṇa sampayutta asaṅkhārika (kusala) cittaṃ* – Prompted (wholesome) consciousness associated with equanimous feeling and connected with knowledge
- (7). *Upekkhā sahagata ñāṇa vippayutta asaṅkhārika (kusala) cittaṃ* – Unprompted (wholesome) consciousness associated with equanimous feeling and disconnected with knowledge

- (8). *Upekkhā saḥagata ñāṇa vippayutta asaṅkhārika (kusala) cittaṃ* – Prompted (wholesome) consciousness associated with equanimous feeling and disconnected with knowledge

These are the eight wholesome consciousnesses of the sensuous sphere.

These wholesome consciousnesses of the sensuous sphere is also known as the *mahākusala citta*. It is so stated not because they are as great as the supramundane wholesomeness or the wholesomeness of the fine material and immaterial spheres but because they are the wholesome consciousnesses that occur in most people everywhere in the world. Consciousnesses belonging to the supramundane, fine material and immaterial spheres occur only in a few people and very rarely.

Eight wholesome consciousnesses of the sensuous sphere occur in the performance of ten meritorious actions – *dasa puñṇakiriyā*. They are as follows.

- (1). *Dāna* - charity
- (2). *Sīla* - morality
- (3). *Bhāvanā* - meditation
- (4). *Apacāyana* – respecting those who deserve respect
- (5). *Veyyāvacca* – servitude
- (6). *Pattidāna* – transferring of merit
- (7). *Pattānumodanā* – rejoicing of merit
- (8). *Dhammassavaṇa* – listening to Dhamma
- (9). *Dhammadesanā* – delivering Dhamma
- (10). *Diṭṭhujukamma* – purification of correct view

Among the fifty-two mental factors there is a particular mental factor known as volition (*cetanā*). There are many variations of volition such as volition for alms giving, volition for morality, volition for meditation, volition for killing living beings, volition for stealing and volition for sexual misconduct. Consciousness is turned in various directions by the volition.

Each one of the eight *mahākusala citta*s become ten according to variations such as unprompted consciousness of alms giving associated with pleasant feeling and accompanied by knowledge, prompted consciousness of alms giving associated with pleasant feeling and accompanied by knowledge and so on. When everything is collected there are eighty wholesome consciousnesses of the sensuous sphere as per the ten meritorious volitions.

The strength of a consciousness is its volition. Volition directs the consciousness and its mental factors in various directions. Wholesome consciousnesses consisting of a sharp and strong volition are powerful. They give great results. Wholesome consciousnesses consisting of weak, small volitions are weak and produce minor results.

Someone gives one cent to a beggar with an unprompted consciousness accompanied by knowledge. On another day he gives one rupee to the same beggar with the same consciousness. It is the same consciousness that arises on both occasions. Yet, the volition to give one rupee is greater than the volition to give one cent. Therefore, it should be said that the glad minded unprompted consciousness that arises on the day when one rupee is given is powerful and will produce great results. The extent of the wholesomeness according to the volition should be considered in this manner.

The main reason for a wholesome consciousness to be great and powerful is it being accompanied by knowledge. Wholesome consciousness unaccompanied by knowledge does not become more powerful than one accompanied by knowledge due to factors such as pleasant feeling or unprompted-ness. Glad mindedness, equanimity, being unprompted or prompted are lesser important matters with regard to a wholesome action. In general terms it is said that the wholesome consciousness associated with pleasant feeling is higher than that associated with equanimous feeling and the unprompted wholesome consciousness is greater than the prompted. The wholesome consciousness unaccompanied by knowledge does not become higher than one accompanied by knowledge due to whatever other reason.

The method of arising of wholesome consciousnesses of the sensuous sphere

Unprompted consciousness associated with pleasant feeling and connected with knowledge arises when performing actions such as alms giving with pleasure and with knowledge of *kamma* and its results and without the urging by anyone.

Prompted consciousness associated with pleasant feeling and connected with knowledge arises when performing actions such as alms giving with pleasure and with knowledge of *kamma* and its results but due to urging by someone.

Unprompted consciousness associated with pleasant feeling and disconnected with knowledge arises when performing actions such as alms giving with pleasure but without the knowledge of *kamma* and its results and without the urging by anyone.

Prompted consciousness associated with pleasant feeling and disconnected with knowledge arises when performing actions such as alms giving with pleasure and without knowledge of *kamma* and its results and due to urging by someone.

How the four equanimous wholesome consciousnesses arise should be considered to take place when performing actions without pleasure and as stated above.

Lesson 1.15.
Eight Resultant Consciousnesses of the Sensuous Sphere with
Roots
(Mahā Vipāka Citta)

- (1). *Somanassa saḥagata ñāṇa sampayutta asaṅkhārika (vipāka) cittaṃ* – Unprompted (resultant) consciousness associated with pleasant feeling and connected with knowledge
- (2). *Somanassa saḥagata ñāṇa sampayutta asaṅkhārika (vipāka) cittaṃ* – Prompted (resultant) consciousness associated with pleasant feeling and connected with knowledge
- (3). *Somanassa saḥagata ñāṇa vippayutta asaṅkhārika (vipāka) cittaṃ* – Unprompted (resultant) consciousness associated with pleasant feeling and disconnected with knowledge
- (4). *Somanassa saḥagata ñāṇa vippayutta asaṅkhārika (vipāka) cittaṃ* – Prompted (resultant) consciousness associated with pleasant feeling and disconnected with knowledge
- (5). *Upekkhā saḥagata ñāṇa sampayutta asaṅkhārika (vipāka) cittaṃ* – Unprompted (resultant) consciousness associated with equanimous feeling and connected with knowledge
- (6). *Upekkhā saḥagata ñāṇa sampayutta asaṅkhārika (vipāka) cittaṃ* – Prompted (resultant) consciousness associated with equanimous feeling and connected with knowledge
- (7). *Upekkhā saḥagata ñāṇa vippayutta asaṅkhārika (vipāka) cittaṃ* – Unprompted (resultant) consciousness associated with equanimous feeling and disconnected with knowledge
- (8). *Upekkhā saḥagata ñāṇa vippayutta asaṅkhārika (vipāka) cittaṃ* – Prompted (resultant) consciousness associated with equanimous feeling and disconnected with knowledge

Above are the eight resultant consciousnesses of the sensuous sphere which have roots.

These eight are not the only consciousnesses that arise as a result of wholesome actions of the sensuous sphere. The eight wholesome resultant consciousnesses of the sensuous sphere, mentioned earlier are also results of wholesome actions of the sensuous sphere. The results of wholesome actions of the sensuous sphere are of two types as with and without roots. The eight wholesome resultant consciousnesses shown in the *ahetuka* group are wholesome resultant consciousness without roots.

After the death of the person who performed wholesome actions of the sensuous sphere, a resultant consciousness belonging to the generation of consciousnesses

will arise in a new life as a result of that wholesome action of the sensuous sphere that got the opportunity to give a rebirth. If the wholesome action was very weak, an equinimous investigating consciousness (*kusalavipāka ūpekkhā sahagata santīraṇa citta*) will first arise in the new becoming as a result of the weak wholesome action. The arising of the first consciousness after death is the arrival of the being at the new becoming. After birth; resultant wholesome consciousnesses such as eye consciousness without roots will arise while seeing good forms and hearing good sounds as a result of the wholesome action of the sensuous sphere.

Lesson 1.16.

Eight Functional Consciousnesses of the Sensuous Sphere with Roots (Mahā Kiriya Citta)

There is no merit, de-merit for the *Arahats* who have completely overcome craving and will never be re-born in the *Saṁsāra*. Yet *Arahats* also perform good actions such as respecting the respectable, delivering Dhamma, listening to Dhamma. Although the consciousnesses that arise in *Arahats* when doing such actions are very similar to *mahā kusala citta*s, they do not have the strength to produce future results. Therefore, they are not wholesome actions. As the consciousnesses that arise in *Arahats*, have only the tendency to perform various functions, they are called “functional consciousnesses”. Like the wholesome consciousness of the sensuous sphere there are also eight functional consciousnesses of the sensuous sphere with roots.

- (1). *Somanassa saḥagata ñāṇa sampayutta asaṅkhārika (kiriya) cittaṃ* – Unprompted (functional) consciousness associated with pleasant feeling and connected with knowledge
- (2). *Somanassa saḥagata ñāṇa sampayutta asaṅkhārika (kiriya) cittaṃ* – Prompted (functional) consciousness associated with pleasant feeling and connected with knowledge
- (3). *Somanassa saḥagata ñāṇa vippayutta asaṅkhārika (kiriya) cittaṃ* – Unprompted (functional) consciousness associated with pleasant feeling and disconnected with knowledge
- (4). *Somanassa saḥagata ñāṇa vippayutta asaṅkhārika (kiriya) cittaṃ* – Prompted (functional) consciousness associated with pleasant feeling and disconnected with knowledge
- (5). *Upekkhā saḥagata ñāṇa sampayutta asaṅkhārika (kiriya) cittaṃ* – Unprompted (functional) consciousness associated with equanimous feeling and connected with knowledge
- (6). *Upekkhā saḥagata ñāṇa sampayutta asaṅkhārika (kiriya) cittaṃ* – Prompted (functional) consciousness associated with equanimous feeling and connected with knowledge
- (7). *Upekkhā saḥagata ñāṇa vippayutta asaṅkhārika (kiriya) cittaṃ* – Unprompted (functional) consciousness associated with equanimous feeling and disconnected with knowledge
- (8). *Upekkhā saḥagata ñāṇa vippayutta asaṅkhārika (kiriya) cittaṃ* – Prompted (functional) consciousness associated with equanimous feeling and disconnected with knowledge

These are the eight functional consciousnesses of the sensuous sphere which are with roots.

There are twenty-four beautiful consciousnesses of the sensuous sphere as eight wholesome consciousnesses of the sensuous sphere (*mahā kusala citta*), eight resultant consciousnesses of the sensuous sphere with roots (*mahā vipāka citta*) and eight functional consciousnesses of the sensuous sphere with roots (*mahā kiriya citta*).

There are **twelve** consciousnesses with joy (*somanassa saḥagata citta*) among them. There are also **twelve** consciousnesses with equanimity (*upekkhā saḥagata citta*). **Twelve** of these consciousnesses are accompanied by knowledge (*ñāṇa sampayutta citta*) and twelve are not accompanied by knowledge (*ñāṇa vippayutta citta*). Twelve of them are unprompted (*asaṅkhārika citta*) and twelve are prompted (*saṅkhārika citta*).

There are fifty-four consciousnesses of the sensuous sphere as twelve unwholesome consciousnesses, eighteen rootless consciousnesses and twenty-four beautiful consciousnesses.

Among the fifty-four consciousnesses of the sensuous sphere there are twelve unwholesome (*akusala citta*), eight wholesome (*kusala citta*), twenty-three resultant (*vipāka citta*) and eleven functional (*kiriya citta*).

Classification of 54 *kāmāvacara citta*s

Consciousnesses accompanied with joy (<i>somanassa saḥagata citta</i>)	18
Consciousnesses accompanied with equanimity (<i>upekkhā saḥagata citta</i>)	32
Consciousnesses accompanied with displeasure (<i>domanassa saḥagata citta</i>)	2
Consciousnesses accompanied with pleasure (<i>sukha saḥagata citta</i>)	1
Consciousnesses with pain (<i>dukkha saḥagata citta</i>)	1
Unprompted consciousnesses (<i>asaṅkhārika citta</i>)	37
Prompted consciousnesses (<i>saṅkhārika citta</i>)	17

Remember these numbers of consciousness. If not, it will cause problems later.

Lesson 1.17.

Appaṇā cittaś, Absorption (jhāna) and Absorption cittaś (jhānacittaś)

Fine material sphere - immaterial sphere - supramundane consciousnesses are special consciousnesses that do not arise in common people but arise in great people who have past merits, great energy and have got rid of sensuous craving. Only the sensuous consciousnesses arise in common people. Even among the consciousnesses pertaining to the sensuous sphere, *hasituppāda* and *mahākiriyacittaś* do not arise in ordinary beings; these nine cittaś arise exclusive to *Arahants*.

Consciousnesses pertaining to the higher three spheres, that is to *rūpabhūmi*, *arūpabhūmi* and *lokuttarabhūmi* are called ‘*jhāna* (absorption) consciousnesses’. These three types of consciousnesses are collectively called *appaṇā cittaś*. They are very different, higher and more powerful than consciousnesses of the sensuous sphere. Supernatural performances can be done with the power of such consciousnesses, and some are capable of suppressing the defilements strongly and some even eradicating permanently.

Kāmāvacara cittaś have a limited efficacy in knowing the object. Consciousnesses pertaining to other realms have the strength take the objects clearly. They take in objects such as *kaśiṇa*, infinite space and *Nibbāna* very well and strongly. *Appaṇā* consciousness is able to do so because of the power of *absorption - jhāna*.

There are five absorptions.

- (1). *Paṭhamajjhāna* – first absorption
- (2). *Dutiyajjhāna* – second absorption
- (3). *Tatijajjhāna* - third absorption
- (4). *Catutthajjhāna* – fourth absorption
- (5). *Pañcamajjhāna* – fifth absorption

Jhāna is a collection of mental factors that has an extra capacity to cognize objects. Each mental factor out of which a *jhāna* is constituted are called *jhānaṅga* (absorption factors). The main absorption factor is one-pointedness (*ekaggatā*). There is a weak one-pointedness even in the minds of common people. It is not capable of maintaining the consciousness on one object for a long time. The one-pointedness highly developed is able to maintain the consciousness on one object for a very long period. Those who have developed *ekaggatā* can maintain the consciousness on one object over several hours or even the entire day.

Ekaggatā or concentration has five assisting mental factors called “initial application (*vitakka*), sustained application (*vicāra*), rapture / zest (*pīti*), pleasant feeling (*sukha* / *somanassa*) and neutral feeling (*upekkhā*)”. *Vitakka* repeatedly directs the mind of the *yogi* towards the meditative object without allowing the consciousness to retreat and shrink. *Vicāra* mentally rubs the object. Consciousness sustains in the object due to *vicāra*. Rapture blossoms the mind.

Pleasant feeling produces enjoyment. The assistance of these four mental factors makes the concentration (*ekaggatā*) powerful and produce the first absorption. The mutually connected five mental factors of *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā* are the first absorption.

When the person who attained the first absorption continues to meditate, the concentration will develop to a level that it can be maintained without the initial application of mind (*vitakka*). Then he will attain the second absorption (second *jhāna*) consisting of the four factors of *vicāra*, *pīti*, *sukha* and *ekaggatā*. When the yogi meditates again, the concentration will develop progressively and the third absorption consisting of the three factors; *pīti*, *sukha* and *ekaggatā* and the fourth absorption consisting of the two factors of *sukha* and *ekaggatā* and the fifth absorption consisting of the two factors of *upekkhā* and *ekaggatā* will be attained.

- (1). *Paṭhamajjhāna* – first absorption is the collection of five mental factors: *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā*, that have been developed to a higher level
- (2). *Dutiyajjhāna* – second absorption is the collection of four mental factors: *vicāra*, *pīti*, *sukha* and *ekaggatā*, that have been developed to a higher level
- (3). *Tatijjhāna* - third absorption is the collection of three mental factors: *pīti*, *sukha* and *ekaggatā*, that have been developed to a higher level
- (4). *Catutthajjhāna* – fourth absorption is the collection of two mental factors: *sukha* and *ekaggatā*, that have been developed to a higher level
- (5). *Pañcamajjhāna* – fifth absorption is the collection of two mental factors: *upekkhā* and *ekaggatā*, that have been developed to a higher level

The consciousnesses containing absorptions are called *absorption consciousnesses* – *jhāna cittas*. Absorption (*jhāna*) and consciousness with absorption (*jhānacitta*) are different from each other. Absorption is the collection of above-mentioned mental factors. Absorption consciousness is the consciousness with such absorption.

Lesson 1.18.

The fifteen consciousnesses of the fine material sphere (rūpāvacaracittas)

Out of the consciousness with absorption, some arise mostly in the rūpa realm. Such consciousnesses are called rūpāvacara cittas.

The consciousness of the fine material sphere (*rūpāvacara citta*) is divided into three categories.

- (1). *Rūpāvacara kusala cittas* (wholesome consciousness pertaining to the fine-material-sphere)
- (2). *Rūpāvacara vipāka cittas* (resultant consciousness pertaining to the fine-material-sphere)
- (3). *Rūpāvacara kiriya cittas* (functional consciousness pertaining to the fine-material-sphere)

Consciousnesses of each these sections are further divided into five as per the absorptions (jhāna). As such there are fifteen consciousnesses of the fine material sphere.

Wholesome consciousnesses of the fine material sphere (*rūpāvacara kusala citta*)

The five wholesome consciousnesses of the fine material sphere – *rūpāvacara kusala cittas* are follows. They have the capacity to produce results in the rūpa realms.

- (1). *Vitakka-vicāra-pīti-sukhekaggatā-sahitaṃ paṭhamajjhāna-kusala-cittaṃ* – First *jhāna* wholesome consciousness consisting of *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā*
- (2). *Vicāra-pīti-sukhekaggatā-sahitaṃ dutiyajjhāna-kusala-cittaṃ* – Second *jhāna* wholesome consciousness consisting of *vicāra*, *pīti*, *sukha* and *ekaggatā*
- (3). *Pīti-sukhekaggatā-sahitaṃ tatiyajjhāna-kusala-cittaṃ* – Third *jhāna* wholesome consciousness consisting of *pīti*, *sukha* and *ekaggatā*
- (4). *Sukhekaggatā-sahitaṃ catutthajjhāna-kusala-cittaṃ* – Fourth *jhāna* wholesome consciousness consisting of *sukha* and *ekaggatā*
- (5). *Upekkhekaggatā-sahitaṃ pañcamajjhāna-kusala-cittaṃ* – Fifth *jhāna* wholesome consciousness consisting of *upekkhā* and *ekaggatā*

The above are the five wholesome consciousnesses of the fine material sphere.

Resultant consciousnesses of the fine material sphere (*rūpāvacara vipāka citta*)

If the person who attained absorptions of the fine material sphere dies without deterioration of the absorptions, he will definitely be born in the Brahma realm. Immediately after death an absorption consciousness of the Brahma realm will arise in him, with the power of the wholesome action of the fine material sphere. The arising of such consciousness is the birth in the Brahma realm. The absorption consciousnesses that arise in the Brahma realm, in those who have attained *rūpāvacara kusala jhānas* are *rūpāvacara vipāka jhānas* (resultant consciousnesses of the fine material sphere). As each one of the wholesome consciousnesses has one resultant consciousness; there are five resultant consciousnesses pertaining to the fine-material-sphere.

- (1). *Vitakka-vicāra-pīti-sukhekaggatā-sahitaṃ paṭhamajjhāna-vipāka-cittaṃ* – First *jhāna* resultant consciousness consisting of *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā*
- (2). *Vicāra-pīti-sukhekaggatā-sahitaṃ dutiyajjhāna-vipāka-cittaṃ* – Second *jhāna* resultant consciousness consisting of *vicāra*, *pīti*, *sukha* and *ekaggatā*
- (3). *Pīti-sukhekaggatā-sahitaṃ tatiyajjhāna-vipāka-cittaṃ* – Third *jhāna* resultant consciousness consisting of *pīti*, *sukha* and *ekaggatā*
- (4). *Sukhekaggatā-sahitaṃ catutthajjhāna-vipāka-cittaṃ* – Fourth *jhāna* resultant consciousness consisting of *sukha* and *ekaggatā*
- (5). *Upekkhekaggatā-sahitaṃ pañcamajjhāna-vipāka-cittaṃ* – Fifth *jhāna* resultant consciousness consisting of *upekkhā* and *ekaggatā*

Functional consciousnesses of the fine material sphere (*rūpāvacara kiriya citta*)

Sometimes *Arahats* also attain absorptions in order to experience the bills of absorptions and perform super natural acts. As the absorption consciousnesses of the fine material sphere developed by *Arahats* do not have the strength to produce future results they become functional consciousness of the fine material sphere – *rūpāvacara kiriya citta*. Like the *rūpāvacara kusala citta*s functional consciousnesses of the fine material sphere are also five-fold as the first absorption consciousness with *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā* and so on.

- (1). *Vitakka-vicāra-pīti-sukhekaggatā-sahitaṃ paṭhamajjhāna-kiriya-cittaṃ* – First *jhāna* functional consciousness consisting of *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā*
- (2). *Vicāra-pīti-sukhekaggatā-sahitaṃ dutiyajjhāna-kiriya-cittaṃ* – Second *jhāna* functional consciousness consisting of *vicāra*, *pīti*, *sukha* and *ekaggatā*
- (3). *Pīti-sukhekaggatā-sahitaṃ tatiyajjhāna-kiriya-cittaṃ* – Third *jhāna* functional consciousness consisting of *pīti*, *sukha* and *ekaggatā*

- (4). *Sukhekaggatā-sahitaṃ catutthajjhāna-kiriya-cittaṃ* – Fourth jhāna functional consciousness consisting of *sukha* and *ekaggatā*
- (5). *Upekkhekaggatā-sahitaṃ pañcamajjhāna-kiriya-cittaṃ* – Fifth jhāna functional consciousness consisting of *upekkhā* and *ekaggatā*

There are fifteen consciousnesses of the fine material sphere as five wholesome consciousnesses, five resultant consciousnesses and five functional consciousnesses.

In these absorption consciousnesses the word *sukha* refers to the mental pleasant feeling. *Upekkhā* refers to the neutral feeling. Among them the first - second - third - fourth absorption consciousnesses are with pleasant feeling (*somanassa sahagata*). The three fifth absorption consciousnesses are equanimous (*upekkhā sahagata*). Among the fifteen consciousnesses of the fine material sphere there are three consciousnesses of each jhāna: Three consciousness with first jhāna, three with second jhāna, three with third jhāna, three with fourth jhāna and three with fifth jhāna. Twelve of them are glad minded (*somanassa sahagata*) and three are equanimous (*upekkhā sahagata*).

There is a specific way of considering the prompted and unprompted nature of *appaṇā* consciousnesses. For the ease of division of the nature, they are counted as prompted consciousnesses. There is another way of consideration as well.

Lesson 1.19.
Arūpāvacara citta:
consciousnesses pertaining to the immaterial sphere

The second group of *appaṇā* consciousnesses is consciousnesses belonging to the immaterial sphere – *arūpāvacara cittas*. They have the fifth absorption. Hence, they are with two *jhāna* factors – *upekkhā* and *ekaggatā*. These consciousnesses are developed by detaching the mind from matter (*rūpa*). Meditation done to achieve *arūpāvacara cittas* is called *rūpavirāga bhāvanā*. *Arūpāvacara cittas* are more subtle, peaceful and spiritually blissful than *rūpāvacara cittas*. Like the consciousness of the fine material sphere consciousness of the immaterial sphere is also divided into three as wholesome (kusala) - resultant (vipāka) – functional (*kiriya*).

***Arūpāvacara citta* is the fifth jāna consciousness developed by distancing it from the matter (*rūpa*) and sign of matter (*rūpa nimitta*)**

Immaterial sphere consciousness is again divided based on the object they focus at. There are four different objects a *yogi* has to focus at in order to develop *arūpāvacara jhāna cittas*. Due to that there are four consciousnesses of the *arūpa* realm. The only consciousness that varies according to objects is this consciousness of the immaterial sphere. Consciousnesses of the immaterial sphere can be produced only by those who have attained the fifth absorption of the fine material sphere with *kaṣiṇa* meditation. Some of those who have attained the fifth absorption of the fine material sphere see the difficulties in utilizing the corporeal body and that beings have to undergo much difficulties because of it; get disenchanted with the corporeal body and develop absorptions with the expectation of acquiring a formless life.

This is how the absorptions of the immaterial sphere are produced. The person who attained the fifth absorption of the fine material sphere under the meditation of *kaṣiṇa*, stay a short time in the absorption consciousness focusing on any of the *kaṣiṇa* objects other than space *kaṣiṇa* (*ākāsa kaṣiṇa*). Object of *kaṣiṇa* is called *kaṣiṇa nimitta*. It is a sign of a *rūpa* (matter). In terms of *atthas*, it is a *hīnattha* (*paññatti*); *kaṣiṇa nimitta* does not exist in reality and is a mere object of the mind with high concentration. Then he should neglect the *kaṣiṇa* sign. Instead of contemplating the sign he should contemplate the space where the *kaṣiṇa nimitta* is. Since *kaṣiṇa nimitta* is not an ultimate reality, what is he doing is considering the *kaṣiṇa nimitta* as space. When meditating in this manner, the *kaṣiṇa* sign of form will disappear and space will appear where the first *kaṣiṇa* sign was seen. The space so seen is called the “*Kasīnugghāṭimākāsa*” because it was taken from the *Kasina*. When meditating further as ‘(infinite) space- space’ the fifth absorption of the fine material sphere which was developed focusing at a sign of matter (form) will re-arise with space as the object. Producing it amounts to removing the fifth absorption of the fine material sphere from the *sign of form* (*rūpa nimitta*). The fifth absorption consciousness removed from the sign of form is the first consciousness of the immaterial sphere.

The space that is captured by the *yogāvacara*'s mind is something felt by the mind and not a thing which really exists. It is a mere object of the mind, hence a *hīnattha* (*paññatti*). There is no beginning for the space that does not really exist. There is no end either. Therefore, it is called the infinite space (*anantāvākāsa* / *anantokāsa*). The first wholesome consciousness of the immaterial sphere is named '*Ākāśānañcāyatana* wholesome consciousness' because it consists of the absorption focusing on the 'infinite space'.

The meaning of *ākāśānañcāyatana* wholesome consciousness is that, it is the wholesome consciousness which focuses on endless space.

The *yogāvacara* who attained the *Ākāśānañcāyatana* absorption will, with the intention of further distancing absorption from the objects of form, abandon the space which became the object of first consciousness of the immaterial sphere and focus on the consciousness that took infinite space as the object. Then he will begin to meditate as 'consciousness, consciousness'. When doing so the *viññāṇaṇcāyatana* wholesome consciousness which focuses on the first immaterial consciousness will arise in him.

The meaning of *viññāṇaṇcāyatana* wholesome consciousness is that, it is the consciousness containing the absorption focusing on consciousness (the consciousness at which it focuses is the first *arūpāvacara kusala citta*).

Even those who have attained absorptions do not often have the absorption consciousness always. The absorption consciousness is not present at the time of living with another consciousness. The *yogāvacara* who has attained the second absorption will meditate by contemplating on the absence of the first absorption consciousness as "*natthi kiñci - natthi kiñci*" – "there is nothing". When doing so *ākiñcaṇṇāyatana* wholesome consciousness which is the third immaterial absorption consciousness will arise focusing on the absence of the first consciousness of the immaterial sphere (absence of the *ākāśānañcāyatana kusala citta*).

The meaning of *ākiñcaṇṇāyatana* wholesome consciousness is that, it is the absorption consciousness which focuses on the absence of the first consciousness of the immaterial sphere.

The *yogāvacara* who has attained the third immaterial absorption emerges from it, focuses at it and begins to meditate as "*santametaṃ pañītametaṃ*" – "this is peaceful - this is blissful" in order to attain the fourth immaterial absorption. With this meditation the fourth immaterial absorption consciousness will arise focusing on the third immaterial absorption consciousness. It is the highest consciousness in terms of subtlety. There is no other consciousness which is more subtle. It is so subtle that the *yogāvacara* who abided in this *jhāna* for a while, after emerging from it, finds it difficult to know, 'Did I abide with a consciousness or did I abide without a consciousness'. As it is so subtle, that fourth immaterial absorption consciousness is called the "*nevasaññānāsaññāyatana* wholesome consciousness".

The meaning of *nevasaññānāsaññāyatana kusala citta* is that it is the wholesome consciousness which is subtle to the extent that is difficult to be specified whether of having or not having a perception.

Wholesome consciousnesses of the immaterial sphere – *arūpāvacara kusala citta*

The consciousness thus produced by overcoming *rūpa* and sign of *rūpa* is threefold as *wholesome*, *resultant* and *functional*. Following are the four wholesome consciousnesses belonging to the *arūpāvacara* realm. These consciousnesses arise when a non-arahant develops any of *arūpa jhānas*. Strength of their concentration (*ekaggatā*) is higher than that of *rūpa jhānas*.

- (1). *Ākāśānañcāyatana kusala cittaṃ* – Wholesome consciousness of the sphere of infinite (boundless) space
- (2). *Viññāṇaṇcāyatana kusala cittaṃ* – Wholesome consciousness of the sphere of boundless consciousness
- (3). *Ākiñcaññāyatana kusala cittaṃ* – Wholesome consciousness of the sphere of nothingness
- (4). *Nevasaññānāsaññāyatana kusala cittaṃ* – Wholesome consciousness of the sphere of neither perception nor non-perception

Resultant consciousnesses of the immaterial sphere – *arūpāvacara vipāka citta*

The person who has attained the immaterial absorptions will be born in the immaterial world with the power of such merit. A resultant consciousnesses similar to the immaterial wholesome consciousness will arise as the rebirth consciousness in one of the *rūpa* realms. This resultant consciousness does the functions of rebirth linking and life continuum in the immaterial realm they arise in. They are the resultant consciousnesses pertaining to the immaterial sphere – *arūpāvacara vipāka citta*.

Consciousness that arises in the *arūpa* realm as a result of *arūpāvacara kusala* is called *arūpāvacara vipāka citta*.

There are four resultant consciousnesses of the immaterial sphere called:

- (1). *Ākāśānañcāyatana vipāka cittaṃ* – Resultant consciousness of the sphere of infinite (boundless) space
- (2). *Viññāṇaṇcāyatana vipāka cittaṃ* – Resultant consciousness of the sphere of boundless consciousness
- (3). *Ākiñcaññāyatana vipāka cittaṃ* – Resultant consciousness of the sphere of nothingness
- (4). *Nevasaññānāsaññāyatana vipāka cittaṃ* – Resultant consciousness of the sphere of neither perception nor non-perception

The consciousnesses of the beings in the sensuous and fine material spheres exist in association with corporeality (animate body). They do not have the strength to exist without a corporeal body. Resultant consciousnesses of the immaterial sphere arise as an outcome of the *arūpāvacara kusala citta* which has been developed to a higher level of concentration by detaching the mind from matter and sign of matter. Therefore, the *arūpāvacara vipāka citta* (which is the result of *arūpāvacara kusala citta*) has the capacity to exist without corporeality. Therefore, no corporeal body arises with the re-birth consciousness in the immaterial sphere. They live a very long time only with consciousness. Sensuous beings have to undergo endless suffering because they have to utilize a corporeal body. The immaterial beings have none of these. The immaterial beings experience bliss very close to that of Nibbāna. Sensuous beings have pleasure experienced by satisfying the faculties with external objects. The formless beings do not need any external object. The life of sensuous beings is like rice. It is tasteless if other things are not combined with it. The formless life is like a piece of cake. Something else does not have to be combined to make it tasty. The life itself is blissful for the formless being.

Functional consciousnesses of the immaterial sphere

There is a status called the attainment of *cessation of feeling and perception* which is called *nirodha samāpatti* or *saññāvedayita nirodha* in Pāli. This attainment is specific to *anāgāmi* and *arahant* beings. It is an attainment in which the being abide without mentalities (feeling, perception and all the other associated mentalities). It can be practiced only by *anāgāmi*s and *arahants* who have attained all material-immaterial absorptions. The immaterial absorptions which are produced by Arahants do not have the strength to produce results are only functional consciousnesses of the immaterial sphere. There are four functional consciousnesses pertaining to the immaterial sphere.

- (1). *Ākāśānañcāyatana kiriya cittaṃ* – Functional consciousness of the sphere of infinite (boundless) space
- (2). *Viññāṇaṇcāyatana kiriya cittaṃ* – Functional consciousness of the sphere of boundless consciousness
- (3). *Ākiñcaṇñāyatana kiriya cittaṃ* – Functional consciousness of the sphere of nothingness
- (4). *Nevaśaṇñānāsaṇñāyatana kiriya cittaṃ* – Functional consciousness of the sphere of neither perception nor non-perception

*Arūpāvacara citta*s that are neither wholesome nor resultants are the *arūpāvacara kiriya citta*s. They are attained by Arahants.

Analysis of *arūpāvacara citta*s

There are twelve consciousnesses of the immaterial sphere as four wholesome consciousnesses, four resultant consciousnesses and four functional consciousnesses. They are all consciousnesses of the fifth absorption. In term of

feeling, they are equanimous (*upekkhā sahagata*). Although all consciousnesses of the immaterial sphere are equal in terms of being in the fifth absorption; later immaterial consciousnesses are more pleasant and greater than lower immaterial absorption consciousnesses.

Mahaggata (exalted) consciousness

The consciousnesses of the fine material and immaterial spheres are also referred to as *mahaggata cittas* (exalted consciousnesses) as they do not belong to common people, but only to higher beings and are produced and maintained only by higher beings. The highness of a being in this regard is determined by possessing higher spiritual qualities such as effort and wisdom.⁹ There are twenty-seven *mahaggata* consciousnesses (15 *rūpāvacara cittas* + 12 *arūpāvacara cittas*).

There are nine wholesome *mahaggata* consciousnesses. Nine are resultant. Nine are functional. There are three consciousnesses of the first absorption. There are three each of the second - third - fourth absorption. There are fifteen with fifth absorption. There are twelve glad minded *Mahaggata* consciousnesses. There are fifteen equanimous consciousnesses.

Lokiya (mundane) consciousness

The eighty-one consciousnesses consisting of fifty-four consciousnesses of the sensuous sphere, fifteen consciousnesses of the fine material sphere and the twelve consciousnesses of the immaterial sphere are called mundane consciousnesses (*lokiya citta*).

- (1). There are twelve unwholesome consciousnesses; 12 *akusala cittas*.
- (2). There are seventeen mundane wholesome consciousnesses; 17 *lokiya kusala cittas*.
- (3). There are thirty-two mundane resultant consciousnesses; 32 *lokiya vipāka cittas*.
- (4). There are twenty functional consciousnesses; 20 *lokiya vipāka cittas*.

Division of eighty-one mundane consciousnesses based on feeling is as follows.

- (1). Thirty-one consciousness with bliss – 31 *sukha sahagata cittas*
- (2). There are forty-seven equanimous consciousnesses – 47 *upekkhā sahagata cittas*
- (3). Three consciousness with pain – 3 *dukkha sahagata cittas*

Note

These numbers are obtained by generally considering physical bliss (kāyika sukha) and mental pleasure (mānasika somanassa) as bliss (sukha) and physical pain and mental unpleasant feeling as pain (dukkha).

Lesson 1.20.

Supramundane Consciousnesses (Lokuttara Citta)

The term *lokuttara* is normally rendered into English as supramundane. In the chapter of consciousness, the term is used to refer to some special *cittas*. They are the consciousnesses that transcend the world and that have transcended the world.

Consciousnesses that transcend and have transcended are called *lokuttara cittas*

Eight mental factors of right view - right thought - right speech - right action - right livelihood - right effort - right mindfulness - right concentration are called the noble eight-fold path. These matters will progressively develop in the mind of a *yogāvacara* who practises insight meditation with the intention of crossing the *samsāra*. The noble eight-fold path which has developed to the extent that can destroy defilements permanently and attain Nibbāna is called the ‘supramundane path’ (*lokuttaramagga*). The consciousness consisting of such supramundane path is called ‘the supramundane path consciousness’ (*lokuttara magga citta*).

The supramundane paths of increasing strength will arise on four occasions in the mind of one person. The first supramundane path is named ‘path of stream entry’ (*sotāpatti magga*), the second supramundane path is named ‘path of once returner’ (*sakadāgāmī magga*), the third supramundane path is named ‘path of non-returner’ (*anāgāmī magga*) and the fourth supramundane path is named ‘path of Arahantship’ (*arahatta magga*). There are four supramundane wholesome consciousnesses according to the supramundane paths they are connected with, and they are as follows.

- (1). *Sotāpatti magga cittaṃ* – Path consciousness of stream entry
- (2). *Sakadāgāmī magga cittaṃ* – Path consciousness of once returner
- (3). *Anāgāmī magga cittaṃ* – Path consciousness of non-returner
- (4). *Arahatta magga cittaṃ* – Path consciousness of Arahantship

The supramundane results are mostly referred to as ‘fruits’ and not ‘results.’ Instead of calling them *vipāka*, the common usage is *phala* (fruit or fruition). There is no difference in the meaning of these two words. Supramundane wholesome volition is something that produces instant results and not delayed results as in the case of mundane wholesome volition. There are also four supramundane resultant consciousnesses. They are as follows. Supramundane consciousness tranquilizes (appeases) the mind stream of which the certain defilements have been cut off by the noble paths.

- (1). *Sotāpatti phala cittaṃ* – Fruition consciousness of stream entry
- (2). *Sakadāgāmī phala cittaṃ* – Fruition consciousness of once returner
- (3). *Anāgāmī phala cittaṃ* – Fruition consciousness of non-returner
- (4). *Arahatta phala cittaṃ* – Fruition consciousness of Arahantship

Path consciousness has the function of eradicating latent defilements. Consciousness of fruition appeases the mind stream of which certain defilements have been cut off by the supramundane path.

Analysis of lokuttara cittas (brief method)

There are eight supramundane consciousnesses as four wholesome consciousnesses and four resultant consciousnesses.

There are no supramundane functional consciousnesses because each of the path consciousnesses arises only on one occasion in one person. With the arising of the path consciousness, eradication of the defilements will take place according to the strength of the particular consciousness. The path consciousnesses do not arise repeatedly because there is nothing to be eradicated in an already eradicated defilement.

All consciousnesses (brief method)

According to the brief method, there are eighty-nine. In terms of sphere, they are classified as follows.

- (1). Fifty-four consciousnesses of the sensuous sphere
- (2). Fifteen consciousnesses of the fine material sphere
- (3). Twelve consciousnesses of the immaterial sphere
- (4). Eight supramundane consciousnesses

Eighty-nine consciousnesses are classified based on their nature as follows.

- (1). Twelve unwholesome consciousnesses
- (2). Twenty-one wholesome consciousnesses
- (3). Thirty-six resultant consciousnesses
- (4). Twenty functional consciousnesses

These eighty-nine consciousnesses are divided into following sections

- (1). With roots and without roots (*sahetuka* and *ahetuka*)
- (2). Beautiful and non-beautiful (*sobhana* and *asobhana*)
- (3). Mundane and supramundane (*lokiya* and *lokuttara*)

The number of consciousnesses in each section should be found out.

Eight supramundane consciousnesses are not divided according to variations such as feeling.

Lesson 1.21.

Descriptive Method of the Supramundane Consciousnesses (Long Method of Counting Lokuttara Cittas)

It was stated earlier that there are five absorptions such as the first absorption, second absorption and so on. Those absorptions are found not only in the consciousnesses of the fine material or immaterial sphere but also in the supramundane consciousnesses. Therefore, the term absorption consciousnesses (*jhānacittas*) are used for supramundane consciousnesses as well. The supramundane consciousnesses that arise in those who have not attained mundane absorptions (*mahaggata jhāna*) always contain the first absorption (*paṭhamajjhāna*). The supramundane consciousnesses in those who have attained higher mundane absorptions can contain other absorptions as well. Therefore, the path consciousness of stream entry which was taken as one according to the brief method becomes five as per the division according to absorptions.

- (1). *Vitakka-vicāra-pīti-sukhekaggatā-sahitaṃ paṭhamajjhāna-sotāpatti-magga-cittaṃ* – Path consciousness of stream entry with first *jhāna* consisting of *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā*
- (2). *Vicāra-pīti-sukhekaggatā-sahitaṃ dutiyajjhāna-sotāpatti-magga-cittaṃ* – Path consciousness of stream entry with second *jhāna* consisting of *vicāra*, *pīti*, *sukha* and *ekaggatā*
- (3). *Pīti-sukhekaggatā-sahitaṃ tatiyajjhāna-sotāpatti-magga-cittaṃ* – Path consciousness of stream entry with third *jhāna* consisting of *pīti*, *sukha* and *ekaggatā*
- (4). *Sukhekaggatā-sahitaṃ catutthajjhāna-sotāpatti-magga-cittaṃ* – Path consciousness of stream entry with fourth *jhāna* consisting of *sukha* and *ekaggatā*
- (5). *Upekkhekaggatā-sahitaṃ pañcamajjhāna-sotāpatti-magga-cittaṃ* – Path consciousness of stream entry with fifth *jhāna* consisting of *upekkhā* and *ekaggatā*

Similarly, there are five each of path consciousnesses of once returner - non returner - *arahanthip*. As there are five each of supramundane consciousnesses as per the division according to absorptions, there are twenty supramundane wholesome consciousnesses. Similarly, as the four fruition consciousnesses also become five-fold by the division according to absorptions, there are twenty supramundane resultant consciousnesses. As there are twenty each of wholesome consciousnesses and resultant consciousnesses, there will be forty supramundane consciousnesses according to the detailed method.

Analysis of *lokuttara cittas* (long method)

Among these forty supramundane consciousnesses there are eight consciousnesses pertaining to the first absorption. There are also eight consciousnesses of the second absorption and the like. As the consciousnesses of

the first - second - third - fourth absorptions are glad minded, there are thirty-two glad minded supramundane consciousnesses. As the fifth absorption consciousnesses are equanimous, there are eight equanimous supramundane consciousnesses.

Twenty-seven *mahaggata* consciousnesses and the forty supramundane consciousnesses make up the sixty-seven absorption consciousnesses. It includes eleven first absorption consciousnesses. There are also eleven each of second - third - fourth absorption consciousnesses. There are twenty-three consciousnesses of the fifth absorption.

- (1). Eleven first *jhāna* consciousnesses
- (2). Eleven second *jhāna* consciousnesses
- (3). Eleven third *jhāna* consciousnesses
- (4). Eleven fourth *jhāna* consciousnesses
- (5). Twenty-three fifth *jhāna* consciousnesses

In counting everything, the supramundane consciousnesses which were shown in the brief and detailed methods should be considered according to the particular method. There are eighty-nine consciousnesses according to the brief method. There are one hundred and twenty-one according to the detailed method. Henceforth, reference to consciousnesses will be made according to the detailed method. Therefore, the analysis of consciousnesses should be practised according to that method.

The one hundred and twenty-one consciousnesses are divided into based on sphere as follows.

- (1). Fifty-four consciousnesses of the sensuous sphere – 54 *kāmāvacara cittas*
- (2). Fifteen consciousnesses of the fine material sphere – 15 *rūpāvacara cittas*
- (3). Twelve consciousnesses of the immaterial sphere – 12 *arūpāvacara cittas*
- (4). Forty supramundane consciousnesses – 40 *lokuttara cittas*

Division of 121 consciousnesses based on their nature (*jāti*) is as follows.

- (1). Twelve unwholesome – 12 *akusala cittas*
- (2). Thirty-seven wholesome – 37 *kusala cittas*
- (3). Fifty-two resultants – 52 *vipāka cittas*
- (4). Twenty functional – 20 *kiriya cittas*

Division of 121 consciousness based on feeling is as follows.

- (1). Sixty-three consciousness accompanied by bliss – 63 *sukhasahagata cittas*
- (2). Fifty-five consciousness accompanied by neutral feeling – 55 *upekkhāsahagata cittas*
- (3). Three consciousnesses accompanied by pain – 3 *dukkhasahagata cittas*

In dividing according to unprompted and prompted nature of consciousness, take the mahaggata and supramundane consciousnesses as prompted.

Lesson 1.22.

One Hundred and Twenty-One Consciousnesses

Get well accustomed to these one hundred and twenty-one consciousnesses in a manner that they are not forgotten. If this is forgotten further studies cannot be done.

Unwholesome consciousnesses – 18

Consciousness rooted in greed – 8

- (1). Consciousness accompanied by joy, associated with wrong view, unprompted
- (2). Consciousness accompanied by joy, associated with wrong view, prompted
- (3). Consciousness accompanied by joy, dissociated with wrong view, unprompted
- (4). Consciousness accompanied by joy, dissociated with wrong view, prompted
- (5). Consciousness accompanied by equanimity, associated with wrong view, unprompted
- (6). Consciousness accompanied by equanimity, associated with wrong view, prompted
- (7). Consciousness accompanied by equanimity, dissociated with wrong view, unprompted
- (8). Consciousness accompanied by equanimity, dissociated with wrong view, prompted

Consciousness rooted in hatred – 2

- (9). Consciousness accompanied by displeasure, associated with aversion, unprompted
- (10). Consciousness accompanied by displeasure, associated with aversion, prompted

Consciousness rooted in delusion – 2

- (11). Consciousness accompanied by equanimity, associated with doubt, (unprompted)
- (12). Consciousness accompanied by equanimity, associated with restlessness, (unprompted)

Rootless consciousness – 18

Unwholesome-resultant consciousness – 7

- (13).Eye consciousness accompanied by equanimity
- (14).Ear consciousness accompanied by equanimity
- (15).Nose consciousness accompanied by equanimity
- (16).Tongue consciousness accompanied by equanimity
- (17).Body consciousness accompanied by pain
- (18).Receiving consciousness accompanied by equanimity
- (19).Investigating consciousness accompanied by equanimity

Wholesome-resultant consciousness - 8

- (20).Eye consciousness accompanied by equanimity
- (21).Ear consciousness accompanied by equanimity
- (22).Nose consciousness accompanied by equanimity
- (23).Tongue consciousness accompanied by equanimity
- (24).Body consciousness accompanied by pleasure
- (25).Receiving consciousness accompanied by equanimity
- (26).Investigating consciousness accompanied by joy
- (27).Investigating consciousness accompanied by equanimity

Rootless functional consciousness – 3

- (28).Five-sense-door advertent consciousness accompanied by equanimity
- (29).Mind-door advertent consciousness accompanied by equanimity
- (30).Smile-producing consciousness accompanied by joy

Sense-sphere beautiful consciousness – 24

Sense sphere wholesome consciousness – 8

- (31).(Wholesome) Consciousness accompanied by joy, associated with knowledge, unprompted
- (32).(Wholesome) Consciousness accompanied by joy, associated with knowledge, prompted
- (33).(Wholesome) Consciousness accompanied by joy, dissociated with knowledge, unprompted

- (34).(Wholesome) Consciousness accompanied by joy, dissociated with knowledge, prompted
- (35).(Wholesome) Consciousness accompanied by equanimity, associated with knowledge, unprompted
- (36).(Wholesome) Consciousness accompanied by equanimity, associated with knowledge, prompted
- (37).(Wholesome) Consciousness accompanied by equanimity, dissociated with knowledge, unprompted
- (38).(Wholesome) Consciousness accompanied by equanimity, dissociated with knowledge, prompted

Sense sphere resultant consciousness – 8

- (39).(Resultant) Consciousness accompanied by joy, associated with knowledge, unprompted
- (40).(Resultant) Consciousness accompanied by joy, associated with knowledge, prompted
- (41).(Resultant) Consciousness accompanied by joy, dissociated with knowledge, unprompted
- (42).(Resultant) Consciousness accompanied by joy, dissociated with knowledge, prompted
- (43).(Resultant) Consciousness accompanied by equanimity, associated with knowledge, unprompted
- (44).(Resultant) Consciousness accompanied by equanimity, associated with knowledge, prompted
- (45).(Resultant) Consciousness accompanied by equanimity, dissociated with knowledge, unprompted
- (46).(Resultant) Consciousness accompanied by equanimity, dissociated with knowledge, prompted

Sense sphere functional consciousness – 8

- (47).(Functional) Consciousness accompanied by joy, associated with knowledge, unprompted
- (48).(Functional) Consciousness accompanied by joy, associated with knowledge, prompted
- (49).(Functional) Consciousness accompanied by joy, dissociated with knowledge, unprompted
- (50).(Functional) Consciousness accompanied by joy, dissociated with knowledge, prompted

- (51).(Functional) Consciousness accompanied by equanimity, associated with knowledge, unprompted
- (52).(Functional) Consciousness accompanied by equanimity, associated with knowledge, prompted
- (53).(Functional) Consciousness accompanied by equanimity, dissociated with knowledge, unprompted
- (54).(Functional) Consciousness accompanied by equanimity, dissociated with knowledge, prompted

Fine-material-sphere consciousness – 15

Fine-material-sphere wholesome consciousness – 5

- (55).First jhāna wholesome consciousness together with initial application, sustained application, zest, happiness, and one pointedness.
- (56).Second jhāna wholesome consciousness together with sustained application, zest, happiness, and one pointedness.
- (57).Third jhāna wholesome consciousness together with zest, happiness, and one pointedness.
- (58).Fourth jhāna wholesome consciousness together with happiness, and one pointedness.
- (59).Fifth jhāna wholesome consciousness together with equanimity, and one pointedness.

Fine-material-sphere resultant consciousness – 5

- (60).First jhāna resultant consciousness together with initial application, sustained application, zest, happiness, and one pointedness.
- (61).Second jhāna resultant consciousness together with sustained application, zest, happiness, and one pointedness.
- (62).Third jhāna resultant consciousness together with zest, happiness, and one pointedness.
- (63).Fourth jhāna resultant consciousness together with happiness, and one pointedness.
- (64).Fifth jhāna resultant consciousness together with equanimity, and one pointedness.

Fine-material-sphere functional consciousness – 5

- (65).First jhāna functional consciousness together with initial application, sustained application, zest, happiness, and one pointedness.
- (66).Second jhāna functional consciousness together with sustained application, zest, happiness, and one pointedness.

- (67). Third jhāna functional consciousness together with zest, happiness, and one pointedness.
- (68). Fourth jhāna functional consciousness together with happiness, and one pointedness.
- (69). Fifth jhāna functional consciousness together with equanimity, and one pointedness.

Immaterial-sphere consciousness – 12

Immaterial-sphere wholesome consciousness – 4

- (70). Wholesome consciousness pertaining to the base of infinite space
- (71). Wholesome consciousness pertaining to the base of infinite consciousness
- (72). Wholesome consciousness pertaining to the base of nothingness
- (73). Wholesome consciousness pertaining to the base of neither-perception-nor-non-perception

Immaterial-sphere resultant consciousness – 4

- (74). Resultant consciousness pertaining to the base of infinite space
- (75). Resultant consciousness pertaining to the base of infinite consciousness
- (76). Resultant consciousness pertaining to the base of nothingness
- (77). Resultant consciousness pertaining to the base of neither-perception-nor-non-perception

Immaterial-sphere functional consciousness – 4

- (78). Functional consciousness pertaining to the base of infinite space
- (79). Functional consciousness pertaining to the base of infinite consciousness
- (80). Functional consciousness pertaining to the base of nothingness
- (81). Functional consciousness pertaining to the base of neither-perception-nor-non-perception

Supramundane consciousness – 40

Supramundane wholesome (path) consciousness – 20

- (82). First jhāna path consciousness of stream-entry together with initial application, sustained application, zest, happiness, and one pointedness.
- (83). Second jhāna path consciousness of stream-entry together with sustained application, zest, happiness, and one pointedness.
- (84). Third jhāna path consciousness of stream-entry together with zest, happiness, and one pointedness.

- (85). Fourth jhāna path consciousness of stream-entry together with happiness, and one pointedness.
- (86). Fifth jhāna path consciousness of stream-entry together with equanimity, and one pointedness.
- (87). First jhāna path consciousness of once-returner together with initial application, sustained application, zest, happiness, and one pointedness.
- (88). Second jhāna path consciousness of once-returner together with sustained application, zest, happiness, and one pointedness.
- (89). Third jhāna path consciousness of once-returner together with zest, happiness, and one pointedness.
- (90). Fourth jhāna path consciousness of once-returner together with happiness, and one pointedness.
- (91). Fifth jhāna path consciousness of once-returner together with equanimity, and one pointedness.
- (92). First jhāna path consciousness of non-returner together with initial application, sustained application, zest, happiness, and one pointedness.
- (93). Second jhāna path consciousness of non-returner together with sustained application, zest, happiness, and one pointedness.
- (94). Third jhāna path consciousness of non-returner together with zest, happiness, and one pointedness.
- (95). Fourth jhāna path consciousness of non-returner together with happiness, and one pointedness.
- (96). Fifth jhāna path consciousness of non-returner together with equanimity, and one pointedness.
- (97). First jhāna path consciousness of Arahantship together with initial application, sustained application, zest, happiness, and one pointedness.
- (98). Second jhāna path consciousness of Arahantship together with sustained application, zest, happiness, and one pointedness.
- (99). Third jhāna path consciousness of Arahantship together with zest, happiness, and one pointedness.
- (100). Fourth jhāna path consciousness of Arahantship together with happiness, and one pointedness.
- (101). Fifth jhāna path consciousness of Arahantship together with equanimity, and one pointedness.

Supramundane resultant (fruition) consciousness – 20

- (102).First jhāna fruition consciousness of stream-entry together with initial application, sustained application, zest, happiness, and one pointedness.
- (103).Second jhāna fruition consciousness of stream-entry together with sustained application, zest, happiness, and one pointedness.
- (104).Third jhāna fruition consciousness of stream-entry together with zest, happiness, and one pointedness.
- (105).Fourth jhāna fruition consciousness of stream-entry together with happiness, and one pointedness.
- (106).Fifth jhāna fruition consciousness of stream-entry together with equanimity, and one pointedness.

- (107).First jhāna fruition consciousness of once-returner together with initial application, sustained application, zest, happiness, and one pointedness.
- (108).Second jhāna fruition consciousness of once-returner together with sustained application, zest, happiness, and one pointedness.
- (109).Third jhāna fruition consciousness of once-returner together with zest, happiness, and one pointedness.
- (110).Fourth jhāna fruition consciousness of once-returner together with happiness, and one pointedness.
- (111).Fifth jhāna fruition consciousness of once-returner together with equanimity, and one pointedness.

- (112).First jhāna fruition consciousness of non-returner together with initial application, sustained application, zest, happiness, and one pointedness.
- (113).Second jhāna fruition consciousness of non-returner together with sustained application, zest, happiness, and one pointedness.
- (114).Third jhāna fruition consciousness of non-returner together with zest, happiness, and one pointedness.
- (115).Fourth jhāna fruition consciousness of non-returner together with happiness, and one pointedness.
- (116).Fifth jhāna fruition consciousness of non-returner together with equanimity, and one pointedness.

- (117).First jhāna fruition consciousness of Arahantship together with initial application, sustained application, zest, happiness, and one pointedness.
- (118).Second jhāna fruition consciousness of Arahantship together with sustained application, zest, happiness, and one pointedness.

- (119).Third jhāna fruition consciousness of Arahantship together with zest, happiness, and one pointedness.
- (120).Fourth jhāna fruition consciousness of Arahantship together with happiness, and one pointedness.
- (121).Fifth jhāna fruition consciousness of Arahantship together with equanimity, and one pointedness.

Chapter 2. Cetasika Saṅgha

Lesson 2.1. Fifty-two mental factors

The second type of ultimate realities are called *cetasikas*. They are rendered into English as mental factors. *Cetasikas* arise with consciousnesses. They are related to consciousness.

Following are the characteristics of *cetasikas*.

- (1). *Ekuppāda* – They have the same arising with the *citta* (They have the same arising with that of the *citta*).
- (2). *Ekanirodha* – They have the same vanishing with the *citta* (They have the same passing away with that of the *citta*).
- (3). *Ekālambaṇa* – They have the same object that of consciousness (They take the same object taken by the consciousness).
- (4). *Ekavatthu* – They have the same base (*vatthu*) that of consciousness (They arise at the same place where consciousness arises).

Above four characteristics are called *sampayoga lakṣhaṇa*. *Sampayoga* is mixing of realities in a manner that separation by whatever means is not possible. That is to get mixed with realities in terms of aforementioned aspects. *Cetasikas* always get mixed with a consciousness in terms of *sampayoga*.

In the definition, the things that arise in the *citta* are called *cetasikas* – “*Cetasi bhavaṃ cetasikaṃ*”.

A cluster of a *citta* and *cetasikas* thus mixed is called a *cittuppāda*. Mentalities in a *cittuppāda* are called mutually *sampayutta* and *sahagata*.

Realities that become *sampayoga* with each are called *sampayutta* and *sahagata*. For instance, if ‘A’ and ‘B’ are mixed with each other in terms of *sampayoga*, we can say ‘A’ is *sampayutta* or *sahagata* with ‘B’ and vice versa.

Citta and *cetasikas* are inseparable from each other. The entire *cittuppāda* has one arising. It means, when a mental cluster is arising, they are arising as one unit. The arising of the *citta* is the arising of the mental factors that associate it. The arising of the mental factors is the arising of the *citta* they associate.

Though they possess peculiar intrinsic characteristics, consciousness and mental concomitants that arise as one *cittuppāda* are extremely difficult to be discerned as separate realities, therefore, they appear as a single reality from the moment of their arising up to the moment of their vanishing. Hence, they are called to be *samsatṭha* as well.¹⁰

There are fifty-two mental factors. All of them do not arise together with one consciousness. Only the mental factors required by the particular consciousness, for it to perform its functions, will arise along with that consciousness. There are certain mental factors which are opposed to each other like light and darkness. Mutually opposed mental factors never arise together. Therefore, all the fifty-two mental factors cannot arise in combination with one consciousness.

The highest number of mental factors that can arise along with one consciousness is thirty-six. Groups of seven, ten, eleven and twelve mental factors arise with various consciousnesses.

[Having the same arising]: Every mental cluster perform certain functions. These functions cannot be done without the consciousness or without certain *cetasikas*. According to the doctrine of Theravada, no *cittuppāda* arise without performing a certain function. Due to this phenomenon of necessity consciousness cannot arise without the co-operation of mental factors. Mental factors also cannot arise without the co-operation of consciousness as consciousness is the forerunner in the act of cognition.¹¹ Therefore, in order to perform the function (or functions) of a mental cluster (*cittuppāda*) consciousness and mental factors have to arise together.

[Having the same vanishing]: Some of the mental factors in a collection do not go into extinction while some are left behind as do the rotting of soft parts of wood take place while the core remains. If one goes into extinction, the rest cannot remain without going into extinction. Therefore, mentalities in a *cittuppāda* has the same vanishing. *Cetasikas* go into extinction along with the consciousness.

[Having the same object]: Knowing objects is the function of the consciousness. The only thing done by the consciousness is cognizing objects (focusing at an object). Experiencing the taste of objects, attachment to the objects and disliking the objects are some of the functions of mental factors. What the mental factors do is performing their unique functions upon the object taken by the consciousness such as experiencing the taste of the object, getting attached to the object or opposing the object. Therefore, it is said that taking the objects taken by the consciousness is a characteristic of mental factors.

Note: Though it is said as both consciousness and mental factors take the object there is a huge difference in their said acts. *Citta* focuses at an object having separated it from other objects while *cetasikas* perform their relevant acts on the object focused by the *citta*.

[Associating the same base]: There are six places where consciousnesses arise. If a consciousness arises at some place, mental factors that arise along with it also arise at the same place while associating the same base as the consciousness. Therefore, it is said, arising at the same place as the consciousness is a characteristic of mental factors.

There are three groups of mental factors.

- (1). Ethically variable factors – *aññasamāna cetasika* – 13
- (2). Unwholesome factors – *akusala cetasika* – 14
- (3). Beautiful factors – *sobhana cetasika* – 25

Ethically variables are again divided into two groups as seven **universals** (*sabbacitta sādhāraṇa*) and six **occasionals** (*pakiṇṇaka*). There are fourteen mental factors belonging to the group of unwholesome (*akusala*) factors while group of beautiful (*sobhana*) factors is constituted with twenty-five mental factors. Beautiful factors are of four groups: nineteen beautiful universals (*sobhana sādhāraṇa*), three abstinences (*virati*), two illimitable (*appamaññā*) factors and non-delusion (*amoha*) [or wisdom – *paññā*].

Lesson 2.2.

Sabbacitta Sādhāraṇa Cetasika (The Seven Universal Mental Factors / Universals)

There are seven universal mental factors which arise in all types of consciousnesses.

- (1). *Phassa* – contact
- (2). *Vedanā* – feeling
- (3). *Saññā* – perception
- (4). *Cetanā* – volition
- (5). *Ekaggatā* – one pointedness
- (6). *Jīvitindriya* – life faculty
- (7). *Mansikāra* – attention

These seven mental factors are required for the arising of all consciousnesses. As these seven mental factors are applicable to all consciousnesses irrespective of whether wholesome or unwholesome they are called universals.

Phassa (contact)

The nature of impacting with the object is *phassa*. Contact is getting close to with no gap. It is also called touching. A person who is groping in the dark can only feel what he touches. Similarly, consciousness also knows what it touches. Therefore, contact is essential for the arising of consciousness or knowing. As there cannot be a knowing without contact, ‘the mental factor of contact’ is an essential factor of all consciousnesses. The contact with respect to consciousness is not like the contact between to physical objects. It is a subtle nature which is referred to by the word contact (*phassa*) that is normally used to refer to physical contact. It is a mental factor which is difficult to comprehend.

Vedanā (feeling)

The nature of experiencing the good, bad or neutral quality (known as the taste or flavor of object) is *vedanā*. It was this mental factor that was referred to by names such as joy – displeasure – equanimity – pleasure (bliss) – pain in the chapter on consciousness.

Saññā (perception)

The nature which becomes sensitive to the uniqueness of an object is *saññā*. Everything has special properties which enables them to be differentiated from each other. When a consciousness arises taking an object, the mental factor of perception concurrently arises with it being sensitive to that unique nature of the object cognized. This act of being sensitive to the unique nature of an object is called *sañjānana*. In keeping with the earlier perceptions, present perceptions will

recognize various objects and also become signs for the recognition of objects in the future.

Normally the word *sañjānana* is rendered into English as recognizing. Recognizing is the act of identifying someone or something from having encountered them before; to know again. The basic characteristic of *saññā* is to become sensitive to the traits of an object. Aspect of recognition is not found in *saññā* especially when if someone is encountering an object for the first time. In a first encounter, an object is mostly identified by the consciousness attributing the traits known by the *saññā* to the object and implicitly distinguishing the object from other known objects. In Pāḷi, the word *sañjānana* covers both the aspects of recognition and aforesaid identification. Therefore, though in general *saññā* is translated as recognition, it should be kept in mind that the basic act done by it is identification; being sensitive to the traits of an object which facilitates the object to be distinguished from other objects.¹²

Cetanā (volition)

The effort involved in seeing - hearing - eating - drinking - going - coming - giving - is *cetanā*. There is an unlimited number of things done by living beings. The effort in performing all these actions is the mental factor of volition. There are an innumerable number of volitions such as volition to kill - volition to steal - volition to give. All these are considered as mental factor of volition.

When an effort (intention) to perform some function arises, a consciousness in accordance with it will also arise. A collection of mental factors required to perform such function will also arise in accordance and combination with the volition. Volition is principal among them. Therefore, it has been stated, ‘volition is like a general’. Every consciousness arises for the performance of some action. Therefore, every consciousness has volition. While volition is foremost in performing actions, consciousness is principal in taking in objects. What is called ‘action (*kamma*)’ is also this mental factor of volition.

Ekaggatā (one-pointedness)

The nature of fixing the mind on an object in an unshakable manner is *ekaggatā*. Even a single object can be taken in by the mind in many different ways. When an object is viewed from one position it will appear in a particular way. When viewed from another position it will appear in another way. When viewed from a hundred different positions the same object will appear in a hundred different ways. All these are ways in which the object can be taken in by the mind.

When an object is taken by the mind, it should be taken in one way. The mind cannot take objects in several ways at the same moment. In order to take an object, the mind must establish itself in one of the various aspects of the object can be taken. What one pointedness does is to establish the mind in one aspect of the object. Establishing in that manner enables the mind to take in the object in one way. As objects have many aspects, the mind cannot take in an object without one pointedness. Therefore, one pointedness is essential for every consciousness.

“Concentration (*samādhi*)” is another name for one-pointedness. The term *samādhi* is mostly used to refer to one-pointedness that has been well developed.

Jīvitindriya (life-faculty)

The power of life, that is to say the strength of the consciousnesses and mental factors to live is *jīvitindriya*. The body exists for a long time without collapsing due to the support of food and drinks. There is nothing external which supports the existence of consciousness. Yet, there has to be something that supports the generation of consciousnesses. Without such a thing, this generation of consciousnesses cannot last until the attainment of Nibbāna. The thing that helps and protects the generation of consciousnesses of the being is this mental factor of life faculty. Due to its protection, the generation of consciousnesses will exist until *parinibbāna*, even without destruction at the death of the being.

Manasikāra (attention)

The *dhamma* that repeatedly directs the consciousness towards an object without allowing it to go away from objects is *manasikāra*. It is said that the generation of consciousnesses which breaks up and goes away from the object at every moment from re-birth (conception) re-establishes in the object because of this mental factor. This is a mental factor which is not prominent and is difficult to comprehend.

Lesson 2.3.

Pakiṇṇaka Cetasika

(Six Occasional Mental Factors / Occasionals)

There are six occasional mental factors called *pakiṇṇaka*. They arise in consciousnesses of all categories but not in every consciousness as *universals*. Therefore, they are referred to as *occasionals*.

- (1). *Vitakka* - initial application
- (2). *Vicāra* – sustained application
- (3). *Adhimokkha* – decision
- (4). *Viriya* – energy
- (5). *Pīti* – zest
- (6). *Chanda* – desire

Vitakka (initial application)

The nature of going towards and climbing onto the object is the *vitakka*. When initial application arrives at the object, the consciousness and mental factors that arise with it also arrive at the object. When the *vitakka* ascends the object, the connected mentalities also ascend the object. Therefore, it is said that *vitakka* is the *dhmma* which brings consciousness and mental factors to the object (*ānāyana*) and keeps them on it (*abhiniropana*).

Weak initial application is not prominent. It becomes prominent when *vitakka* is produced purposely. Deliberate act of producing *vitakka* regarding various objects is called thinking or pondering. The attempt made to bring the mind to places it had not reached before and to learn unknown things is called deliberate thinking.

Vicāra (sustained application)

The nature of caressing the already arrived object is *vicāra*. What is meant by caressing here is the nature of rubbing against and spreading on the object. The consciousness that arrived at the object with the power of *vitakka* will spread in it and check it with the power of *vicāra*. *Vitakka* is gross and *vicāra* is subtle; it is not prominent as the initial application. The initial application which is gross is like the sound of the bell when first struck and sustained application which is subtle is like the sound that follows. This simile may give the impression that *vicāra* arises after *vitakka*. Although this simile is given to show the nature of the two mental factors, it should be understood that both these *dhmmas* arise at the same time in a single mental cluster.

Adhimokkha (determination/decision)

The nature of judging the object is *adhimokkha*. Due to this mental factor the consciousness is able to decide/determine correctly or incorrectly the nature of an object without wavering. If not for this mental factor, consciousness will fail to

properly capture objects. This is also a mental factor which is difficult to comprehend.

Viriya (energy)

The nature of not retreating and going forward until the completion of an activity is *virīya*. *Viriya* is the energy of the mind which enables the mind to be in tasks it has initiated. There are two forms of energy called physical energy and mental energy. What is meant here is the mental energy. The strength of the body is physical energy. It is not a mental factor.

Pīti (zest / rapture)

The nature of happiness of mind – blooming like a flower is *pīti*. This is a very prominent nature.

Chanda (desire)

The willingness, desire to do various things is *chanda*. This is a mental factor which appears to be somewhat close to greed. Yet, there is no nature of attachment in *chanda* as in the case of greed. It is a desire devoid of attachment. There are many forms of desire. The desire that arises in a greedy mind is under the influence of greed. The desire that arises in minds opposed to greed is opposed to greed.

These six mental factors arise in wholesome, unwholesome, mundane and supramundane consciousnesses as appropriate. Yet they do not arise in every consciousness like the universal factors. Hence, they are called *occasionals*.

These thirteen mental factors comprising the seven *universals* and six *occasionals* arise with both unwholesome mental factors and beautiful mental factors. Therefore, they are called *annasamāna cetasika* – *ethically variable factors*.

Lesson 2.4. Akusala Cetasika (The Fourteen Unwholesome Mental Factors)

There are fourteen unwholesome mental factors.

- (1). *Moha* – delusion
- (2). *Ahirika* – moral shamelessness
- (3). *Anotappa* – moral fearlessness
- (4). *Uddacca* – restlessness
- (5). *Lobha* – greed
- (6). *Diṭṭhi* – wrong view
- (7). *Māna* – conceit
- (8). *Dosa* – hatred
- (9). *Issā* – envy
- (10). *Maccariya* – avarice,
- (11). *Kukkucca* – worry, regret
- (12). *Thīna* – sloth
- (13). *Middha* – torpor
- (14). *Vicikiccā* – skeptical doubt

Moha (delusion)

The nature of concealing the actual status of the object is *moha*. Delusion is like a film or darkness in the eye. Due to this, living beings see suffering as sweet and bliss. Craving which is the cause of suffering appears as a cause of happiness when seeing through delusion. The real bliss which is overcoming suffering appears as a danger. The real path to bliss appears as a path towards suffering. Therefore, not knowing suffering, not knowing the cause of suffering, not knowing the real bliss which is overcoming suffering and not knowing the path leading to the cessation of suffering are referred to as delusion. It is delusion which is also called ignorance (*avijjā*).

Ahirika (moral shamelessness)

The nature of not detesting unwholesomeness is *ahirika*. This is also called the nature of not having shame about unwholesome action.

Anotappa (moral fearlessness)

The nature of not being afraid of unwholesomeness is *anotappa*. This is also called the nature of not having fear towards performing unwholesome actions.

These two mental factors of *ahirika* and *anottappa* are two great powers of the unwholesome side.

Uddacca (restlessness)

Restlessness of the mind and the nature of not properly establishing on the object is called *uddhacca*. This is a nature opposed to concentration (*samādhi*).

Lobha (greed)

Considering the object to be something good and attaching to it is *lobha*. It should also be called the nature of attachment to the object. It is greed that is expressed by words such as lust, love, affection, desire and need.

Diṭṭhi (wrong view)

The nature of seeing incorrectly and the nature of taking objects incorrectly is *diṭṭhi*. *Diṭṭhi* is considering something existing as not existing, something not existing as existing, something that happened as did not happen, something that did not happen as happened, something good as bad, something bad as good, something which produces a good result as producing a bad result and something which has a bad result as producing a good result. *Diṭṭhi* is two-fold as *sammādiṭṭhi* and *micchādiṭṭhi*. *Sammādiṭṭhi* is the intelligence that sees the fact as they really are. *Micchādiṭṭhi* is the nature of seeing incorrectly. In these unwholesome mental factors, what is indicated by *diṭṭhi* is *micchādiṭṭhi*.

Māna (Conceit)

The nature of assessing oneself as “I am a great person” and the like is *māna*. *Māna* is three-fold as *seyyamāna*, *sadisimāna* and *hīnamāna*. The conceit that arises as one’s own self is greater than others is *seyyamāna*. The conceit that arises as “I am equal to others” is *sadisimāna*. Considering one’s own self to be lower than others is *hīnamāna*. Conceit should be considered as a form of insanity.

Dosa (hatred)

The opposition to the object is *dosa*. It generally has the wicked and rough characteristics. It occurs in many forms. It is also hatred that is referred to by words such as ill will, anger, fear, dissatisfaction, disgust and dislike. Sorrow also arises along with hatred.

Issā (envy / jealousy)

The opposition to the happiness and prosperity of others is envy or *issā*.

Macchhariya (avarice)

The nature of not being able to bear up someone else acquiring what belongs to one’s own self, someone else gaining benefit from what one owns, another acquiring a prosperity similar to one’s own and concealing one’s own prosperity is *macchhariya*.

Dhammasaṅgaṇī states that there are five types of *macchhariya*.

- (1). *Āvāsa macchhariya* (avarice related to residence)
- (2). *Kula macchhariya* (avarice related to devotees)
- (3). *Lābha macchhariya* (avarice related to gain)
- (4). *Vaṇṇa macchhariya* (avarice related to beauty)
- (5). *Dhamma macchhariya* (avarice related to what has been learned)

***Kukkucca* (worry / regret)**

The nature of worrying about unwholesome action performed and wholesome action not performed is *kukkucca*.

***Thīna and Middha* (sloth and torpor)**

The weakness of the mind/consciousness, lack of the power of consciousness and laziness of the mind is *thīna*. The weakness and laziness of mental factors is *middha*. The mind shrinks when *thīna-middha* occur. Energy of the mind weakens. Sometimes they cause sleepiness.

***Vicikiccā* (Skeptical doubt)**

Doubt and lack of confidence about the object is *vicikiccā*. This is a mental factor opposed to faith and knowledge. In this description of unwholesome mental factors, the doubt that hinders all wholesome action in general and higher spiritual attainments such as absorptions in particular are considered as skeptical doubt. Everyone has doubt about things unknown. It is not the mental factor of *vicikiccā*. Unwholesome skeptical doubt is the doubt about Buddha, Dhamma, Saṅgha and the like.

Lesson 2.5.

Sobhana Cetasika

(Beautiful Mental Factors)

Beautiful mental factors are the ethically good *cetasikas*. They are called *sobhana cetasikas*. Consciousnesses associated with them are also called beautiful consciousnesses (*sobhana cittas*).

Beautiful mental factors are mainly divided into two groups.

- (1). *Sobhana sādthāraṇa* – beautiful universals – 19
- (2). *Sobhana asādthāraṇa* – beautiful non-universals – 6

Sobhana asādthāraṇa are again divided into three categories.

- (1). *Virati* – abstinences – 3
- (2). *Appamaññā* – Illimitables – 2
- (3). *Paññindriya* – faculty of wisdom – 1

Beautiful universals (sobhana sādthāraṇa)

There are nineteen beautiful universals.

- (1). *Saddhā* – faith
- (2). *Sati* – mindfulness
- (3). *Hiri* – moral shame
- (4). *Ottappa* – moral fear / moral dread
- (5). *Alobha* – non-greed
- (6). *Adosa* – non-hatred
- (7). *Tatramajjhataṭṭā* – neutrality of mind
- (8). *Kāyapassaddhi* – tranquility of the (mental) body
- (9). *Cittapassaddhi* – tranquility of consciousness
- (10). *Kāyalahutā* – lightness of the (mental) body
- (11). *Cittalahutā* - lightness of consciousness
- (12). *Kāyamudutā* – malleability of the (mental) body
- (13). *Cittamudutā* – malleability of consciousness
- (14). *Kāyakammaññatā* – wieldiness of the (mental) body
- (15). *Cittakammaññatā* – wieldiness of consciousness

- (16). *Kāyapāguṇṇatā* – proficiency of the (mental) body
- (17). *Cittapāguṇṇatā* – proficiency of consciousness
- (18). *Kāyujjakatā* – rectitude (uprightness) of the (mental body)
- (19). *Cittujjakatā* – rectitude (uprightness) of consciousness

Saddhā (faith)

The belief in the Buddha and the like and the nature of accepting the virtues of the Buddha and the like is *saddhā*. It is also called ‘being convinced’. This faith is a great strength in performing wholesome acts. It has been referred to as a hand, due to the nature of taking merit, a wealth in supplying all prosperity and a seed in being the beginning of all wholesomeness.

Sati (mindfulness)

Sati is mindfulness. The natural tendency of the mind of beings is to move on and stay in the unwholesome side. This mental factor prevents the mind from falling into the unwholesome side and establishes it in the wholesome side. It is the strength of the mind which keeps the mental stream in wholesome acts.

Hiri (moral shame) and Ottappa (moral dread)

The nature of detesting and being ashamed of unwholesome action is *hiri*. The nature of being afraid of unwholesomeness is *ottappa*. Virtuous people avoid unwholesome action and behave properly because of *hiri* and *ottappa*.

Alobha (non-greed)

The nature of non-attachment on an object is *alobha*. The mind with non-greed will remain in the object with no attachment, like the water on a lotus leaf. Non-greed is a nature opposed to greed.

Adosa (non-hatred)

Adosa is non-hatred. It is a nature opposed to hatred. Loving-kindness (*mettā*) is one aspect of *adosa*.

Tatramajjhataṭṭā (neutrality of mind)

The nature of maintaining the balance of the speeds of mentalities in a [beautiful] mental cluster is *tatramajjhataṭṭā*.

Kāya passaddhi and Citta passaddhi

The morpheme *kāya* in *kāyapassaddhi* refers to mental factors and *citta* in *cittapassaddhi* refers to mind/consciousness. The tranquility of mental factors is *kāyapassaddhi*. The tranquility of consciousness is *cittapassaddhi*. These two *dharmas* are opposed to defilements such as restlessness which makes consciousness and mental factors non-tranquil.

Kāya lahutā and Citta lahutā

The lightness of mental factors is *kāyalahutā*. The lightness of consciousness is *cittalahutā*. These two mental factors are opposed to *thīna* and *middha*, which weaken the consciousness and mental factors by making them heavy like a sick person's body.

Kāya mudutā and Citta mudutā

The softness of mental factors is *kāyamudutā*. The softness of consciousness is *cittamudutā*. These two mental factors are opposed to defilements such as *diṭṭhi* and *māna* which stiffens mental factors and consciousness.

Kāya kammaññatā and Citta kammaññatā

The wieldiness of mental factors is *kāyakammaññatā*. The wieldiness of consciousness is *cittakammaññatā*. Wieldiness here means the adaptability to perform any wholesome action like how pure gold is able to withstand any fine industrial activity. These two mental factors are opposed to hindrances which make the consciousnesses and mental factors unsuitable for wholesome action.

Kāya pāguññatā and Citta pāguññatā

The proficiency of mental factors in various wholesome activities is *kāyapāguññatā*. The proficiency of consciousness is *cittapāguññatā*. These two mental factors are opposed to defilements such as *assaddhā* (absence of faith) which make consciousnesses and mental factors ill and weak in doing good actions.

Kāyujjukatā and Cittujjukatā

The uprightness of mental factors is *kāyujjukatā*. The uprightness of consciousness is *cittujjukatā*. These two dhammas are opposed to unwholesome natures such as *māyā* (deceit) and *sātttheyya* (treachery).

Lesson 2.6.

The Six Non-Universal Beautiful Mental Factors

As mentioned above, beautiful non-universals are categorized into three groups.

- (1). *Viarati* – abstinences – 3
- (2). *Appamaññā* – illimitable – 2
- (3). *Paññindriya* – wisdom faculty – 1

Virati (abstinences)

In Pāli, abstinences are called *virati*. There are three *virati cetasikas*. They are as follows.

- (1). *Sammāvācā* – right speech
- (2). *Sammākamanta* – right action
- (3). *Sammā-ājīva* – right livelihood

Sammāvācā

The nature of abstaining from the four verbal unwholesome actions of lying, slandering, harsh speech and vain talk is *sammāvācā*.

Sammākamanta

The nature of abstaining from the three bodily unwholesome actions of killing living beings, stealing and sexual misconduct is *sammākamanta*.

Sammā-ājīva

The unwholesome actions committed bodily and verbally are sometimes done as a means of livelihood. They are also done for other reasons. The nature of abstaining from bodily and verbal bad behavior done for the sake of livelihood is *sammā-ājīva*.

As these three mental factors avoid the committing of unwholesome actions, they are called abstinences – *virati*.

Appamaññā (illimitables)

There are two mental factors that are called *illimitables*. In Pāli, they are called *appamaññā*.

- (1). *Karunā* – compassion
- (2). *Muditā* – appreciative joy

Karuṇā (compassion)

The nature of dislike of suffering of others and the willingness to release others from suffering, just as one does not like the suffering of self is *karuṇā*.

***Muditā* (appreciative joy)**

The nature of feeling happy about the success of others, just as the being happy about the success of self is *muditā*.

These two become illimitable as they apply to unlimited number of beings.

***Paññindriya* (Wisdom faculty)**

Wisdom faculty is the third category of the non-universal beautiful mental factors. The nature of seeing objects in a clearer and deeper manner than knowing with mind is the mental factor of *paññā*. Without *paññā* it is not possible for mentalities to understand deep realities and phenomenon. Therefore, *paññā* becomes a faculty (*indriya*). It is also called non-delusion (*amoha*) and higher knowledge (*vijjā*).

The twenty-five mental factors comprising of the nineteen *beautiful universals*, the three *abstinences*, the two *illimitables* and the *wisdom faculty* are called beautiful mental factors (*sobhana cetasikas*).

Special matters

[*Virati*]: Each of the mental factors of abstinences takes three forms of *sampatta virati*, *samādāna virati* and *samucceda virati*. It is *sampatta virati* that occurs when a person who has not undertaken precepts or only with due consideration of the fault of such action even if he has undertaken precepts refrains from unwholesome action when an opportunity arises to commit same. The *abstinences* occurring in the mind while observing the precepts and while refraining from unwholesome acts in consideration of the precepts undertaken is *samādāna virati*. The *abstinences* that arise with the supramundane path consciousness is *samucceda virati*.

[*Appamaññā*]: There are four *illimitables* as loving kindness (*mettā*), compassion (*kraṇḍā*), appreciative joy (*muditā*) and equanimity (*upekkhā*). Only two of them have been shown among the beautiful mental factors because equanimity as neutrality of mind (*tattramajjhataṭṭā*) and loving kindness as non-hate (*adosa*) has already been included.

Commit These to Memory!

There are seven universal mental factors called *sabbacitta sādhāraṇa cetasikas*.

- (1). *Phassa* – contact
- (2). *Vedanā* – feeling
- (3). *Saññā* – perception
- (4). *Cetanā* – volition
- (5). *Ekaggatā* – one pointedness
- (6). *Jīvitindriya* – life faculty
- (7). *Mansikāra* – attention

There are six occasional mental factors called *pakiṇṇaka cetasikas*.

- (1). *Vitakka* – initial application
- (2). *Vicāra* - sustained application
- (3). *Adimokkha* – decision
- (4). *Viriya* – energy
- (5). *Pīti* – zest
- (6). *Chanda* - desire

There are fourteen unwholesome mental factors called *akusala cetasikas*.

- (1). *Moha* – delusion
- (2). *Ahīrika* – moral shamelessness
- (3). *Anotappa* – moral fearlessness
- (4). *Uddacca* – restlessness
- (5). *Lobha* – greed
- (6). *Diṭṭhi* – wrong view
- (7). *Māna* – conceit
- (8). *Dosa* – hatred
- (9). *Issā* – envy
- (10). *Macchhariya* – avarice, avarice
- (11). *Kukkucca* – worry, regret
- (12). *Thīna* – sloth
- (13). *Middha* – torpor
- (14). *Vicikicchā* – skeptical doubt

There are nineteen beautiful universals called *sobhana sādharma cetasikas*.

- (1). *Saddhā* – faith
- (2). *Sati* – mindfulness
- (3). *Hiri* – moral shame
- (4). *Ottappa* – moral fear / moral dread
- (5). *Alobha* – non-greed
- (6). *Adosa* – non-hatred
- (7). *Tatramajjhataṭṭhā* – neutrality of mind
- (8). *Kāyapassaddhi* – tranquility of the (mental) body
- (9). *Cittapassaddhi* – tranquility of consciousness
- (10). *Kāyalahutā* – lightness of the (mental) body
- (11). *Cittalahutā* – lightness of consciousness
- (12). *Kāyamudutā* – malleability of the (mental) body
- (13). *Cittamudutā* – malleability of consciousness
- (14). *Kāyakammaññatā* – wieldiness of the (mental) body
- (15). *Cittakammaññatā* – wieldiness of consciousness
- (16). *Kāyapāguññatā* – proficiency of the (mental) body
- (17). *Cittapāguññatā* – proficiency of consciousness
- (18). *Kāyujjukatā* – rectitude (uprightness) of the (mental) body
- (19). *Cittujjukatā* – rectitude (uprightness) of consciousness

There are three abstinences called *virati*.

- (1). *Sammāvācā* – right speech
- (2). *Sammākammanata* – right action
- (3). *Sammā-ājīva* – right livelihood

There are two *illimitables* called *appamaññā*.

- (1). *Karunā* – compassion
- (2). *Muditā* – appreciative joy

Then there is another one mental factor.

- (1). *Paññindriya (paññā)* – wisdom faculty

Lesson 2.7.

Sampayoga Naya

(How Mental Factors are Distributed among Consciousnesses)

When studying Theravada teachings, it is highly important to know in which consciousnesses each mental factor arises. Following are some basic facts one needs to know in order to understand the number of consciousnesses mental factors are distributed in. We learn this under the *sampayoga naya*.

Following key points are important.

- (1). In order to understand the occurrence of mental factors it is necessary to recollect how consciousnesses are divided according to absorptions and feelings.
- (2). In unwholesome results without roots there are five such as the eye consciousness. There are five in the wholesome results as well. It should be remembered that these ten consciousnesses are referred to as *dvipañca* (two of five) *viññāna*.
- (3). When considering the occurrence of mental factors that are *jhāna* factors except *ekaggatā*, we need to count the cittas in the long-method. It is enough to count the consciousnesses in the short-method when counting the occurrences of other mental factors which are not *jhāna* factors.

Lesson 2.8.

Occurrence of Aññasamāna Cetasika in Consciousnesses

- (1). The seven universals occur with all consciousnesses.
- (2). *Vitakka* occurs in the following fifty-five (55) consciousnesses.

Forty-four consciousnesses of the sensuous sphere (excluding the *dvipañca viññāna*) and eleven *first jhāna cittas*.

It does not occur in the remaining sixty-six consciousnesses.
- (3). *Vicāra* occurs in the following sixty-six (66) consciousnesses.

Fifty-five (55) consciousness in which *vitakka* arise (*savitakka cittas*) and eleven (11) second *jhāna* consciousnesses.

It does not occur in the remaining fifty-five consciousnesses.
- (4). *Adhimokkha* occurs in the following seventy-eight (78) consciousnesses.

It arises in 78 consciousnesses except 10 *viññāṇa* and consciousness with sceptical doubt.

There are eleven consciousnesses where it does not occur.
- (5). *Viriya* occurs in the following seventy-three (73) consciousnesses.

It arises in seventy-three consciousnesses excluding first sixteen root less consciousnesses (7 *akusala vipāka*, 8 *ahetuka kusala vipāka* and 1 *pañcadvārāvajjana*).

Viriya does not occur in sixteen consciousnesses.
- (6). *Pīti* occurs in the following fifty-one consciousnesses.

Pīti arises in all consciousnesses with joy (*sukha sahagata cittas*) except eleven fourth *jhāna* consciousnesses and *sukha sahagata kāyaviññāṇa*. The number is 51 (63-11-1= 51)

It does not arise in the following seventy consciousnesses fifty-five equanimous consciousnesses, two *kāyaviññāṇa* and the eleven fourth *jhāna* consciousnesses.
- (7). *Chanda* occurs in the following sixty-nine (69) consciousnesses.

Chanda arises in all two rooted and three rooted consciousnesses. That is to say *chanda* does not arise in eighteen rootless (*ahetuka*) consciousnesses and two delusion-rooted (*mohamūla*) consciousnesses. So *chanda* arise in 69 consciousnesses (89-20 = 69).

Chanda does not arise in twenty consciousnesses (18 *ahetuka* + 2 *mohamūla*)

Special matters

As *dvipaṇca viññāna* are a section of weak consciousnesses, none of the *occasionals* occur in them.

[*Vitakka*]: *Dvipaṇca viññāna* which arise due to the impact of objects such as colour on eye do not need the help of initial application (*vitakka*) to go to the object. In the case of 10 *viññānas*, respective objects have already reached the location where consciousnesses arise. Hence, there is no necessity of *vitakka* to mount the object. Therefore, *vitakka* does not occur in those consciousnesses. Consciousnesses such as the second absorption do not require *vitakka* as they have been developed by meditation in a manner that it is possible to go to the object without the initial application of the mind.

[*Vitakka* and *vicāra*]: *Vitakka* does not occur in consciousnesses starting from second *jhāna* and *vicāra* does not occur in consciousnesses starting from third *jhāna* because of the overcoming them with the power of meditation.

[*Adhimokkha*]: Mental factor *adhimokkha* being a mental factor which has the nature of decision will not occur in consciousnesses with skeptical doubt (*vicikicchā*).

[*Viriya*]: The mental factor of *virīya* does not occur in first sixteen rootless consciousnesses as they are weak.

[*Pīti*]: Mental factor *pīti* does not occur in consciousnesses with displeasure (*domanassa saḥagata*) and equanimity (*upekkhā saḥagata*) because it is not compatible with *domanassa* and *upekkhā* feelings. Although body consciousness contains pleasure (*sukha vedanā*) *pīti* will not occur in it because of its weakness. Rapture will not occur in the *somanassa saḥagata* fourth absorption consciousnesses because of the overcoming it with the power of meditation.

[*Chanda*]: As consciousnesses without roots and those rooted in delusion are weak they are devoid of the willingness to do something. Hence, *chanda* (desire) does not occur in them.

When seeking the number of mental factors that occur in consciousnesses, it is the six *occasionals* that cause confusion. Therefore, the occurrence of those mental factors should be studied properly. It is only in the ten *dvipaṇca viññāna* that, not even one occasional mental factor will occur.

All occasionals will occur in the following twenty-seven consciousnesses.

- (1). Four *somanassa saḥagata lobhamūla cittas* (4)
- (2). Twelve *somanassa saḥagata kāma sobhana cittas* (12)
- (3). eleven first *jhana* consciousnesses (11)

They occur in other consciousnesses as suited.

As universals occur in all consciousnesses, there is nothing special about them.

Find the *occasionals* that occur in the one hundred and twenty-one consciousnesses beginning from the first *lobhamūla* consciousness. Train until you are able to recite them quickly.

Lesson 2.9.

Occurrence of the Akusala Cetasikas in Consciousnesses

Following is how the occurrence of unwholesome factors should be known.

- (1). Among the unwholesome mental factors, delusion (*moha*), moral shamelessness (*ahirika*), moral fearlessness (*anottappa*) and restlessness (*uddhacca*) are called unwholesome universal factors. These four occur in all unwholesome consciousnesses.
- (2). Greed, wrong view and conceit arise only in *lobhamūla cittas*. Out of the three, greed (*lobha*) occurs in all eight-greed rooted consciousnesses. Wrong view (*diṭṭhi*) occurs in the four *diṭṭhigata sampayutta cittas*. Conceit (*māna*) will sometimes occur in the four *diṭṭhigata vippayutta cittas*.
- (3). Hatred (*dosa*), jealousy (*issā*), avarice (*macchhariya*) and worry (*kukkucca*) occur in two-hate rooted consciousnesses. Among them the three mental factors of jealousy, avarice and worry will occur only on certain occasions, one at a time. *Issā*, *macchhariya* and *kukkucca* do not arise together.
- (4). Sloth (*thīna*) and torpor (*middha*) occur in the five prompted (*sasaṅkhārika*) consciousnesses. That is also sometimes, not always. They occur only on certain occasions. But whenever they arise, both of them always associate each other.
- (5). Skeptical doubt will occur only in *vicikicchā sampayutta citta*.

There are four mental factors which occur in all unwholesome consciousnesses – *moha*, *ahirika*, *anottappa* and *uddhacca*. There are three mental factors which occur only in greed-rooted consciousnesses – *lobha*, *diṭṭhi* and *māna*. There are four mental factors which occur only in hate-rooted consciousnesses – *dosa*, *issā*, *macchhariya* and *kukkucca*. There are two mental factors that occur only in prompted unwholesome consciousnesses – *thīna* and *middha*. There is one mental factor which occurs only in consciousnesses with skeptical doubt - *vicikicchā*.

Find out by yourself how unwholesome mental factors occur in the twelve unwholesome consciousnesses.

Special matters

[Unwholesome universals]: Unwholesome consciousnesses will not arise if one has the knowledge which sees the faults of unwholesomeness. Similarly, unwholesome consciousnesses do not arise in the presence of *hiri* which detests unwholesomeness and *ottappa* which dreads unwholesomeness. Unwholesome consciousnesses do not arise when the mind is well-established and concentrated in wholesome deeds. The arising of unwholesome consciousnesses requires the presence of delusion (*moha*) which conceals their consequences, *ahirika* which has no moral shame, *anottappa* which has no moral dread and *uddhacca* which

shakes. Therefore, it is said that delusion, moral shamelessness, moral fearlessness and restlessness occur in all unwholesome consciousnesses.

[*Diṭṭhi* and *māna*]: Wrong view such as, “The five aggregates are a soul and something permanent” and conceit such as “I am great” arise along with greed which is attachment to the five aggregates. Therefore, the two mental factors of wrong view and conceit arise only in greed rooted consciousnesses and no other. Wrongly considering something as a self and considering one’s own self as great are different mental considerations from each other. Therefore, *diṭṭhi* and *māna* never occur in the same consciousness at the same time. That is why conceit does not occur in *diṭṭhigata sampayutta cittas*.

[*Macchariya*]: Avarice is something which arises because of greed about one’s own property. Yet, as it arises as the inability to bear up, one’s own wealth being used by another, it occurs with hatred and not greed. That is why it is said that avarice arises only in hate-rooted consciousnesses.

[*Thīna* and *middha*]: The two mental factors of sloth and torpor weaken and make the mind unsuitable for work. They occur only in prompted consciousnesses. Moreover, they occur in *sasāṅkhārika cittas* only on certain occasions. They do not occur with these consciousnesses at all times.

Lesson 2.10.

Occurrence of Sobhana Cetasikas in Consciousnesses

Following is how the *sobhana cetasikas* arise in *sobhana cittas*.

- (1). The nineteen beautiful universals occur in all beautiful (*sobhana*) consciousnesses (fifty-nine in brief and ninety-one in detail).
- (2). The three abstinences (*virati*) will always occur together in all supramundane consciousnesses. On certain occasions they will occur separately in the wholesome consciousnesses of the sensuous sphere – *mahā kusala citta*; only one of the abstinences will occur at one time in *mahā kusala cittas* and that is not all the time.
- (3). The two illimitables (*appamaññā*) will occur separately on certain occasions in the following twenty-eight consciousnesses: twelve absorption consciousnesses of the fine material sphere accompanied by joy (3 first *jhāna*, 3 second *jhāna*, 3 third *jhāna* and 3 fourth *jhāna*), eight wholesome consciousnesses of the sensuous sphere (*mahā kusala cittas*) and the eight functional consciousnesses of the sensuous sphere with roots (*mahā kiriya cittas*). Compassion and appreciative joy will not simultaneously occur in the same consciousness. There is a view among teachers as “Compassion and appreciative joy occur only in glad-minded and not in equanimous consciousnesses.” According to this view there are twenty consciousnesses where compassion and sympathetic joy do occur.
- (4). The wisdom faculty will occur in forty-seven consciousnesses comprising; twelve consciousnesses of the sensuous sphere accompanied by wisdom, fifteen consciousnesses of the fine-material sphere, twelve consciousnesses of the immaterial sphere and the eight supramundane consciousnesses (12 *ñāṇa sampayutta kāma sobhana cittas* + 35 *appaṇā cittas*).

The nineteen beautiful universals occur in fifty-nine (59) beautiful consciousnesses, the three abstinences occur in sixteen (16) consciousnesses, the two illimitables occur in twenty-eight (28) consciousnesses and the faculty of wisdom occur in forty-seven (47) consciousnesses.

Now determine the number of beautiful mental factors that occur in various beautiful consciousnesses. As the nineteen beautiful universals occur in all beautiful consciousnesses it is not necessary to examine them. There are only six beautiful mental factors that occur in certain consciousnesses. They are called beautiful non-universals. Therefore, it is not difficult to find the number of beautiful mental factors arising in beautiful consciousnesses.

Special matters

[Virati]: Special attention should be given to two matters regarding the occurrence of abstinences in wholesome consciousnesses of the sensuous sphere. That is, their occurrence on certain occasions and all of them not occurring at the same time. Mental factors of abstinence do not occur in wholesome consciousnesses which cause alms giving, veneration, delivery of Dhamma, listening to Dhamma and the like. They occur only on occasions in which one refrains from unwholesome actions and establishes in morality. It is not possible to refrain from all unwholesome actions at once. When refraining from verbal unwholesome actions there is no refraining from bodily unwholesome actions. When refraining from bodily unwholesome actions there is no refraining from verbal unwholesome actions. Moreover, refraining from all four verbal actions do not happen at the same time. When refraining from lying with the mental factor of right speech (*sammāvācā*), there is no abstinence from vain talk and the like. When refraining from vain talk there is no refraining from lying and the like. Therefore, there is only one mental factor of abstinence and not two or three at the same time in *mahā kusala cittas*.

Mental factors of abstinence do not occur in fine-material and immaterial consciousnesses as such consciousnesses do not arise as refraining from improper behavior.

Living beings commit unwholesome actions because of defilements. Defilements, which cause unwholesome actions, are destroyed by the supramundane path consciousness. All three mental factors of abstinence occur simultaneously in supramundane path consciousnesses as they cause the refraining from unwholesome actions by destroying defilements. In supra mundane fruition consciousnesses, *viratis* arise as a result of the *cetanā* of the path consciousness. Moreover, they do the function of appeasing the mind stream (*paṭippassaddhi pahāna*). Therefore, all three abstinences always occur in all eight supra mundane consciousnesses.

[*Appamaññā*]: The illimitables occur in consciousnesses of sensuous sphere only when showing compassion towards the suffering beings and feeling happy about the well-being of others. As showing compassion and feeling happy about well-being of others are two different actions, both illimitable mental factors do not occur at once in one consciousness. Illimitables do not occur in consciousnesses such as those which focus on *kasina* and the like. They occur only in absorption consciousnesses of the fine-material sphere which have been arisen by the development of compassion and sympathetic joy. They occur in *rūpāvacara kusala cittas* and *kiriya cittas* when absorption is developed by practicing *karuṇā* or *muditā bhāvanā*. When one is born in a brahma realm as a result of a wholesome absorption either in *karuṇā* or *muditā* meditation, the *rūpāvacara vipāka cittas* arising in brahma realm also contains either *karuṇa* or *muditā cetasika* accordingly.

Illimitables never arise in the fifth *jhāna*. So, they do not occur in three fifth *jhāna* consciousnesses of the fine material sphere and all twelve consciousnesses of the immaterial sphere.

Aniyatayogī and niyatayogī

[*Aaniyatayogī*]: Among the fifty-two mental factors, jealousy (*issā*), avarice (*macchariya*), worry (*kukkucca*), right speech (*sammāvācā*), right action (*sammā kammanta*), right livelihood (*sammā ājīva*), compassion (*karuṇā*), appreciative joy (*muditā*), conceit (*māna*), sloth (*thīna*) and torpor (*middha*) are eleven mental factors which sometimes occur in a particular consciousnesses. Therefore, they are called ‘unfixed adjuncts’ (*aniyatayogī*).

[*Niyatayogī*]: The remaining forty-one mental factors are called ‘fixed adjuncts’ (*niyatayogī*) because they definitely occur in consciousnesses they arise.

Lesson 2.11.
Saṅgaha Naya
(Occurrence of Mental Factors in Various Consciousnesses)

Now you know the various mental factors that occur in particular consciousnesses. From now on it is necessary to determine the number of mental factors that occur in various consciousnesses. From here on, the number of mental factors that occur in each consciousness will be given.

It is important to master the *saṅgaha naya* as well. However, if someone has thoroughly studied the *sampayoga naya*, he or she will be able to easily understand the *saṅgaha naya*.

Lesson 2.12.

Occurrence of Mental Factors in Akusala Cittas

Only twenty-seven (27) mental factors arise in twelve unwholesome consciousnesses. They are thirteen *ethically variables* and fourteen unwholesome factors. Beautiful factors do not arise in *akusala cittas*. In order to make the analysis of mental factors easy, first find the mental factors that occur in all the unwholesome consciousnesses. There are fourteen mental factors that arise in all unwholesome consciousnesses. They are seven *universals*, three *occasionals* – *vitakka*, *vicāra* and *virīya* – and the four unwholesome universals – *moha*, *ahirika*, *anottappa* and *uddhacca*. Now let's find out the remaining mental factors among the 27.

Other than the fourteen unwholesome mental factors mentioned earlier, it is only the three ethically variables of *adhimokkha*, *pīti* and *chanda* and the two unwholesome mental factors of greed (*lobha*) and wrong view (*diṭṭhi*) that occur in the first greed-rooted consciousness.

- (1). The nineteen mental factors comprising, the thirteen *ethically variables*, four unwholesome universals, greed and wrong view occur in the first greed-rooted consciousness. (19)
- (2). The twenty-one mental factors consisting of the nineteen that occur in the first consciousness, along with sloth and torpor occur in the second greed-rooted consciousness. Sloth and torpor occur only on certain occasions. (19 or 21)
- (3). The nineteen mental factors comprising, thirteen ethically variables, four unwholesome universals and greed and conceit occur in the third greed-rooted consciousness. Here conceit arises occasionally. (19 or 18)
- (4). The twenty-one mental factors consisting of those that occur in the third consciousness along with sloth and torpor occur in the fourth consciousness.

In this, *māna*, *thīna* and *middha* arise occasionally. Hence, there can be four combinations: nineteen mental factors when only *māna* is arising without *thīna* and *middha*, twenty mental factors when only *thīna* and *middha* are arising without *māna*, twenty-one mental factors when all three *māna*, *thīna* and *middha* are arising and eighteen when none of them are arising. (18, 19, 20 or 21)

- (5). The eighteen mental factors other than rapture that occur in the first consciousness will occur in the fifth consciousness. (18)
- (6). The twenty mental factors other than rapture that occur in the second consciousness will occur in the sixth consciousness. Here, *thīna* and *middha* arise occasionally. (18 or 20)

(7). The eighteen mental factors other than *rapture* that occur in the third consciousness will occur in the seventh consciousness. Here, *māna* arises occasionally. (18 or 17)

(8). The twenty mental factors other than *rapture* that occur in the fourth consciousness will occur in the eighth consciousness.

Here *māna*, *thīna* and *middha* arise occasionally. Hence, there can be four combinations: eighteen mental factors when only *māna* is arising without *thīna* and *middha*, nineteen mental factors when only *thīna* and *middha* are arising without *māna*, twenty mental factors when all three *māna*, *thīna* and *middha* are arising and seventeen when none of them are arising. (17, 18, 19 or 20)

(9). The twenty mental factors consisting of the twelve *ethically variables* other than *rapture*, the four *unwholesome universals* and *hatred, jealousy, avarice* and *worry* can occur in the first hate-rooted consciousness.

However, since *issā*, *macchhariya* and *kukkucca* never arise together there can be maximum of eighteen mental factors. Since, *issā*, *macchhariya* and *kukkucca* arise occasionally, sometimes this consciousness may arise without any of them. In such a case, the number of *cetasikas* would be seventeen. (18 or 17)

(10). The twenty-two mental factors consisting of the twenty that occur in the first hate-rooted consciousness along with *sloth* and *torpor* will occur in the second hate-rooted consciousness.

Since, *issā*, *macchhariya*, *kukkucca*, *thīna* and *middha* arise occasionally and *issā*, *macchhariya*, *kukkucca* can never arise together, there can be four combinations: Twenty factors if any of the three arise with *thīna* and *middha*, nineteen factors if only *thīna* and *middha* arises without any of the three, eighteen factors if any of the three arise without *thīna* and *middha* and seventeen if none of them arise. (17, 18, 19 and 20)

(11). The fifteen mental factors consisting of the ten *ethically variables* excluding *adhimokkha*, *pīti* and *chanda* along with the four *unwholesome universals* and *skeptical doubt* (*vicikicchā*) will occur in the first delusion-rooted consciousness. (15)

(12). The fifteen mental factors consisting of the eleven *ethically variables* excluding *pīti* and *chanda* along with the four *unwholesome universals* will occur in the second-delusion rooted consciousness. (15)

Lesson 2.13.

Occurrence of Mental Factors with Ahetuka Cittas

It is only the twelve ethically variable mental factors excluding *chanda* that occur in consciousnesses without roots.

- (1). Only the universals occur in the ten *viññāṇa* (*dvipaṇca viññāṇa*) of both wholesome and unwholesome resultant groups. (7)
- (2). The ten *ethically variable* mental factors excluding *virīya*, *pīti* and *chanda* occur in two receiving consciousnesses. It is the same ten that occur in the two investigating consciousnesses with equanimity and five door advertent consciousness. (10)
- (3). Eleven *ethically variables* excluding *virīya* and *chanda* occur in investigating consciousnesses accompanied by joy. (11)
- (4). Eleven *ethically variables* excluding *pīti* and *chanda* occur in the mind door advertent consciousness. (11)
- (5). Twelve *ethically variables* excluding *chanda* occur in the *hasituppāda citta*. (12)

Lesson 2.14.

Occurrence of Mental Factors with Kāmasobhana Cittas

Following facts must be remembered in order to understand the *saṅgha naya* of *kāmasobhana citta*s.

- (1). Thirty-eight mental factors, that is to say, thirteen *aññasamāna* and twenty-five beautiful factors arise in *kāma sobhana citta*s.
- (2). Among them *pīti* will not occur in *upekkhā sahagata* and the wisdom faculty will not occur in *ñāṇa vippayutta citta*s.
- (3). Illimitables (*appamaññā*) and abstinences (*virati*) will not occur in resultants (*mahā vipāka citta*s).
- (4). *Appamaññā* occur in functionals (*mahā kiriya citta*s) but *virati* will not occur in them.

When these few matters are remembered, it will be easy to find the mental factors that occur in the beautiful consciousnesses of the sensuous sphere.

*Mahā kusala citta*s

- (1). All thirty-eight mental factors consisting of the thirteen ethically variables and twenty-five *beautiful factors* can occur in the first and second wholesome consciousnesses of the sensuous sphere.

It should be remembered that three abstinences and two illimitables occur only in certain occasions. Moreover, these five will never associate each other. Therefore, in the first two wholesome consciousnesses there are two possibilities: thirty-four factors if any of the five is arising and thirty-three if none of the five is arising. (34 or 33)

- (2). As the third and fourth consciousnesses are not accompanied by knowledge the remaining thirty-seven excluding wisdom can occur in them.

It also has two combinations due to the fact mentioned related to abstinences and *illimitables*. With the exclusion of wisdom faculty, the combinations would be thirty-three or thirty-two. (33 or 32)

- (3). The fifth and sixth consciousnesses being equanimous thirty-seven mental factors can arise in them: twelve ethically variables excluding *pīti* and twenty-five beautiful factors.

Number of factors and combinations will be the same as the fifth and sixth consciousnesses but in these *citta*s, *pīti* is missing while *paññā* is present, whereas *paññā* is absent in the previous duo while *pīti* is present. (33 or 32)

- (4). Thirty-six mental factors consisting twelve ethically variables excluding *pīti* and twenty-four beautiful factors excluding *paññā* can occur in the seventh and eighth consciousnesses as they are equanimous and not accompanied by knowledge.

With the phenomenon associated with *virati* and *appamaññā*, two combinations are possible in this duo: thirty-two or thirty-one. (32 or 31)

Mahā kiriya cittas

- (1). Thirty-three mental factors comprising the thirteen ethically variables and nineteen beautiful universals and wisdom occur in the first and second resultant consciousnesses. (33)
- (2). Thirty-two excluding wisdom of the above thirty-three mental factors will occur in the third and fourth consciousnesses as they are not accompanied by knowledge. (32)
- (3). Thirty-two mental factors comprising twelve ethically variables excluding *pīti*, the nineteen beautiful universals and wisdom occur in the fifth and sixth consciousnesses. (32)
- (4). Thirty-one mental factors less wisdom of the thirty-two above occur in the seventh and eighth consciousnesses. (31)

Mahā vipāka cittas

- (1). The thirty-five mental factors comprising the thirteen ethically variables, nineteen beautiful universals, two illimitables and wisdom can occur in the first two functional consciousnesses.

Since illimitables arise occasionally and one at a time, there can be two combinations, thirty-four or thirty-three. (34 or 33)

- (2). The remaining thirty-four mental factors excluding *wisdom* occur in the third and fourth consciousnesses. With illimitables there can be two combinations: thirty-three or thirty-two. (33 or 32)
- (3). The thirty-four mental factors comprising twelve ethically variables excluding *pīti*, nineteen beautiful universals, two illimitables and wisdom can occur in the fifth and sixth consciousnesses. There can be two combination: thirty-three or thirty-two. (33 or 32)
- (4). The thirty-three less wisdom of the above thirty-four can occur in the seventh and eighth consciousnesses. There can be two combination: thirty-two or thirty-one. (32 or 31)

Lesson 2.15.

Occurrence of Mental Factors in the Rūpāvacara Cittas

The thirteen ethically variables and twenty-two beautiful factors excluding the abstinences occur in the *mahaggata* consciousnesses. The occurrence of mental factors in them will vary according to the absorptions, *jhānas*.

- (1). Thirty-five mental factors: thirteen ethically variables and twenty-two beautiful mental factors excluding the abstinences, can occur in the wholesome, resultant and functional consciousnesses of the first absorption in the fine-material sphere. Since *illimitables* arise occasionally, the combinations are two: thirty-four or thirty-three. (34 or 33)
- (2). The remaining thirty-four excluding *vitakka* occur in the three consciousnesses of the second absorption. Since *illimitables* arise occasionally, the combinations are two: thirty-three or thirty-two. (33 or 32)
- (3). Thirty-three excluding *vitakka* and *vicāra* occur in the three consciousnesses of the third absorption. With *illimitables*, there are two combinations: thirty-two or thirty-one. (32 or 31)
- (4). Thirty-two excluding *vitakka*, *vicāra* and *pīti* occur in the three consciousnesses of the fourth absorption. With *illimitables*, there are two combinations: thirty-one or thirty. (31 or 30)
- (5). Thirty mental factors excluding *vitakka*, *vicāra*, *pīti* and two *appamaññā* occur in the three consciousnesses of the fifth absorption. (30)
- (6). As consciousnesses of the immaterial sphere are also of the fifth absorption. Therefore, similar mental factors that arise in the fifth *jhāna rūpāvacara cittas* arise in them. (30)

Lesson 2.16.

Occurrence of mental factors in the Arūpāvacara Cittas

There can arise thirty-six mental factors in *lokuttara cittas*: thirteen ethically variables and twenty-three beautiful factors excluding the illimitables. Here too, the variation of the occurrence of mental factors will be according to the absorptions (*jhānas*). Please keep in mind that all *lokuttara cittas* have all three *viratis*.

- (1). The thirty-six mental factors comprising the thirteen ethically variables and twenty-three beautiful factors excluding the illimitables occur in the eight supramundane consciousnesses of the first absorption. (36)
- (2). Thirty-five mental factors excluding *vitakka* occur in the eight supramundane consciousnesses of the second absorption. (35)
- (3). Thirty-four mental factors excluding *vitakka* and *vicāra* occur in the eight supramundane consciousnesses of the third absorption. (34)
- (4). Thirty-three mental factors excluding *vitakka*, *vicāra* and *pīti* occur in the sixteen supramundane consciousnesses of the fourth and fifth absorptions. (33)

[*Appamaññā*]: Supramundane consciousnesses occur focusing on the Nibbāna. The illimitable mental factors occur focusing on living beings. Due to the difference in objects the illimitables do not occur in the supramundane consciousnesses.

[*Virati*]: Abstinences do not occur in exalted consciousnesses as they focus on meditation objects such as *kaṣiṇa* and the like. Moreover, exalted consciousnesses do not perform the function of abstaining from evil deeds.

It is in the supramundane consciousnesses of the first absorption that has the highest number of mental factors occurring at the same time. Although it is said in general that thirty-eight mental factors occur in the wholesome consciousnesses of the sensuous sphere (*mahā kusala cittas*), the highest number of mental factors that can occur in them is thirty-four. It is in the *dvipaṇca viññāna* that the lowest number of mental factors occur, that is to say seven *universals* only.

Chapter 3

Pakiṇṇaka Saṅgaha

Now you know consciousnesses, mental factors and their combinations. To complete your knowledge of consciousnesses and mental factors, it is necessary to know how they arise and exist in generations. There are two types of generations of consciousnesses: *vīthi* generations and *vithimuttaka* generations. In order to learn them it is necessary to analysis each consciousness and mental factors in terms of their associated feelings, roots and some other factors. Therefore, from here on the analysis of consciousnesses in terms feeling (*vedanā*), root (*hetu*), function (*kicca*), door (*dvāra*), object (*ārammaṇa*) and base (*vatthu*) will be shown.

This chapter is sixfold as follows.

- (1). Manual of feelings (*vedanā saṅgaha*)
- (2). Manual of roots (*hetu saṅgaha*)
- (3). Manual of functions (*kicca saṅgaha*)
- (4). Manual of doors (*dvāra saṅgaha*)
- (5). Manual of objects (*ārammaṇa saṅgaha*)
- (6). Manual of bases (*vatthu saṅgaha*)

At the end of the chapter, students will be able to analyze each consciousness in the above-mentioned six aspects.

Lesson 3.1. Vedanā Saṅgaha (Manual of Feelings)

In this lesson, we shall study the threefold division (*anubhavanabheda*) and fivefold division (*indriyabheda*) of *vedanā* and how consciousnesses are categorized according to their associating feelings (*vedanā*).

Vedanā (feeling)

Feeling is one of the fifty-two mental factors. It has been explained under various categorizations by the Tathāgata in various teachings. **Feeling is experiencing the flavor or taste of objects.** The taste of objects can be felt as something agreeable, disagreeable or as neutral (neither aggregable nor disagreeable). There are no ways other than these three in which the flavor of objects can be felt. Therefore, feeling is threefold in terms of how it tastes the flavor of objects. This division is called *anubhavanabheda*. Based on *indriyabheda* feeling is fivefold. *Indriya* is the lord who unleashes his lordship over others and keep them under his authority. *Vedanā* also acts as a predominant factor over other mentalities in the function of tasting the flavor of an object. When *vedanā* is tasting the flavour of an object in a certain manner, other mentalities also taste the flavour in the same manner. Moreover, mentalities cannot taste the flavour of the object well without *vedanā*. In this regard *vedanā* is fivefold.

Two types of divisions of *vedanā*: *anubhavanabheda* and *indriyabheda*

Feeling is threefold based on the manner how it tastes the flavor (*ārammaṇarasa*) of an object. This classification is called *anubhavanabheda*.

- (1). *Sukha vedanā* (pleasant feeling)
- (2). *Dukkha vedanā* (painful feeling)
- (3). *Adukkhamasukha vedanā* (neither-painful-nor-pleasant feeling)

In another way, feeling is fivefold based on its influence over other mentalities. This classification is called *indriyabheda*.

- (1). *Sukha vedanā* (pleasure)
- (2). *Somanassa vedanā* (joy)
- (3). *Dukkha vedanā* (pain)
- (4). *Domanassa vedanā* (displeasure)
- (5). *Upekkhā vedanā* (equanimity or neutral feeling)

This is how two types of divisions are related to each other. When *vedanā* is divided under its *indriya* function, pleasant feeling (*sukha vedanā*) is twofold as

pleasure (*sukha vedanā*) and joy (*somanassa vedanā*). Pleasure is the bodily pleasant feeling (*kāyika sukha*), and joy is the mental pleasant feeling (*mānasika sukha*). Painful feeling (*dukkha vedanā*) is twofold as pain (*dukkha vedanā*) and displeasure (*domanassa vedanā*) under the *indriyabheda*. Here, pain is bodily painful feeling (*kāyika dukkha*), and displeasure is mental painful feeling (*mānasika dukkha vedanā*). Neither-painful-nor-pleasant feeling (*adukkhamasukha vedanā*) becomes equanimity or neutral feeling (*upekkhā vedanā*).

Classification of consciousnesses based on feeling

Following is how consciousnesses are divided based on their associating feeling.

Based on the threefold feeling (*anubhavanabheda*)

- (1). Consciousnesses accompanied by pleasant feeling (*sukhasahagata cittas*) – 63

- (a). *Somanassa sahagata lobhamūla cittas* - 4
- (b). *Sukha sahagata kāyaviññāṇa citta* - 1
- (c). *Somanassa sahagata santīraṇacitta* – 1
- (d). *Somanassa sahagata hasituppāda citta* – 1
- (e). *Somanassa sahagata kāma sobhana cittas* – 12
- (f). First *jhāna cittas* - 11
- (g). Second *jhāna cittas* - 11
- (h). Third *jhāna cittas* – 11
- (i). Fourth *jhāna cittas* – 11

- (2). Consciousnesses accompanied by painful feeling (*dukkhasahagata cittas*) – 03

- (a). *Dosamūla cittas* – 2
- (b). *Dukkha sahagata kāyaviññāṇa* – 1

- (3). Consciousnesses accompanied by neither-painful-nor-pleasant feeling (*adukkhamasukhasahagata cittas*) – 55

- (a). *Upekkhā sahagata lobhamūla cittas* – 4
- (b). *Mohamūla cittas* – 2
- (c). *Cakkhuviññāṇa* – 2
- (d). *Sotaviññāṇa* – 2
- (e). *Ghānaviññāṇa* – 2
- (f). *Jivhāviññāṇa* – 2
- (g). *Sampaṭicchana cittas* – 2

- (h). *Upekkhā sahagata santīrana cittas* – 2
- (i). *Āvajjana cittas* – 2
- (j). *Upekkhā sahagata kāma sobhana cittas* – 12
- (k). Fifth *jhāna cittas* – 23

Based on fivefold feeling (*indriyabheda*)

- (1). Consciousnesses accompanied by pleasure (*sukhasahagata cittas*) – 01
Sukha sahagata kāyaviññāṇa – 01
- (2). Consciousnesses accompanied by joy (*somanassasahagata cittas*) – 62
 Sixty-two consciousnesses accompanied by pleasant feeling except *sukha sahagata kāyaviññāṇa* – 62
- (3). Consciousnesses accompanied by pain (*dukkhasahagata cittas*) – 01
Dukkha sahagata kāyaviññāṇa – 01
- (4). Consciousnesses accompanied by displeasure (*domanassa sahagata cittas*) – 02
Domanassa cittas – 02
- (5). Consciousnesses accompanied by neither-painful-nor-pleasant feeling (*upekkhā sahagata cittas*) – 55
 Fifty-five consciousnesses accompanied by *upekkhā vedanā* – 55

Lesson 3.2.

Hetu Saṅgaha

(Manual of Roots)

In this lesson we shall study about – six types of roots in brief, and their distribution in various consciousnesses.

Hetu (roots)

There are six roots according to Theravada teachings.

- (1). *Lobha* – greed
- (2). *Dosa* – hatred
- (3). *Moha* – delusion
- (4). *Alobha* – non-greed
- (5). *Adosa* – non-hate
- (6). *Amoha* – non-delusion

Among them greed, hatred and delusion are three unwholesome mental factors (*akusala cetasikas*). Non-greed and non-hatred are two universally beautiful mental factors (*sobhana sādharma cetasikas*). Non-delusion is the mental factor of wisdom.

Hetu is a word that signifies the cause. It refers to things or realities that become the reason (cause) for the arising of other things or realities, just as fire produces smoke, for the arisen realities to continue existing in generations and for the growth of arisen realities. However, in Abhidhamma, aforementioned six *dhammas* such as greed are referred to as *hetu*, not because they become causes in producing something and so on. They are designated as *hetu* because of another reason.

Why are these six mental factors called *hetu*? They are so-called because they help *citta* and *cetasikas* to establish well on the object they cognize. Just as roots assist trees to remain upright on the ground withstanding wind, the six *hetus* (mental roots) help consciousness and mental factors to be well-established on the object without wavering. Since they resemble roots in trees, they are called *mūla* (roots) in Pāli – in this regard they are the roots of the mental tree.

Following is how roots help mentalities to be well-established on objects. Greed strongly sinks into (grasps) objects that are agreeable (*lobhanīya ārammaṇa*). As a result, the consciousness and mental factors that associate greed become firmly established on the object without wavering. Hatred too sinks into (grasps) the object. The consciousness and mental factors that combine with it, as a result of *dosa* sinking into the object, become well fixed on the object. Similarly, consciousness and mental factors remain fixed on the object because of delusion as well. On the other hand, wholesome mental factors such as non-greed, non-hatred and non-delusion suppress their opposing counterparts and increase the spiritual bliss of the mind stream. Such bliss is called *akusala viveka rasa*¹³ – bliss of separation from *akusalas*. Due to this suppression, the mind stream becomes

soaked in the spiritual bliss. As a result, consciousness and mental factors become well-established on objects they cognize.

Mental realities that assist the associating mentalities to remain fixed on the object are *hetu*.

There are four types of *hetu* in Theravada teachings.

- (1). *Janaka hetu*
- (2). *Sampāpaka hetu*
- (3). *Ñāpaka hetu*
- (4). *Mūla hetu*

Out of the four, *hetus* in discussion are called *mūla hetu* - roots. In Abhidhamma, when a paramattha *dharmma* is referred either as *sahetuka* or *ahetuka* that is merely due to the fact whether it is connected with any of the roots in terms of *sampayoga lakkhana*.

Classification of consciousness based on roots

Consciousnesses are mainly fourfold based on the number of roots they associate.

- (1). *Ahetuka cittas* – consciousnesses that do not associate any roots
- (2). *Ekahetuka cittas* – consciousnesses that associate only one root
- (3). *Duhetuk cittas* – consciousnesses that associate two roots
- (4). *Tihetuka cittas* – consciousnesses that associate three roots

Ekahetuka, *duhetuka* and *tihetuka cittas* are collectively called *sahetuka cittas*, since at least one root associates them.

Though there are six roots, there are no consciousnesses that associate four, five or all six roots. The reason is the nature of roots. It was mentioned before that *cetasikas* that are of opposing natures and that perform completely different functions do not arise together. As the six roots are mainly divided into two categories as three *akusala* roots and three *sobhana* roots and since *akusala* and *sobhana* mentalities are opposed to each other in many means there is no possibility of four or more roots arising in the same consciousness.

following is how the consciousness are divided based on their roots.

1. *Ahetuka cittas* – 18

All rootless consciousnesses are *ahetuka* since none of the roots arise in them.

2. *Ekahetuk cittas* – 02

Two *mohamūla cittas* are *ekahetuka* since, out of the six roots, only the *moha* arise in them. *Lobha* and *dosa* do not arise in them, and, since *moha* is an unwholesome *cetasika*, none of the *sobhana* roots arise in them.

3. *Duhetuk cittas* – 22

Eight *lobhamūla cittas* have two roots: *lobha* and *moha*.

Two *dosamūla cittas* have two roots: *dosa* and *moha*.

Twelve *ñāṇasampayutta kāma sobhana cittas* have two roots: *alobha* and *adosa*.

In eight *lobhamūla cittas*, *dosa* does not arise and in two *dosamūla cittas* *lobha* does not arise since *lobha* and *dosa* have two different functions that cannot go together. In *ñāṇavippayutta cittas* *amoha* does not arise, since the name of the *citta* itself says *ñāṇa* does them. *Ñāṇa* is *amoha*.

4. *Tihetuka cittas* – 47

Twelve *ñāṇasampayutta kāma sobhana cittas*

Thirty-five *appaṇā cittas*

Alobha, *adosa* and *amoha* arise in these forty-seven *cittas*.

Since there are eighteen *ahetuka cittas*, there are seventy-one (71) *sahetuka cittas*.

A question that can arise is why there are no *ekahetuka cittas* among the consciousnesses of the *sobhana* group. That is because of the universality of *alobha* and *adosa*. Non-greed and non-hatred arise in all beautiful consciousnesses. They are beautiful universal factors. Therefore, there is no possibility of a *sobhana citta* having either, only *alobha*, *adosa* or *amoha* as its root.

Another question that can be raised is why there are no *ekahetuka cittas* among the *akusala cittas* of which its single root is either *lobha* or *dosa*. That is due to the universality of *moha* in the sphere of *akusala*. Delusion is an unwholesome universal factor. Therefore, no unwholesome consciousness arises without it. Actually, *moha* is the main reason for entire unwholesomeness in the sphere of mentalities.

Lesson 3.3.

Kicca Saṅgaha (I)

(Manual of Functions (Part I))

In this lesson, we shall learn the fourteen functions performed by consciousnesses.

Kicca (functions)

Every consciousness performs a certain function. Function of a consciousness is the activity performed by the consciousness. Though these activities are coined as functions of consciousnesses, they are done by all mentalities in a mental cluster collectively. According to the Theravada doctrine, there are fourteen functions performed by various consciousnesses. There is no consciousness which does not perform at least one of these fourteen functions. Some consciousnesses perform two, three four and even five functions.

Fourteen functions performed by various consciousnesses

- (1). *Paṭisandhi kicca* – function of re-birth linking
- (2). *Bhavaṅga kicca* – function of life continuum
- (3). *Āvajjana kicca* – function of adverting
- (4). *Dassana kicca* – function of seeing (vision)
- (5). *Savaṇa kicca* – function of hearing
- (6). *Ghāyana kicca* – function of smelling (sensing the smell)
- (7). *Sāyana kicca* – function of tasting
- (8). *Phusana kicca* – function of sensing the touch
- (9). *Sampaṭicchana kicca* – function of receiving
- (10). *Santīraṇa kicca* – function of investigating
- (11). *Voṭṭhapana (voṭṭhabbana) kicca* – function of determining
- (12). *Javana kicca* – function of *javana* (function of dynamic)
- (13). *Tadārammaṇa kicca* – function of registration (registering)
- (14). *Cuti kicca* – function of dying (death)

Consciousnesses mentioned in the first chapter arise in a certain order (sequence) doing specific functions. The chains (series) of consciousnesses that arise in living beings according to various reasons are named *cittavīthi* – mind processes.¹⁴ Consciousnesses in mind processors are not named as *lobhamūla*, *dosamūla* and so on as mentioned in the first chapter. In *cittavīthi*, various consciousnesses are named according to the functions they perform. Therefore, in order to learn the

section of mind processes, it is necessary to be well-accustomed to the functions of consciousnesses.

Explanation on functions (*kicca*)

- (1). *Paṭisandhi kicca* - Connecting the present life with the future life without allowing the generation of consciousnesses to cease with death is the re-birth function.
- (2). *Bhavaṅga kicca* – Maintaining the generation of consciousnesses after birth in the new life is the life-continuum function.
- (3). *Āvajjana kicca* - Directing or turning the generation of consciousnesses towards a certain object in order to initiate a mind process is the adverting function.
- (4). *Dassana kicca* – Seeing or knowing forms is the function of seeing (vision).
- (5). *Savaṇa kicca* – Hearing or knowing sounds is the function of hearing.
- (6). *Ghāyana kicca* – Smelling or knowing pleasant and unpleasant odour is the function of smelling.
- (7). *Sāyana kicca* – Tasting or knowing the taste of objects such as food is the function of tasting.
- (8). *Phusana kicca* – Sensing the things that impact the body is the function of sensing the touch.
- (9). *Sampaṭicchana kicca* – Receiving or retaking (cognizing) the objects taken by the eye-consciousness, ear-consciousness etc. (ten *viññāṇa*) is the function of receiving.
- (10). *Santīraṇa kicca* – Investigating the objects received by receiving consciousness (*sampaṭicchana citta*) is the investigating function.
- (11). *Votthapana kicca* – Determining or deciding the nature of the object investigated is the determining function.
- (12). *Javana kicca* – The *strong power of the consciousness* in cognizing objects well and performing verbal, physical and mental activities such as walking, talking and meditating is the function of *javana* (dynamic).
- (13). *Tadārammaṇa kicca* – Retaking the object taken in by *javana citta*s is the registering function.
- (14). *Cuti citta* – ending the life or falling away from the life is the function of dying (death).

Only one re-birth consciousness arises in a person during one becoming. There is also one death consciousness. It is mostly the life-continuum consciousness that arise in living beings. Yet their arising is not known. The main section of consciousnesses is the *javana citta*s (impulsive consciousnesses). Apart from the *bhavaṅga citta*s it is the *javana citta*s that mostly arises in the living beings. It is

the impulsive consciousnesses that know (cognize) objects properly, perform physical, verbal and mental activities and become wholesome and unwholesome actions.

Note

At present, you will not be able to have a proper understanding of the functions performed by the consciousnesses. A proper knowledge of them will be acquired when studying the mind processes. What you should do now is to remember the functions and the consciousnesses that perform them.

Lesson 3.4.

Kicca Saṅgaha (II)

(Manual of Functions (Part II))

In this lesson we shall learn how to classify consciousness based on their functions and number of functions they can perform.

Categorization of consciousnesses based on their functions

Following is how consciousnesses can be categorized based on the functions they perform.

- (1). *Paṭisandhi kicca* – two *upekkhā sahagata santīraṇa cittas*, eight *mahā vipāka cittas* and nine *mahaggata vipāka cittas* perform the functions of rebirth-linking, life-continuum and death. Although each one of these consciousnesses performs all three functions, one performs only one function at a time.
- (2). *Bhavaṅga kicca* – consciousnesses that perform the *paṭisandhi kicca* perform the function of life-continuum as well.
- (3). *Āvajjana kicca* – *pañcadvārāvajjana citta* and *manodvārāvajjana citta* perform the function of advertizing.
- (4). *Dassana kicca* – two *cakkhaviññāṇa* perform the function of seeing.
- (5). *Savaṇa kicca* – two *sotaviññāṇa* perform the function of hearing.
- (6). *Ghāyana kicca* – two *ghānaviññāṇa* perform the function of smelling (sensing the smell).
- (7). *Sāyana kicca* – two *jivhāviññāṇa* perform the function of tasting.
- (8). *Phusana kicca* – two *kāyaviññāṇa* perform the function of sensing the touch.
- (9). *Sampaṭicchana kicca* – two *sampaṭicchana cittas* perform the function of receiving.
- (10). *Santīraṇa kicca* – two *santīraṇa cittas* perform the function of investigating.
- (11). *Votthapana (voṭṭhabbana) kicca* – *manodvārāvajjana citta* performs the function determining.
- (12). *Javana kicca* – twelve *akusala cittas*, *hasituppāda citta*, eight *mahā kusala cittas*, eight *mahā kiriya cittas*, nine *mahaggata kusala cittas*, nine *mahaggata kiriya cittas* and eight *lokuttara cittas* perform the *javana* function.

Note

*There are 29 kāmāvacara cittas and 26 appaṇā cittas that can perform javana kicca. **Enumerate them.** Kāmāvacara cittas that can perform javana function are called kāma javana cittas while appaṇā cittas that can perform javan function are called appaṇā javana cittas.*

- (13). *Tadāmbana kicca* – three *santīraṇa cittas* and eight *mahā vipāka cittas* perform the registration function.
- (14). *Cuti kicca* – consciousnesses that perform the *paṭisandhi kicca* and *bhavaṅga kicca* perform the function of death as well.

Though it can be seen that some consciousnesses are capable in performing few functions, it should be thoroughly noted that a single consciousness can perform only one function at a time (one function out of the aforesaid fourteen functions). There is no consciousness that can do two of the above functions at the same time.

Categorization of consciousnesses based on the number of functions they perform

Now we shall divide the consciousnesses into groups based on the number of functions they can perform.

- (1). Five-function consciousnesses – (2 *cittas*) – two *upekkhā sahagata santīraṇa cittas* can perform the functions of *paṭisandhi*, *bhavaṅga*, *cuti*, *santīraṇa* and *tadārammaṇa*.
- (2). Four-function consciousnesses – (8 *cittas*) – eight *mahā vipāka cittas* can perform *paṭisandhi*, *bhavaṅga*, *cuti*, and *tadārammaṇa* functions.
- (3). Three-function consciousnesses – (9 *cittas*) – nine *mahaggata vipāka cittas* can perform *paṭisandhi*, *bhavaṅga* and *cuti* functions.
- (4). Two-function consciousnesses – (2 *cittas*) – *somanassa sahagata santīraṇa citta* can perform *santīraṇa* and *tadārammaṇa* functions and *manodvārāvajjana citta* can perform *āvajjana* and *votthapana* functions.
- (5). One-function consciousnesses – (68 *cittas*) – remaining all *cittas* can perform only one function. They are as follows: twelve *akusala cittas*, ten *viññāṇa*, two *sampañicchana cittas*, one *pañcadvārāvajjana citta*, one *hasituppāda citta*, eight *mahā kusala cittas*, eight *mahā kiriya cittas*, nine *mahaggata kusala cittas*, nine *mahaggata kiriya cittas* and eight *lokuttara cittas*

Lesson 3.5.

Dvāra Saṅgaha (I)

(Manual of Doors (Part I))

In this lesson, we shall learn about the *doors* related to consciousness (*viññāṇadvāra*) and objects.

Dvāra (doors)

The places of entry and exit are called doors, *dvāra*. In living beings there are places through which objects such as visible form (*rūpārammaṇa*), and sound (*saddārammaṇa*) enter the *santāna* of the being and through which mind goes towards such objects. In Abhidhamma they are referred to as *dvāra* (*viññāṇa dvāra*), doors. It is through these doors that, generations of consciousness flow towards objects and objects connect with the consciousnesses. Therefore, a person studying Abhidhamma should know about these doors well.

From now onwards, we shall sometimes refer to these doors as *viññāṇa dvāra*.

There are six doors.

- (1). *Cakkhu dvāra* – eye door – it is the eye-sensitivity (*cakkhuppasāda*)
- (2). *Sota dvāra* – ear door – it is the ear-sensitivity (*sotappasāda*)
- (3). *Ghāṇa dvāra* – nose door – it is the nose-sensitivity (*ghāṇappasāda*)
- (4). *Jivhā dvāra* – tongue door – it is the tongue-sensitivity (*jivhāppasāda*)
- (5). *Kāya dvāra* – body door – it is the body-sensitivity (*kāyappasāda*)
- (6). *Mano dvāra* – mind door – it is mind (*citta*)

Furthermore, there are six types of objects that strike against these doors.

- (1). *Rūpārammaṇa* – visible object – it is the colour (*vaṇṇarūpa*)
- (2). *Saddārammaṇa* – audible object – it is the sound (*saddarūpa*)
- (3). *Gandhārammaṇa* – smell – it is the smell (*gandharūpa*)
- (4). *Rasārammaṇa* – taste – it is the taste (*rasarūpa*)
- (5). *Paṭṭhabbārammaṇa* – tangible object – it is the three great elements of hardness, heat and bloating nature (*paṭhavi, tejo* and *vāyo*)
- (6). *Dhammārammaṇa* – mental object – it is all the other ultimate realities (*paramattha*) other than the *rūpa*-, *sadda*-, *gandha*-, *rasa*-, and *paṭṭhabba*- objects and all types of concepts, *hīnattha* (five *pasāda rūpas*, sixteen *sukhuma rūpas*, eighty-nine *cittas*, fifty-two *cetasikas*, *Nibbāna* and *paññatti*)¹⁵

Following is an explanation on six doors.

Cakkhudvāra

In the middle of the pupil of the eye there is a place where images of forms in front of it will fall on to. It is said to be the size of a louse's head. It is called the eye sensitivity (*cakkhuppasāda*).¹⁶ It is also called the eye-door or *cakkhudvāra*. The appearance of the image of objects in front of it is the entry of *rūpārammaṇa* into the *santāna* of beings. The arising of a generation of consciousnesses such as *pañcadvārāvajjana*, *cakkhuvīññāṇa*, *sampañicchana* and *santīraṇa* focusing on the external visible form (*rūpārammaṇa*), (due to the appearance of the image of the visible form on the eye sensitivity), is the flowing of the mind towards the *rūpārammaṇa*. The eye sensitivity becomes a door because, it is the passage through which (or reality due to which) the object of visible form enters the *santāna* and consciousnesses flow out towards the visible object.

Sotadvāra

There is a place in the ear where sound (*saddārammaṇa*) strikes and causes an image to appear. It is called the ear sensitivity (*sotappasāda*). That ear sensitivity is the ear-door, *sotadvāra*.

Ghāradvāra

Nose also has a place where odors (*gandhārammaṇa*) impact in a manner that causes the arising of consciousness which smells the odour. It is called the nose sensitivity (*ghānappasāda*). It is also referred to as the nose-door, *ghānavāra*.

Jivhādvāra

There is a place in the tongue where tastes impact. Due to the impact, tongue consciousness arises tasting taste object (*rasārammaṇa*). That place is called the tongue sensitivity (*jivhāppasāda*). This tongue sensitivity is the tongue-door, *jivhādvāra*.

Kāyadvāra

There is something subtle matter spread all over the body which helps to sense physical contact. It is called the body sensitivity (*kāyappasāda*). It is the body sensitivity which is also referred to as the body-door, *kāyadvāra*. When the three material elements of *paṭhavi*, *tejo* and *vāyo* strikes at the body sensitivity, *kāyavīññāṇa* arises sensing the tangible object (*poṭṭhabbārammaṇa*).

Details of the five sensitivities can be learnt from the sixth chapter on *rūpa*.

These five types of sensitivities are called *pañcadvāra*, five doors or five sense doors. They are material doors.

Manodvāra

The fundamental consciousness of a being, which is called the life-continuum (*bhavaṅga citta*), is the mind-door, *manodvāra*.¹⁷ The mind door assists in cognizing the five types of objects, that is to say *rūpārammaṇa*, *saddārammaṇa*, *gandhārammaṇa*, *rasārammaṇa* and *poṭṭhabbārammaṇa* which are captured by the five doors (*pañcadvāra*) and various other things not captured by the five doors. Objects strike at the mind door as well. But that strike is not a physical contact like in five sense doors. In general, all six types of objects strike at the mind door.

Realities that become the entrance for the *ārammaṇa* to enter the *santāna* of a living being and exit for the *citta* and *cetasikas* to flow towards *ārammaṇa* are called *dvāra* (*viññāṇa dvāra*).

There are six doors. Out of them five are material and one is immaterial.

Lesson 3.6.

Dvāra Saṅgaha (II)

(Manual of Doors (Part II))

In this lesson, we shall learn the difference between *mano dvāra* and *dvārika cittas*, classification of consciousness based on the doors they arise in and the classification of consciousnesses based on the number of doors they arise in.

Difference between *dvāra* and *dvārika-citta*

We already studied the definition for *doors* (*dvāra*). They are the realities that become the access for the *ārammaṇa* to enter the *santāna* of a living being and exit for the *citta* and *cetasikas* to flow towards *ārammaṇa*. Consciousnesses that arise in *dvāra* (due to a certain *dvāra*) are called *dvārika cittas*. For instance, consciousnesses that arise in *cakkhudvāra* are called *cakkhu dvārika cittas*. In the same manner *sota dvārika*, *ghāna dvārika*, *jivhā dvārika*, *kāya dvārika* and *mano dvārika cittas* should be understood.

First five types of *dvārika cittas* are called *pañca dvārika cittas* since they arise due to five sense objects striking at the five sense doors.

How should we define a *dvārika citta*? *Pañcadvārika cittas* arise when objects strike at the five senses (*pañcadvāra*). Consciousnesses that arise due to an object striking only against the mind door are called *manodvārika cittas*. Consciousnesses that become the mind door (*manodvāra*), that is to say the *bhavaṅga citta*, are called *dvāra muttaka cittas* or *dvāra vimutta cittas*. They are the mind door itself.

[When an object is striking against any of the five sense doors, it also strikes, simultaneously, against the mind door as well. Therefore, in reality, *pañcadvārika cittas* arise due to two doors. i.e., the relevant five sense door and the mind door. There is no *dvārika citta* that arises without the help of the mind door.]

Note

It is not necessary for a consciousness to have arisen depending (based on) cakkhuppasāda to be considered as a cakkhudvārika citta. It should also be noted that not all cittas that arise depending on hart-base (hodayavattthu) are manodvārika cittas. This concept will be clearer after you have studied the manual of bases.

Classification of consciousness based on the doors they arise in

Following are the number of consciousnesses that arise in each door.

- (1). There are forty-six (46) *cakkhudvārika cittas*
- (2). There are forty-six (46) *sotadvārika cittas*
- (3). There are forty-six (46) *ghānavārika cittas*
- (4). There are forty-six (46) *jivhādvārika cittas*

- (5). There are forty-six (46) *kāyadvārika cittas*
- (6). There are sixty-seven (67) *manodvārika cittas*
- (7). There are nineteen (19) *dvāramuttaka cittas*

Cakkhudvārika cittas

When a the *rūpārammaṇa* strikes at the *cakkhudvāra*, *cakkhudvārika cittas* arise. There are forty-six (46) consciousnesses that can arise as *cakkhudvārika cittas*.

- (1). One *pañcadvārāvajjana*
- (2). Two *cakkhuviññāṇa*
- (3). Two *sampaṭicchana*
- (4). Three *santīraṇa*
- (5). One *manodvārāvajjana* (as the *votthapana citta*)
- (6). Twenty-nine *kāma javana cittas*
- (7). Eleven *tadārammaṇa cittas*

The above list of consciousnesses is given in the order they arise in the eye-door. When you count the number of consciousnesses given above the aggregate would be forty-nine (49). That is because three *santīraṇa cittas* are counted in two occasions: as *santīraṇa cittas* and as *tadārammaṇa cittas*. Therefore, when counting the number of *cittas* we need to reduce the three *santīraṇa* that are repeated in the group of *tadārammaṇa*.

Among the forty-six consciousnesses that arise in the eye door, the two *cakkhuviññāṇa* arise only there; these two *cittas* do not arise in any other door. The remaining forty-four arise in *sotadvāra*, *ghānavāra*, *jivhādvāra* and *kāyadvāra* as well.

Sotadvārika cittas

Two *sotaviññāṇas* and the forty-four consciousnesses that arise in the eye-door excluding the two *cakkhuviññāṇa* arise in the ear-door. Altogether there are 46 *sotadvārika cittas*.

Ghānavārika cittas

Two *ghānaviññāṇas* and the forty-four consciousnesses that arise in the eye-door excluding the two *cakkhuviññāṇa* arise in the ear-door. Altogether there are 46 *ghānavārika cittas*.

Jivhādvārika cittas

Two *jivhāviññāṇa* and the forty-four consciousnesses that arise in the eye-door excluding the two *cakkhuviññāṇa* arise in the ear-door. Altogether there are 46 *jivhādvārika cittas*.

Kāyadvārika cittas

Two *kāyaviññāṇa* and the forty-four consciousnesses that arise in the eye-door excluding the two *cakkhaviññāṇa* arise in the ear-door. Altogether there are 46 *kāyadvārika cittas*.

Pañcadvārika cittas

Try to count all *cittas* that arise in the five sense doors. You will get fifty-four *cittas*. They are the fifty-four (54) *kāmāvacara cittas*. There are 54 *pañcadvārika cittas*. *Appaṇa cittas* do not arise in the five sense doors.

Manodvārik cittas

If a sense object strikes at the mind door without striking at any of the five sense doors, that strike can cause consciousnesses to arise. Such consciousnesses are called *manodvārika cittas*. There are sixty-seven *manodvārika cittas*. They are as follows.

- (1). One *manodvārāvajjana citta*
- (2). Fifty-five *javana cittas*
- (3). Eleven *tadārammaṇa cittas*

Dvāramuttaka cittas

Nineteen consciousnesses that arise as *paṭisandhi*-, *bhavaṅga*- and *cuti*-*cittas* they themselves are the mind-door (*manodvāra*). Other consciousnesses which we have discussed above as *dvārika cittas* arise due to objects striking at these 19 *cittas*. Therefore, these 19 *cittas*, while performing the *paṭisandi*-, *bhavaṅga*- and *cuti*-functions do not arise in doors. Therefore, these *cittas* are called *dvāramuttaka cittas*. But it should be noted that these *cittas* themselves are the mind-door, *manodvāra*.

The remaining seventy (70) consciousnesses always arise in doors (depending on doors). Therefore, they are called *ekānta dvārika cittas*.

What are the consciousnesses that perform the *paṭisandi*-, *bhavaṅga* and *cuti* functions? There are nineteen such consciousnesses: two *upekkhāsahagata santīraṇa cittas*, eight *mahāvīpāka cittas* and nine *mahaggata vipāka cittas*. You may have noticed that among these nineteen, three *santīraṇa* while performing *santīraṇa* function and *tadārammaṇa* function and eight *mahā vipāka cittas* while performing *tadārammaṇa* function also arise in all six doors. Then how should we classify these eleven *cittas*? They are known as *anekanta dvāramuttaka* (sometimes door-freed) and *anekanta dvārika cittas* (sometimes associated with doors). Nine *mahaggata vipāka cittas* are always door-freed. Therefore, they are called *ekanta dvāramuttaka cittas*.

Thus, we can categorize all *cittas* into the following three groups.

- (1). *Ekanta dvāramuttaka cittas* – 9 *cittas*
- (2). *Anekanta dvāramuttaka and anekanta dvārika cittas* – 10 *cittas*

(3). *Ekanta dvārika cittas – 70 cittas*

Classification of consciousnesses based on the number of doors they arise in

Now we shall categorize the consciousnesses based on the number of doors they arise in.

- (1). Consciousnesses that never arise in any door – 9 *mahaggata vipāka cittas*
- (2). Consciousness that sometimes do not arise in doors and sometimes arise in (six) doors – (10 *cittas*) – 2 *upekkhā sahagata santīraṇa cittas* and 8 *mahā vipāka cittas*
- (3). Consciousnesses that arise only in one door – (36 *cittas*) – 10-*viññāṇa* and 26 *appaṇā javana*
- (4). Consciousnesses that arise only in five sense doors – (3 *cittas*) – 2 *sampaṭicchana cittas* and 1 *pañcadvārāvajjana cittas*
- (5). Consciousnesses that arise only in all six doors – (31 *cittas*) – 1 *somanassa sahagata santīraṇa citta*, 1 *manodvārāvajjana citta* and 29 *kāma javan cittas*

Lesson 3.7.

Ārammaṇa Saṅgaha (I)

(Manual of Objects (Part I))

In this lesson we shall study about *ārammaṇa* – objects of consciousness. Then we shall see the connection between objects, doors and consciousnesses.

Ārammaṇa (objects)

Things that are known (captured) by the mind are called *ārammaṇa* - objects. No consciousness can arise without cognizing an object. As a feeble man needs the support of a walking stick to stand on his feet, *citta* has to cognize an object in order to arise.

There are six objects called: *rūpārammaṇa* (visible object), *saddārammaṇa* (audible object), *gandhārammaṇa* (smell-object), *rasārammaṇa* (taste-object), *poṭṭhabbārammaṇa* (tangible object) and *dhammārammaṇa* (mental object/objects of *dhamma*).

It was stated above that when various objects (*ārammaṇa*) strike against particular doors (*dvāra*) relevant consciousnesses (*viññāṇa*) arise cognizing them. In that regard, there are mainly two types of *cittas*: *dvārika cittas* and *mano dvāra*. All these consciousnesses can also be categorized into six groups. Following is a list of the six doors (*cha dvāra*), six objects (*chaḷārammaṇa*) and six types of consciousnesses (*cha viññāṇa*).

Six doors

- (1). *Cakkhu dvāra* – eye door – it is the eye-sensitivity (*cakkhuppasāda*)
- (2). *Sota dvāra* – ear door – it is the ear-sensitivity (*sotappasāda*)
- (3). *Ghāṇa dvāra* – nose door – it is the nose-sensitivity (*ghāṇappasāda*)
- (4). *Jivhā dvāra* – tongue door – it is the tongue-sensitivity (*jivhāppasāda*)
- (5). *Kāya dvāra* – body door – it is the body-sensitivity (*kāyappasāda*)
- (6). *Mano dvāra* – mind door – it is mind (*citta*)

Six objects

- (1). *Rūpārammaṇa* – visible object – it is the colour (*vaṇṇarūpa*)
- (2). *Saddārammaṇa* – audible object – it is the sound (*saddarūpa*)
- (3). *Gandhārammaṇa* – smell – it is the smell (*gandharūpa*)
- (4). *Rasārammaṇa* – taste – it is the taste (*rasarūpa*)
- (5). *Poṭṭhabbārammaṇa* – tangible object – it is the three great elements of hardness, heat and bloating nature (*paṭhavi, tejo* and *vāyo*)

- (6). *Dhammārammaṇa* – mental object – it all the other ultimate realities (*paramattha*) other than the *rūpa*-, *sadda*-, *gandha*-, *rasa*-, and *poṭṭhabba*- objects and all types of concepts, *hīnattha* (five *pasāda rūpas*, sixteen *sukhuma rūpas*, eighty-nine *cittas*, fifty-two *cetasikas*, *Nibbāna* and *paññatti*)¹⁸

All these objects have to be further classified into past (*atīta*), present (*paccuppanna*) and future (*anāgata*) based on their arising and vanishing. This is called the division of objects based on time.¹⁹ Only the *Nibbāna* and *paññatti* in *dhammārammaṇa* are not divided based on time, hence are called *kālamuttaka* – time-freed.

Six types of consciousnesses

- (1). *Cakkhu viññāṇa* – eye consciousness – they are the two eye-consciousnesses (2 *cakkhuviññāṇa*)
- (2). *Sota viññāṇa* – ear consciousness – they are the two ear-consciousnesses (2 *sotaviññāṇa*)
- (3). *Ghāṇa viññāṇa* – nose consciousness – they are the two nose-consciousnesses (2 *ghānaviññāṇa*)
- (4). *Jivhā viññāṇa* – tongue consciousness – they are the two tongue-consciousnesses (2 *jivhāviññāṇa*)
- (5). *Kāya viññāṇa* – body consciousness – they are the two body-consciousnesses (2 *kāyaviññāṇa*)
- (6). *Mano viññāṇa* – mind consciousness – they are the remaining 79 consciousnesses (12 *akusala cittas*, 8 *ahetuka cittas* except *dvi pañca viññāṇa*, 24 *kāma sobhana cittas*, 15 *rūpāvacara cittas*, 12 *arūpāvacara cittas*, 8 *lokuttara cittas*)

The colour of objects is the *rūpārammaṇa* (visual object). The eye sees only the colour. What we see with eyes is the colour, not the extended thing that is with colour. Every extended material thing has a colour. Yet, the colour of very subtle things is not visible to the eye.

What is felt by the ear base is the *saddārammaṇa* (sound object).

The pleasant and unpleasant odour felt by the nose is the *gandhārammaṇa* (odour).

The taste felt by the tongue is the *rasārammaṇa* (taste).

Hardness, softness, coldness, heat, push and bloating nature felt by the body base are the *poṭṭhabbārammaṇa* (tangible object).

Everything felt by the mind other than the aforementioned five types of objects are called *dhammārammaṇa* (mental object). Mind objects are six-fold as follows.

- (1). *Pasāda rūpa* – five sensitivities
- (2). *Sukhuma rūpa* – sixteen subtle corporeality

- (3). *Citta* – eighty-nine consciousnesses
- (4). *Cetasika* – fifty-two mental factors
- (5). *Nibbāna*
- (6). *Paññatti* – concepts

They can be learnt later. Remember only the six types for the moment.

Objects are again fourfold as follows.

- (1). *Atīta* – past
- (2). *Paccuppanna* – present
- (3). *Anāgata* – future
- (4). *Kālamuttaka* – time-freed

These above classifications have nothing to do with the concept of *time*. Their meaning should be known as below.

- (1). *Atīta* – Any reality that has arisen and vanished is called *atīta* (past)
- (2). *Paccuppanna* – Any reality that has arisen but not vanished yet is called *paccuppanna* (present)
- (3). *Anāgata* – Any reality that has not arisen yet is called *anāgata* (future)
- (4). *Kālamuttaka* – Anything that is not connected with arising is called *kālamuttaka*. *Nibbāna* is a reality that exists but has not arisen. So, it is *kālamuttaka*. *Paññatti* (concepts) do not exist in reality, hence they do not arise. Therefore, they are also time-freed.

Relationship between *ārammaṇa*, *dvāra* and *dvārika cittas*

Following is how each object is known by consciousnesses pertaining to each door.

- (1). *Cakkhudvārika cittas* – Only the present *rūpārammaṇas* are captured by the forty-six eye-door consciousnesses. Past and future visible forms are not captured by the eye-door consciousnesses.
- (2). *Sotadvārika cittas* – Only the present *saddārammaṇas* are captured by the forty-six ear-door consciousnesses. Past and future sounds are not captured by the ear-door consciousnesses.
- (3). *Ghānavdvārika cittas* – Only the present *gandhārammaṇas* are captured by the forty-six nose-door consciousnesses. Past and future smells are not captured by the nose-door consciousnesses.
- (4). *Jivhādvārika cittas* – Only the present *rasārammaṇas* are captured by the forty-six tongue-door consciousnesses. Past and future tastes are not captured by the tongue-door consciousnesses.

- (5). *Kāyadvārika cittas* – Only the present *poṭṭhabbārammaṇas* are captured by the forty-six body-door consciousnesses. Past and future tangible objects are not captured by the body-door consciousnesses.
- (6). *Manodvārika cittas* – The six types of objects such as *rūpārammaṇa*, *saddārammaṇa*, *gandhārammaṇa*, *rasārammaṇa*, *poṭṭhabbārammaṇa* and *dhammārammaṇa* that belong to all three periods of time as well as Nibbāna and *paññatti* which are time-freed are captured by the mind door consciousnesses. That is what is mentioned in *Paṭṭhāna* as “*Sabbe dhammā manoviññāṇadhātuyā ārammaṇapaccayena paccayo*”.
- (7). *Manodvāra* – As it was mentioned in the *dvāra saṅgaha*, *bhavaṅga cittas* are the mind-door. In almost all the cases, *bhavaṅga cittas* take the object that was taken by the *javana cittas* that arose in the proximity of death of the previous life. Death proximity *javana* take either the *kamma* or *kammanimitta* or *gatinimitta*. In terms of ultimate realities, they can be any of the six types of objects that are either past or present except the Nibbāna. Sometimes, *paññattis* can also be an object close to death.

Lesson 3.8

Ārammaṇa Saṅgaha (II)

(Manual of Objects (Part II))

In the previous lesson, we studied the types of objects that are captured by consciousnesses belonging to each door. In this lesson, we shall study the categorization of objects based on realm and objects cognized by each consciousness.

In order to know the object of each *citta*, first we need to learn the categorization of objects in terms of realms.

Categorization of objects

- (1). *Kāmāvacara dhamma* – past, present, future 54 *kāmāvacara cittas*, their associated 52 *citasikas* and 28 *rūpa*
- (2). *Rūpāvacara dhamma* – past, present, future 15 *rūpāvacara cittas* and their associated 35 *cetasikas*
- (3). *Arūpāvacara dhamma* – past, present, future 12 *arūpāvacara cittas* and their associated 30 *cetasikas*
- (4). *Lokuttara dhamma* – past, present, future 8 *lokuttara cittas*, their associated 36 *citasikas* and time-freed Nibbāna
- (5). *Lokiya dhamma* – past, present, future 81 *lokiya cittas*, their associated 52 *cetasikas*, 28 *rūpas* and time-freed *paññatti*
- (6). *Mahaggata dhamma* – 15 *rūpāvacara cittas*, 12 *arūpāvacara cittas* and their associated 35 *citasikas*
- (7). *Appaṇā dhamma* – 15 *rūpāvacara cittas*, 12 *arūpāvacara cittas*, 8 *lokuttara cittas* and their associated 38 *citasikas*

Objects cognized by each consciousness

Following is the list of objects of each consciousness

- (1). Two *cakkhu viññāṇa* – *paccuppanna rūpārammaṇa*
- (2). Two *sota viññāṇa* – *paccuppanna saddārammaṇa*
- (3). Two *ghāṇa viññāṇa* – *paccuppanna gandhārammaṇa*
- (4). Two *jivhā viññāṇa* – *paccuppanna rasārammaṇa*
- (5). Two *kāya viññāṇa* – *paccuppanna poṭṭhabbārammaṇa*
- (6). Three *Manodhātu* (two *sampaṭicchana* and *pañcadvārāvajjana*) – *paccuppanna rūpārammaṇa*, *saddārammaṇa*, *gandhārammaṇa*, *rasārammaṇa* and *poṭṭhabbārammaṇa*

- (7). Three *saṁtīraṇa cittas*, one *hasituppāda citta* and eight *mahāvipāka cittas* – all *kāmvācāra* objects that are past, present and future
- (8). Twelve *akusala cittas*, four *ñāṇa vippayutta mahā kusala cittas* and four *ñāṇa vippayutta kiriya cittas* – all *lokiya* objects (all objects except nine supramundane realities)
- (9). One *manodvārāvajjana citta*, four *ñāṇa sampayutta kusala cittas* and *kusala abhiññāna citta* – all objects except *arahatta magga* and *phala*
- (10). Four *ñāṇa sampayutta kiriya cittas* and *kiriya abhiññāna citta* – all objects
- (11). Three *viññānañcāyatana cittas* – *ākāsānañcāyatana citta*
- (12). Three *nevasaññānāsaññāyatana cittas* – *ākiñcaññāyatana citta*
- (13). Fifteen *rūpāvacāra cittas*, three *ākāsānañcāyatana cittas* and three *ākiñcaññāyatana cittas* – *paññatti* (the respective object of the each *jhāna citta*)
- (14). Eight *lokuttara cittas* – Nibbāna

Notes

‘Omniscient knowledge’ is the wisdom in the *ñāṇa sampayutta mahā kiriya cittas* that arises in *Sammā Sambuddhas*.

Four *ñāṇa sampayutta kiriya cittas* and *kiriya abhiññāna citta* arises in *manodvārika citta vīthi*. Every *manodvārika citta vīthi* begins with *manodvārāvajjana citta*. Since four *ñāṇa sampayutta mahā kiriya cittas* and *kiriya abhiññāna citta* can cognize all objects, the mind-door-adverting consciousness which initiates their *vīthi* is also capable of cognizing all objects.

Mere attaining of absorptions (*jhānas*) does not make one capable of showing supernatural powers. Only the *rūpāvacāra* fifth *jhāna kusala* and *kiriya cittas* have this ability. Even the normal fifth absorption consciousnesses do not have such power. In order to acquire such powers, it is necessary to further develop the fifth *jhāna* consciousness in terms of 14 methods (*cuddasākāra vasī*). The fifth absorption consciousness so developed is called *abhiññāna*. Whoever displays magical powers, they do so through this consciousness. Supramundane consciousnesses are not capable of performing psychic powers.

Among the consciousnesses of the immaterial sphere, *viññānañcāyatana jhāna* is developed by focusing at the *ākāsānañcāyatana citta* and *nevasaññānāsaññāyatana jhāna* is developed by focusing at the *ākiñcaññāyatana citta*. Since all *arūpāvacāra cittas* are called *mahaggata cittas*, the second and fourth *arūpajjhānas* that have *mahaggata* realities as their objects are called *mahaggatārammaṇika citta* (consciousnesses with sublime objects).

Categorization of consciousnesses based on their objects

In the following way, *cittas* can also be categorized based on the objects they cognize.

- (1). *Cittas* that cognize only *kāmāvacara* objects – 25 *cittas*
 - (a). Two *cakkhu viññāṇa* – *paccuppanna rūpārammaṇa*
 - (b). Two *sota viññāṇa* – *paccuppanna saddārammaṇa*
 - (c). Two *ghāṇa viññāṇa* – *paccuppanna gandhārammaṇa*
 - (d). Two *jivhā viññāṇa* – *paccuppanna rasārammaṇa*
 - (e). Two *kāya viññāṇa* – *paccuppanna poṭṭhabbārammaṇa*
 - (f). Three *Manodhātu* (two *sampaṭicchana* and *pañcadvārāvajjana*) – *paccuppanna rūpārammaṇa*, *saddārammaṇa*, *gandhārammaṇa*, *rasārammaṇa* and *poṭṭhabbārammaṇa*
 - (g). Three *saṁtīraṇa citta*s, one *hasituppāda citta* and eight *mahāvipāka citta*s – all *kāmāvacara* objects that are past, present and future
- (2). *Cittas* that cognize only *mahaggata* objects – 6 *cittas*
 - (a). Three *viññāṇaṇcāyatana citta*s – *ākāsānaṇcāyatana citta*
 - (b). Three *nevasaññānāsaññāyatana citta*s – *ākīṇcaññāyatana citta*
- (3). *Cittas* that cognize only *lokuttara* objects – 8 *cittas*
 - (a). Eight *lokuttara citta*s – Nibbāna
- (4). *Cittas* that cognize only *paññatti* – 21 *cittas*
 - (a). Fifteen *rūpāvacara citta*s – their relevant *paññatti* object
 - (b). Three *ākāsānaṇcāyatana citta*s – limitless space
 - (c). Three *ākīṇcaññāyatana citta*s – nothing of the *ākāsānaṇcāyatana citta*
- (5). *Cittas* that can cognize only *lokiya* objects – 20 *cittas*
 - (a). Twelve *akusala citta*s
 - (b). Four *ñāṇa vippayutta mahā kusala citta*s
 - (c). Four *ñāṇa vippayutta mahā kiriya citta*s
- (6). *Cittas* that can cognize all objects except *arahatta magga* and *phala* – 5 *cittas*
 - (a). Four *ñāṇa sampayutta mahā kusala citta*s
 - (b). One *kusala abhiññāṇa citta*

(7). *Cittas* that can cognize all objects – 6 *cittas*

(a). *Manodvārāvajjana citta*

(b). Four *ñāṇa sampayutta mahā kiriya cittas*

(c). One *kiriya abhiññāṇa citta*

Lesson 3.9.

Vatthu Saṅgaha (I)

Manual of bases (Part I)

In this lesson, we shall learn about the bases of consciousness (*vatthu*) and the classification of consciousnesses with relation to the bases they associate.

Vatthu (bases)

The places in the bodies of living beings where consciousnesses arise are referred to as ‘(physical) bases (*vatthu*)’.

There are six *vatthus*.

- (1). *Cakkhu vatthu* – eye base
- (2). *Sota vatthu* – ear base
- (3). *Ghāna vatthu* – nose base
- (4). *Jivhā vatthu* – tongue base
- (5). *Kāya vatthu* – body base
- (6). *Hadaya vatthu* – heart base

In the ultimate sense, the first five bases are identical with the first five doors.

- (1). *Cakkhu vatthu* is the *cakkhuppasāda*
- (2). *Sota vatthu* is the *sotappasāda*
- (3). *Ghāna vatthu* is the *ghānappasāda*
- (4). *Jivhā vatthu* is the *jivhāppasāda*
- (5). *Kāya vatthu* is the *kāyappasāda*

Out of the six bases, the most prominent is the heart-base (*hadayavatthu*). It is a subtle element which exists associating the blood found inside the heart muscle. It is something very subtle neither seen by the eye nor felt by the hand. It is not found in the heart muscle of the dead. It is not something captured even by medical science. It is also called the *vatthurūpa*. Although the blood inside the heart muscle flows out, this heart-base which helps in the arising of consciousnesses does not go out from the heart muscle. Most of the consciousnesses arise in the heart base.

- (6). *Hadaya vatthu* is the *hadayavatthu rūpa*

The beings in the sensuous sphere (*kāma bhūmi*) with complete faculties have all six bases. Brahmas in the fine-material sphere (*rūpa bhūmi*) do not have nose-, tongue- and body-bases. The immaterial beings do not have any of the bases.

Saying that there is no nose-, tongue- and body-bases in the fine material world, should not be taken to mean that the *brahmas* do not have the physical nose, tongue and body. What they do not have are sensitivities in those organs which

are required for the arising of nose-, tongue- and body-consciousnesses. The eye base and ear base are useful for mental purification by seeing the Buddha and listening to Dhamma. The three bases such as the nose are of no use other than the enjoyment of sensual pleasures. The three bases such as nose do not occur in brahmas who are born with the power of meditation that suppress sensual desire. The two bases of eye and ear occur in brahmas for the purpose of sighting the Buddha and listening to Dhamma.

Division of consciousnesses based on their associating bases

There are three types of consciousnesses based on the base they depend upon.

- (1). *Cittas* that arise always associating a base
- (2). *Cittas* that arise sometimes associating a base and sometimes without associating a base
- (3). *Cittas* that never associate a base

Following is how *cittas* are divided based on the above categorization.

(1). ***Cittas* that always associate a base – 43**

The two eye consciousnesses always arise with the association of the eye base. Ear-, nose-, tongue- and body-consciousnesses also always arise with the association of their respective bases.

The thirty-three consciousnesses comprising the *pañcadvārāvajjana*, two *sampañicchana*, three *sañtīraṇa*, eight *mahā vipāka*, two *dosamūla citta*, *sotāpatti magga citta*, *hasituppāda citta* and fifteen *rūpāvacara citta* always arise in association with the heart base.

(2). ***Cittas* that sometimes associate a base – 42**

The forty-two consciousnesses comprising the eight *mahā kusala citta*, four *arūpāvacara kusala citta*, eight *lobhamūla citta*, two *mohamūla citta*, *manodvārāvajjana citta*, eight *mahā kiriya citta*, four *arūpāvacara kiriya citta* and the seven *lokuttara citta* excluding the *sotāpatti magga citta* arise in association of the heart base, when occurring in the *pañcavokāra* realms and arise with no association of a base when occurring in the *cātuvokāra (arūpa)* realm.

(3). ***Cittas* that never associate a base – 4**

The four *arūpāvacara vipāka citta* always arise with no association of a base.

Lesson 3.10.

Vatthu Saṅgaha (II)

Manual of bases (Part II)

In the previous lesson, we studied about bases (*vatthu*) and the classification of *cittas* based on their association with bases. In this lesson, we shall look into a concept that enables us to understand this classification easily.

Understanding the relationship between consciousnesses and bases

As it was mentioned in the previous lesson, the following is the categorization of consciousnesses based on the association of a base.

- (1). There are forty-three (43) consciousnesses that always arise in association with a base.
- (2). There are forty-two (42) consciousnesses which sometimes arise in association with a base and sometimes does not arise in association with a base.
- (3). There are **four** consciousnesses that never arise in association with a base.

An easy way to understand the above list is to consider the arising of *cittas* in the Arūpa realm.

- (1). If any *citta* only arises in the Arūpa realm, it never associates a base.
- (2). If any *citta* never arises in the Arūpa realm, it always associates a base.
- (3). If any *citta* arises in both Arūpa realms and other realms, it sometimes associates a base and sometimes not.

For instance, four *arūpāvacara vipāka cittas* only arise in the Arūpa realms. Therefore, they never associate a base.

Forty-three consciousnesses that never arise in the *arūpa* realm

- (1). Ten *viññāṇa*, *pañcadvārāvajjana citta*, two *sampaṭicchana cittas*, three *santīraṇa cittas*, one *hasituppāda citta*, eight *mahā vipāka cittas* do not arise in the immaterial sphere because the doors where they occur, and the functions performed by those consciousnesses are not found there.
(24)
 - (a). Ten *viññāṇa*, *pañcadvārāvajjana*, two *sampaṭicchana* and three *santīraṇa* which perform the investigating function do not arise in the Arūpa realm since five sense doors are not found there.
 - (b). Three *santīraṇa cittas* that perform the *tadārammaṇa* function and *paṭisandhi*, *bhavaṅga* and *cuti* functions²⁰ and eight *mahā vipāka* that perform *paṭisandhi*, *bhavaṅga*, *cuti* and *tadārammaṇa* functions do not arise in *arūpa* realms as those functions are not found there. The ten *cittas* – two *upekkhā sahagata santīraṇa cittas* and eight *mahā vipāka cittas* perform

the *paṭisandhi*, *bhavaṅga* and *cuti* functions of lives in the *kāma* realm only.

- (2). Two *dosamūla cittas* do not arise in *Arūpa* realms because such consciousnesses do not arise in those who have attained absorptions. (2)
- (3). *Hasituppāda citta* is not found there because immaterial beings do not smile. (1)
- (4). Fifteen *rūpāvacara cittas* never arise in the *arūpa* realms, since *arūpa* lives are attained as a result of overcoming the *rūpāvacara jhānas*. (15)
- (5). The *sotāpatti* path consciousness does not arise there because immaterial beings who have no ears cannot listen to Dhamma from others. Anyone other than *Sammāsambuddhas* and *Pacceka*buddhas cannot attain the *sotāpatti* path by their own capacity without listening to Dhamma from others. *Sammāsambuddhas* and *Pacceka*buddhas are not born in the immaterial sphere. (1)
 - (a). A *sotāpanna* person can attain the remaining paths and fruits without anybody's help. *Sotāpannas* in the sensuous and fine-material spheres are sometimes born in the immaterial sphere after death. They will attain *sakadāgāmī*, *anāgāmī* and *arahanta* paths and fruits and attain *parinibbāna* there itself. A *sotāpanna* who is born in the *arūpa* realm can also attain the *sotāpatti phala samāpatti*. Therefore, higher seven supramundane consciousnesses arise in the four *arūpa* realms.

The remaining forty-two (42) consciousnesses arise in both *arūpa* realms and other realms as well. Whenever they arise in the *arūpa* realms they do not associate a base and whenever they arise in any other realm, they associate a base. Their list can be known from the previous lesson.

Chapter 4. Vīthi Saṅgaha

Lesson 4.1. Cittavīthi (Processes of Consciousness)

None of the mental activities such as knowing the five senses objects, understanding the meaning of words read or heard, performing verbal and physical activities occur with a single consciousness. The sequential chains of consciousness that arise for the performance of various mental activities are referred to as "processes of consciousness" (mental processes) or "*cittavīthi*." These mental processes are chains of consciousness related to various mental processes.

The mind itself is incredibly subtle and cannot be directly observed by the eye. While we can feel sensations like wind, cold, and heat with our bodies without seeing them, the mind is not something that can be felt or apprehended by the physical senses. Moreover, since consciousness arises and ceases rapidly, it cannot be thoroughly examined. Consequently, understanding the true nature of the mind becomes exceedingly challenging. Compounding this difficulty is the fact that the mind, as the instrument for knowing, cannot fully comprehend its own nature, just as a knife used for cutting cannot sever itself. Thus, the mind, being the instrument for knowing, is unable to perceive the nature of the mind itself.

As a result, the general public, lacking an understanding of the mind, remains unaware of the presence of the processes of consciousness (*cittavīthi*). Even those who study and inquire about the mind can only gain inferential knowledge, making conclusions such as "It may be this way or that way," rather than acquiring direct knowledge as seeing something with naked eyes. Nevertheless, due to the immense significance of comprehending the mind, it is crucial to make an effort to at least attain inferential knowledge about it.



Lesson 4.2.

Lifespan of Ultimate Realities

The study of processes of consciousness begins with understanding the lifespan of consciousness and corporeality. Consciousness undergo three stages: arising, persisting (presence), and vanishing. These stages, known as "*khaṇa*" or moments, are extremely short. The period of arising is called "*uppādakkaṇa*," the period of persisting is called "*thitikkhaṇa*," and the period of vanishing is called "*bhaṅgakkhaṇa*." Together, these three moments form a "*cittakkhaṇa*" or mind moment, representing the lifespan of a consciousness. The three moments that constitute a mind moment are called "*anucittakkhaṇa*" or sub mind moments, and they are equal in duration. A *cittakkhaṇa* is an extremely short time period, not even one hundredth of the time it takes to blink an eye.

The lifespan of a corporeality consists of seventeen mind moments or fifty-one sub mind moments. The first sub moment is the genesis or arising of the corporeality (*uppādakkaṇa*), and the fifty-first moment is the moment of dissolution (*bhaṅgakkhaṇa*). The middle forty-nine sub moments represent the persisting moment (*thitikkhaṇa*) of the corporeality. Unlike consciousness, the durations of the arising, persisting, and vanishing moments of *rūpa* or corporeality are not equal. However, there are some corporealities that do not have a lifespan of seventeen mind moments, which we will explore later.

When observing objects that last for months or years, it may be difficult to accept that the lifespan of corporeality is only seventeen mind moments. To understand this phenomenon, we can consider a pile of sand that appears as a single object from a distance. In reality, it is not a single object but a collection of individual sand grains. Similarly, all objects that appear as single units are actually collections of smaller objects or corporeal groups. Even a mustard seed, which is considered very small, is composed of tiny materials. Every physical object we see is made up of these minuscule corporeal units known as "*rūpakalāpa*" or material clusters. You can learn more about material clusters in the sixth chapter. A single material cluster does not last for an extended period; its lifespan is only seventeen mind moments. In the time it takes to blink an eye, thousands of corporeal clusters can arise and cease to exist. An object the size of a mustard seed contains tens of millions of corporeal groups. It is essential to understand that the mustard seed is not a single object but a collection of these corporeal groups. Although the corporeal groups within the objects we see cease to exist in seventeen mind moments, we do not perceive any change because (1) not all corporeal groups in one object vanish simultaneously, and (2) new corporeal groups arise in the places where previous ones cease to exist.

Even within a mustard seed-sized object, there are hundreds of thousands of corporeal groups that have reached the second sub moment of their lifespan (fifty-one sub mind moments). Similarly, there are hundreds of thousands of corporeal groups in the third sub moment and various ages up to the fiftieth sub moment. All corporeal groups cease to exist in the fifty-first sub moment. When corporeal groups reach the fifty-first sub moment and vanish, the corporeal groups from the

second to the forty-ninth moments continue to exist. Therefore, we do not perceive any difference in the object due to the extinction of corporeal groups after seventeen mind moments. This understanding is crucial.

Processes of consciousness regarding corporealities of different ages within an object do not arise simultaneously. Processes of consciousness occur concerning corporealities of the same age within a particular object.

Lesson 4.3.

Visayappavatti (Presentation of Objects)

Objects perceived through the five sense doors can be classified into four types: *atimahantārammaṇa* (very great object), *mahantārammaṇa* (great object), *parittārammaṇa* (slight object), and *atiparittārammaṇa* (very slight object). Objects perceived through the mind door can be classified into two types: *vibhūtārammaṇa* (clear object) and *avibhūtārammaṇa* (obscure object). Thus, there are six types of objects perceived through the six doors, known as *visayappavatti* in Pāli. Four of these types are related to the five sense doors, while the remaining two are related to the mind door.

The four-fold presentations of objects through the five sense doors are as follows:

- (1). *Atimahantārammaṇa* (very great object): This refers to an object that is highly prominent, having impinged on any of the five doors after one mind moment (three sub moments) from its moment of genesis.
- (2). *Mahantārammaṇa* (great object): This refers to an object that is less prominent than *atimahantārammaṇa*. It is an object that impinges on any of the five doors after two or three mind moments of genesis.
- (3). *Parittārammaṇa* (slight object): This refers to an object that is less prominent than *mahantārammaṇa*. It is an object that impinges on any of the five doors after four, five, six, seven, eight, or nine mind moments of genesis.
- (4). *Atiparittārammaṇa* (very slight object): This refers to non-prominent objects. It is an object that impinges on any of the five doors after ten, eleven, twelve, thirteen, fourteen, or fifteen mind moments of genesis.

The Pāli expression visayappavatti means the presentation of an object to consciousness at one of the six doors, or the occurrence of states of consciousness upon the presentation of an object. The sixfold presentation of objects is analyzed into four alternatives at the five-sense door – very great, great, slight and very slight; and two alternatives at the mind door – clear and obscure.

In this context the words “great” (mahā) and “slight” (paritta) are not used with reference to the size or grossness of the object, but to the force of its impact on consciousness. Even though a large or gross visible object is present at the eye door, if the sensitive matter of the eye is weak, or the object impinges on the eye after it has passed its prime, or the light is dim, the object will not make a distinct impression and thus will fall into the categories of slight or very slight. On the other hand, if a small or subtle form impinges on the eye while it is at its prime, and the sensitive matter of the eye is strong, and the light is bright, then the object will make a distinct impression and will fall into the categories of great or very great.

Therefore, the term “great object” and “slight object” etc., indicate, not the size of the object, but the number of process cittas (*vīthi cittas*) that arise from the moment the object enters the avenue of a sense door until the moment the presentation of the object to consciousness ceases. A similar principle distinguishes the presentation of objects in the mind door into the clear and obscure.²¹

Naming the Vīthis

Mind processes are named based on the objects that impinge on the doors. When a mind process occurs due to a very great object striking at a door, it is called *atimahantārammaṇavīthi*. A *vīthi* that occurs due to a great object striking at a door is called *mahantārammaṇavīthi*. *Parittārammaṇa* and *atiparittārammaṇavīthis* should also be understood in a similar manner.

The doors involved in the occurrence of mind processes are also a reason for their names. In this regard, mind processes are classified into six types: *cakkhudvārika vīthi* (eye-door processes), *sotadvārika vīthi* (ear-door processes), *ghānavārika vīthi* (nose-door processes), *jivhādvārika vīthi* (tongue-door processes), *kāyadvārika vīthi* (body-door processes), and *manodvārika vīthi* (mind-door processes).

Furthermore, mind processes are sometimes named based on the consciousnesses that arise within them. Mind processes in which *cakkhuvīññāṇa* arises are called *cakkhuvīññāṇavīthi*. *Sotavīññāṇavīthi* refers to the processes in which *sotavīññāṇa* arises. Similarly, there are *ghānavīññāṇavīthi*, *jivhāvīññāṇavīthi*, and *kāyavīññāṇavīthi*. Normally, mind processes in which only *manovīññāṇas* arise are called *manovīññāṇavīthi*. But since there are no five sense *vīññāṇa* arising in *pañcadvārika atiparittārammaṇa vīthis*, this naming is general.

Atimahantārammaṇa vīthis have the greatest number of consciousnesses. The *mahantārammaṇavīthis* have a lesser number of consciousnesses, and even fewer consciousnesses arise in the *parittārammaṇavīthis*. In the *atiparittārammaṇa* mind processes, only the life-continuum vibration (*bhavaṅga calana cittas*) is present, and *vīthi cittas* do not arise.

There are two types of consciousness processes: *pañcadvārika vīthi* (five-door mind processes) and *manodvārika vīthi* (mind-door mind processes). The five-door processes are further divided into five types: *cakkhudvārika vīthi* (eye-door processes), *sotadvārika vīthi* (ear-door processes), *ghānavārika vīthi* (nose-door processes), *jivhādvārika vīthi* (tongue-door processes), and *kāyadvārika vīthi* (body-door processes). Each of these five-fold processes is further classified as *atimahantārammaṇa vīthi* (complete processes), *mahantārammaṇa vīthi* (incomplete processes), *parittārammaṇa vīthi* (small processes), and *atiparittārammaṇa vīthi* (very small processes).

In the eye-door, there is one *atimahantārammaṇa* process, two *mahantārammaṇa* processes, six *parittārammaṇa* processes, and six *atiparittārammaṇa* processes, making a total of fifteen. Similarly, there are fifteen processes each for the ear-

door, nose-door, tongue-door, and body-door. In total, there are seventy-five *pañcadvārika vīthis*.

Fundamental Consciousness (Mūla Citta)

Near the moment of death, a living being will perceive one of three objects:

- (1). They may recall a past action (*kamma*)
- (2). They may perceive a sign related to a past *kamma* (*kammanimitta*)
- (3). They may perceive a sign of their future existence (*gatinimitta*)

The first consciousness in the subsequent life, called *paṭisandhi citta* (rebirth-linking consciousness), arises cognizing the object known at the moment of death. After the *paṭisandhi citta* has ceased, a similar consciousness will arise in subsequent moments, cognizing the same object, until death in the new life. This ongoing consciousness is known as *bhavaṅga citta*. The stream of consciousness in one life continues without interruption due to the recurrence of *bhavaṅga citta*. Although the *bhavaṅga citta* arises whenever there is no other *citta*, we are not aware of its arising. *Bhavaṅga citta* is the fundamental *citta* of a living being. Processes of consciousness focusing on new objects arise at the end of the generation of *bhavaṅga citta*.

Lesson 4.4.

Atimahantārammana Cakkhudvārika Vīthi

If a visible form (*rūpārammaṇa*), which has arisen one mind moment prior, impacts the eye sensitivity (*cakkhudvāra*), it will immediately impact the *bhavaṅgacitta* in the heart base as well. This will result in a change in the *bhavaṅgacitta*, similar to a vibration (but should not be misunderstood with a physical vibration). Therefore, it is referred to as the "vibration of the life continuum." After the dissolution of the life continuum which vibrates, the subsequent *bhavaṅgacitta* that arises will also experience the impact of the object and vibrate before going into extinction. Subsequently, the arising of the life continuum will cease temporarily.

Then, the *pañcadvārāvajjana citta*, which directs attention to the impacted object, will arise and go into extinction. Following that, the eye consciousness, responsible for seeing the visible form, will arise and go into extinction. Afterward, the *sampañicchedana citta*, which accepts or receives the *rūpārammaṇa*, the *saṁtīraṇa citta*, which investigates its nature, and the *voṭṭhapana citta*, which determines the nature of the *rūpārammaṇa*, will arise and go into extinction, respectively.

Next, one of the twenty-nine *kāma javana citta*s will arise seven times and go into extinction focusing on the *rūpārammaṇa*. These *javana citta*s arise in accordance with the nature of the determination made by the *voṭṭhapana citta*. Following that, one of the eleven *tadārammaṇa citta*s will arise twice, cognizing the object as taken by the *javana citta*s, and then go into extinction. When the second *tadārammaṇa citta* vanishes, the *rūpārammaṇa* that impacted the eye sensitivity will also go into extinction, having lasted seventeen mind moments.

Afterward, as usual, the life continuum will begin to arise. The sequence of fourteen consciousnesses from the *pañcadvārāvajjana citta* to the second *tadārammaṇa citta*, which arose focusing on the *rūpārammaṇa* that impacted the *cakkhupasāda*, is known as the *cakkhudvārika atimahantārammaṇa vīthi*.

When illustrating both *pañcadvārika vīthis* and *manodvārika vīthis* that arise cognizing *present rūpa* (corporeality/matter), it is necessary to show the order of consciousnesses from the time the matter arose. The *Atimahantārammana* process mentioned earlier arises due to the impact of a *rūpārammaṇa*, which is one mind moment old, on the eye sensitivity. During the brief period between the exact birth moment of the *rūpārammaṇa* and its impact on the sensitivity, a *bhavaṅga citta* arises in the mind of the person who sees the object. However, the mentioned *rūpārammaṇa* does not impact the eye sensitivity during that moment. The life continuum that passes without being impacted by the *rūpārammaṇa* is referred to as the *atīta bhavaṅga citta*. The life continuum that arises and vibrates due to the impact of the *rūpārammaṇa* is called *bhavaṅga calana citta*. The next consciousness that arises, receiving the impact, is called *bhavaṅga upaccheda citta* (arresting *bhavaṅga*). The second *bhavaṅga* is so-called because the *bhavaṅga*

stream temporarily ceases after it. In other words, the *bhavaṅga* process is temporarily arrested after this *citta*.

The following is how a *cakkhudvārika atimahantārammaṇa* process should be described:

- (1). *Atīta bhavaṅga* – past life continuum
- (2). *Bhavaṅga calana* – vibrational life continuum
- (3). *Bhavaṅga upaccheda* – arresting life continuum
- (4). *Pañcadvārāvajjana* – five-door adverting consciousness
- (5). *Cakkhuviññāṇa* – eye consciousness
- (6). *Sampaṭicchana* – receiving consciousness
- (7). *Santīraṇa* – investigating consciousness
- (8). *Votthapana* – determining consciousness
- (9). *Javana (satta)* – *javana cittas* (seven times)
- (10). *Tadārammaṇa (dve)* – registering consciousness (two times)

Lesson 4.5.

Notation of Processes

Cittavīthi charts are invaluable tools for studying mind processes. They provide a visual representation of the sequential stages of these processes. To denote the specific consciousnesses within these processes, letters are employed. The following letters are used to indicate the respective consciousnesses.

#	Consciousness	Notation
(1).	<i>Paṭisandhi</i>	Paṭi
(2).	<i>Atīta bhavaṅga</i>	Tī
(3).	<i>Bhavaṅga calana</i>	Na
(4).	<i>Bhavaṅgupaccheda</i>	Da
(5).	<i>Pañcadvārāvajjana</i>	Pa
(6).	<i>Cakkhaviññāṇa</i>	Cv
(8).	<i>Sotaviññāṇa</i>	Sv
(9).	<i>Ghānaviññāṇa</i>	Ghv
(10).	<i>Jivhāviññāṇa</i>	Jv
(11).	<i>Kāyaviññāṇa</i>	Kv
(12).	<i>Sampaṭicchana</i>	Sp
(13).	<i>Santīraṇa</i>	Sn
(14).	<i>Votthapana</i>	Vo
(15).	<i>Javana</i>	J
(16).	<i>Tadārammaṇa</i>	Td
(17).	<i>Cuti</i>	Cuti
(18).	<i>Parikamma</i>	Pk
(19).	<i>Upacāra</i>	U
(20).	<i>Anuloma</i>	Nu
(21).	<i>Gotrabhū</i>	Go
(22).	<i>Jhāna</i>	Jh
(23).	<i>Abhiññāṇa</i>	Abhi
(24).	<i>Vodāna</i>	Vd
(25).	<i>Magga</i>	Mg
(26).	<i>Phala</i>	Ph

The chart of the *cakkhudvārika atimahantārammaṇa vīthi*

[illegible]

The numbers from 1 to 17 are used to represent the seventeen mind moments that make up the lifespan of the *rūpārammaṇa*. The three consciousnesses indicated by the numbers 1, 2, and 3 are *bhavaṅga cittas*, which do not focus on the *rūpārammaṇa* that impacts the eye sensitivity. The object of the life continuum is always one of three: *kamma*, *kamma nimitta*, or *gati nimitta*. The life continuum depicted below the number 1 is the *atīta bhavaṅga citta*, which arose in the person's mind at the moment the *rūpārammaṇa* arose. The *rūpārammaṇa*, which is one mind moment old, impacts the sensitivity during the arising sub-moment of the *bhavaṅga calana*. The first consciousness that arises, focusing on the visible object, is the *pañcadvārāvajjana citta*. The fourteen consciousnesses that arise, from *pañcadvārāvajjana* to the second *tadārammaṇa*, arise and focus on the *rūpārammaṇa* that impinged on the eye sensitivity.

The role of the *pañcadvārāvajjana* is to direct the generation of consciousness towards the newly arrived *rūpārammaṇa*. It is the eye consciousness that sees it. However, as the eye consciousness quickly goes into extinction after perceiving the color, it does not provide complete knowledge about the newly encountered *rūpārammaṇa*. To gain a better understanding of the object, a *sampañicchana citta* arises and re-cognizes the visible form previously seen by the *cakkhuviññāṇa*. It is like receiving the object seen by the *cakkhu viññāṇa*. When the *sampañicchana citta* ceases, the *santīraṇa citta* emerges to investigate the object. After the extinction of the *santīraṇa citta*, the *votthapana citta* arises to determine the investigated object. Following the *votthapana citta*, *javana cittas* arise and repeatedly engage with the object for seven times. The *javanas* are the consciousnesses that fully apprehend the object. Even after the extinction of the seventh *javana*, the *rūpārammaṇa* remains intact with the eye sensitivity, and two *tadārammaṇa cittas* subsequently arise to perceive the *rūpārammaṇa*. The process of seeing the *rūpārammaṇa* is completed with the arising of the seven *javanas*. The registering consciousnesses are of lesser significance and only occur in beings belonging to the sensuous sphere, not in those of the fine-material and immaterial spheres. The lack of importance attributed to the registering consciousnesses can be understood by the fact that *brahmas* can perceive objects accurately without *tadārammaṇa cittas*.

In this process, each consciousness arises, performs its function, and then goes into extinction. They are not aware of anything beyond performing their own respective functions. To illustrate this process, a simile involving a mango can be employed:

Imagine a man who is asleep under a mango tree with ripe fruits. Suddenly, a ripe mango falls near his ear, causing him to wake up due to the noise. He then opens his eyes and looks at the mango, picks it up, presses it to check its ripeness, and smells it to confirm its ripeness. Afterward, he proceeds to eat the mango, swallowing the remaining bits with saliva. Finally, he goes back to sleep.

In this simile, the period during which the man was asleep represents the *bhavaṅga* stage. The falling of the mango symbolizes the impingement of the *rūpārammaṇa* on the eye sensitivity. The man waking up corresponds to the *pañcadvārāvajjana citta*. Opening his eyes and looking at the mango is analogous to the

cakkhuvīñṇāṇa. Picking up the mango represents the *sampañicchana citta*. Pressing the mango to check its ripeness mirrors the *santīraṇa citta*. Smelling the mango to confirm its ripeness corresponds to the *votthapana citta*. The process of eating the mango can be compared to the *javana citta*s. Swallowing the remaining bits with saliva corresponds to the *tadārammaṇa citta*. Finally, the man returning to sleep signifies the subsidence back into the *bhavaṅga*.

Lesson 4.6.

Occurrence of Cittavīthis and Niyāma Dhammas

Cittavīthis, composed of consciousnesses like *pañcadvārāvajjana*, *cakkhuvīññāṇa*, and *sampaṭicchana*, cannot be intentionally produced by one's effort. They are not created by the power of a Mighty God. An eye-door process arises solely due to the impact of a visible object on the eye sensitivity. Just as a sound emerges when a hand strikes a drum or a fire ignites when a matchstick is rubbed against a matchbox, a *cakkhudvārika vīthi* arises only through the contact between the eye sensitivity and a visible form.

In the sequence of consciousnesses within a *cittavīthi*, there is no entity that orders or arranges their occurrence. These consciousnesses arise in a natural order due to the influence of the preceding consciousnesses. When a *pañcadvārāvajjana citta* arises, it naturally leads to the subsequent occurrence of a *cakkhuvīññāṇa* (or any of the ten *viññāṇas*). Similarly, the arising of a *cakkhuvīññāṇa* paves the way for the occurrence of a *sampaṭicchana citta*, which is the most suitable to follow it. This pattern continues with the arising of a *santīraṇa citta* after the *sampaṭicchana citta* and a *votthapana citta* after a *santīraṇa citta*. In this manner, the sequential arising of the remaining consciousnesses in a mind process should also be understood.

To demonstrate the possibility of consciousnesses arising in a specific sequence without external intervention, ancient teachers explained five natural phenomena, known as *niyāma dhamma* or *dhammatā*:

- (1). *Bīja niyāma*: The natural law of plants and seeds. For example, a mango seed will only produce a mango plant, not an orange plant. The phenomenon of a seed giving rise to a plant of its own kind is attributed to *bīja niyāma*. Other examples include the orientation of the top of a gram plant towards the north, the sunflower plant turning towards the sun, and the coconut having three eyes.
- (2). *Utu niyāma*: The natural law of seasons and weather. It explains the occurrence of buds, flowers, and fruits in specific types of plants during the same season.
- (3). *Kamma niyāma*: The natural law of *kamma* (actions) and their *vipāka* (results). It describes how *vipākas* arise due to *kammās* and how *vipākas* manifest similarities with the nature of the actions that they are results of.
- (4). *Citta niyāma*: The natural law related to consciousness (mental phenomena). It pertains to the arising of generations of consciousness in a particular sequence without external intervention when objects, such as visible forms, impact the senses.
- (5). *Dhamma niyāma*: The natural law of *dhammas*. It encompasses all other natural phenomena, such as the appearance of signs such as earthquakes during significant moments like conception, birth and enlightenment of a Bodhisattva in his last life, and the delivery of the first sermon (*Dhammacakkappavattana Sutta*) by a Sammāsambuddha.

These five phenomena occur according to natural orders and do not require any external organization or intervention.

Lesson 4.7.

Mahantārammaṇa Vīthis

The *atimahantārammaṇa* process occurs when a material object impinges on the sensitivity during its second mind moment, after one mind moment has passed since its genesis. Occasionally, due to various reasons,²² material objects may strike the sense doors after two or three mind moments. At that time *mahantārammaṇa vīthis* occur.

In the first type of *cakkhudvārika mahantārammaṇa vīthi*, when a visible object that is two mind moments old impinges on the eye sensitivity, the following consciousnesses arise according to the natural law of consciousness (*citta niyāma*): *bhavaṅga calana*, *bhavaṅga upaccheda*, *pañcadvārāvajjana*, *cakkhuvīññāṇa*, *sampaṭicchana*, *santīraṇa*, and *votthapana cittas*. Following these, one of the *kāma javana cittas* will occur seven times, performing the function of *javana*. However, unlike *atimahantārammaṇa vīthis*, there will be no *tadārammaṇa cittas* in this process. After the seventh *javana citta*, the mind stream returns to the *bhavaṅga* stream. This constitutes the first *mahantārammaṇa vīthi*.

The mind process in this *vīthi* consists of twelve consciousnesses, starting from *pañcadvārāvajjana* to the seventh *javana*. When drawing the *vīthi chart*, we also include the four *bhavaṅga cittas* that occurred before the *pañcadvārāvajjana citta*. These include two *atīta bhavaṅga cittas* that occurred prior to the impact, *bhavaṅga calana* that arises simultaneously with the impingement, and *bhavaṅga upaccheda* which follows the *bhavaṅga calana*. After the passing away of the *bhavaṅga upaccheda citta*, the *bhavaṅga* processes ceases temporary. Including these four *cittas*, the chart will contain a total of sixteen *cittas*.

The reason for the absence of *tadārammaṇa cittas* in this *vīthi* is as follows: The visible object involved in this process arises together with the first *atīta bhavaṅga citta*. Consequently, after the disappearance of the seventh *bhavaṅga citta*, it only has one mind moment remaining in its lifespan. During this final mind moment, the visible object is very weak and incapable of being a condition for the arising of a *tadārammaṇa citta*. There are differing opinions on the arising of the registering consciousness, but they will not be discussed here to avoid confusion at this stage.

Second *cakkhudvārika mahantārammaṇa Vīthi*: In this second type of *mahantārammaṇa vīthi*, a visible object that is three mind moments old strikes the eye sensitivity during its fourth mind moment. The process unfolds as follows: three *atīta bhavaṅga cittas*, *bhavaṅga calana*, *bhavaṅga upaccheda*, *pañcadvārāvajjana*, *cakkhuvīññāṇa*, *sampaṭicchana*, *santīraṇa*, *votthapana*, and seven *javanas*. The visible object that struck vanishes together with the seventh *javana citta*.

The first *cakkhudvārik mahantārammaṇa vīthi*

[illegible]

The second *cakkhudvārika mahantārammaṇa vīthi*

[illegible]

Lesson 4.8.

Parittārammaṇa Vīthis

Parittārammaṇa vīthis occur when a material object strikes any of the sensitivities after four, five, six, seven, eight, or nine mind moments have elapsed in its lifespan. These *vīthis* are characterized by the object impacting during its fifth, sixth, seventh, eighth, ninth, or tenth mind moments.

Unlike the *atimahantārammaṇa* process, *parittārammaṇa* processes do not involve *tadārammaṇa* and *javana cittas*.

[First cakkhudvārika *parittārammaṇa vīthi*]: In this process, a *rūpārammaṇa* that is in its fifth mind moment strikes the eye sensitivity. Consequently, *bhavaṅga calana*, *bhavaṅga upaccheda*, *pañcadvārāvajjana*, *cakkhuviññāṇa*, *sampaṭicchana*, *santīraṇa*, and *vothapana cittas* arise successively. When the *vothapana citta* ceases, the *rūpārammaṇa* has only six mind moments remaining in its lifespan. By this point, four *atīta bhavaṅga cittas*, *bhavaṅga calana citta*, *bhavaṅga upaccheda citta*, and five *vīthi cittas* have arisen and passed away. Therefore, at this moment, the *rūpārammaṇa* is eleven mind moments old. After the dissolution of the *vothapana citta*, the *rūpārammaṇa* will last for only six more mind moments.

When there is no specific reason for reducing the number of *javana cittas*, according to the natural law of consciousness *javana cittas* arise seven times. Therefore, in situations where there is no opportunity for seven *javana* consciousnesses to arise, *javana cittas* will not arise at all. In the mentioned *rūpārammaṇa*'s case, there are only six mind moments remaining. As a result, there is insufficient time for the emergence of seven *javana* consciousnesses in that *parittārammaṇa vīthi*. Instead, the *vothapana* consciousness will arise once or twice (a total of two or three *vothapanas* may arise in *parittārammaṇa vīthis*, including the initial *vothapana*), followed by the life continuum.

One might wonder why the seventh *javana* cannot arise after the *rūpārammaṇa* has vanished along with the sixth *javana citta*. According to the natural law of consciousness, the object of *cittas* within a single *vīthi* should be the same in terms of realities (*dhammas*)²³ and time (*kāla*).²⁴ The *rūpārammaṇa* cognized in this process is present (*paccuppanna*) before its dissolution, but after it disappears, having lasted for seventeen mind moments, it becomes a past (*atīta*) reality. If the seventh *javana citta* were to arise after the *rūpārammaṇa* has vanished, it would be cognizing a past object, while all the other consciousnesses in the process are focused on a present object. This violates the *citta niyāma*. Consequently, in this process where the *javana* has no opportunity to arise seven times focused on the present object, not even a single *javana citta* arises. Instead, one or two *vothapana cittas* arise in place of the *javana cittas*. Subsequently, the *bhavaṅga cittas* start arising even before the dissolution of the *rūpārammaṇa*.

The remaining *parittārammaṇa vīthis* should be understood accordingly. The following diagrams will provide a clearer understanding of all six *parittārammaṇa* processes.

Six parittārammaṇa vīthis

1 Tī	2 Tī	3 Tī	4 Tī	5 Na	6 Da	7 Pa	8 Cv	9 Sp	10 Sn	11 Vo	12 Vo	13 Vo	14 Bh	15 Bh	16 Bh	17 Bh
1 Tī	2 Tī	3 Tī	4 Tī	5 Tī	6 Na	7 Da	8 Pa	9 Cv	10 Sp	11 Sn	12 Vo	13 Vo	14 Vo	15 Bh	16 Bh	17 Bh
1 Tī	2 Tī	3 Tī	4 Tī	5 Tī	6 Tī	7 Na	8 Da	9 Pa	10 Cv	11 Sp	12 Sn	13 Vo	14 Vo	15 Vo	16 Bh	17 Bh
1 Tī	2 Tī	3 Tī	4 Tī	5 Tī	6 Tī	7 Tī	8 Na	9 Da	10 Pa	11 Cv	12 Sp	13 Sn	14 Vo	15 Vo	16 Vo	17 Bh
1 Tī	2 Tī	3 Tī	4 Tī	5 Tī	6 Tī	7 Tī	8 Tī	9 Na	10 Da	11 Pa	12 Cv	13 Sp	14 Sn	15 Vo	16 Vo	17 Vo
1 Tī	2 Tī	3 Tī	4 Tī	5 Tī	6 Tī	7 Tī	8 Tī	9 Tī	10 Na	11 Da	12 Pa	13 Cv	14 Sp	15 Sn	16 Vo	17 Vo

Lesson 4.9.

The Six Atiparittārammaṇa Processes

The six *atiparittārammaṇa* processes occur when physical objects impact the sensitivities after the object's lifespan has elapsed ten, eleven, twelve, thirteen, fourteen, or fifteen mind moments. This means that the strikes occur during the eleventh, twelfth, thirteenth, fourteenth, fifteenth, and sixteenth mind moments of the object.

When a mind process arises due to the striking of a physical object that has completed ten mind moments, only consciousnesses up to *votthapana* can arise before the object ceases to exist. There is not enough time for another *votthapana citta* to arise in place of the *javana*. A mind process can never end with just one *votthapana* when no *javana citta*s arise. If no *votthapana* arises, none of the *vīthi citta*s will occur. Additionally, since this object is very weak, consciousnesses such as *pañcadvārāvajjana* will not arise. The impact of that object will only result in the vibration of the *bhavaṅga*.

Since a physical object does not strike a sensitivity during its last mind moment, only six *atiparittārammaṇa vīthis* are possible to arise. There is no *atiparittārammaṇa vīthi* that occurs due to an object striking a sensitivity during the seventeenth mind moment.

Six atiparittārammaṇa vīthis

1 Tī	2 Tī	3 Tī	4 Tī	5 Tī	6 Tī	7 Tī	8 Tī	9 Tī	10 Tī	11 Na	12 Na	13 Bh	14 Bh	15 Bh	16 Bh	17 Bh
1 Tī	2 Tī	3 Tī	4 Tī	5 Tī	6 Tī	7 Tī	8 Tī	9 Tī	10 Tī	11 Tī	12 Na	13 Na	14 Bh	15 Bh	16 Bh	17 Bh
1 Tī	2 Tī	3 Tī	4 Tī	5 Tī	6 Tī	7 Tī	8 Tī	9 Tī	10 Tī	11 Tī	12 Tī	13 Na	14 Na	15 Bh	16 Bh	17 Bh
1 Tī	2 Tī	3 Tī	4 Tī	5 Tī	6 Tī	7 Tī	8 Tī	9 Tī	10 Tī	11 Tī	12 Tī	13 Tī	14 Na	15 Na	16 Bh	17 Bh
1 Tī	2 Tī	3 Tī	4 Tī	5 Tī	6 Tī	7 Tī	8 Tī	9 Tī	10 Tī	11 Tī	12 Tī	13 Tī	14 Tī	15 Na	16 Na	17 Bh
1 Tī	2 Tī	3 Tī	4 Tī	5 Tī	6 Tī	7 Tī	8 Tī	9 Tī	10 Tī	11 Tī	12 Tī	13 Tī	14 Tī	15 Tī	16 Na	17 Na

Mind Processes of the Remaining Four Doors: Ear, Nose, Tongue, and Body

When the *saddārammaṇa*, which is one mind moment old, impacts the ear door, it leads to the arising of the *sotadvārika atimahantārammaṇa vīthi*. The difference between this process and the *atimahantārammaṇa* process of the eye door is that the *sotaviññāṇa* arises instead of the *cakkhuvīññāṇa*. The fifteen processes of the ear door should be understood in a similar way to the fifteen processes of the eye door. The difference in the processes of the nose, tongue, and body doors is the arising of the *ghānaviññāṇa*, *jivhāviññāṇa*, and *kāyaviññāṇa* after the *pañcadvārāvajjana citta*.

In total, there are **seventy-five (75)** *pañcadvārika citta vīthis*.

The objects such as *rūpārammaṇa* and *saddārammaṇa* are known very well by the *cittas* in *atimahantārammaṇa vīthis*. These objects are also known well by the consciousnesses in the *mahantārammaṇa* processes. However, they are not known well by the consciousnesses in the *parittārammaṇa* processes because *javana* consciousnesses do not arise in them. If *parittārammaṇa* processes occur regarding a visible form, it feels as if one has seen a dream. There is a weak awareness of whether the object was seen or not seen. When a *parittārammaṇa* process occurs regarding an audible object, there is a weak awareness of whether it was heard or not heard. The awareness of other objects in *parittārammaṇa* processes is little. *Vīthi cittas* do not arise in the *atiparittārammaṇa* processes. Therefore, the person has no awareness of the objects that caused the vibration of *bhavaṅga*. *Atiparittārammaṇa vīthis* are of no use.

Names for Each Vīthi

The four types of *vīthis* we have learned so far are sometimes referred to by the following names as well:

- (1). *Atimahantārammaṇa vīthis* are sometimes called *tadārammaṇa vāra* as they end in *tadārammaṇa cittas*.
- (2). *Mahantārammaṇa vīthis* are sometimes called *javana vāra* as they end in *javana cittas*.
- (3). *Parittārammaṇa vīthis* are sometimes called *votthapana vāra* as they end in *votthapana cittas*.
- (4). *Atiparittārammaṇa vīthis* are sometimes called *bhavaṅga vāra* as only *bhavaṅga cittas* arise in them. They are also called *mogha vāra* as no awareness of the object is gained through them.

Lesson 4.10. Citta Niyāma (The Natural Law of Consciousness)

In the *pañcadvārika vīthis*, none of the *appaṇā cittas* (*rūpāvacara*, *arūpāvacara*, and *lokuttara cittas*) arise. Only forty-six *cakkhudvārika cittas* arise in *cakkhudvārika vīthis*. The number of consciousnesses found in the *sotadvārika*, *ghānavdvārika*, *jivhādvārika*, and *kāyadvārika vīthis* should also be known, as explained in the *dvāra saṅgaha*. Only the fifty-four *kāmāvacara cittas* arise in the five sense doors.

Among the *vīthi cittas* in the five sense door processes, the *pañcadvārāvajjana citta* is a *kiriya citta*. Ten *viññāṇas*, *sampaṭicchana*, and *santīraṇa cittas* are *vipāka cittas*. *Votthapana* is a *kiriya citta*. *Javanas* can be either *kusala*, *akusala*, or *kiriya*, while *tadārammaṇa cittas* are *vipāka cittas*.

When desirable (*iṭṭha*) five sense objects impinge on the sensitivities, *kusala vipāka* five *viññāṇas*, *sampaṭicchana*, *santīraṇa*, and *tadārammaṇa cittas* will arise. When undesirable (*aniṭṭha*) five sense objects impinge on the sensitivities, *akusala vipāka* five *viññāṇas*, *sampaṭicchana*, *santīraṇa*, and *tadārammaṇa cittas* will arise. When the object is very desirable (*ati-iṭṭha*), the *santīraṇa* and *tadārammaṇa* will be accompanied by *somanassa*.

For example, some animals consider excrement, which is generally unpleasant, as pleasant. Similarly, some extremely wealthy people may find things unpleasant that are considered pleasant by the common folks. Therefore, determining the pleasantness or unpleasantness of objects can be challenging. According to the commentaries, the evaluation should be based on the consideration of middle-class people.

Regardless of an individual's subjective opinion about objects, wholesome resultant consciousnesses always arise upon pleasant objects, and *akusala vipāka cittas* never arise with *iṭṭha ārammaṇa*. Similarly, unwholesome resultant consciousnesses are associated with unpleasant objects, and *kusala vipāka cittas* never arise upon *aniṭṭha ārammaṇa*. Even if people have perceptions that don't align with the nature of the objects, the law of *kamma* and its results never go against nature. Therefore, *kusala vipāka cakkhuvīññāṇa*, *sampaṭicchana*, *santīraṇa*, and *tadārammaṇa cittas* arise even in those who hold the wrong view that it is not suitable to see the body of the Buddha while seeing the living Buddha. Similarly, *akusala vipāka ghāṇa viññāṇa*, *sampaṭicchana*, *santīraṇa*, and *tadārammaṇa cittas* arise while smelling excrement in beings that consider it pleasant.

The nature of *javana cittas* arising in a certain person depends on personal facts related to that person. When encountering any type of object, whether pleasant, unpleasant, or neutral, wholesome *javanas* can arise in people who have wholesome dispositions (*kusala ajjhāsaya*). Unwholesome *javanas* can arise regarding any object in people who are deeply engaged in unwholesomeness, are

distant from the Dhamma, and habitually have unwise attention (*ayoniso manasikāra*). Functional *jāvanas* arise in the processes of Arahants.

Among the consciousnesses belonging to the *cakkhudvārika vīthis*, only the *cakkhuvīññāṇa* arises in the eye sensitivity (*cakkhuppasāda*), while other consciousnesses occur in the heart base (*hadayavatthu*). However, since all those consciousnesses arise due to the impact of a visible object on the eye sensitivity (*cakkhuppasāda/cakkhudvāra*), the entire process is considered a *cakkhudvārika vīthi* (eye door process). The same understanding applies to the ear door process and other sim

Lesson 4.11. Manodvāra Vīthi (Mind Door Processes)

Manodvāra vīthis, or mind door processes, can be classified into two categories:

- (1). *Kāmajavana vīthis*: These are the mind door processes in which only *kāma javanas* arise in the place of *javana*. They can also be referred to as *kāmāvacara vīthis* since only 54 *kāmāvacara cittas* arise in them.
- (2). *Appaṇājavana vīthis*: These are the mind door processes in which at least one *appaṇā javana* arises in the place of *javana*. They can also be called *appaṇā vīthis*. In *appaṇā vīthis*, *kāmāvacara cittas* also arise. It's important to note that there is no mind process solely constituted of *appaṇā cittas*.

**Appaṇā javanas* are *mahaggata* (exalted) and *lokuttara* (supra-mundane) *javana cittas*. There are twenty-six *appaṇā javanas*.

Kāma javana vīthis can be further divided into two types:

- (1). Mind door processes that last for seventeen mind moments.
- (2). Mind door processes that do not last for seventeen mind moments.

This division is mainly based on the object that the *manodvārika cittas* are cognizing. Out of the twenty-eight corporeal realities, twenty-two have a lifespan of seventeen mind moments.²⁵ Whenever a *manodvārika vīthi* is focusing on any of these twenty-two present (*paccuppanna*) *rūpas*, the process lasts for seventeen mind moments. We shall refer to them as group A objects.

When a mind door process focuses on any of those twenty-two *rūpas* which are either past (*atīta*) or future (*anāgata*), the remaining six *rūpas*, as well as the 89 *cittas* 52 *cetasikas* of all three times, and Nibbāna and *paññatti* which are time-freed, the mind process is less than seventeen mind moments. We shall refer to them as group B objects.

Each of these two types of *kāmajavana manodvārika vīthis* can be further divided into:

- (1). *Vibhūtārammaṇa vīthis*: Mind door processes that cognize clear objects or mind door processes with *tadārammaṇa cittas*.
- (2). *Avibhūtārammaṇa vīthis*: Mind processes that cognize obscure objects or mind door processes without *tadārammaṇa cittas*.

However, in the way *Abhidhamma* is taught these days, it is not easy to establish a strong relationship between the clarity or obscurity of the object and the relevant mind processes. It is still correct to understand *vīthis* in which *tadārammaṇa* is found as *vibhūtārammaṇa vīthis*, whereas mind processes that do not contain *tadārammaṇa* are considered *avibhūtārammaṇa vīthis*.

The number of *manodvārika kāmāvacara vīthis* is as follows:

- (1). There are five *vibhūtārammaṇa vīthis* that last for seventeen mind moments.
- (2). There are two *avibhūtārammaṇa vīthis* that last for seventeen mind moments.
- (3). There is one *vibhūtārammaṇa vīthi* that is less than seventeen mind moments.
- (4). There is one *avibhūtārammaṇa vīthi* that is less than seventeen mind moments.

Altogether, there are **nine** *kāmāvacara manodvārika vīthis*.

Vibhūtārammaṇa processes with seventeen mind moments

One of the *group A* objects may strike at the mind door after one, two, three, four or five mind moments since its genesis. It means the *rūpa* is striking against the mind door at its second, third, fourth, fifth or sixth mind moment. At that time, *vibhūtārammaṇa vīthis* with seventeen mind moments arise as follows.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Tī	Na	Da	Ma	J	J	J	J	J	J	J	Td	Td	Bh	Bh	Bh	Bh
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Tī	Tī	Na	Da	Ma	J	J	J	J	J	J	J	Td	Td	Bh	Bh	Bh
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Tī	Tī	Tī	Na	Da	Ma	J	J	J	J	J	J	J	Td	Td	Bh	Bh
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Tī	Tī	Tī	Tī	Na	Da	Ma	J	J	J	J	J	J	J	Td	Td	Bh
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Tī	Tī	Tī	Tī	Tī	Na	Da	Ma	J	J	J	J	J	J	J	Td	Td

In the above charts, *atīta bhavaṅga cittas* (Tī) have been shown to indicate the number of mind moments elapsed prior to the impact of the *rūpa* on the mind door.

Avibhūtārammaṇa processes with seventeen mind moments

One of the *group A* objects of which the lifespan is seventeen mind moments may strike at the mind door after six or seven mind moments since its genesis. It means the *rūpa* is striking against the mind door at its seventh or eighth mind moment. At that time, *avibhūtārammaṇa* *vīthis* with seventeen mind moments arise as follows.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Tī	Tī	Tī	Tī	Tī	Tī	Na	Da	Ma	J	J	J	J	J	J	J	Bh
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Tī	Tī	Tī	Tī	Tī	Tī	Tī	Na	Da	Ma	J	J	J	J	J	J	J

As mentioned before, when a mind door process is focusing on any of the *group B* objects, the mind process is less than seventeen mind moments. The following distinction should be known regarding these mind processes.

1. A mind door processes which occurs due to the striking of a *kāmāvacara* object among the *group B* objects is called *vibhūtārammaṇa* *vīthi* with less than seventeen mind moments.
2. A mind door processes which occurs due to the striking of any object among the *group B* objects but without *tadārammaṇa* is called an *avibhūtārammaṇa* *vīthi* with less than seventeen mind moments.

Vibhūtārammaṇa vīthis with less than seventeen mind moments

1	2	3	4	5	6	7	8	9	10	11	12	13	
Bh	Na	Da	Ma	J	J	J	J	J	J	J	Td	Td	Bh

Avibhūtārammaṇa vīthis with less than seventeen mind moments

1	2	3	4	5	6	7	8	9	10	11	
Bh	Na	Da	Ma	J	J	J	J	J	J	J	Bh

Between these two processes, the *vibhūtārammaṇa* process has a narrower range of objects due to the presence of *tadārammaṇa*. *Tadārammaṇa* is a relatively weak consciousness that limits the object range of *vibhūtārammaṇa vīthis*. Specifically, *tadārammaṇa cittas* can only apprehend *kāmāvacara* objects. Consequently, a process that involves registration can only focus on objects belonging to the *kāmāvacara* realm.

On the other hand, certain *kāmāvacara javanas* have the ability to cognize any type of *dhamma*, expanding the range of objects for *avibhūtārammaṇa vīthis*. As a result, the scope of objects within these *avibhūtārammaṇa vīthis* is significantly broader.

Lesson 4.12.

Occasions on which Mind Door Processes Arise

In order to gain a comprehensive understanding of *manodvārika vīthis*, it is necessary to be aware of the occasions on which they arise. As mentioned earlier, *vibhūtārammaṇa* and *avibhūtārammaṇa* mind door processes, which last for seventeen mind moments, arise to cognize the objects of group A. These objects include the five sense objects: *rūpārammaṇa* (visible objects), *saddārammaṇa* (sounds), *gandhārammaṇa* (odors), *rasārammaṇa* (tastes), and *poṭṭhabbārammaṇa* (tangible objects).

To illustrate this, let's consider an example. If you visit the Mahāceti in Anuradhapura, you will see the magnificent structure. The act of seeing the Mahāceti corresponds to the arising of a *cakkhudvārika vīthi*, focusing on the present color (*paccuppanna rūpārammaṇa*) of the Mahāceti.

Later, when you return home, you might recall the impressive stupa you saw. This act of recalling the Mahāceti corresponds to the arising of a *manodvārika vīthi*, focusing on the Mahāceti that you observed earlier. The object of this mind door process is the past color (*atīta rūpārammaṇa*), which was the object of your eye door process when you saw the Mahāceti in person. However, if you recollect the entire Mahāceti as it was when you visited, the object of your recalling mind door process becomes the past *rūpas* that existed in the Mahāceti while you were there.²⁶ At the moment of recalling, one of the two mind door processes that last less than seventeen mind moments arises.

Suppose you turn towards the direction of the Mahāceti from your home and offer worship. The object of your worship is not the Mahāceti you saw earlier, but rather the Mahāceti that exists in the present moment. When you engage in this form of worship, one of the seven mind processes that last for seventeen mind moments arises. It's important to note that you are not paying homage to the Mahāceti you personally witnessed because all the corporealities that you saw as the Mahāceti no longer exist.

When you pay respect to the Mahāceti from home, *rūpakalāpas* that have elapsed one, two, three, four, five, six, or seven mind moments may strike at your mind door. As a result of the striking of *kalāpas* that have elapsed one to five mind moments, one of the five *vibhūtārammaṇa vīthis* that last for seventeen mind moments will arise. Similarly, due to the striking of *kalāpas* that have elapsed six or seven mind moments, one of the two *avibhūtārammaṇa vīthis* that last for seventeen mind moments will arise.

If you direct your attention towards the concept of Mahāceti (*attha paññatti*) or its name (*nāma paññatti*), an *avibhūtārammaṇa manodvārika vīthi* that does not last for seventeen mind moments arises.

Furthermore, if you remember seeing the Mahāceti, a mind door process arises, recalling either the *cakkhuvīññāṇa* (eye consciousness) or the entire

cakkhudvārika vīthi that occurred when you were witnessing the great stupa in real-time. This mind door process involves cognizing *cittas*. It is important to distinguish between "recalling the Mahāceti" and "recalling seeing the Mahāceti." In the former, the object is past *rūpas*, while in the latter, the object is *past cittas*. When recalling seeing the Mahāceti, one of the two *manodvārikavīthis* that last less than seventeen mind moments will arise.

Sometimes, while seeing the Mahāceti, you might experience a strong sense of rapture (*pīti*). *Pīti* is a mental factor. When recalling this feeling of happiness, a mind door process occurs, capturing the past *pīti* cetasika (mental factor) that arose in the presence of the Mahāceti.

Feeling (*vedanā*) is also a mental factor. If you recollect a specific *vedanā* that you experienced, a mind door process arises, focusing on the mental factor of past feeling. Moreover, if you perceive the suffering of another being, your mind door process cognizes the *dukkha vedanā* (painful feeling) of that being.

When recalling your own emotions, such as love, hatred, conceit, jealousy, compassion, and so on, mind door processes arise, cognizing the relevant *cetasikas* (mental factors). Similarly, when we empathize with the emotions of others, our mind door processes cognize the mental factors that arise in the minds of others.

All mind door processes that focus on mental factors belonging to the group of *kāmāvacara dhammas* are classified as one of the two *manodvārika vīthis* that do not last for seventeen mind moments. If the focused mentality is of the *rūpāvacara*, *arūpāvacara* or *lokuttara bhūmi*, the mind door process has to be *avibhūtārammaṇa*.

The examples provided in this lesson are just a few instances of mind door processes. It is crucial to understand how mind door processes can arise, focusing on all four types of ultimate realities and concepts.

Lesson 4.13.

Causes for the Arising of Mind Door Processes

It is obvious that *pañcadvārika vīthis* occur when fivefold sense objects impinge on relevant sensitivities. However, the causes for the arising of *manodvārika vīthis* are not clear to everyone. Therefore, this lesson aims to discuss those reasons.

There are multiple factors contributing to the arising of mind door processes. One of them is the impact of five sense objects on the respective doors. Additionally, objects related to those encountered by the five doors also trigger the occurrence of mind door processes. For instance, *manodvārika vīthis* arise when listening to others who explain certain things, and when related ideas come to mind based on what has been heard. Moreover, mind door processes can occur in response to others asking questions, during contemplation and thinking, and due to imbalances in physical elements (*vāta*, *pitta*, and *semha*), as well as experiences of hunger, thirst, physical pains, meeting enemies, and meeting friends.

An analogy can be drawn to the striking of a bell, which produces a loud sound followed by gradually diminishing sounds without further strikes. Similarly, when a *rūpārammaṇa* strikes the eye door, a *cakkhudvārika vīthi* arises and ends. Subsequently, that same *rūpārammaṇa*, having vanished, directly strikes the mind door (as a past object), resulting in the occurrence of mind door processes. These processes can sometimes repeat hundreds or thousands of times. Similarly, mind door processes may arise following *sota*-, *ghāna*-, *jivhā*-, and *kāya-dvārika vīthis*.

Furthermore, beings experiencing mind door processes can recall objects known in the past, and sometimes those objects spontaneously strike the mind door. When an object previously known through the five sense doors is recaptured by the mind door, the arising of *manodvārika vīthi* is termed *diṭṭha vasena*. Once an object is perceived through one of the five doors, numerous similar objects resembling the one cognized may strike the mind door. Additionally, objects related to the known object may also strike the mind door. This reason for the arising of mind door processes is called *diṭṭha sambandha vasena*.

Innumerable mind door processes arise from listening to statements made by others, such as descriptions of specific places or accounts of events and actions. Likewise, reading books and papers can generate a vast number of mind door processes. This cause of mind door processes is known as *suta vasena*. Many objects related to what has been heard or read can also enter the mind door, resulting in the arising of mind door processes. This cause is referred to as *suta sambandha vasena*. Additionally, when someone is questioned, objects related to those questions may also strike the mind door, which can be termed *paripucchā vasena*.

"Thinking" involves directing one's mind towards unknown matters, and this mental activity gives rise to numerous mind door processes. It should be acknowledged that mind door processes can arise on various occasions due to imbalances in elements and similar factors. Sometimes, non-humans also

introduce objects into people's minds, leading to the occurrence of mind door processes.

Paramatthadīpanī has provided fifteen reasons for the arising of *manodvārika vīthis*.

Lesson 4.14.

Anubandhaka Vīthi

(Mind Door Processes Following Five-Door Processes)

The perception of "I saw such and such thing" does not occur solely due to the arising of an eye door process when a visible object impacts the eye sensitivity. In order for a person to have that perception, several mind door processes need to take place. The eye door process only recognizes the color that affected the eye sensitivity. Likewise, the mere occurrence of ear, nose, tongue, and body door processes does not make a person feel that they heard, smelled, tasted, or felt something. A series of mind door processes must occur for clear awareness of the objects perceived through the five sense doors. These subsequent mind door processes, which are related to the objects perceived through the five doors, are called *anubandhaka manodvāra vīthis*. They are the consequences of the five sense door processes. *Anubandhaka manodvāra vīthis* typically last for less than seventeen mind moments since they do not involve a present *rūpa*. They can be either *vibhūtārammaṇa* or *avibhūtārammaṇa*. The occurrence of *anubandhaka vīthis* has been explained in various ways in different books.

Following is the sequence of the *vīthis* related to a *rūpārammaṇa*.

- (1). When a visible object impacts the eye sensitivity, an eye door process occurs.
- (2). After its completion, a mind door process follows, which recollects the same vanished *rūpārammaṇa*.
- (3). After this process ends, another mind door process arises, recalling the name of the seen object (*nāma paññatti*).
- (4). Subsequently, a mind door process arises, comprehending the meaning of the recalled name. The meaning can be either an *atthapaññatti* (general term) or a *pramattha* (specific term).

The perception of "I saw such and such thing" only occurs in the person after the arising of this third mind door process.

Similarly, when a sound reaches the ear door, an ear door process arises initially. After its completion, a mind door process follows, recapturing the past sound. Afterward, a mind door process arises, revealing the name associated with the sound. This is followed by another mind door process that grasps the meaning of the known name. Likewise, three mind door processes occur in connection with the nose, tongue, and body door processes. This perspective is presented by a certain ancient teacher.

An illustration of *anubandhaka vīthis* following a *cakkhudvāra vīthi*

Tī	Na	Da	Pa	Cv	Sp	Sn	Vo	J	J	J	J	J	J	Td	Td	Object: Paccuppanna rūpārammaṇa
----	----	----	----	----	----	----	----	---	---	---	---	---	---	----	----	---

Bh	Na	Da	Ma	J	J	J	J	J	J	J	Td	Td	Bh	Object: Atīta rūpārammaṇa
----	----	----	----	---	---	---	---	---	---	---	----	----	----	-------------------------------------

Bh	Na	Da	Ma	J	J	J	J	J	J	J	Bh	Object: Nāma paññatti
----	----	----	----	---	---	---	---	---	---	---	----	---------------------------------

Bh	Na	Da	Ma	J	J	J	J	J	J	J	Bh	Object: Attha paññatti or Pramattha (if paramattha ‘Td’ can arise)
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Lesson 4.15.

Samāpatti

(Attainments)

Samāpatti refers to three types of attainments:

- (1). *Jhāna Samāpatti*: Attainment of *rūpāvacara* and *arūpāvacara jhānas*.
- (2). *Phala Samāpatti*: Attainment of supra mundane fruition.
- (3). *Nirodha Samāpatti*: Attainment of cessation.

Jhāna samāpatti involves abiding with wholesome or functional consciousness pertaining to the fine material or immaterial spheres. When attaining a specific *jhāna* for the first time, four or three *kāma javana cittas* named *parikamma*, *upacāra*, *anuloma*, and *gotrabhū* arise and pass away. Then, the relevant *jhāna citta* arises once and disappears. Afterward, the *bhavaṅga* starts to arise.

A person who attains a specific *jhāna* for the first time is called *ādikammika*.

After initially attaining the *jhāna*, if the yogi meditates again to re-enter the *jhāna*, the *jhāna citta* will arise multiple times after the three or four *kāma javanas* mentioned earlier. Depending on the yogi's level of concentration, the relevant *jhāna citta* will continue to arise without returning to the *bhavaṅga* stream. *Jhāna cittas* may continue to arise even thousands or millions of times if the yogi's concentration is strong.

Abiding with one of the supra mundane fruitions is referred to as *phala samāpatti*. A yogi who has attained a certain supra mundane fruition can meditate again and remain in that state for a long period without reverting to the *bhavaṅga* stream, as is the case with *jhāna samāpatti*.

Nirodha samāpatti involves abiding without consciousness, temporarily stopping its occurrence. Only *anāgāmīs* and *Arahants* who have attained all eight (or nine) *mahaggata jhānas* can enter this attainment. They enter the attainment of cessation with the intention of experiencing the bliss of Nibbāna in the present life. *Anāgāmīs* and *Arahants* in the *arūpa* realms cannot enter *nirodha samāpatti*.

Lesson 4.16. Appaṇā Vīthis (Absorption Mind Processes)

Mind processes in which *appaṇā javanas* arise are referred to as *appaṇā vīthis* and can be categorized into five types:

- (1). *Mahaggata Jhāna Vīthi (Jhāna Vīthi)*: Mind processes of sublime absorption.
- (2). *Magga Vīthi*: Mind processes of the supramundane path.
- (3). *Phala Samāpatti*: Vīthi: Mind processes of the attainment of supramundane fruition.
- (4). *Abhiññā Vīthi*: Mind processes of direct knowledge.
- (5). *Nirodha Samāpatti*: Vīthi: Mind processes of the attainment of cessation.

Absorptions, paths, and fruitions can only be achieved by individuals born with intelligence (*paññā*), as they possess a *pañsandhi citta* with wisdom from birth. Those lacking intelligence cannot attain absorptions and similar states. Even among those who are intelligent, there are two groups: "those with swift wisdom/keen faculties" (*khippābhiññā/tikkhapaññā*) and "those with dull (sluggish) wisdom/average faculties" (*dandhābhiññā/dandhapaññā*).

All *appaṇā-vīthis* share several characteristics:

- (1). Similar to other mind-door processes, *appaṇā vīthis* begin with the *manodvārāvajjana citta*, preceded by *bhavaṅga calana* and *bhavaṅga upaccheda*.
- (2). The *javana* process of all *appaṇā vīthis* starts with *kāma sobhana javanas* (*kusala* or *kiriya*), and they are always *ñāṇa sampayutta*.
- (3). An *appaṇā javana* arises only after a certain *ñāṇa sampayutta kāmāvacara javana* has arisen three to four times: three times in a *tikkhapaññā* person and four times in a *dandhapaññā* person.
- (4). *Tadālambaṇa* never arises in these *vīthis*, as they do not follow the *appaṇā javanas*, which are characterized by serenity.
- (5). They are always *vibhūta vīthis* because mental absorption is never attained on obscure objects.

A General appaṇā vīthi chart

Mandapañña	Bh	Na	Da	Ma	J	J	J	J	ApJ	Bh
Tikkhapañña	Bh	Na	Da	Ma	J	J	J	ApJ	Bh	

- ApJ is *appaṇā javana citta*. Sometimes, Apj may arise for few times, and in *samāpatti vīthis* it may arise for many times.
- The letter ‘J’, in the charts, signifies *ñāṇasampayutta kāmāvacara javana citta*. *Ñāṇavippayutta javanas* are unable to support the *appaṇā javanas* by means of *anantara paccaya*, since they are not firm due to the absence of wisdom.
- According to the charts, ApJ start to arise either as the fourth or fifth *javana*.

Following is a more illustrated chart (except that for *phalasamāpatti vīthi*).²⁷

Mandapañña	Bh	Na	Da	Ma	Pk	U	Nu	Go	ApJ	Bh
Tikkhapañña	Bh	Na	Da	Ma	U	Nu	Go	ApJ	Bh	

The four *kāmāvacara ñāṇa sampayutta javana citta*s are given specific names. They should be learnt first.

- (1). *Parikamma* (Pk) – *Parikamma* is the *citta* that facilitates the arising of the *appaṇā javana* by balancing spiritual faculties i.e., *saddhā*, *virīya*, *sati*, *samādhi* and *paññā*.
- (2). *Upacāra* (U) – *Upacāra* is the consciousness that facilitates the arising of *appaṇā javana* by being in the proximity. When *upacāra* arises *appaṇā* is supposed to arise soon.
- (3). *Anuloma* (Nu) – *Anuloma* is the conformity. Its conformity with the *appaṇā javana* is by removing the disturbances such as hindrances for the arising of the *appaṇā citta*.
- (4). *Gotrabhū* (Go) – *Gotrabhū citta* is the mind that changes the lineage. It means the *citta* that surpasses the lower lineage and attains a higher lineage.

*All four *kāmāvacara ñāṇa sampayutta javana citta*s arising in an *appaṇā vīthi* can be termed as *parikamma*, *upacāra* and *anuloma*, but only the fourth *citta* can be named *gotrabhū*.

Appaṇā Javana

Appaṇā javanas can be classified as *Jhāna cittas*, *Abhiññā cittas*, *Magga cittas*, and *Phala cittas*. The concentration, or *ekaggatā*, of these cittas is much stronger than that of the *kāmāvacara cittas*.

The term "*appaṇā*" is another name for *vitakka*, a mental factor that brings associated mental states onto the object. *Vitakka* itself also assends on the object. *Cittas* of higher *bhūmis* are called *appaṇā* due to their strong connection with *vitakka*. No absorption can be achieved without the support or involvement of this mental factor. Even the second *jhāna*, which involves the suppression of *vitakka*, and the higher *jhānas*, which are without *vitakka*, still require its assistance. Preliminary meditation for higher *jhānas*, starting from the second *jhāna*, is done with *kāmāvacara kusala* or *kiriya cittas* that are accompanied by *vitakka*. In meditation, *vitakka* is a crucial mental factor for approaching the object of meditation. Considering this relationship with *vitakka*, all absorption mentalities are referred to as *appaṇā*.

Lesson 4.17.

Mahaggata Jhāna Vīthi (Sublime Absorption Processes)

There are nine sublime absorption processes corresponding to the nine *mahaggata jhānas*: the first *jhāna* absorption process, the second *jhāna* absorption process, the third *jhāna* absorption process, the fourth *jhāna* absorption process, the fifth *jhāna* absorption process, *ākāsānañcāyatana* absorption process, *viññāṇañcāyatana* absorption process, *ākiñcaññāyatana* absorption process, and *nevasaññānāsaññāyatana* absorption process.

Each of these processes can be categorized into two types:

- (1). *Ādikammika vīthi* – the beginner's process
- (2). *Samāpajjana vīthi* – the attainment process

Hence, there are a total of eighteen *mahaggata jhāna* processes. When considering these eighteen absorption processes in terms of *khippābhiññā* and *dandhābiññā* individuals, there will be thirty-six sublime absorption processes. Since each of these processes can further be divided into *kusala jhāna* and *kiriya jhāna*, the total number of processes becomes **seventy-two (72)**.

Enumeration of Seventy-Two Mahaggata Jhāna Vīthis:

- 9 *jhānavīthis* for 9 *jhānas*
- 9×2 (*ādikammika* and *samāpajjana*) = 18
- 18×2 (*dandhapañña* and *tikkhapañña*) = 36
- 36×2 (*kusala* and *kiriya*) = 72

Ādikammika Vīthi

Here is how the two *ādikammika vīthis* of the first *jhāna* occur:

When a yogi (non-Arahant) who engages in a *samatha* meditation suitable for attaining the first *jhāna* develops their meditation to the level of acquiring the first absorption, the process unfolds as follows:

After the arising of *bhavaṅga calana* and *bhavaṅga upaccheda*, the mind door adverting consciousness (*manodvārāvajjana citta*) arises, focusing on the object of meditation (*paṭibhāga nimitta*).

After it disappears, a *ñāṇa sampayutta kāmāvacara kusala javana citta* arises, performing the functions of *parikamma*, *upacāra*, *anuloma*, and *gotrabhū*.

Then, the first *jhāna kusala citta* arises once, and the mind stream returns to the *bhavaṅga* process. This is the *ādikammika vīthi* for the first *kusala jhāna* of a *dandhapañña* person.

In the case of a *tikkhapañña* person, the *parikamma citta* will be missing. The *kāmāvacara ñāṇa sampayutta javana* will arise only three times as *upacāra*,

anuloma, and *gotrabhū*. The remaining phenomenon is the same as for a *dandhapañña* person.

Madapañña	Bh	Na	Da	Ma	Pk	U	Nu	Go	Jh	Bh
Tikkhapañña	Bh	Na	Da	Ma	U	Nu	Go	Jh	Bh	

Samāpajjana Vīthi

When a yogi who has attained the first *jhāna* wishes to prolong their abiding in it, he or she should meditate again. During the attainment of the first *jhāna*, the following sequence of consciousness arises: *bhavaṅga calana*, *bhavaṅga upaccheda*, *manodvārāvajjana*, *parikamma*, *upacāra*, *anuloma* and *gotrabhū*. After the passing away of the *gotrabhū citta*, the first *jhāna* consciousness arises repeatedly. When the yogi emerges from the *jhāna* state, the *bhavaṅga citta* begins to arise. This is the process of the first *jhāna samāpajjana vīthi* for a *dandhapañña* person.

For a *tikkhapañña* person, the *parikamma citta* will be missing. The *ñāṇa sampayutta kāmāvacara javana* arises only three times as *upacāra*, *anuloma*, and *gotrabhū*.

Mandapañña	Bh	Na	Da	Ma	Pk	U	Nu	Go	Jh	...	Jh	Bh
Tikkhapañña	Bh	Na	Da	Ma	U	Nu	Go	Jh	...	Jh	Bh	

Comparison between *Ādikammika* and *Samāpajjana Vīthis*:

The main difference lies in the number of times the absorption consciousness arises. In the *ādikammika vīthis*, it arises only once. However, in the *samāpajjana vīthis*, it can arise multiple times depending on the yogi's level of concentration.

The order of consciousnesses in the second *jhāna vīthis* and beyond remains the same. The difference lies in the occurrence of the respective *jhāna citta* within the relevant process.

Paccevekkhaṇa Vīthi (Reviewing Processes)

Those who have attained absorptions for the first time and those who have emerged from the attainment of *jhāna* engage in reviewing the factors of the *jhānas* they have just obtained and abided in. This practice aims to gain mastery in adverting (*āvajjanavasītā*) and reviewing (*paccavekkhaṇa vasītā*). The mind processes that occur during this reviewing are referred to as *paccavekkhaṇa vīthis*. Separate mind processes arise for reviewing each *jhāna* factor. Therefore, five *paccavekkhaṇa vīthis* arise in relation to the first *jhāna*, specifically: the processes of reviewing *vitakka*, *vicāra*, *pīti*, *sukha*, and *ekaggatā*. In the reviewing processes, only *kāma javanas* arise, and no *appaṇā* javanas are present. After the seventh *javana*, the mind stream returns to the *bhavaṅga* state. *Tadā lambana* does not arise in these processes since the object is not *kāmāvacara*.

Paccavekkhaṇa vīthi	Bh	Na	Da	Ma	J	J	J	J	J	J	J	Bh
------------------------	----	----	----	-----------	----------	----------	----------	----------	----------	----------	----------	----

For individuals who have attained mastery over the *jhānas* and possess swift wisdom, the reviewing processes may conclude after five or four *kāma javana cittas*, while they are performing miracles (*iddhi pāṭihāriya*).

Lesson 4.18. Abhiññā Vīthi (Mind Processes of Direct Knowledge)

Abhiññā vīthi refers to the mind processes in which mundane supernatural knowledge arises. There are five types of mundane supernatural knowledge:

- (1). *Iddhividha ñāṇa* - Ability to perform supernatural acts (miracles).
- (2). *Dibbasot ñāṇa* - Divine ear.
- (3). *Cetopariya ñāṇa* - Ability to read others' minds.
- (4). *Pubbenivāsānussati ñāṇa* - Ability to see past lives.
- (5). *Dibbacakkhu ñāṇa* - Divine eye.

There are two additional types of *abhiññā* that are branches of *dibbacakkhu*:

- *Yathākammūpaga ñāṇa* - Ability to see the *kamma* done by other beings.
- *Anāgataṃsa ñāṇa* - Ability to see into the future.

There are two other super natural powers mentioned in the books, which are branches of *iddhividha ñāṇa*. They are:

- *Manomaya-iddhividha ñāṇa* which enables a yogi to create forms similar to their own figure.
- *Vikubbana-iddhi* which is the psychic ability to change one's own form into other forms such as that of a *deva*, *brahma*, *elephant*, and so on.

Typically, a person who wishes to perform supernatural abilities should first attain all the *rūpāvacara* and *arūpāvacara jhānas*. Then, they should develop fourteen types of mastery (*cuddasākāra-vasī-bhāva*) regarding these absorptions.

A yogi who has gained mastery in these fourteen modes should then follow the recommended preliminary acts for the desired *abhiññā* they wish to use. When the intended actions are executed using *abhiññās*, the fifth *jhāna* becomes the base for the supernatural performance. To generate higher power, it is necessary to first attain the fifth absorption, which is referred to as the *pāḍakajjhāna* (foundation absorption) because it serves as the foundation for higher power.

The process of attaining *abhiññā* is explained as follows:

- (1). Yogīs who wish to emit a beam of fire from their bodies should first enter into the fifth *jhāna* of *tejo kasīṇa*.
- (2). After emerging from it, they should contemplate its *jhāna* factors.
- (3). Then, they should determine, "May a beam of fire emit from my body!"
- (4). After that, they should once again enter the fifth *jhāna* of *tejo kasīṇa*.
- (5). Then, emerge from it, and contemplate its *jhāna* factors.

- (6). When they determine again for the emission of fire, *abhiññā vīthi* occurs. Along with the arising of the *abhiññāna citta*, the intended fire beam will emit from the body.

Steps to use *abhiññāṇa* (direct knowledge)

Pāḍakajjhāna vīthi	Bh	Na	Da	Ma	Pk	U	Nu	Go	Jh	...	Jh	Bh
Paccavekkhaṇa vīthi	Bh	Na	Da	Ma	J	J	J	J	J	J	J	Bh
Adhiṭṭhāna vīthi	Bh	Na	Da	Ma	J	J	J	J	J	J	J	Bh
Pāḍakajjhāna vīthi	Bh	Na	Da	Ma	Pk	U	Nu	Go	Jh	...	Jh	Bh
Paccavekkhaṇa vīthi	Bh	Na	Da	Ma	J	J	J	J	J	J	J	Bh
Abhiññā vīthi	Bh	Na	Da	Ma	Pk	U	Nu	Go	Abhi	Bh		

One who wishes to use the *dibbacakkhu abhiññāṇa*, should use either *tejo kasiṇa*, *odāta kasiṇa* or *āloka kasiṇa* as the *pāḍakajjhāna*. It is said by some teachers that *āloka kasiṇa* suits the best for the divine eye.

The *abhiññā vīthi* itself is twofold as that of *madapañña puggala* and *tikkhapañña puggala*.

Mandapañña	Bh	Na	Da	Ma	Pk	U	Nu	Go	Abhi	Bh
Tikkhapañña	Bh	Na	Da	Ma	U	Nu	Go	Abhi	Bh	

Lesson 4.19. Magga Vīthi (Mind Processes of Noble Paths)

There are four path processes known as *sotāpatti magga vīthi*, *sakdāgāmī magga vīthi*, *anāgāmī magga vīthi*, and *arahatta magga vīthi*. Each path consciousness is fivefold, corresponding to the five absorptions, resulting in twenty supramundane path processes. Due to two types of persons, namely *dandhapañña* and *tikkhapañña*, the total becomes **forty (40)**.

Enumeration of Forty Magga Vīthis:

- 20 *magga vīthis* for 20 *maggas*
- 20×2 (*dandhapañña* & *tikkhapañña*) = 40

The first *jhāna sotāpatti magga vīthi* is as follows:

When a *vipassanā* meditator is about to attain the noble stage, after the *bhavaṅga calana* and *bhavaṅga upaccheda*, the *manodvārāvajjana citta* arises and passes away, cognizing one of the conditioned realities (*saṅkhārādhamma*). Then, one of the four *ñāṇa sampayutta mahā kusala cittas* arises, contemplating that conditioned reality as *anicca*, *dukkha*, or *anatta*, and performing the functions of *parikamma*, *upacāra*, and *anuloma*. Subsequently, the same *kāmāvaracara kusala citta* arises as the *gotrabhū citta*, cognizing Nibbāna. After the passing away of the *gotrabhū citta*, the *sotāpatti magga citta* arises directly, knowing (realizing) Nibbāna. This is followed by two *sotāpatti phala cittas*, which also know Nibbāna directly. The *bhavaṅga* starts to arise afterwards.

The *parikamma citta* does not arise in the *tikkhapañña* person. That is the only difference.

Mandapañña	Bh	Na	Da	Ma	Pk	U	Nu	Go	Mg	Ph	Ph	Bh
Tikkhapañña	Bh	Na	Da	Ma	U	Nu	Go	Mg	Ph	Ph	Bh	

The *sakadāgāmī*, *anāgāmī*, and *arahatta* path processes are also similar to the *sotāpatti magga vīthi*. The difference lies in the absence of *gotrabhū citta*. The *ñāṇa sampayutta mahā kusala citta* that arises in the place of *gotrabhū* in these mind processes is called *vodāna*. It refers to the consciousness that purifies the mind by removes the defilements obstructing the path consciousness.

Mandapañña	Bh	Na	Da	Ma	Pk	U	Nu	Vd	Mg	Ph	Ph	Bh
Tikkhapañña	Bh	Na	Da	Ma	U	Nu	Vd	Mg	Ph	Ph	Bh	

Paccavekkhaṇa Vīthi (Reviewing Processes)

After the attainment of supramundane paths, there are five types of reviewing processes that can occur:

1. *Magga paccavekkhaṇa vīthi* - process reviewing the path
2. *Phala paccavekkhaṇa vīthi* - process reviewing the fruition
3. *Nibbāna paccavekkhaṇa vīthi* - process reviewing Nibbāna
4. *Pahīṇa kilesa paccavekkhaṇa vīthi* - process reviewing eradicated defilements
5. *Appahīṇa kilesa paccavekkhaṇa vīthi* - process reviewing uneradicated defilements

Separate *paccavekkhaṇa vīthi* arises for each type of reviewing. Arahants do not experience the last *paccavekkhaṇa vīthi*, which reviews uneradicated defilements.

Paccavekkhaṇa vīthi	Bh	Na	Da	Ma	J	J	J	J	J	J	J	Bh
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Lesson 4.20.

Phala Samāpatti Vīthi

(Mind Processes of Attainment of Noble Fruition)

Similar to the path processes, there are also forty processes of attaining supra-mundane fruition known as phala samāpatti vīthi.

Enumeration of Forty Phala Vīthis:

- 20 phala samāpatti vīthis for 20 phala cittas
- 20×2 (dandhapañña & tikkhapañña) = 40

When a *sotāpanna* person practices *vipassanā* meditation with the intention of entering the *phala samāpatti*, at a certain stage, after the *bhavaṅga calana* and *bhavaṅga upaccheda*, the *manodvārāvajjana citta* arises, focusing on a conditioned reality. Then, one of the four *kāmāvacara ñāṇa sampayutta mahā kusala cittas* arises as the *anuloma*. If the practitioner is a *dandhapañña*, the *anuloma* arises four times, and if he is a *tikkhapañña*, it arises three times. Subsequently, the *sotāpatti phala citta* arises multiple times.

The remaining *phala samāpatti vīthis* should be understood accordingly. In the case of an *arahatta phala samāpatti*, one of the four *ñāṇa sampayutta kiriya cittas* arises, performing the *anuloma* function.

The number of *phala cittas* in a *phala samāpatti vīthi* is not fixed. It can range from hundreds to even thousands, hundreds of thousands, or tens of millions.

Mandapañña	Bh	Na	Da	Ma	Nu	Nu	Nu	Nu	Ph	...	Ph	Bh
Tikkhapañña	Bh	Na	Da	Ma	Nu	Nu	Nu	Ph	...	Ph	Bh	

Lesson 4.21.

Nirodha Samāpatti Vīthi

(Mind Processes of the Attainment of Cessation)

When *anāgāmī* or Arahanta yogis, who has attained the eightfold absorptions, wishes to enter the attainment of cessation, they sit in a quiet place and first attain the first *jhāna*. After emerging from it, they contemplate the conditioned mentalities (*saṅkhāra*) of the first *jhāna* as *anicca*, *dukkha*, and *anatta*. They then proceed to attain the second absorption, rise from it, and contemplate the realities of the second *jhāna* as *anicca*, *dukkha*, and *anatta*. This process continues until the *ākiñcaññāyatana jhāna*. After contemplating the *saṅkhāra* of the *ākiñcaññāyatana jhāna*, they perform the four preliminary acts.

The four preliminary acts for the *nirodha samāpatti* are as follows:

- (1). *Nānābaddha-avikopana* - This is the determination made as "May the requisites that are not attached to my body be destroyed while I abide in the attainment of cessation." The person who has entered the *nirodha* is protected, and no harm can befall their body or anything attached to it. Fire, flood, enemies, or animals cannot cause any danger. However, it is important to make this determination specifically for the requisites not attached to the body, as they are not protected in the same manner.
- (2). *Saṅghapatimānana* - *Saṅghapatimānana* is the determination made as "If the Saṅgha needs me for a *vinayakamma*, may I instantly rise from the attainment."
- (3). *Satthupakkosana* - *Satthupakkosana* is the determination made as "If the Buddha needs to meet me, may I emerge from the attainment instantly."
- (4). *Addhānapariccheda* - *Addhānapariccheda* is the consideration of one's remaining lifespan. If death is destined to occur during the period of the attainment of cessation, the practitioner will automatically rise from it. Therefore, it is necessary to check the remaining lifespan. Noble beings do not enter the *nirodha samāpatti* if their death is imminent during that period.

After completing the four preliminary acts, the noble beings attain the *nevasaññānāsaññāyatana jhāna*. After the fourth *arūpa kusala* or *kiriya citta* has arisen once or twice, the yogis' mind stream temporarily ceases. After the designated time is over, a *phala citta* will arise once. If the practitioner is a non-returner, *anāgāmī phala citta* will arise once, and if the person is an Arahanta, *arahatta phala citta* will arise once. Then the *bhavaṅga cittas* will start to arise, and afterwards, the mind stream will continue as usual.

Mandapañña	Bh	Na	Da	Ma	Pk	U	Nu	Go	Ne	Ne	Acittaka klāla		Ph
Tikkhapañña	Bh	Na	Da	Ma	U	Nu	Go	Ne	Ne	Acittaka kāla		Ph	Bh

When a practitioner reaches the *nevasaññānāsaññāyatana jhāna* for the attainment of *nirodha samāpatti*, the absorption consciousness arises only once or twice. It does not continue to arise as in the case of other attainments. This is due to the power of the meditation practice aimed at stopping the mind stream. This meditation involves entering the *mahaggata jhānas* in order and contemplating conditioned mental realities of those *jhānas* in terms of *vipassana* having emerged from them.

Nirodha samāpatti cannot be attained by *puthujjanas*, *sotāpannas*, and *sakadāgāmis* who possess the eightfold mundane *jhānas*, as they still have latent sensual craving (*kāmarāga*), which acts as an obstacle to concentration. *Nirodha samāpatti* is possible only in the sensuous and fine-material realms. Beings in the *arūpa* realms, who do not possess *rūpāvacara jhānas*, cannot attain *nirodha samāpatti*.

Lesson 4.22. Puggala Bheda (Analysis by Way of Individuals)

There are two groups of living beings: *puthujjana* (worldlings) and *ariya* (nobles). Worldlings can be divided into four categories, while the nobles consist of eight categories.

The four categories of worldlings are as follows:

- (1). *Duggati ahetuka*: rootless beings in the awful realms.
- (2). *Sugati ahetuka*: rootless beings in the blissful realms.
- (3). *Dviihetuka*: double-rooted beings.
- (4). *Tiihetuka*: triple-rooted beings.

The classification of worldlings is based on their rebirth consciousness. Beings without roots in the awful realms (*duggati ahetuka*) are those who are born with *akusala vipāka upekkhā sahagata santīraṇa citta*. Beings without roots in the blissful realms (*sugati ahetuka*) are those born with *kusala vipāka upekkhā sahagata santīraṇa citta*. Double-rooted beings are born with one of the four *ñāṇa vippayutta mahā vipāka cittas*, while triple-rooted beings are born with one of the thirteen consciousnesses from the four *ñāṇa sampayutta mahā vipāka cittas* and nine *mahaggata vipāka cittas*. Beings born in the *asaññasatta* realm are considered *sugati ahetuka*.

When a triple-rooted being attains supramundane attainments, they become a noble being. There are eight categories of noble beings, and all of them are triple-rooted.

- (1). *Sotāpatti maggaṭṭha* – the person who is abiding with the *sotāpatti magga citta*
- (2). *Sotāpatti phalaṭṭha* – the person who has attained the *sotāpatti phala* but not the *sakadāgāmī magga* yet
- (3). *Sakadāgāmī maggaṭṭha* – the person who is abiding with the *sakadāgāmī magga citta*
- (4). *Sakadāgāmī phalaṭṭha* – the person who has attained the *sakadāgāmī phala* but not the *anāgāmī magga* yet
- (5). *Anāgāmī maggaṭṭha* – the person who is abiding with the *anāgāmī magga citta*
- (6). *Anāgāmī phalaṭṭha* – the person who has attained the *anāgāmī phala* but not the *arahatta magga* yet
- (7). *Arahatta maggaṭṭha* – the person who is abiding with the *arahatta magga citta*
- (8). *Arahatta phalaṭṭha* – the person who has attained the *arahatta phala*

The one who has attained the *arahatta phala* is called the *asekkha* (one beyond training / one who has fulfilled training) and the remaining seven nobles are known as *sekkha* (trainees).

Lesson 4.23.

Enumeration of Vīthi Cittas Arising in Individuals

Enumeration of *vīthi cittas* in each individual is crucial for studying Abhidhamma. In this lesson, we will focus on that. Here are the key points to consider during enumeration:

There are eighty *vīthi cittas*, excluding the nine *mahaggata vipākas*.

- (1). *Kiriya javana* and *appaṇā javanas* do not arise in *ahetukas* and *dvihetukas*.
- (2). The four *ñāṇa sampayutta mahā vipākas* do not arise in *sugati ahetukas* and *dvihetukas*.
- (3). The eight *mahā vipākas* do not arise in *dugati ahetukas*.
- (4). *Kusala* or *akusala javanas* arise in *arahatta phalaṭṭha*.
- (5). *Kiriya javanas* do not arise in *sekkhas* and *puthujjanas*.
- (6). All *sekkhas* do not get four *diṭṭhigata sampayutta cittas* and *vicikicchā sampayutta cittas*.
- (7). *Anāgāmīs* do not get two *paṭigha sampayutta cittas*.
- (8). Among the *sekkhas*, the four *maggaṭṭha* beings only possess their respective *magga citta*.

#	Puggala	Cittas	Total
(1).	Duggati ahetuka	12 akusala, 17 ahetuka except hasituppāda, 8 mahā kusala,	37
(2.1).	Sugati ahetuka (asaññasatta)	No cittas	00
(2.2).	Sugati ahetuka (avasesa)	12 akusala, 17 ahetuka except hasituppāda, 8 mahā kusala, 4 ñāṇa vippayutta mahā vipāka	41
(3).	Dvihetuka	12 akusala, 17 ahetuka except hasituppāda, 8 mahā kusala, 4 ñāṇa vippayutta mahā vipāka	41
(4).	Tihetuka	12 akusala, 17 ahetuka except hasituppāda, 8 mahā kusala, 8 mahā vipāka, 9 mahaggata kusala	54

(5).	Sotāpatti maggat̥ṭha	1 sotāpatti magga citta	01
(6).	Sotāpatti phalaṭṭha	7 akusala cittas except four diṭṭhigata sampayutta and vicikicchā sampayutta, 17 ahetuka except hasituppāda, 8 mahā kusala, 8 mahā vipāka, 9 mahaggata kusala, sotāpatti phala citta	50
(7).	Sakadāgāmī maggat̥ṭha	1 sakadāgāmī magga citta	01
(8).	Sakadāgāmī phalaṭṭha	7 akusala cittas except four diṭṭhigata sampayutta and vicikicchā sampayutta, 17 ahetuka except hasituppāda, 8 mahā kusala, 8 mahā vipāka, 9 mahaggata kusala, sakadāgāmī phala citta	50
(9).	Anāgāmī maggat̥ṭha	1 anāgāmī magga citta	01
(10).	Anāgāmī phalaṭṭha	5 akusala cittas except four diṭṭhigata sampayutta, vicikicchā sampayutta and two paṭigha sampayutta, 17 ahetuka except hasituppāda, 8 mahā kusala, 8 mahā vipāka, 9 mahaggata kusala, anāgāmī phala citta	48
(11).	Arahatta maggat̥ṭha	1 arahatta magga citta	01
(12).	Arahatta phalaṭṭha	18 ahetuka, 8 mahā kiriya, 8 mahā vipāka, 9 mahaggata kiriya, arahatta phala citta	44

The above counting pertains to the maximum number of *vīthi cittas* that can occur in an individual. *Tihetukas* and noble beings who have not attained *jhānas* do not experience *mahaggata cittas*.

Lesson 4.24. Bhūmi Bheda (Analysis by Way of Planes)

Now we shall enumerate the *vīthi cittas* in terms of the planes they arise.

The reason for the arising of all *vīthi cittas* in the *kāma* realm is the presence of all faculties and types of beings (*puggala*) in that realm. Certain consciousnesses do not arise in the fine-material and immaterial spheres due to the absence of specific faculties in those realms. *Paṭigha sampayutta cittas* do not arise in all *brahma* realms because *dosa* acts as a hindrance (*nīvaraṇa*) for *jhānas*. Lobha also disrupts *jhānas*, but not all types of *lobhas* hinder *jhānas*. Therefore, *lobhamūla citta* can arise in the *rūpa* and *arūpa* realms. Every *dosa* becomes a *nīvaraṇa*; hence, *dosamūla paṭigha sampayutta cittas* do not arise in *brahma* realms.

Tadārammaṇas arise only in beings belonging to the *kāma* realms; thus, those *cittas* do not arise in beings of the *brahma* realms. Therefore, it should be noted that *atimahantārammaṇa vīthis* and *vibhūtārammaṇa vīthis* of *brahma* beings do not possess *tadārammaṇa cittas*.

#	Bhūmi	Cittas	Total
(1).	Kāma bhūmi	All 80 <i>vīthi cittas</i>	80
(2.1).	Asaññasatta bhūmi	No <i>cittas</i>	00
(2.2).	Pañca dasa rūpa bhūmi	10 <i>akusala cittas</i> except two <i>paṭigha sampayutta</i> , 12 <i>ahetuka</i> except two <i>ghāna viññāṇa</i> , two <i>jivhā viññāṇa</i> and two <i>kāya viññāṇa</i> , 8 <i>mahā kusala</i> , 8 <i>mahā kiriya</i> , 9 <i>mahaggata kusala</i> , 9 <i>mahaggata kiriya</i> , 8 <i>lokuttara cittas</i>	64
(3).	Arūpa bhūmi	10 <i>akusala cittas</i> except 2 <i>paṭigha sampayutta</i> , <i>manodvārāvajjana</i> , 8 <i>mahā kusala</i> , 8 <i>mahā kiriya</i> , 4 <i>rūpāvacara kusala</i> , 4 <i>rūpāvacara kiriya</i> , 7 <i>lokuttara cittas</i> except <i>soṭāpatti magga</i>	42

Lesson 4.25. Javana Niyama (I) (Law of *Javana* Consciousness (Part I))

Javana Niyama in General

Javana niyama is the law that governs the arising of *javana cittas*. Following are the basic facts about it.

- (1). As mentioned in the commentary for *Dhammasaṅgaṇī*, in *kāmāvacara vīthis*, *javanas* arise seven or times.

Normally, in *kāmāvacara vīthis*, *javanas* arise for seven times. However, when the object is weak, the number can reduce to six times as well.²⁸

- (2). *Kāmajavanas* arise only four or five times when heart base is weakened.

When the heart base is tender or oppressed by any certain means, *javanas* arise only four or five times. When a child is in the mother's womb or newly born, the heart base is too tender (*atitaruṇa-kāla*). During that time, the course of *javana-cittas* do not occur in complete. This phenomenon also happens when the body is suffering hardship due to excessive pain (*mucchā-kāla*). Moreover, when a person has lost his natural conscious in occasions like disturbed by excessive happiness, oppressed by strong sleepiness, possessed by non-humans, excessively drunken and so on, *javanas* do not arise 7-times, instead arise for four or five times.

It is also possible to assume that, in some of the above occasions, *javanas* may also arise for six times as well.

On such occasions, mostly the mind processes stop with *voṭṭhabana* or *manodvārāvajjana cittas* i.e. *voṭṭhabana-vāra* or *vibhūtārammaṇa vīthi* (according to the fourfold mind door processes)

- (3). When the Buddha or other spiritually developed beings perform miracles, in *paccavekkhaṇa-vīthits*, to gain quickness in the miracles, number of *javanas* can reduce to up to four times.
- (4). Normally, just before death (during the *maraṇāsannakāla*, *kāmajavanas* arise only for five times.

Just before death, *cittas* depend on a heart base which has elapsed many mind moments. Therefore, since the base of the *citta*, at that time, is weak. in the final *vīthi* process (*maraṇāsanna vīthi*), *javanas* occur only for five times.

If the person attains *jhānas*, *abhiññā* or contemplates his attainments i.e. *paccavekkhaṇa*, just before death, the number of *javanas* can change.

- (5). In *ādikammika jhāna vīthis* and *abhiññā vīthis mahaggata javanas* arise just once.

The first attainment of a *jhāna* does not become a supportive condition for another successive *jhāna citta* since it is weak. *Abhiññāna citta*s are involved in executing supernatural performances. When the intended purpose is achieved with a single *abhiññāna citta*, there is no necessity of having another *abhiññāna citta* right after.

- (6). In *magga vīthis*, *magga citta* arises only once, and it is followed by two or three *phala citta*s.

Each *magga citta*s cut off defilements. Once a certain defilement is cut, there is no necessity of cutting it again. Therefore, each *magga* arises only once; the same *magga citta* does not arise for the second time. Moreover, as the path consciousness has the ability to produce its results immediately after its existence, its respective *phala citta* arises right after, that is also twice or thrice depending on the number of *kāmāvacara javana citta*s which preceded the *magga*.

- (7). In *nirodhasamāpatti vīthis*, after one or two *nevasaññānāsaññāyatana kusala* or *kiriya citta*s, the mind stream stops temporally. While emerging from it, one *phala citta*, either *anāgāmī* or *arahatta*, arises once.

In the *nirodhasamāpatti* the mind process of the *nevasaññānāsaññāyatana samāpatti* stops due to the preliminary act of practicing both *samatha* and *vipassana* in pairs. Then, while emerging from the attainment, due to the *vipassanā* done as a preliminary act, the *phala citta* arises. However, it arises only once, because the *phala citta*, which thus arises, is an outcome of the *nirodha*.

- (8). In all *samāpatti vīthis* (except except the *nevasaññānāsaññā samāpatti vīthis* while attaining the *nirodha*), *appaṇā javanas* arise continuously without been interrupted by *bhavaṅga citta*s.

Only a yogi who has reached the mastery over the attainment can achieve the continuation of *appaṇā citta*s for a long period. Normally, a yogi who has obtained a *mahaggata jhāna*, should strengthen it by gradually increasing the number of *appaṇā citta*s in the *samāpatti*. However, it is mentioned that beings who have reached heights in spirituality in *saṃsāra* gain the mastery over their *jhānas* immediately after their first attainment.

There are seven occasions on which *appaṇā citta*s do not arise for many times. Try to understand them as given in the *Visuddhimagga*.

Sattasu hi thānesu addhānaparicchedo nāma natthi paṭhamappaṇāyam, lokiyābhiññāsu, catūsu maggesu, maggānantaraphale, rūpārūpabhavesu bhavaṅgajjhāne, nirodhassa paccaye nevasaññānāsaññāyatane, nirodhā vuṭṭhahantassa phalasamāpattiyanti. Ettha maggānantaraphalaṃ tiṇṇaṃ upari na hoti. Nirodhassa paccayo nevasaññānāsaññāyatanaṃ dvinnamupari na hoti. Rūpārūpesu bhavaṅgassa parimāṇaṃ natthi,

sesaṭṭhānesu ekameva cittanti. Iti ekacittakkhaṇikāyeva appanā. Tato bhavaṅgapāto.

Following are the seven occasions.

- (1). *Paṭhama appaṇāyaṃ* – only one *appaṇā citta* arises in the *ādikammika jhāna vīthi*.
- (2). *Lokiyābhiññāsu* – only one *appaṇā citta* arises when yielding the power of mundane *abhiññāṇas*.
- (3). *Catūsu maggesu* – the *magga citta* arises only once.
- (4). *Maggānantara phale* – only two or three *phala citta*s arise immediately after the *magga citta*.
- (5). *Rūpārūpabhavesu bhavaṅgajjhāne* – there is no specific number given on how many *rūpāvacara* and *arūpāvacara vipāka citta*s would arise as *bhavaṅga ciattas* in those realms.
- (6). *Nirodhassa paccaye nevasaññānāsaññāyatane* – only one or two *nevasaññānāsaññāyatana kusala* or *kiriya citta*s arise immediately before the *nirodhasamāpatti*.
- (7). *Nirodhā vuṭṭhahantassa phalasamāpattiyaṃ* – only one *phala citta*, either *anāgāmī* or *arahatta*, arises when emerging from the *nirodhasamāpatti*.

Lesson 4.26.

Javana Niyama (II)

(Law of *Javana* Consciousness (Part II))

The Relation between Appaṇā Javanas and Paritta Javanas in Appaṇā Vīthis

The following is a specific *appaṇā vīthi* chart. In it, consciousness termed as Pa, U, Nu and Go are *kāmāvacara javanas*, hence are called *paritta*. *Appaṇā javanas* arise after the *gotrabhū* (Go) *citta*. [In the *vīthis* of higher *maggas*, they arise after the *vodāna citta* (Vo)].

<i>Manda pañña puggala</i>									
Bh	Na	Da	Ma	Pa	U	Nu	Go	Apj	Bh
<i>Tikkha pañña puggala</i>									
Bh	Na	Da	Ma	U	Nu	Go	Apj	Bh	

In an *appaṇā vīthi*, only four *ñāṇasampayutta mahākusala cittas* or four *ñāṇasampayutta mahākiriya cittas* arise as the *paritta javanas*. *Ñāṇavippayutta kusala* or *kiriya cittas* are unable to support the arising of *appaṇā javanas*. Moreover, a *citta* of the same type arises as the *parikamma* (Pa), *upacāra* (U), *anuloma* (Nu) and *gotrabhū* (Go) in one *vīthi*. It means, if the first *mahākusala citta* – *somanassasahagata ñāṇasampayutta asaṅkhārika citta* – arises as the *parikamma*, *upacāra*, *anuloma* and *gotrabhū cittas* will also be first *mahā kusala cittas*.

Following is the relation between the *appaṇā javana* and the *paritta javanas* in a *mahaggata vīthi*.

- (1). If the *appaṇā javanas* are going to be *somanassasahagata*, then the *paritta javanas* will also be *somanassasahagata*.
- (2). If the *appaṇā javanas* are going to be *upakkehasahagata*, then the *paritta javanas* will also be *upekkhāsahagata*.
- (3). After *kusala paritta javanas*, only *kusala appaṇā javanas* and lower three *phala cittas* can arise.
- (4). After *kiriya paritta javanas*, only *kiriya appaṇā javanas* and the *arahatta phala citta* can arise.

Relationship between *appaṇā javanas* and *paritta javanas* can be elaborated more specifically.

Altogether there are 58 *appaṇā javanas* (according to the long method of counting *cittas*).

- (1). 9 *mahaggata kusala cittas*
- (2). 9 *mahaggata kiriya cittas*
- (3). 20 *magga cittas*
- (4). 20 *phala cittas*

Among these *cittas*, 40 *cittas* are *somanassasahagata* and 18 *cittas* are *upekkhāsahagata*.

- (1). Within the forty *somanassasahagata cittas*, twenty are *kusala cittas*, four are *kiriya cittas*, twelve are lower *phala cittas* and four are *arahatta phala cittas*.
- (2). Within the eighteen *upekkhāsahagata cittas*, nine are *kusala cittas*, five are *kiriya cittas*, three are lower *phala cittas* and one is an *arahatta phala citta*.

The relationship between *appaṇā javana* with *paritta javanas* could be elaborated more specifically with the above information.

- (1). Following 2 *somanassasahagata ñāṇasampayutta mahākusala cittas*, 32 *appaṇā cittas* can arise. (32 *appaṇā cittas* are – 20 *somanassasahagata kusala appaṇā javanas* and 12 *somanassasahagata lower phala cittas*)
- (2). Following 2 *upekkhāsahagata ñāṇasampayutta mahākusala cittas*, 12 *appaṇā cittas* can arise. (12 *appaṇā cittas* are – 9 *upekkhāsahagata kusala appaṇā javana cittas* and 3 *upekkhāsahagata lower phala cittas*)
- (3). Following 2 *somanassasahagata ñāṇasampayutta mahākiriya cittas*, 8 *appaṇā cittas* can arise. (8 *appaṇā cittas* are – 4 *somanassasahagata kiriya appaṇā javana* and 4 *somanassasahagata arahatta phala cittas*)
- (4). Following 2 *upekkhāsahagata ñāṇasampayutta mahākiriya cittas*, 6 *appaṇā cittas* can arise. (6 *appaṇā cittas* are – 5 *upekkhāsahagata kiriya appaṇā javana cittas* and 1 *upekkhāsahagata arahatta phala citta*)

Chapter 5. Vithimutta Saṅgaha

Lesson 5.1. Bhūmi Catukkha (Quadruple of Realms)

There are thirty-one planes in a single world cycle as explained in Theravada Buddhist texts. Literature based on the subject is vast and many are the facts that are to be analyzed. The thirty-one planes of a single world cycle are listed below. Commit these to memory.

Four Apāya-bhūmi

- (1). Niraya
- (2). Tiracchānayoni
- (3). Pettivisaya
- (4). Asurakāya

Seven Kāmasugati-bhūmi

- (1). Manussaloka (Human-realm)
- (2). Cātummahārājika
- (3). Tāvātimsa
- (4). Yāma
- (5). Tusita
- (6). Nimmānarati
- (7). Paranimmitavasavatti

Sixteen Rūpāvacara-bhūmi

- (1). Brahmapārisajja
- (2). Brahmapurohita
- (3). Mahābrahma
- (4). Parittābha
- (5). Appamāṇābha
- (6). Ābhassara
- (7). Parittasubha
- (8). Appamāṇasubha

- (9). Subhakiṇḥaka
- (10). Vehapphala
- (11). Asaññasatta
- (12). Aviha
- (13). Atappa
- (14). Sudassa
- (15). Sudassī
- (16). Akaṇiṭṭhaka

Four Arūpāvacara-bhūmi

- (1). Ākāśānañcāyatana
- (2). Viññāṇaṇcāyatana
- (3). Ākiñcaṇāyatana
- (4). Nevasaññānāsaññāyatana

- *Bhūmi* means the place where beings and formations (*saṅkhāra*) exist – “*Bhavanti sattā saṅkhārā ca etāsū ’ti bhūmiyo*”.²⁹
- *Apāya* means the realms where beings are mostly devoid of happiness – “*Ayo ’ti vaḍḍhi. Atthato pana sukhañca sukhahetu sukhapaccayā ca veditabbā. Yebhuyyena tato ayato apagatā ettha nibbattā sattā ’ti apāyo*”.³⁰
- *Sugati* means the places where various pleasures exist (The realms which are the foundation for various pleasures) and where beings that have done meritorious deeds go after their death – “*Gantabbā upagantabbā ’ti gati. Gacchanti sattā etthā ’ti vā gati. Anekavidhasampattīnaṃ adhiṭṭhānatāya sobhaṇā gati sugati*”.³¹
- *Duggati* means the base or support of suffering – “*Dukkhassa gati patiṭṭhāti duggatīti*”.³² Another definition is realms that are with suffering or that are disgusting. In the original word formation, the term would have been *dugati*, but however, the consonant ‘g’ is doubled – “*Yathā dukkhā, kucchitā vā gati duggatīti vattabbe "duggatī"ti vuttaṃ*”.³³

In terms of philology, the term is derived from the Sanskrit word *durgati* in which ‘r’ is assimilated to following consonant ‘g’ – (*durgati* > *duggati*). In the analogy of the term *duggati*, the term *sugati* is also, in some places, seen with a double ‘g’ – “*sattā gacchanti suggatim*”.³⁴

Lesson 5.2.

Apāya bhūmi

All realms where beings are born are mainly classified into four groups. They are the four types of *bhūmi*.

- (1). *Apāya bhūmi*
- (2). *Kāma sugati bhūmi*
- (3). *Rūpāvacara bhūmi*
- (4). *Arūpāvacara bhūmi*

Apāya bhūmi is again fourfold.

- (1). *Niraya* (Hell)
- (2). *Tiracchānayani* (Animal kingdom)
- (3). *Pettivisaya* (Sphere of peta)
- (4). *Asurakāya* (host of asura)

Niraya

Niraya is hell. A synonym for *niraya* is *naraka*. These *nirayas* are situated inside the earth below each other. They are huge cubes. Their floor and the walls are made of metal. The top is also covered with a metal sheet. Interior is filled with flames. Each hell has four doors situated in four directions. The internal dimensions of the hells are a hundred *yojanas* in one direction.

There are eight great hells called *mahā niraya*.

- (1). Saṅjīva
- (2). Kālasutta
- (3). Saṅghāta
- (4). Roruva
- (5). Mahā roruva
- (6). Tāpana
- (7). Mahā tāpana
- (8). Avīci



On each of the four sides of the main hells, there are four smaller hells known as *ussada niraya*. Each significant hell is accompanied by sixteen minor hells, adding up to a total of one-hundred and twenty-eight (128) minor hells. Among these *ussada nirayas*, there are hells like Vetaraṇī, Asipatta, Kukkula, Gūtha, Simbalīvana, and Lohakumhī. When combined, there are a total of one-hundred and thirty-six (136) hells, consisting of eight major *nirayas* and one-hundred and twenty-eight *ussada nirayas*.

Lokāntarika Niraya, which is located between three world cycles also belong to the realm of *niraya* though it is not included in the one-hundred and thirty-six hells.

According to *Paramatthadīpanī*, there are more hells in different locations such as mountains, forests and so on. In the classification of thirty-one realms, Lokantarika hell is also classified as a *niraya*.

Tiracchānayoṇi

Among all the thirty-one planes, animal realm is the most diverse.³⁵ It has many beings such as animals of sizes varying from those that are not visible to the eye up to very large ones and beings of various shapes and colours. There is no specific sphere of existence for them. Most of them live in the water. Lives of animals themselves are considered the animal realm. Animals are called *tiracchāna* in Pali, since they move horizontally.³⁶ Many of the animals encounter the suffering of being killed and eaten by other animals stronger than them,³⁷ and some even eat each other.³⁸ Fear of death is common among them.

There are certain groups of animals, as mentioned in Buddhist literature, which has superhuman abilities and enjoy divine-like pleasures. The *nāgas* (not the ordinary snakes) and *garuḷas* are the two of such species. Beings are born in divine-like *nāga* and *garuḷa* realms due to *akusalakammas*, but their pleasures are owing to the *kusalakammas* done in past lives.

Pettivīsaya

Sometimes the word *peta* is used to refer to the dead with the meaning, “those who have left this world.” In this discussion on awful realms, the term *peta* is used to refer to a section of beings that are devoid of happiness and are oppressed by suffering.

These *petas* who are spontaneously born take various sizes, shapes and colours according to their *kamma*.³⁹ Therefore, the realm of *petas* is also highly variegated. They too do not have a specific sphere of existence. The life of *petas* itself or the places they inhabit are known as the sphere of *petas*.

There are four types of *petas*.

- (1). *Paradattūpajīvika* – These are the *petas* who live with what is given by others. They obtain food and beverages by rejoicing in merits shared by others. *Paradattūpajīvī* *petas* accept merits from their past life relatives and friends.
- (2). *Khuppipāsika* – These are the *petas* that continuously suffer from hunger and thirst due to not receiving food and drinks.
- (3). *Nijjhāmatanḥhika* – These are the *petas* of whom the inside and outside of bodies are constantly burning.
- (4). *Kālakañjika* – These are the *petas* with little blood and flesh and with dried up bodies which are about three *gāvuta* in length. Their protruding eyes are placed on top of the head as in the case of crabs. They have a very small mouth on top of the head and must lower the head to consume food.

Asurakāya

Asura is a name used to identify several species of living beings. The living beings that belong to the *asurakāya*, which is one of the four awful realms, are the *kālakañjika petas* themselves. They too have no fixed abode.

There is a section of living beings identified by the name of *asuras* who are of great might and power. Some of them are Vepacitti, Pahārāda, Sambara and Bali. Their abode is located at the bottom of mount *Meru*. They are called as *asuras* because they are opposed to *devas* who are also known as *sura* (*na + sura > asura*). But they themselves are a kind of *devas*, hence are called *deva asuras*. They are not beings that belong to the awful realms. In the list of thirty-one realm, these beings pertain to the Tavatimsa realm. There is another section of living beings named *vinipātika asuras*. They belong to the category of Cātummahārājika but acquire food and drink with difficulty. Piyaṅkaramātā and Uttaramātā are two of these kinds who even became *sotapanna*. There is another section of *asuras* called *vemānika asuras*. They also belong to the Cātummahārājika group. *Yamarāja* who is in charge of the hells belong to this category. The beings in the Lokāntarika hell are also referred to as *asuras*.

#	Type of asura	The realm they belong to
1	Lokantarika asura	Niraya
2	Kālakañjika asura	Asurakāya
3	Vemānika-asura	Cātummahārājika
4	Vinipātika-asura	Cātummahārājika
5	Deva-asura	Tāvātimsa

Sometimes, the word *asura* is used referring to all beings in the awful realms.

Lesson 5.3

Kāma sugati bhūmi

There are seven blissful abodes, pertaining to the sensual realm.

- (1). *Manussa bhūmi*
- (2). *Cāturmahārājika*
- (3). *Tāvātimsa*
- (4). *Yāma*
- (5). *Tusita*
- (6). *Nimmānaratī*
- (7). *Paranimmitavasavatti*

Manussabhūmi

Manussa bhūmi is the world in which humans live. The Pāli word for human is *manussa*. Humans are so called, because they possess a higher mind (with broader thinking ability).⁴⁰ Because of this faculty, it is mentioned that humans are the beings who are capable in accomplishing all sort of good and evil deeds in complete. Even the five heinous deeds could be done only by human beings.

According to the Buddhist literature, there are four types of human beings: humans of Pubbavideha, humans of Jambudīpa, humans of Aparagoyāna and the humans of Uttarakuru.⁴¹ The highest level a human can reach is the Sammāsambuddha-hood. Actually, a person who has become a Sammāsambuddha surpasses all the other beings in the universe by means of wisdom and super natural abilities, hence called *asama*. He is only equal to another Sammāsambuddha, hence called *asamasama*.

Cātummahārājika

Cātummahārājika is the realm where the four guardian-Kings exercise their sovereignty (rule).⁴² There is a separate place where the celestial beings of this realm live. According to the literature, it is located at 42,000 *yojana* above the *manussabhūmi*. We shall name this land as the upper Cātummahārājika. There, the beings enjoy various divine pleasures.

In addition to these celestial beings in the realm 42,000 *yojanas* above the human realm, there is another various groups of beings that belong to the category of Cātummahārājika, but live in the areas between the above-mentioned divine land and the earth. We shall name them lower Cātummahārājikas.⁴³ The dominion of the four guardian-Kings directly effects the beings in the lower Cātummahārājika. It is mentioned that most of these beings are cruel in nature, therefore, the guardian-Kings prevent them from doing evil deeds and acting according to their mean desires.

Some of the beings that belong to lower Cātummahārājika are as follows.

- (1). *Gandhabba*
- (2). *Kumbhaṇḍa*
- (3). *Yakkha*
- (4). *Vinipātika-asura*
- (5). *Vemānika-asura*

The names of the four guardian-Kings are as following,

- (1). Dhataratṭha – The King of the Gandhabbas
- (2). Virūḷha – The King of the Kumbhaṇḍas
- (3). Virūpakka – The King of the Nāgas⁴⁴
- (4). Vessavaṇa (Kuvera) – The King of the Yakkhas

Tāvatiṃsa



Tāvatiṃsa is the second divine realm. It is located 42,000 *yojana* above the Cātummahārājika realm. The well-celebrated celestial ruler in the Indian literature, the God Sakka, lives here. Actually, it is mentioned that he has the sovereignty over both the realms i.e., Cātummahārājika and Tāvatiṃsa. This realm is so-called, because it is ruled by a group of 33 celestial minister type deities led by the Sakka. As mentioned in the *Sakkapañha Sutta*, the present Sakka became a Sotapanna after listening to that discourse preached by the Buddha, and was born again in the same position. The group of celestial beings called *deva asuras* also belong to this realm.

Yāma



Yāma is the third celestial abode. It is located 42,000 *yojana* above the Tāvatiṃsa realm. Yāma is also the name of the divine family which rules this realm.⁴⁵ The King of this realm is known as Suyāma Dibbarājā.

Tusita

The celestial world where beings are always happy due to abundant pleasures is called Tusita.⁴⁶ It is located 42,000 *yojana* above the Yāma realm. According to the literature, the Metteyya Bodhisattva is now born in this realm. The Buddha Gotama also conceived in the queens Māyā's womb having lived in this realm as a deity called Setaketu. The ruler of this realm is called Santusita Dibbarājā.

Nimmānaratī

This is the fifth divine realm. It is mentioned that deities here create the pleasures they wish using their mental abilities and enjoy them.⁴⁷ Sunimmita Dibbarājā is the King of this realm. It is located 42,000 *yojana* above the Tusita realm

Paranimmitavasavattī

This is the realm endowed with highest sensual pleasures. Moreover, it is the topmost realm in the sensual sphere (*kāma bhūmi*). It is located 42,000 *yojana* above the Nimmānaratī realm. According to the literature, over there, the leading celestial beings enjoy dominance over the pleasures created by others, having known their desires.⁴⁸ The King of this divine realm is called Paranimmita Dibbarājā. At the same time, the great Māra too has a dominion in a certain are of the realm. As it is seen in the Mahāsamaya Sutta the Māra has a divine power superior to any other divine being. He has disturbed the Buddha and his disciples many times and accumulated lots of unwholesome deeds.

The eleven spheres comprising the four *apāya*, one *manussa bhūmi* and the six *deva* realms are collectively called *kāma bhūmi* or *kāmāvacara bhūmi*.

Lesson 5.4.

Rūpāvacara Bhūmi and Arūpāvacara Bhūmi

There are three first jhāna spheres.

- (1). Brahamapārisajja
- (2). Brahmapurohita
- (3). Mahābrahma

There are three second jhāna spheres.

- (4). Parittābha
- (5). Appamāṇābha
- (6). Ābhassara.

There are three third jhāna spheres.

- (7). Parittasubha
- (8). Appamāṇsubha
- (9). Subhkiṇhaka

There are seven fourth jhāna spheres.

- (10). Vehappala
- (11). Asaññasatta

Five Suddhāvāsa (Pure abodes)

The five Suddhāvāsas are as follows.

- (12). Aviha
- (13). Atappa
- (14). Sudassa
- (15). Sudassī
- (16). Akaniṭṭhaka

There are four immaterial spheres.

- (1). Ākasānañcāyatana
- (2). Viññāṇañcāyatana,
- (3). Ākiñcaññāyatana
- (4). Nevasaññānāsaññāyatana.

Thirty-one spheres of one *cakkavāḷa* (world system) is as follows.

- (1). Eleven sensuous spheres
- (2). Sixteen fine-material spheres
- (3). Four immaterial spheres.

Kāma sugati bhūmis are situated one above the other beginning from the human world. The three first absorption spheres are situated above the Paranimmita vasavatti and all at the same level. Three second absorption spheres are situated above three first *jhāna* realms and all three are at the same level. Third absorption spheres are situated above second *jhāna* realms and all are at the same level. Two

fourth *jhāna* spheres of Vehappala and Asaññasatta (unconscious beings) are situated above third *jhāna* realms and both are at the same level. Above are situated the five *Suddhāvāsa*s one above the other. The four immaterial spheres are situated above *Akaniṭṭhaka* and one above the other.

All above realms are categorised into three groups based on the number of aggregates (*khandhas*) beings of those realms possess.

- (1). *Ekavokāra bhūmi* – Among the thirty one spheres, the *Asaññasatta bhūmi* has only the aggregate of corporeality (*rūpakkhandha*). Therefore, it is referred to as *ekavokāra bhūmi* (sphere of one aggregate).
- (2). *Catuvokāra bhūmi* - The immaterial spheres have only four aggregates of mentality (*vedanā*-, *saññā*-, *saṅkhāra*- and *viññāṇa-khandhas*). Therefore, they are called *catuvokāra bhūmi* (spheres of four aggregates).
- (3). *Pañcavokāra bhūmi* – All five aggregates are found in the eleven sensuous spheres and fifteen fine-material spheres excluding the *Asaññasatta*. They are called *pañcavokāra bhūmi* (spheres of five aggregates).

There are no *puthujjana*, *sotāpanna* and *sakadāgāmī* beings in the realms of *Suddhāvāsa*. There are no noble beings in the four awful realms and the *Asaññasatta bhūmi*. All noble and worldly persons are found in all other twenty-one spheres except the *sotāpanna maggaṭṭha* in four *arūpa* realms.

Following is how twelve types of beings are distributed among the thirty-one realms of existence.

- (1). Only *duggati ahetuka* beings are found in the four *apāyas*. (1 x 4)
- (2). All eleven types of beings other than the *duggati ahetuka* are found in the *manussabhūmi* and *Cāturmahārājika*. (11 x 2)
- (3). The ten types of beings excluding the two *ahetuka* beings are found in the five *kāmāvacara* deva realms from *Tāvatisa* to *Paranimmitavasavatti*. (10 x 5)
- (4). The nine types of beings comprising the *tihetuka puggala* and the eight *ariya puggala* are found in the ten *rūpāvacara bhūmis* from *Brahmapārisajja* till *Vehapphala*. (9 x 10)
- (5). Only the *sugati ahetuka* being is found in the *Asaññasatta* realm. (1 x 1)
- (6). The three topmost noble persons, i.e., *anāgāmī phalaṭṭha*, *arahatta maggaṭṭha* and *arahatta phalaṭṭha* are found in *Suddhāvāsa*s. (3 x 5)
- (7). Eight types of beings comprising the *tihetuka puggala* and seven *ariya puggala* except *sotāpatti maggaṭṭha* are found in the immaterial spheres. (8 x 4)

The total number of types of persons found in various spheres adds up to 214.

The lay humans can also attain all four paths and fruitions. The lay Arahants will either go forth or attain *Parinibbāna*. They do not live very long as lay people.

Devas (deities living close to the earth) will live as they are for the remnant of their lifespan even after becoming Arahants. *Anāgāmīs* in the sensuous *deva* worlds will die and be born in Brahma realms. Either they attain *arahantship* and attain Parinibbāna. *Anāgāmīs* and Arahants have no suitable places to live in the *deva* realms. All noble ones in the fine-material and immaterial spheres will live there until the end of the lifespan. *Sotāpanna* and *sakadāgāmī* beings who are in fine-material or immaterial spheres will not be born in the *kāma bhūmi* again.

The *anāgāmīs* who are in the three spheres of Vehappala, Akaniṭṭhaka and Nevasaññānāsaññāyatana will not be born in any other realm. They will attain *arahantship* and Parinibbāna there itself. These three realms are also called three *bhavaggas*.

Lesson 5.5.

Paṭisandhi catukka (I)

(Quadruple of Rebirth Part (I))

There are four re-births (*paṭisandhi*).

- (1). *Apāya paṭisandhi* (*duggati paṭisandhi*)
- (2). *Kāmasugati paṭisandhi*
- (3). *Rūpāvacara paṭisandhi*
- (4). *Arūpāvacara paṭisandhi*

Apāya paṭisandhi

There is only **one** *āpāya paṭisandhi*. That is the *akusala vipāka upekkhā sahagata santīraṇa citta*.

Sometimes a being who is about to die from the present life, recalls one of his past unwholesome deeds (*akusala kamma*) or a sign that was related to one of his *akusala kammās* (*akusala kamma nimitta*) or the sign of the awful realm he or she is about to be born. After death, *akusala vipāka upekkhā sahagata santīraṇa citta* arises in a relevant awful abode. Arising of this *citta* is called the birth in awful realms. The first consciousness thus arises in one of the awful realms connects the new life with the past life. That is because that new consciousness arises in the same mind stream that has been prevailing in the past life. This first consciousness in the new life is called the *paṭisandhi citta*. Afterwards, the same *citta* start to re-occur one after another in that being without letting the mind stream of the new life to terminate. The recurring *citta* is called the *bhavaṅga citta*. The same *citta* arises as the final consciousness of that new life as well. At that time it is called the *cuti citta*. Thus the *akusala vipāka upekkhā sahagata santīraṇa citta* arises as the *paṭisandhi*, *bhavaṅga* and *cuti* consciousness in the beings who are born in the awful realms.

Paṭisandhi, *bhavaṅga* and *cuti* *cittas* of a being in one life is the same.

Kāma sugati paṭisandhi

There are **nine** *kāma sugati paṭisandhis*: *kusala vipāka upekkhā sahagata santīraṇa citta* and eight *mahā vipāka cittas*.

Certain humans such as those blind by birth and deaf by birth and some *vinipātika asuras* associating *bhūmaṭṭha devas* have the *kusala vipāka upekkhā sahagata santīraṇa citta* as their *paṭisandhi*. This resultant is produced by a very weak wholesome action.

Following beings are considered to have had an *ahetuka paṭisandhi*.

- (1). *Jaccandha* - who are blind by birth.
- (2). *Jātibadhira* (*jaccabadhira*) - who are deaf by birth.
- (3). *Jaccaghānaka* - who do not possess the faculty of nose sensitivity.
- (4). *Jātimūgha* - who are dumb by birth.
- (5). *Jacceḷa* - who are retarded by birth; some of them even cannot distinguish left from right; they do not even know how to retain spittle in the mouth and as such spittle drips from their mouths.
- (6). *Jaccummattaka* - who are insane by birth.
- (7). *Ubhato-byañjanaka* – hermaphrodites, who possesses both sex organs.
- (8). *Paṇḍaka* - Eunuchs
- (9). *Napumsaka* - who are neither male nor female.
- (10). *Mamma* – a person with anarthria by birth; a person who cannot speak properly; a person make great effort even to speak a word.

Vinipātika asuras are a section of spirits who do not possess living places (dwelling) of their own obtained due to their merits. Overall they live unhappily at deserted places such as trees, caves, cemeteries and forests. They are also called demons (*yakkhas*).⁴⁹ They go to towns and villages to find food discarded by humans and eat them. Sometimes, they hurt babies, the sick and other weak persons and obtain food and drinks. They also accept offerings made by devil dancers. All *Vinipātika Asuras* are not *ahetukas*. Some among them are *dvihetukas* and *tihetukas*. Some *tihetuka vinipātika asuras* have attained *magga phala* as well. Commentaries state that female devils named *Piyaṃkaramātā*, *Punabbusumātā*, *Uttaramātā*, *Dhammaguttā* and *Phussamittā* who belonged to the group of *vinipātika asuras* became *sotāpannas* having listened to the Dhamma. It has been stated that some *paradattūpajīvika petas* and *yakkas*, *rakhasa* and *vemānika petas* of the *Cātummahārājika* realm are included in this category.

Eight *mahāvipāka cittas* function as *paṭisandhi*, *bhavaṅga* and *cuti* in all seven *kāma sugati* realms.

All together there are ten *kāmāvacara paṭisandhi cittas*: two *upekkhā sahaḡata santāraṇa cittas* and eight *mahāvipāka cittas*.

Life span of *kāma* beings

Among the sensuous beings; the beings in four *apāyas*, humans and *vinipātika asuras* have no specific lifespans.

- (1). Fifty human-years is one day in the Cātummahārājika-realm. There are 30 such-divine-days per a divine-month and 12 divine-months per a divine-year in that realm. Celestial beings who are born there live for 500 such-divine years. This period is equal to 9 million years in the human realm (9,000,000 human years).
- (2). Hundred human-years is one day in the Tāvatiṃsa-realm. There are 30 such-divine-days per a divine-month and 12 divine-months per a divine-year in that realm. Celestial beings who are born there live for 1000 such-divine years. This period is equal to 36 million years in the human realm (36,000,000 human years).
- (3). Two-hundred human-years is one day in the Yāma-realm. There are 30 such-divine-days per a divine-month and 12 divine-months per a divine-year in that realm. Celestial beings who are born there live for 2000 such-divine years. This period is equal to 144 million years in the human realm (144,000,000 human years).
- (4). Four-hundred human-years is one day in the Tusita-realm. There are 30 such-divine-days per a divine-month and 12 divine-months per a divine-year in that realm. Celestial beings who are born there live for 4000 such-divine years. This period is equal to 576 million years in the human realm (576,000,000 human years).
- (5). Eight-hundred human-years is one day in the Nimmānarati-realm. There are 30 such-divine-days per a divine-month and 12 divine-months per a divine-year in that realm. Celestial beings who are born there live for 8000 such-divine years. This period is equal to 2304 million years in the human realm (2,304,000,000 human years).
- (6). One-thousand six-hundred (1600) human-years is one day in the Paranimmitavasavatti-realm. There are 30 such-divine-days per a divine-month and 12 divine-months per a divine-year in that realm. Celestial beings who are born there live for 1600 such-divine years. This period is equal to 9216 million years in the human realm (9,216,000,000 human years).
- (7). The lifespan of *bhūmaṭṭha* devas is decided by their kamma. In accordance with their kamma, some of them live just for seven-days, some for ½ a month, some for a month and some even live for a whole kappa.50
- (8). The lifespan in the human realm is decided according to the time in which they live. According to the literature, the human lifespan fluctuates between *asinkheyya* (10^{140}) years and 10 years.

Lesson 5.6.

Paṭisandhi Catukka (II)

(Quadruple of Rebirth Part (II))

Rūpāvacara paṭisandhi

There are **six rūpāvacara paṭisandhis**. It should be understood as follows.

There are two methods of counting the fine material *jhānas*: four-fold method (*catukka naya*) and the five-fold method (*pañcaka naya*). Absorption consciousnesses were shown in the five-fold method in the first chapter. Five-fold method means counting five *jhānas*. Four-fold method means counting four *jhānas*. It is the four-fold method of absorptions that is shown in most of the Suttas. The Abhidhamma Piṭaka shows both methods. As the four-fold method is included in the five-fold method, the examination of consciousness was done according to the *pañcaka naya*. However, fine-material spheres are located in a world system according to the *catukka naya*. The second and third *jhānas* in the five-fold method become the second *jhāna* in the four-fold method.

- (1). Among the fine-material sphere resultant consciousnesses, *paṭhamajjhāna vipāka citta* occurs as the *paṭisandhi*, *bhavaṅga* and *cuti* consciousnesses of the three first *jhāna* realms.
- (2). *Dutiyajjhāna vipāka citta* and *tatiyajjhāna vipāka citta*s occur as the *paṭisandhi*, *bhavaṅga* and *cuti* consciousnesses of the three second *jhāna* realms. These are considered two different *paṭisandhis*.
- (3). *Catutthajjhāna vipāka citta* occurs as the *paṭisandhi*, *bhavaṅga* and *cuti* consciousnesses of the three third *jhāna* realms.
- (4). *Pañcamajjhāna vipāka citta* occurs as the *paṭisandhi*, *bhavaṅga* and *cuti* consciousnesses of the six fourth *jhāna* realms (except Asaññasatta).
- (5). It is corporeality that arises as the re-birth in the Asaññasatta sphere. In this realm, only *rūpa* arises even during the course of life (*pavatti kāla*). At the time of dying from that realm, the generation of corporeality ends.

Life span in rūpāvacara realms

As the lifespan in the fine material-immaterial spheres are very long, they cannot be shown in years. The lifespan in these realms are given in aeons (*kappa*). An aeon is a very long duration. The life expectancy in the *rūpāvacara* realms is long because one is born in those realms due to a very powerful wholesome deed, that is to say *rūpāvacara jhānas*.

Following is the lifespan of each *rūpāvacara* realm.

First *jhāna*-realms

- (1). Brahmapārisajja – 1/3 of an *asaṅkheyya-kappa*
- (2). Brahmapurohita – 1/2 of an *asaṅkheyya-kappa*
- (3). Mahābrahma – 1 *asaṅkheyya-kappa*

As these three Brahma realms are destroyed at the end of each *mahā kappa*, only those who are born there at the beginning of the aeon can live a full lifespan in the Mahābrahma realm. Those who are born towards the end of the *kappa* are not able to enjoy the full life expectancy in all these three worlds.

Second *jhāna*-realms

- (4). Parittābha – 2 *mahākappas*
- (5). Appamāṇābha – 4 *mahākappas*
- (6). Ābhassara – 8 *mahākappas*

Third *jhāna*-realms

- (7). Parittābha – 16 *mahākappas*
- (8). Appamāṇābha – 32 *mahākappas*
- (9). Subhakiṇṇa (Subhakiṇṇa) – 64 *mahākappas*

Fourth *jhāna*-realms

- (10). Vehapphala – 500 *mahākappas*
- (11). Asaññasatta – 500 *mahākappas*
- (12). Aviha – 1,000 *mahākappas*
- (13). Atappa – 2,000 *mahākappas*
- (14). Sudassa – 4,000 *mahākappas*
- (15). Sudassī – 8,000 *mahākappas*
- (16). Akaṇitṭhaka – 16,000 *mahākappas*

Arūpāvacara paṭisandhi

There are four *arūpāvacara paṭisandhis*.

Four immaterial resultant consciousnesses such will occur as the *paṭisandhi*, *bhavaṅga* and *cuti cittas* in their respective *arūpa* spheres, namely, Ākāśānañcāyatana realm Viññānañcāyatana realm, Ākiñcaññāyatana realm and Nevasaññānāsaññāyatana realm.

Lifespan in *arūpāvacara* realms

The lifespan of four *arūpa* realms is as follows.

- (1). Ākāśānañcāyatana bhūmi – 20,000 *mahākappas*
- (2). Viññānañcāyatana bhūmi – 40,000 *mahākappas*
- (3). Ākiñcaññāyatana bhūmi – 60,000 *mahākappas*
- (4). Nevasaññānāsaññāyatana bhūmi – 84,000 *mahākappas*

Lesson 5.7.

Kappa

Kappa is a word frequently found in Buddhist literature. In the context of Buddhist cosmology, the word refers to a certain period. The length of the period referred by the word differs according to the context. There are four types of *kappas*.

- (1). *Āyukappa* – lifespan of each realm
- (2). *Antarakappa* – 1/20 portion of an *asaṅkheyya kappa*
- (3). *Asaṅkheyyakappa* – ¼ of a *mahākappa*
- (4). *Mahākappa* – great aeon

Āyu-kappa

Āyukappa is the lifespan of a certain realm. It differs according to the existence. For instance, *āyukappa* of Cātummahārājika-realm is nine million human years, while it is 36 million years in the Tāvātimsa realm.

In the human realm, it is mentioned that this *āyukappa* changes over time. For instance, the general life expectancy while the Buddha was alive, according to the Suttas and commentaries, was about one hundred years (100 years).⁵¹ According to the literature, the lifespan of humans changes between *asaṅkheyya* (10^{140}) years and 10 years.⁵² While delivering the *Cakkavattisīhanāda Sutta*, the Buddha mentioned that in future, the human lifespan would drop to 10 years.

Once the Buddha hinted venerable Ānanda that if he wished, he could live for a whole *kappa* and even another part of a *kappa*, since he had the full mastery over *iddhipāda*.⁵³ The commentary mentions that the *kappa* Buddha was referring is the *āyukappa* of his time. It means if he wished he could have lived for 100 years or even more than that (120 years).⁵⁴ However, he did not do so, since no one invited him to do so.

While Venerable Devadatta was attempting to cause a schism within the Saṅgha order, the Buddha admonished him not to do so, mentioning the dangers of breaking the Saṅgha and benefits of uniting the Saṅgha. There, he mentioned that a monk who makes a schism within the Saṅgha order would burn in the hell for a *kappa* and, on the other hand, a person who unites the Saṅgha would enjoy in the heavens for a *kappa*.⁵⁵ The commentary mentions that, with the two statements, the Buddha was referring to the *āyukappa* of the Avīci and the *kāmāvacara deva loka* respectively.⁵⁶

The relationship between *antara-kappa*, *asaṅkheyya-kappa* and *mahā-kappa*

Antarakappa is the period that takes the human lifespan to decrease from 10^{140} years to 10 years and increase from 10 years to 10^{140} years. According to the commentary of *Kathāvatthu* there are 20 *antarakappas* for an *asaṅkheyya kappa* and four *asaṅkheyya kappas* form a *Mahākappa*.

The prevailing consensus among most commentaries suggests that a single *asaṅkheyyakappa* is composed of 64 *antarakappas* while the commentary on *Kathāvatthu* states otherwise (20 *antarakappas* to one *asaṅkheyya kappa*). However, an alternate viewpoint, as highlighted in the *Paramatthadīpanī*, posits that some instructors advocate for an *asaṅkheyyakappa* to comprise 80 *antarakappas*. Vedic scholars propose the existence of 14 *antarakappas* within one quarter of a Great Kappa, that is to say an *asaṅkheyyakappa*.⁵⁷

- (1). Twenty *antara kappas* are equal to one *asaṅkheyya kappa*.
- (2). Four *asaṅkheyyakappas* are equal to one *mahākappa*.

The word *asaṅkheyya* has two meanings in the description of *kappa*. *Asaṅkheyya kappa* means a period equivalent to 20 *antara-kappas*. But in the list of cardinal numbers in Pāḷi, it refers to the number 10^{140} . Therefore, the *asaṅkheyya-kappa* and the *asaṅkheyya-saṅkhyā* (number) should not be confused with.

Antara-kappa

As mentioned above, *antarakappa* is the period in which the lifespan of humans decreases from *asaṅkheyya* years to 10 years and again increases from 10 years to *asaṅkheyya* years.⁵⁸

According to the *Aggañña Sutta*, humans are first born on Earth, having being Brahmas (The Brahmas died and were born as humans). When they were born, they did not possess any sexuality and they could move according to their desire, even flying. Their food was happiness. Somehow, with the elapsing of time, their glory reduced. Then with the gradual increasing of their defilements, human lifespan started to reduce.⁵⁹ In the *Cakkavatti (Sīhanāda) Sutta*, the Buddha mentioned how the living expectancy of humans reduced parallel to their evil acts. Then he prophesied that in future it will reduce to 10 years.⁶⁰

When the life of humans will drop to 10 years, a great destruction will take place among them. It is called *sattavināsa*, the destruction of beings (humans). As mentioned in the *Cakkavatti Sutta*, at the end of the current *antarakappa*, the destruction will take place due to anger (*dosa*),⁶¹ and humans will kill each other with weapons.⁶² It is stated in commentaries that beings who die during this destruction are mostly born in the hell, since they die with strong anger towards others.⁶³ This type of destruction that takes place due to weapons is called *sattahantara-kappa*.

When this destruction is about to take place, some humans, having heard about the danger that would befall human society, flee to secluded places with difficult access. They stay there till the destruction ends. When the destruction takes place, the entire human race will perish, except the ones who went to isolation. Later,

those survivals come together and become close friends. Then they behold the deaths of their relatives, friends and the causes that triggered the disaster. After that, they make strong determinations to be free from evil and to live a proper life. Due to their proper conduct, the life span of their future generations starts to increase gradually.⁶⁴

At the end of certain *antarakappas*, the human destruction takes place due to sickness. Such pandemics spread throughout the world owing to excessive consumption of food and unlimited gratification of sensual desires. It is triggered by powerful greed (*lobha*).⁶⁵ However, beings who die during these plagues are mostly born in *sugati* abodes, because, when they die with sickness, a compassionate thought arises in them: “May this kind of sickness be to no other being!” Destruction that takes place due to sickness is called *rogantarakappa*.⁶⁶

The third type of destruction is caused by a great famine, hence called *dubbhikkhantarakappa*. Humans of that era, due to their strong ignorance (*moha*) destroy natural resources that leads to severe shortage of food and water.⁶⁷ Eventually, beings die due to hunger and thirst. In such situations, most of the beings die with the desire to eat and drink, so they mostly end up in the *peta* realm.⁶⁸

However, according to the commentary for *Cakkavatti Sutta*, *dubbhikkhantarakappa* takes place due to excessive greed, *rogantara-kappa* takes place due to extreme ignorance and *satthantara-kappa* due to intense anger.⁶⁹

After the great human destructions have occurred, the remaining humans develop wholesome conducts. Then the life span of their future generations starts to increase gradually, eventually, up to *asaṅkheyya* years. Then with the laxity of conduct, the lifespan starts to gradually decrease again.⁷⁰ The commentary of *Dīgha Nikāya* states that Buddhas appear only during the decreasing phase of an *antarakappa*.⁷¹

According to the information given in the *Cakkavatti Sutta* and its commentary, in the proceeding *antarakappa*, when the human lifespan drops down to 80,000 years, the Buddha Metteyya will appear in a kingdom called Ketumatī in Jambudīpa.

In addition, *antara-kappas* are called *cūla-kappas*⁷² and *manvantara-kappas*. The second designation is due to each *antara-kappa* having a king named Manu at their beginning.⁷³

Asaṅkheyya-kappa

The duration of twenty *antara kappas* is called an *asaṅkheyya kappa*. It is fourfold as following.

- (1). *Samvatta-kappa* – The period that takes for the great destruction of 10¹² world systems (This great destruction is different from the destructions at the end of an *antarakappa*).
- (2). *Samvattaṭṭhāyī-kappa* – The period after the great destruction till the world systems start to re-originate.
- (3). *Vivatta-kappa* – The period that takes for the world systems to re-originate.
- (4). *Vivattaṭṭhāyī-kappa* – The period after the world systems have got originated till the next great destruction starts.⁷⁴

These four *asaṅkheyya kappas* are generally equal in terms of the length of time. Four *asaṅkheyya kappas* constitute one *mahākappa*. Out of the four phases, humans live only during the phase called *vivattaṭṭhāyī kappa*.

The great destruction occurs in three ways during the *samvatta kappa*. Most of the time, it happens due to fire (*tejo*). Sometimes, the destruction takes place due to water (*āpo*) and rarely with air (*vāyo*). The sequence of the occurring of these destructions is found as bellow.

*Sattasattagginā vārā – aṭṭhame aṭṭhame dakā
Catusaṭṭhi yadā puṇṇā – eko vāyuvāro siyā*⁷⁵

The world is destroyed by fire consecutively for seven occasions. Then on the eighth time, water (basic water) does the destruction. In this sequence, when it comes to the sixty-fourth occasion (when the sixty-fourth time is completed), the destruction takes place due to the wind (it is the turn of the wind to destroy).

The destruction starts at the end of the *vivattaṭṭhāyī kappa*, that means at the beginning of the *samvattakappa*. According to the information given in the *Sāratthadīpanī Tīkā*, the destruction of fire happens when the humans are defiled with abundant lust (*rāga*), the destruction of water happens when the humans are defiled with abundant anger (*dosa*) and the destruction by wind takes place when the humans are occupied with abundant of delusion (*moha*).⁷⁶ However, it is also stated in the literature that all most all the beings in the *kāma sugati* realms develop *jhāna* before the great destruction takes place and born in *brahma* realms. *Kāma dugati* beings too will be first born in *kāma sugati bhūmi* and develop *jhāna* afterwards.

When the destruction takes place due to fire, the entire *kāma* realm and the three first *jhāna* realms burn. In the turn of the water, even the second *jhāna* realm gets destroyed. When the wind does the destruction, it even destroys the three third *jhāna* realms.⁷⁷

Mahā-kappa

The period of four *asaṅkheyyakappas* is called a *mahākappa*. It is a very long period. On two occasions, when being questioned by two monks about the length of a *kappa*, the Buddha gave the following similes.

*O monk, (imagine) there is a huge rock (mountain) that is 1-yojana each in length, breadth and height, not cracked and without hollows. One man rubs this rock with a soft kāsi cloth once in a hundred years. In this manner, O monk, the rock would be wasted, but the kappa will remain unfinished. Thus long, O monk, a kappa is.*⁷⁸

*O monk, (imagine) there is an iron city 1-yojana each in length, breadth and height (surrounded with an iron wall 1-yojana long, wide and high). It is filled with a heap (ball) of mustard seeds that are attached to each other. A man takes out one mustard seed out of this heap once 100 years. In this manner, O monk, the whole mass of mustard seeds would end, but the kappa will remain unfinished. Thus long, O monk, a kappa is.*⁷⁹

When the Buddha was questioned, on two separate occasions, about the number of *kappas* that have already elapsed in the *saṃsāra*, he gave the following similes.

*O monks, four disciples (monks) who live for 100 years contemplate 100,000 kappas each, every day (It means when one monk contemplates 100,000 kappas, the other starts to contemplate from that point backwards. In this manner, all the four monks would contemplate 400,000 kappas per a day).⁸⁰ There, O monks, will be kappas that are not contemplated by those four disciples, but those four disciples will pass away (leaving kappas not contemplated). Thus, many, O monks, the kappas that have passed and gone beyond.*⁸¹

O Brahmin, it is not easy to count the number of sand in the river Ganges from its origin to the point it reaches the sea, measuring “There are this much of sand, hundreds of sands, thousands of sands, hundred-thousand of sands and so on”. Kappas, O Brahmin, are more, which have passed and gone beyond. It is not easy to count the number of kappas that have passed and gone beyond, measuring, “There have been this much of kappas, hundreds of kappas, thousands of kappas, hundred-thousand of kappas and so on. Thus, many, O Brahmin, the kappas that have passed and gone beyond.”⁸²

Mahākappas are fivefold based on the number of Buddhas who would appear within them.

- (1). *Sāra-kappa* – The aeon in which only one Buddha appears
- (2). *Maṇḍa-kappa* – The aeon in which two Buddhas appear
- (3). *Sāramaṇḍa-kappa* – The aeon in which three Buddhas appear
- (4). *Vara-kappa* – The aeon in which four Buddhas appear
- (5). *Bhadda-kappa* – The aeon in which five Buddhas appear⁸³

Another way of classifying the kappas based on the number of Buddhas who appear in them is as following.

- (1). *Sāra-kappa* – The aeon in which only one Buddha appears
- (2). *Vara-kappa* – The aeon in which two or three Buddhas appear
- (3). *Maṇḍa-kappa* – The aeon in which four Buddhas appear
- (4). *Bhadda-kappa* – The aeon in which five Buddhas appear ⁸⁴

Mahākappas in which no Buddhas appear are called *suñña kappas*. And *suñña-kappas* are the most common in *saṃsāra*. As the literature states, a long time ago, there appeared four Buddhas, namely, Taṇhaṅkara, Medhaṅkara, Saraṇaṅkara and Dīpaṅkara, in one *mahākappa*. After the era of the Buddha Dīpaṅkara, 10¹⁴⁰ *mahākappas* elapsed without a single Sammāsambuddha. At the end of the long period empty of Buddhas, there appeared a Buddha by the name of Koṇḍañña. He was the only Sammāsambuddha of that great aeon. After his passing away, similarly another one *asaṅkheyya* of *mahākappas* passed without witnessing a single Sammāsambuddha. Then at the end of this long period, four Buddhas appeared in a single great aeon (in the first four successive *antarakappas*). They were the Buddha Maṅgala, the Buddha Sumana, the Buddha Revata and the Buddha Sobhita. After the Buddha Sobhita, again a period of 10¹⁴⁰ *mahākappas* did not see the appearance of a Sammāsambuddha. At the end of this period of misfortune, the Buddha Anomadassī, appeared in the world. He was followed by other two Sammāsambuddhas – Paduma and Nārada – in the same great aeon. Again, after the Buddha Nārada, the beings were not fortunate to meet with a Sammāsambuddha for another 10¹⁴⁰ number of *mahākappas*. Then, at the end of this period, the Buddha Padumuttara appeared in the world. His appearance is mentioned to have taken place 100,000 mahā-kappas before the present *mahākappa*, we are in. Since his appearance, occasionally, 16 Buddhas appeared, the Buddha Gotama being the last.

Lesson 5.8.

Kamma

Kamma is a term that plays a significant role in Buddhist teachings. It represents an action. A *kamma* has two types of effects.

- (1). Bringing advantages or disadvantages in the present domain
- (2). Bringing pleasant or unpleasant results in the future domain

Here, the present domain refers to the time in which kammas bring forth their pleasant or unpleasant effects (*ānisaṃsa* and *ādinava*). The future domain is the time period in which *kammas* produce their results (*vipāka*). Effects of the future domain can also occur in the present life, as in the case of *diṭṭhadhammavedanīya kammas*. The effects in the present domain are not confined to the doer of the *kamma*; rather, their effects can be seen influencing others, and sometimes entire societies, even the whole human race, all living beings in the world, and sometimes the entire world itself. For instance, one bad deed by a single person can lead to a series of wars that alter the entire course of human history and the world.

Kamma that works in the present domain

Effects of this type of *kamma* can easily be seen around the society.

For instance, when a person has committed a murder, if the crime is revealed, he would be put into prison and punished accordingly. Then he must face lots of hardship in the prison, sometimes even the death penalty. All these difficulties are effects of his deed of killing. Most probably they are not the results of a past *kamma* nor they are the *kammic* results of his murder, though past *kamma* can play some role in these negative experiences. Due to this deed, not only him, but also his relatives and family may also get into trouble and accusation. All these are the effects of his action, killing.

On the other hand, someone studies hard and get into a good occupation. With it his fame would spread and he will be able to enjoy a good status in life. These are the effects of his good studies.

When Buddha encouraged his disciples to protect *sīla*, to develop *samādhi* and *vipassanā*, he was mostly encouraging to make good *kammas* that would bring beneficial effects in spiritual life. If a monk does not live a good life and misses the opportunity of gaining higher spiritual attainment, he loses are not because of a past *kamma*, but as a result of his carelessness. At the same time, if another monk practices well and attain higher spiritual attainments, he does so not only because of the support of his past *kammic* force, but mainly as an effect of his wise conduct. In many occasions, the Buddha explained the success in one's life based on this types of *kamma*.⁸⁵

Venerable Ledi Sayadaw, in the book of Manula of Dhamma, has pointed out that *cetanā*, *virīya* and *paññā* are the forerunners of kammās that make effects in the present sphere.

Kamma that works in the future domain

The second aspect of *kamma*, which gives results in the future domain is somewhat mysterious phenomenon to be understood by ordinary humans. Only the *cetanā* in *kusala* and *akusala citta*s has this capacity. To gain deeper understanding about it one should be clear with the theory of the function of *kamma*. It should be understood as following.

Any *javana cetanā* that arises in a mind stream of which latent unwholesome tendencies, *anusaya*, are not removed is called a *kamma*. A *kamma* can bring results in future.⁸⁶ Due to the effect of the latent prevailing ignorance and craving, the *cetanā* of such *javana citta*s, when passing away does not vanish completely. They vanish having planting a kind of a energy (*kriyā viśesa*) in the mind stream.⁸⁷ The energy, thus, planted is called *kamma-samaṅgītā*⁸⁸ or *kammasatti*.⁸⁹ In the Paramatthadīpanī, this nature is not considered as a separate ultimate entity like *citta*, *cetasika* or *rūpā*.⁹⁰ However, it is still considered as a force or energy that do exist. In most of the occasions, this force or energy is addressed with the term *kamma* itself as past *kamma* (*atīta kamma*).

Kammasamaṅgītā, when supporting conditions have gathered, gets activated to bring forth results. At that time, it is addressed as *upaṭṭhāna-samaṅgītā*. This stage of *kamma* can well be understood at the death moment of non-Arahants. Near death signs, *kamma*, *kammanimitta* and *gatinimitta* are brought to the mind by the *kamma* force that got so-activated. Then if it was not interrupted by any other means, that energy arises as separate ultimate entities called *vipāka*. *Vipāka citta cetasikas* are called *vipāka-samaṅgītā*. This energy also causes the arising of *kammaja rūpas* throughout the following life accordingly.

Venerable Ledi Sayadaw has explained the meaning of the term *vipāka* based on the above phenomenon. When the *kamma* was being done, it means while the *cetanā* arose preforming the deed, when its energy i.e. *kammasamaṅgītā*, remained as a latent entity and finally when it came forth to give results as the *upaṭṭhāna-samaṅgītā*, still the *kamma* is considered to be raw or unripen. Later, when it appears in the mind stream as separate ultimate entities i.e. *vipāka citta* and *vipāka cetasika*, it is considered as ripen, *pakka* or *vipakka*.⁹¹

The characteristic of *vipāka dhammās* is the serenity and the nature of not being produced with effort (*nirussāha santabhāva*).⁹²

An important point to note here is the exclusion of *kamma-born* matter from the term *vipāka*.⁹³ The nature of mentality (mind) and corporeality (body) are quite different in character. *Kamma*, which is the *cetanā*, is a mentality. *Vipāka citta*s and *cetasikas* are also mentalities. Therefore, only *vipāka citta cetasikas* can be considered the ripening stage of *kamma*, not the *kammaja rūpas*. The physical body, or matter produced by past *kamma*, does not quite fit the description of *vipāka*.⁹⁴

However, both *vipāka-citta-cetasikas* and *kammaja-rūpas* should be considered as outcomes of *kamma*.

When the Buddha was mentioning that *kamma* is the refuge of beings, he was referring to both types of *kammas*, the *kammas* that make effects in the present domain and the *kammas* that make effects in the future domain. The reason is that a person's success greatly depends on his conduct in the present life, and it also needs the support of agreeable *kammic* forces done in past lives i.e. *pubbekatapuññatā*, as well.

Lesson 5.9.

Kamma Catukka (Quadruple of Kamma)

In this book we shall learn about *kamma* only with reference to its capacity in giving results in the future domain.

Kamma is a noun that is used to both good and bad deeds in general. Good, wholesome deeds are called *kusala kammās*, while bad, unwholesome deeds are called *akusala kammās*. *Kusalas* are sometimes called *puñña* while *akusalas* are called *pāpa*.

Kamma are the deeds that have the capacity to give results. Results that are produced by *kamma* are called *vipāka* – the ripened stage of a *kamma*. The phenomenon of *kamma* yielding its results is normally referred to as ripening of the *kamma*.

Though, in general, *kamma* an action that has the potency of giving results, it can be classified as follows.

- (1). Based on the functions it performs
- (2). Based on the order of priority of ripening (giving *paṭisandhi*)
- (3). Based on the time of ripening (based on the life of ripening)
- (4). Based on the place of ripening

Each of these categories are again fourfold. Hence we get four quadruples of *kamma* a concept known as *kamma catukka*. Four quadruples are as follows.

- (1). *Kicca kamma catukka*
- (2). *Pākadānapariyāya kamma catukka*
- (3). *Pākakāla kamma catukka*
- (4). *Pākaṭṭhāna kamma catukka*

Lesson 5.10.

Kiccakamma Catukka

There are four functions performed by wholesome and unwholesome *kammas*.

- (1). Production of resultant consciousnesses (*vipāka citta cetasikas*) and corporealities (*kammaja rūpas*).
- (2). Helping a being born out of some other kamma to live for some time.
- (3). Intermittently obstructing the life of a being who was born with a different kamma.
- (4). Killing the being born out of some other kamma

Based on the above four functions, *kamma* is fourfold as follows.

- (1). *Janaka kamma* – Productive kamma
- (2). *Upatthambhaka kamma* – Supportive kamma
- (3). *Upapīḷaka kamma* – Obstructive kamma
- (4). *Upaghātaka kamma* – Destructive kamma

Janaka kamma

Wholesome and unwholesome *kammas* which produce *vipāka citta cetasikas* and corporealities during the moment of rebirth (*paṭisandhi kāla*) and course of life (*pavatti kāla*) are called *janaka kamma*. All corporealities are not produced by *kamma*. There is a section of corporeality produced by *kamma* which are called *kammajarūpas*. They can be learnt in the sixth chapter.

Upatthambhaka kamma

The initial moment at which a being is born in a certain life is called the *paṭisandhi kāla*. The period during which a being lives after the *paṭisandhi* is called *pavatti kāla*. This period even encompasses the moment of *cuti* (death). **The foremost thing done by a kamma is causing rebirth.** *Kusala kammas* cause rebirth in blissful realms while *akusala kammas* bring forth *paṭisandhi* in awful realms. Sometimes, in Suttas the Buddha has mentioned *kusala* takes beings to *sugati* while *akusala* takes being to *duggati*. What is meant here is wholesome and unwholesome deeds causing rebirth in blissful and awful realms respectively. All *kamma* do not have the capacity to cause rebirth. Only powerful *kammas* have that capacity. However, all *kammas* have the strength to produce results⁹⁵ during the course of life.

Kammas that help a being, who is born out of some other wholesome or unwholesome *kamma*, to live long by preventing dangers and providing what is required for living are called *upatthambhaka kamma* (supportive kamma).

Not only the beings born out of *kusala kammas* but the beings born out of *akusala kammas* obtain the support of other *kusala kammas*. It is said that *akusala kammas*

help certain *vinipātika asuras* and some other beings live for a long period of time. In such cases, the being must be living in bad conditions.

Upapīlaka kamma

Kammas which obstruct the life of living beings, who are born either with *kusala* or *akusala kammas*, by causing various sicknesses, making enemies, causing harm on one's paddy fields and lands, by causing to lose jobs, by bringing forth insults and accusation and etc., are called *upapīlaka kammas* (obstructive kammas). Unwholesome *kammas* obstruct the lives of beings who are born with wholesome deeds and also the beings who are born with unwholesome deeds. No mentioning is found of *kusala kammas* that perform the obstructive function.

Upaghātaka kamma

The kamma which causes an untimely death of a being who is born out of another kamma in a certain life without letting him or her live the entire lifespan (*āyukappa*) is called *upaghātaka kamma* (destructive kamma). This is also called *upacchedaka kamma*. Mostly *akusala kammas* perform the *upaghātaka* function. Sometimes *kusala kammas* too perform this function. When hell beings, before been dragged into the hells, are made to be remembered their wholesome deeds, they instantly die from their hell-life and are born in blissful destinations. These types of deaths are caused by *kusala upaghātaka kammas*.

More details about the functions of *kamma*

There is no special group of *kamma* called *upatthambhaka*-, *upapīlaka*- or *upaghātaka*. *Janaka kammas* that could not produce their results yet and that have already yielded their results do the supportive, obstructive and destructive functions occasionally. Based on the three distinct functions performed, the *janaka kamma* itself is termed as *upatthambhaka*, *upapīlaka* and *upaghātaka kammas*.

Some of the destructive kammas will only cause the death of a being and not produce their own results. Some destructive *kammas* will take the life of the being and also send the being to *apāya* in the following life. Destructive *kammas* of the King Bimbisāra and the Queen Sāmāvatī only caused their deaths. The destructive *kammas* of Devadatta, Cīñcimāṇavikā and king Mahāpatāpa killed them and also sent them to awful realms. “Sending the being to awful realms” refer to destructive *kamma* producing its *paṭisandhi vipāka* in terms of its *janaka* function.

Kammas not only support, obstruct and destruct the lives of living beings but also other *kammas*. Power of wholesome and unwholesome *kammas* which are low at the time of performance increases due to the support given by wholesome and unwholesome *kammas* performed later. A weak *kusala kamma* that only had the capacity to produce a birth in a poor family, thus empowered by other *kusala kammas* can give a rebirth in a rich family. A *kamma* which initially had the capacity to produce a life with a short lifespan, if empowered could bring forth a life with a long lifespan. A *kamma* which initially could only produce a birth in a lower divine realm, after becoming stronger due to the support of other wholesome *kammas* may take the being to a higher deva realm. Similarly

unwholesome actions can increase in their power due to the support given by other unwholesome acts. An *akusala kamma* which initially had the capacity to give a birth in the animal realm may give a birth in the *peta* realm after being strengthened. In the same way, after empowering, a *kamma* which could have initially brought forth a birth in the *peta* realm could result in a *niraya* birth or a *kamma* which could have send the being to a minor hell could take him or her to a great hell.

On the other hand, strength of wholesome and unwholesome *kammas* could diminish due to the performance of unwholesome and wholesome kammas, at a later period, which are of opposite nature to the prior deeds. A wholesome *kamma* which had the strength to cause birth in a royal family after being weakened due to unwholesome deeds could bring forth a birth in a poor ordinary family. A wholesome deed which intially had the capacity to give birth in a higher divine realm could take the being to a lower divine realm after being adversely affected by opposing unwholesome deeds. In the same way, *akusala kammas* that initially had the power to give birth in a great hell, after being weakened by opposing *kusala kammas* could give birth in a minor hell as in the case of the King Ajātasattu. If weakened very much it could even end up taking the being to the animal or *peta* realms. Therefore, the ones who have done unwholesome deeds must perform wholesome deeds that are of opposite nature to the *akusalas* they have done as much as possible.

Certain *kammas* completely prevent the resulting of other *kammas*. When the *arahatta magga kusala* has arisen, all past *kammas* that could have given results in future lives become infertile due to not having the opportunity to produce their results. Therefore, *arahatta magga kusala* is a destructive *kamma* that destroys wholesome and unwholesome deeds, hence called *kammakkhaya kamma*.⁹⁶

Lesson 5.11.

Pākadānapariyāyakamma Catukka

Every life is an outcome of kamma. Moreover, every life is preceded by a previous life. A new life occurs as a result of the kamma that gets the opportunity (okāsa) before one dies. And there is an order according to which kamma gets the opportunity to produce the paṭisandhi in the next time.

The following is the order of priority of kammas in giving paṭisandhi:

- (1). *Garuka-kamma* – weighty kamma
- (2). *Āsanna-kamma* – death-proximate kamma
- (3). *Āciñṇa-kamma* – habitual kamma
- (4). *Kaṭattā-kamma* – unspecified kamma (not specified as *garuka*, *āsanna*, or *āciñṇa*)

Garuka Kamma

Powerful wholesome and unwholesome *kammas* that will definitely produce results (*paṭisandhi*) in the following birth are *garuka kammas*.

On the wholesome side, *rūpāvacara* and *arūpāvacara kammas* are *garuka kammas*. If a person who has attained fine material or immaterial absorptions and not lost them dies without a wish for a birth in the *kāma* realm, he or she will definitely be born in the Brahma realm as a result of their sublime (*mahaggata*) *kamma*. There are no *kāmāvacara kusala kammas* that suffice to be a weighty *kamma*.

On the unwholesome side, the five heinous deeds (*pañcānantariya kamma*) and the fixed wrong view (*niyata micchādīṭṭhi*) are weighty *kammas*. Those who commit these deeds have no way to escape from birth in hell in the following life.

In the unwholesome side, the *paṭisandhi vipāka* of a *garuka kamma* can only be prevented by another weighty *kamma*. Therefore, a person who has committed several unwholesome weighty *kammas* will be born in the following life as a result of one of them. This result will prevent the other kammas from giving *paṭisandhi results*.

Āsanna Kamma

The *kamma* performed or recalled near the time of death is *āsanna kamma*. The following rebirth of a being who has not performed a *garuka kamma* will be decided by the *āsanna kamma*. Even a person who has committed many unwholesome deeds could be born in a blissful realm by doing a wholesome deed close to death. It is also possible for one to be born in a *sugati* realm by recalling wholesome deeds without focusing on their unwholesome deeds. Those who have done many wholesome acts may end up in an awful realm in the following life by recalling or happening to recall *akusala kammas* just before death. It is very useful

to have good friends who will make us perform *kusala kammās* or remind us of our wholesome acts done when we are about to die.

Āciṇṇa Kamma

A *kamma* performed once and recollected repeatedly for a long period, or *kammās* performed on a daily, weekly, monthly, or yearly basis over a long period of time are *ācinna kammās*. When a *kamma* is performed repeatedly, latter *kammās* become powerful due to the assistance of the prior *kammās*. *Kammās* performed once a month, once in a few months, or once a year become *āciṇṇa kammās* only if they are great enough to be remembered. Habitual *kamma* is the most powerful after a weighty *kamma*. Yet, in producing the following rebirth, the *āsanna kamma* gets the opportunity over *āciṇṇa kamma*.

Kaṭattā Kamma

Kammās that do not belong to the categories of *garuka*, *āsanna*, or *āciṇṇa* and were performed in this life or past lives are *kaṭattā kammās*. When there is no *garuka*, *āsanna*, or *āciṇṇa kamma*, a *kaṭattā kamma* will get the opportunity to bring forth the following rebirth.

In this quadruple of *kamma*, what is mentioned as *garuka*, *āsanna*, *āciṇṇa*, and *kaṭattā* are nothing other than the *janaka kammās* that will bring forth the following rebirth.

Lesson 5.12.

Pākakālakamma Catukka

Kamma is fourfold based on the life (time) it produces its results.

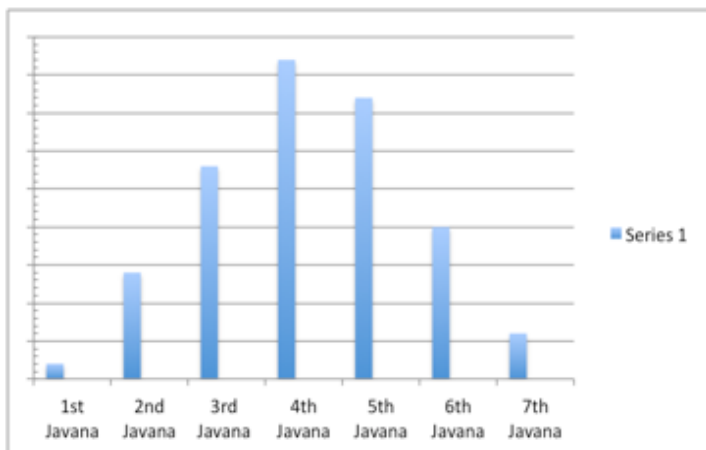
- (1). *Diṭṭhadhamma-vedanīya-kamma* – Kamma that produces results in this very life.
- (2). *Upapajja-vedanīya-kamma* – Kamma that produces results in the proceeding life.
- (3). *Aparāpariya-vedanīya-kamma* – Kamma that produces results in lives after the proceeding life.
- (4). *Ahosi-kamma* – Kamma that did not find the opportunity to produce its results.

To gain a proper understanding of these four types of *kammas*, one should first have knowledge about the nature of *javana cittas*. While performing good or bad deeds, the *javana citta* that performs the activity repeatedly arises seven times. Among them, the first *javana* is weak. The second *javana*, which arises having obtained the nature of the first *javana citta* (in terms of *āsevana paccaya*), is stronger than the first *javana*. The third is stronger than the second. The fourth is stronger than the third. The strength of *javana cittas* that arise after the fourth *javana* gradually diminishes due to the law of consciousness. This gradual decrease in strength is the reason why *javana cittas* do not arise after the seventh *javana*.

Out of the seven, the first *javana* is the weakest since it does not get the association of a consciousness of its own nature. Though the seventh *javana* is also weak, it is stronger than the first *javana* as it gets the association of a similar consciousness. The remaining five *javanas* that are found in the middle are stronger than the first and the seventh.

A chart of a *manodvārika vīthi*

1	2	3	4	5	6	7	8	9	10	11	12	13	
Bh	Na	Da	Ma	J	J	J	J	J	J	J	Td	Td	Bh



A Diagram of the Strength of Javana Cittas

Time of ripening of *kammas* is based on the strength of *javana cittas*.

Diṭṭhadhamma-vedanīya kamma

The *kamma* that produces results in the present life is known as the *diṭṭhadhamma-vedanīya kamma*. It is the *cetanā* of the first *javana citta* in a mind process. The first impulsive volition which is weak has the strength to produce only *ahetuka vipāka citta*s in the present life. The first impulsive volition does not have the strength to produce *vipāka* after death. It is only the first *javana cetanā* of very powerful wholesome and unwholesome *kammas* that produce results during the present life.

Wholesome acts done by offering gifts to and respecting highly virtuous persons with high faith can produce results in this very life. It is mentioned that *dānamaya kamma* endowed with the following four qualities can result in the same life it was done.

- (1). *Vatthu sampatti* – the thing offered being righteously obtained.
- (2). *Khetta sampatti* – offering to a person who has destroyed all cankers.⁹⁷
- (3). *Ajjhāsaya sampatti* – the donor having great faith about the results of their good deed.
- (4). *Guṇātireka sampatti* – the Arahant to whom the offering is made had just been emerged from the *nirodha samāpatti*.

People such as Puṇṇaka Setṭhi, Ekasāṭaka brahmin, Sumana the garland maker enjoyed the results of the merits they did towards beings who had eradicated defilements.

There are many stories within the literature that explain how those who caused harm to Sammāsambuddhas, Paccekabuddhas, and Arahants, highly virtuous personages like Bodhisattvas, one's own parents, and friends, who helped, experienced the ill results of their unwholesome deeds in the present life itself. King Kalābu, King Mahāpatāpa, and Mittavindaka are some of those who had such unfortunate outcomes.

It is possible for the *cetanā* of first *javana citta*s of ordinary *kammas* to give results in the same life. Yet, such results are not known by the person who did those acts.

Upapajja-vedanīya kamma

Kammas that produce results in the immediately proceeding life (second life) are called *upapajja-vedanīya kamma*. They are the *cetanā* of the seventh *javana citta*s in *citta vīthis* which occurred while doing good or bad deeds. This *cetanā* is very weak since it is the last volition of a *javana* process which is falling down.⁹⁸ Yet, it is a little more powerful than the first *javana cetanā* because it has got the support of the repetition condition (*āsevana paccaya*) from the sixth *javana cittuppāda*. Therefore, the *cetanā* of the seventh *javana* does not produce results as quickly as the *cetanā* of the first *javana* but is capable of producing *paṭisandhi vipāka* and *pavatti vipāka* in the second life. The *cetanā* of the seventh *javana* is not capable of producing results beyond the second life.

Aparāpariya-vedanīya kamma

Kammas which have the power to produce *vipāka* from the third birth until the attainment of Parinibbāna recalled *aparāpariya-vedanīya kammas*. It is the volition of five middle *javana citta*s of *citta vīthi*. As they are powerful, they do not produce results soon like the first and the seventh *javana cetanas* and yield their results from the third life until the attainment of *parinibbāna* whenever they get the opportunity. However old they may be, even done a thousand eons before, *aparāpariya-vedanīya kammas* do not become ineffective as long as the being is wandering in the *saṃsāra*. However, it should be kept in mind that one *kamma cetanā* can produce only one rebirth (*paṭisandhi vipāka*) while a single *kammic* volition can produce many *pavatti vipākas*.

Ahosi-kamma

Kammas that never produces results are *ahosi kammas*. The first *javana cetanā* which did not find an opportunity to produce its results in the very same life and the seventh *javana cetanās* which did not find the opportunity to produce their results in the second life become *ahosi kammas*. Moreover, five middle *javana cetanās* which did not have the opportunity to produce results due to the being attaining *parinibbāna* are also called *ahosi kammas*.

Lesson 5.13.

Pākaṭṭhāna Kamma Catukka

Kamma is fourfold, based on the place where it yields results. In this regard, there are four places where *kamma* produces its results, namely, four types of abodes: *apāya*, *kāma sugati*, *rūpa bhūmi*, and *arūpa bhūmi*. *Kamma* is categorized into four groups as follows:

- (1). *Akusala kamma*
- (2). *Kāmāvacara kusala kamma*
- (3). *Rūpāvacara kusala kamma*
- (4). *Arūpāvacara kusala kamma*

When analyzing these *kammas* in terms of their place of ripening, it is also important to know their occasion of *ripening* (*pāka kāla*). There are two occasions on which *kamma* yields its results: *paṭisandhi kāla* (moment of rebirth) and *pavatti kāla* (course of life).

- (1). *Paṭisandhi kāla* – the moment of arising of *nāma* and *rūpa* for the first time in a single life is called *paṭisandhi kāla*.
- (2). *Pavatti kāla* – starting from the *ṭhiti* moment of the *paṭisandhi citta* until the end of the vanishing moment of the *cuti citta* is called *pavatti kāla*.

Within this quadruple of *kamma*, we also need to analyze what types of results (*vipāka citta*, *cetasikas*, and *kammajarūpas*) are produced by each *kamma*. In other words, we learn what types of *vipāka cittas* and what types of *kammajarūpas* are produced by each *kamma*. Therefore, from here onwards, we will learn the following subjects:

- (1). Four types of *kamma* – *akusala kamma*, *kāmāvacara kusala kamma*, *rūpāvacara kusala kamma*, and *arūpāvacara kusala kamma*.
- (2). Realms where the fourfold *kamma* ripens – *apāya bhūmi*, *kāma sugati bhūmi*, *rūpa bhūmi*, and *arūpa bhūmi*.
- (3). The occasions on which the fourfold *kamma* ripens in each realm – *paṭisandhi kāla* and *pavatti kāla*.
- (4). What type of results the fourfold *kamma* produces in the fourfold realms during the twofold occasions – *vipāka citta*, *cetasikas*, and *kammaja rūpas*.

Lesson 5.14.

Akusala Kamma

In terms of **consciousness** there are twelve *akusalas*.

There are ten *akusala kammapathas*

The ten akusala *kammapathas* are as follows:

- (1). *Pāṇātipāta* – killing
- (2). *Adinnādāna* – stealing
- (3). *Kāmesumicchācāra* – sexual misconduct
- (4). *Musāvāda* – lying
- (5). *Pisuṇāvācā* – slandering
- (6). *Pharusāvācā* – harsh speech
- (7). *Samphappalāpa* – vain talk
- (8). *Abhijjhā* – covetousness (wishing to obtain others' property)
- (9). *Byāpāda* – ill-will (wishing others' death)
- (10). *Micchādiṭṭhi* – holding wrong view (holding three fixed wrong views)

Six "*viññāṇa dvāras*" were taught in the third chapter. They are causes for the arising of consciousness. There are three causes required for the performance of *kammas*, known as "*kamma dvāra*." The three *kammadvāras* are as follows:

- (1). *Kāyakamma dvāra* (body door) – *kāya viññatti rūpa* (bodily intimation)
- (2). *Vacīkamma dvāra* (verbal door) – *vacī viññatti rūpa* (verbal intimation)
- (3). *Manokamma dvāra* (mind door) – *kusala* and *akusala javana cittas* (wholesome and unwholesome javana consciousnesses)

All good and bad kammas can be categorized into three groups based on the "*kamma dvāra*" required to execute them:

- (1). *Kāyakamma*
- (2). *Vacīkamma*
- (3). *Manokamma*

The following categorizes the ten akusala *kammapathas* based on the door in which they arise:

- (1). Killing, stealing, and sexual misconduct mostly occur with the help of the body door, and they are called *kāyakamma*.
- (2). Lying, slandering, harsh speech, and vain talk mostly occur with the help of the verbal door, and they are called *vacīkamma*.
- (3). Covetousness, ill-will, and holding wrong views mostly happen in the mind door; they are called *manokamma*.

Among the unwholesome actions, *pāṇātipāta*, *pharusāvācā*, and *byāpāda* are done with the *dosamūla citta*. *Kāmamicchācāra*, *abhijjhā*, and *micchādiṭṭhi* are done with *lobhamūla citta*. The remaining four *akusala kamma* pathas – *adinnādāna*, *musāvāda*, *pisuṇāvācā*, and *samphappalāpa* can be done with either *lobhamūla* or *dosamūla citta*s. These four actions can also be done with *mohamūla citta* as well.

Lesson 5.15.

Kusala Kammās

There are three types of *kusala kammās*: *kāmāvacara kusala kamma*, *rūpāvacara kusala kamma*, and *arūpāvacara kusala kamma*. *Rūpāvacara* and *arūpāvacara kusala kammās* can be termed as *mahaggata kammās*.

Kāmāvacara Kusala Kamma

Kāmāvacara kusala kamma is also threefold, based on the door through which it is executed (*kammadvāra vasena*).

- (1). *Kāyakamma* – *kāmāvacara* wholesome deeds done with the help of a body part are called *kāyakamma*.
- (2). *Vacikamma* – *kāmāvacara* wholesome deeds, such as preaching Dhamma done with the help of words, are called *vacikamma*.
- (3). *Manokamma* – *kāmāvacara* wholesome deeds, such as meditation done solely through the mind, are called *manokamma*.

Moreover, *kāmāvacara kusala* is again threefold as *dānamaya*, *sīlamaya*, and *bhāvanāmaya*.

In terms of consciousnesses, it is eightfold.

Furthermore, it is tenfold as ten meritorious deeds (*puññakiriya vatthu*).

- (1). *Dāna* – charity
- (2). *Sīla* – morality
- (3). *Bhāvanā* – meditation and studying righteous subjects and skills
- (4). *Veyyāvacca* – performing duties
- (5). *Apacāyana* – respecting those who deserve veneration
- (6). *Pattidāna* – sharing merits
- (7). *Pattānumodanā* – rejoicing in others' merits
- (8). *Dhammassavaṇa* – listening to the Dhamma
- (9). *Dhammadesanā* – preaching the Dhamma
- (10). *Diṭṭhujukamma* – rectifying correct view

When added together, there are twenty *kāmāvacara kammās* in terms of consciousnesses: twelve *akusala kammās* and eight *kusala kammās*.

Mahaggata Kamma (Rūpāvacara Kusala Kamma and Arūpāvacara Kusala Kamma)

Rūpāvacara kusala is *manokamma*.⁹⁹ It is a *bhāvanāmaya kamma*. It is fivefold based on *jhāna*.

Arūpāvacara kusala manokamma. It is a *bhāvanāmaya kamma*. It is fourfold based on the object (*ārammaṇa*).

Lesson 5.16.

Results of Each Kamma

In this lesson, we will learn about the results of fourfold *kammas*.

Results of *Akusala Kammas*

The results of *akusala kammas* should be understood as follows:

- (1). The *cetanā* of 11 *akusala cittas* can give rise to *paṭisandhi vipāka* in 4 *apāya-bhūmi*. The *upekkhā sahagata santīraṇa citta* arises as the *paṭisandhi vipāka*.
- (2). The *cetanā* of 12 *akusala cittas* can lead to *pavatti vipāka* in 4 *apāya*, 7 *kāmasugati*, and 15 *rūpāvacara-bhūmi*, except *asaññasatta*. During the *pavattikāla*, 7 *akusala-vipāka cittas* arise as follows:
 - (a). In 4 *apāya* and 7 *kāmasugati* – 7 *akusala-vipāka cittas*
 - (b). In 15 *rūpāvacara-bhūmi* except *asaññasatta* – 4 *akusala-vipāka cittas* (upe. cakkhu viñ., upe. sota viñ., upe. sampati., upe. santīra.)
 - (c). The *cetanā* of 12 *akusala cittas* can generate *kammaja rūpa* in 4 *apāyas* during the *paṭisandhi* moment and the course of *pavatti*.

Each *akusala cetanā* can give rise to *akusala vipāka cakkhaviññāṇa* when encountering undesirable *rūpārammaṇa*, *akusala vipāka sotaviññāṇa* when encountering undesirable *saddārammaṇa*, *akusala vipāka ghānaviññāṇa* when encountering undesirable *gandhārammaṇa*, *akusala vipāka jivhāviññāṇa* when encountering undesirable *rasārammaṇa*, and *akusala vipāka kāyaviññāṇa* when encountering undesirable *phoṭṭhabbārammaṇa*. Moreover, they also lead to the arising of *akusala vipāka sampatiṇṇa*, *santīraṇa*, and *tadārammaṇa cittas* regarding unpleasant objects. *Akusala vipāka cittas* even arise in *Sammāsambuddhas* when they encounter undesirable objects.

The *cetanā* of *uddhacca sampayutta citta* cannot result as *paṭisandhi* since it is severely weakened by excessive restlessness.

Results of *Kāmāvacara Kusala Kamma*

Kāmāvacara kusala is twofold: *tihetuka kusala* and *dvihetuka kusala*. The *cetanā* of four *ñāṇa sampayutta cittas* constitutes *tihetuka kamma*. The *cetanā* of four *ñāṇa vippayutta cittas* constitutes *dvihetuka kamma*. Out of the two, *tihetuka kamma* is more powerful than *dvihetuka kamma*. Both these *kammas* are further categorized as *omaka* (inferior) and *ukkatṭha* (superior).

There are three ways a wholesome deed can be inferior (*omaka*).

- (1). If a wholesome deed is done with the intention of appearing as a great person in society or with the intention of demeaning others, that

wholesome deed is impure due to the mean intention of the doer, hence an inferior wholesome deed.

- (2). If strong unwholesome thoughts arise right before or right after the wholesome deed is performed, that *kusala kamma* will also become inferior due to the preceding and subsequent unwholesome *cittas*.
- (3). Moreover, if the doer of the good deed later regrets their action as "I did something foolish or useless," the strength of the wholesome deed diminishes due to the influence of regret.

All these three types of unwholesome deeds are referred to as *omaka kammās*.

If a wholesome *kamma* was performed without the aforementioned mean intentions, without having unwholesome thoughts immediately before or after the good deed, and if the doer rejoices in their act as "I did something beneficial or good," such acts are classified as *ukkuṭṭha kammās*.

The following describes how results arise due to four types of *kāmāvacara kusala kammās*: *dvihetuka omaka*, *dvihetuka ukkuṭṭha*, *tihetuka omaka*, and *tihetuka ukkuṭṭha*.

- (1). The *cetanā* of *kāmāvacara mahākusala cittas* can result in *paṭisandhi vipāka* in 7 *kāmasugati-bhūmi*. On those occasions, *kusalavipāka upekkhāsahagata santīraṇa citta* and 8 *mahāvīpāka cittas* arise as the *paṭisandhi citta* accordingly.

Cetanā of:

- (a). *Dvihetuka omaka kusala* produces *kusala vipāka upekkhāsahagata santīraṇa citta*.
- (b). *Dvihetuka ukkuṭṭha kusala* and *tihetuka omaka kusala* produce 4 *ñāṇavippayutta mahāvīpāka cittas*.
- (c). *Tihetuka ukkuṭṭha kusala* produces 4 *ñāṇasampayutta mahāvīpāka cittas*.

- (2). The *cetanā* of *kāmāvacara mahākusala cittas* can result in *pavatti vipāka* in 4 *apāya*, 7 *kāmasugati*, and 15 *rūpāvacara-bhūmi*. On those occasions, 8 *ahetuka kusala vipāka cittas* and 8 *mahāvīpāka cittas* arise accordingly.

Cetanā of:

- (a). *Dvihetuka omaka kusala* produces 8 *ahetuka kusala vipāka*.
- (b). *Dvihetuka ukkuṭṭha kusala* and *tihetuka omaka kusala* produce 8 *ahetuka kusala vipāka* and 4 *ñāṇavippayutta mahāvīpāka cittas*.
- (c). *Tihetuka ukkuṭṭha kusala* produces 8 *ahetuka kusala vipāka* and 8 *ñāṇasampayutta mahāvīpāka cittas*.
 - (i). In 4 *apāya* – 8 *ahetuka kusala vipāka cittas*.
 - (ii). In 7 *kāmasugati-bhūmi* – 8 *ahetuka kusala vipāka cittas* and 8 *mahāvīpāka cittas*.
 - (iii). In 15 *rūpāvacara-bhūmi* – 5 *ahetuka kāmāvacara kusala vipāka cittas* (*upe cakkhu viñ, upe sota viñ, upe sampāṭi, som santīra, upe santīra*).

- (3). The *cetanā* of *kāmāvacara mahākusala cittas* can result in *kammajarūpa* in 7 *kāmasugati bhūmis* during the *paṭisandhi* moment and the course of *pavatti*.

The *sasaṅkhārika* and *asaṅkhārika* nature and the type of feeling (*vedanā*) of a *kāmāvacara kusala kamma* do not greatly influence the nature of the resultants that are produced. Therefore, a *somanassa kusala* can produce an *upekkhā vipāka* and vice versa. Similarly, *asaṅkhārika kusala* can produce *sasaṅkhārika kusala* and vice versa.

There is an opinion among some teachers that *asaṅkhārika kusala* does not produce *sasaṅkhārika vipāka* and *sasaṅkhārika kusala* does not produce *asaṅkhārika vipāka*. This idea is not accepted by most Abhidhamma scholars. The prompted and unprompted nature of a *citta* is mainly determined by present conditions rather than past *kamma*.

Results of Mahaggata Kammās

Mahaggata kammās are threefold: *paritta (hīna)*, *majjhima*, and *pañīta*.

- (1). *Parittajjhāna* – *jhānas* that have inferior *chanda*, *virīya*, *citta*, or *vīmaṃsā* are known as *parittajjhāna* or *hīnajjhāna*.
- (2). *Majjhimajjhāna* – *jhānas* with a moderate level of *chanda*, *virīya*, *citta*, or *vīmaṃsā* are referred to as *majjhimajjhāna*.
- (3). *Pañītajjhāna* – *jhānas* with superior *chanda*, *virīya*, *citta*, or *vīmaṃsā* are called *pañītajjhāna*.

Kāmāvacara kusala is a relatively weak *cetanā*. Therefore, it not only produces *vipākas* similar to itself but also *vipākas* that are dissimilar to it. Moreover, it produces its results in various places (realms), not only in the *kāma* realm. On the other hand, *mahaggata kusala* is a powerful *cetanā*. Therefore, it does not yield *vipākas* that are dissimilar to it and of lower quality. Furthermore, it only produces *vipākas* in brahma lives. Even in a brahma life, *mahaggata kusala* only generates *jhāna vipāka cittas* that resemble it, as *paṭisandhi*, *bhavaṅga*, and *cuti cittas*.

The following describes how *mahaggata kamma* yields its results.

Results of Rūpāvacara Kamma

- (1). The *cetanā* of 5 *rūpāvacara kusala cittas* results in *paṭisandhi vipāka* and *pavatti vipāka* in 15 *rūpāvacara bhūmis*, respectively. The respective *vipāka cittas* arise at the moment of *paṭisandhi* and the course of *pavatti*. In *pavatti*, the respective *vipāka cittas* emerge as *bhavaṅga* and *cuti cittas*.
- (2). The *i* of 5 *rūpāvacara kusala cittas* generates *kammajarūpā* (accordingly) in 5 *rūpāvacara brahma realms*, respectively, during the *paṭisandhi* moment and the course of *pavatti*.

Cetanā of:

- (a). *Hīna* 1st *jhāna* gives *paṭisandhi* and *pavatti vipāka* (1st *jhāna vipāka*) and generates *kammajarūpa* in Brahmapārisajja realm.
- (b). *Majjhima* 1st *jhāna* gives *paṭisandhi* and *pavatti vipāka* (1st *jhāna vipāka*) and generates *kammajarūpa* in Brahmapurohita realm.
- (c). *Paṇīta* 1st *jhāna* gives *paṭisandhi* and *pavatti vipāka* (1st *jhāna vipāka*) and generates *kammajarūpa* in Mahābrahma realm.
- (d). *Hīna* 2nd and 3rd *jhāna* give *paṭisandhi* and *pavatti vipāka* (2nd *jhāna vipāka* and 3rd *jhāna vipāka*, respectively) and generate *kammajarūpa* in Parittābha realm.
- (e). *Majjhima* 2nd and 3rd *jhāna* give *paṭisandhi* and *pavatti vipāka* (2nd *jhāna vipāka* and 3rd *jhāna vipāka*, respectively) and generate *kammajarūpa* in Appamāṇābha realm.
- (f). *Paṇīta* 2nd and 3rd *jhāna* give *paṭisandhi* and *pavatti vipāka* (2nd *jhāna vipāka* and 3rd *jhāna vipāka*, respectively) and generate *kammajarūpa* in Ābhassara realm.
- (g). *Hīna* 4th *jhāna* gives *paṭisandhi* and *pavatti vipāka* (4th *jhāna vipāka*) and generates *kammajarūpa* in Parittasubha realm.
- (h). *Majjhima* 4th *jhāna* gives *paṭisandhi* and *pavatti vipāka* (4th *jhāna vipāka*) and generates *kammajarūpa* in Appamāṇasubha realm.
- (i). *Paṇīta* 4th *jhāna* gives *paṭisandhi* and *pavatti vipāka* (4th *jhāna vipāka*) and generates *kammajarūpa* in Subhakiṇha realm.
- (j). Fifth *jhāna* (*hīna*, *majjhima* and *paṇīta*) gives *paṭisandhi* and *pavatti vipāka* (5th *jhāna vipāka*) and generates *kammajarūpa* in Vehapphala realm and five Suddhāvāsa realms.

Only the *anāgāmī phalaṭṭhas* who have attained the fifth *jhāna* are reborn in Suddhāvāsa realms. Other beings do not arise in Suddhāvāsa realms. Among the *anāgāmīs* born in Suddhāvāsas, those with stronger faculty of *saddhā* are born in the Aviha realm, those with stronger faculty of *virīya* are born in the Atappa realm, those with stronger faculty of *sati* are born in the Sudassa realm, those with stronger faculty of *samādhi* are born in the Sudassī realm, and those with stronger faculty of *paññā* are born in the Akaniṭṭhaka realm.

- (k). The *cetanā* of the 5th *jhāna*, when developed with *cittavirāga-bhāvana*, only results in *kammaja rūpa* at the moment of *paṭisandhi* and the course of *pavatti* in the Asaññasatta realm.

Some ascetics who believe in *kamma* and its results perceive the disadvantages of having consciousness, saying, "All attachments, dislikes, and ignorance arise from possessing consciousness.

None of these troubles exist when there is no consciousness." Contemplating this, they develop the fifth *jhāna* either with *vāyo kasiṇa* or *ākāsa kasiṇa*. Then, they cultivate detachment toward consciousness. After detachment is fully developed (suppressing attachment toward consciousness), upon their death, they will be reborn in the Asaññasatta realm in the posture in which they died in the human realm.

Results of *Arūpāvacara Kamma*

- (1). The *cetanā* of 4 *arūpāvacara kusala cittas* results in *paṭisandhi vipāka* and *pavatti vipāka* in 4 *arūpāvacara bhūmis*. The respective *vipāka cittas* arise at the moment of *paṭisandhi* and the course of *pavatti*. In *pavatti*, the respective *vipāka cittas* occur as *bhavaṅga* and *cuti cittas*.

Cetanā of:

- (a). *Ākāsānañcāyatana kusala* gives *paṭisandhi* and *pavatti vipāka* (*ākāsānañcāyatana vipāka*) in *Ākāsānañcāyatana* realm.
- (b). *Viññāṇaṇcāyatana kusala* gives *paṭisandhi* and *pavatti vipāka* (*viññāṇaṇcāyatana vipāka*) in *Viññāṇaṇcāyatana* realm.
- (c). *Ākiñcaṇṇāyatana kusala* gives *paṭisandhi* and *pavatti vipāka* (*ākiñcaṇṇāyatana vipāka*) in *Ākiñcaṇṇāyatana* realm.
- (d). *Nevaśāṇṇānāśaṇṇāyatana kusala* gives *paṭisandhi* and *pavatti vipāka* (*nevaśāṇṇānāśaṇṇāyatana vipāka*) in *Nevaśāṇṇānāśaṇṇāyatana* realm.

The *cetanā* of 4 *arūpāvacara kusala cittas* do not generate *kammajarūpas*

Lesson 5.17.

Marāṇa (Death)

In Theravada teachings, death is fourfold:

- (1). *Āyukkhaya marāṇa*
- (2). *Kammakkhaya marāṇa*
- (3). *Ubhayakkhaya marāṇa*
- (4). *Upacchedaka marāṇa*.

The lives of all beings end by experiencing one of these four types of deaths.

Āyukkhaya Marāṇa

The life expectancy or lifespan (*āyu kāla*) varies for each species. Some species have very short lifespans, while others have much longer ones. Certain beings live for a few days, weeks, months, or even years. It's noted in texts that when the wholesome roots of humans strengthen, their lifespan increases. Conversely, the growth of unwholesome roots diminishes human life expectancy. There are three primary factors that determine a living being's *āyu kāla*:

- (1). The nature of their parents' bodies.
- (2). The food they consume.
- (3). The prevailing weather conditions of the era one is born into.

Beings with a lifespan of less than a week undergo growth and decay within that week, limiting their lifespan to no more than a week. Similarly, beings with an *āyu kāla* of a hundred years experience growth and decay within a century, preventing them from living beyond a century. Even if a human is born with a powerful *paṭisandhi kamma* that could potentially sustain life for one thousand years, in an era when the human life expectancy is hundred years, they still cannot exceed a century in a lifespan due to the natural decay of their life-faculty (*jīvitindriya*) at the century's end. However, those born with a *kamma* that can outlive their lifespan can surpass their *āyu kāla* with the aid of psychic powers (*iddhi*) and medicine (*bhesajja*). The death occurring at the end of life expectancy, due to the expiration of *āyu kāla*, is termed *āyukkhaya marāṇa*.

Kammakkhaya Marāṇa

While some weaker *kammās* can cause rebirth, they lack the capacity to sustain life for the entire *āyu kāla* of the species. Individuals born with such *kamma* die before reaching their life expectancy's end. The death arising from the exhaustion of the power of the *paṭisandhi kamma* is referred to as *kammakkhaya marāṇa*.

Ubhayakkhaya Maraṇa

Ubhayakkhaya maraṇa occurs when both the *āyu kāla* and the *kamma satti* end simultaneously. This type of death is exceptionally rare.

Upacchedaka Maraṇa

Upacchedaka maraṇa results from *akusala kammās*, such as killing, performed in a past or present life, causing obstacles like sicknesses or accidents that terminate life while the *āyu kāla* and *kamma satti* are still ongoing.

Upacchedaka maraṇa are also called untimely death (*akāla maraṇa*). This kind of *kamma* can arise not only from direct *kamma* but also due to various other reasons. Life (*jīvitindriya*) and *kamma* are fragile. *Kamma satti* alone cannot sustain life without adequate nourishment and protection. Life exists amidst numerous dangers within and outside the body. *Akāla maraṇa* can result from any of these dangers.

Venerable Nāgasena taught King Milinda about eight causes of untimely death:

- (1). *Vāta samuṭṭhānā ābādha* – illnesses caused by the air element.
- (2). *Pitta samuṭṭhānā ābādha* – illnesses caused by bile.
- (3). *Semha samuṭṭhānā ābādha* – illnesses caused by phlegm.
- (4). *Sannipātikā ābādha* – illnesses caused by a combination of the above three causes.
- (5). *Utu pariṇāma* – environmental changes.
- (6). *Visamaparihāra* – reckless and dangerous behaviours.
- (7). *Upakkama* – various strategies.
- (8). *Kammavipāka* – the result of past *kamma*.

Utu pariṇāma refers to fluctuations in temperature. Deaths caused by flooding due to heavy rain, lack of food and drink or illnesses due to drought fall under *utu pariṇāmaja* deaths.

Deaths due to accidents such as car crashes, burns, and drowning, resulting from careless behavior, are attributed to *visamaparihāra*. Deaths due to *upakkama* can be self-inflicted or inflicted by others. Some individuals commit suicide through poison consumption, hanging, drowning, burning, and other methods (*attano upakkama*). Deaths caused by animals, non-humans, criminals, kings, wars, and various other reasons fall under *parūpakkama maraṇa*.

Some beings die due to *kammās* like killings done in past lives or present life. These deaths are attributed to *kamma vipāka*. It's incorrect to believe that everything is solely due to *kamma*. *Kamma* can also cause death by affecting the balance of *vāta*, *pitta*, and *semha*, by causing accidents and so on. Therefore, when untimely death occurs, it's challenging for an ordinary individual to determine if it's caused by past *kamma* or any of the other seven reasons mentioned above.

Lesson 5.18.

Uppatti (Birth)

Three types of near-death signs

All non-arahants who are dying cognize one of the following three objects:

- (1). *Kamma*
- (2). *Kamma nimitta*
- (3). *Gati nimitta*.

Kamma is a good or bad action performed in a past life or in the present life.

Kamma nimitta is something that was related to the *kamma* or something that was instrumental to perform the *kamma*. Those who have offered flowers, lamps, incense, and food to Bodhi trees, Cetiya, and Buddha statues may happen to recall those objects offered or the sacred objects to which those offerings were made. Those who have committed unwholesome deeds may recognize animals they killed, goods they stole, and so on, as *kamma nimitta*.

Gati nimitta is an object related to the life into which the being is going to be reborn. Beings who will be born in hell may cognize hellfire, molten metal, burning charcoal, creatures that punish and harm hell beings, and so on. Such objects will be recognized by the dying being as they are in those places, and sometimes, the being may recognize them as they have arrived at him or her. Ones who will be born in divine realms may cognize divine mansions, chariots, gardens, *kapparakkhas*, divine males or females as the *gati nimitta*. Ones who will be humans may cognize the mother's womb. Ones who will be animals may cognize forests and so on as their *gati nimitta*. Those who will be born in divine realms may cognize divine mansions, chariots, gardens, *kapparakkhas*, divine males, or females as the *gati nimitta*. Those who will be humans may cognize the mother's womb. Those who will be animals may cognize forests and so on as their *gati nimitta*.

Cognizing any of the three signs

Kammas done in the present life that one remembers appear to the mind door as recalling something. If the *kamma* that is going to lead to rebirth was done in the present life but forgotten by the person or if that *kamma* was done in a past life, it will appear to the mind door like a dream. *Kamma nimittas* and *gati nimittas* also appear to the mind like dreams. All these objects mostly appear to the mind door of the dying being. However, if the *kamma nimitta* and *gati nimitta* are in front of the dying person, they may be recognized through other senses as well.

None of these three objects, namely *kamma*, *kamma nimitta*, or *gati nimitta*, is cognized by an Arahant before his or her death. Whichever way death occurs, no non-arahant will die without cognizing one of the three objects. Even a fly that is being crushed by a hammer dies having known one of the three objects. When one

of the signs thus appears to the mind, related past *kammas* that were latent get renewed as if done at that moment.

Death

When any of the three signs appears to a dying being, their mind inclines towards it. The reason for this inclination is the presence of uneradicated *avijjā* that conceals the dangers of *bhava* (existence) and uneradicated *taṇhā* that desires *bhava* (existence) within the dying being. At this moment, *citta vīthis* that cognize one of the three objects arise in the dying being. If the *kamma* that got the opportunity is an *akusala kamma*, which will lead the being to the *apāya*, *cittavīthis* that arise in the being will be defiled by unwholesome *jāvanas*. On the other hand, if the *kamma* that has the opportunity is a *kusala kamma*, *cittavīthis* will consist of pure wholesome *jāvanas*.

Consciousness arises in the body of a living being only as long as *vatthurūpas*, which are produced by past *kammas* are present. If the lineage of *vatthu rūpas* stops, no consciousness can arise in that body again. When no consciousness is arising in a body, the being is said to be "dead."

When it is very close for the lineage of *vatthu rūpas* to stop, the last *cittavīthi* of the dying being arises cognizing one of the three objects that appeared to the mind. That is the last *citta vīthi* happening in that body. That mind process is called *maraṇāsanna vīthi*. Since the strength of the mind is very weak at this moment, unlike on other occasions, only five *javana citta*s arise in the *maraṇāsanna vīthi*. At the end of this mind process, the final consciousness of that life (*cuti citta*) arises. The *cuti citta* may arise in any of the following four ways: (1). immediately after the fifth *javana*, (2). immediately after the single *bhavaṅga* which follows the fifth *javana*, (3). immediately after the second *tadārammaṇa* which follows the fifth *javana*, or (4). after the single *bhavaṅga* which follows two *tadārammaṇa*. The vanishing of the *cuti citta* is called the death of the living being.

Rebirth

Though no consciousness arises again in that body after the *cuti citta*, the mind stream of the being does not terminate. Immediately after the vanishing of the *cuti citta*, a *paṭisandhi citta* arises in one of the realms as a result of the *kamma* that got the opportunity to give results. The object of the *paṭisandhi citta* will be the same object known by the *maraṇāsanna jāvanas*. The arising of the *paṭisandhi citta* is the new birth (rebirth) of the being who died. Nothing goes from the body of the dying being to the following life. The *paṭisandhi citta* is not something that transferred from the previous life to the new life. It is a consciousness that newly arose in the new life.

Though the *paṭisandhi citta* did not travel from the previous life to the new life, it belongs (is connected) to the mind stream of the previous life. If there was no mind stream in the previous life, there would not have been a *paṭisandhi citta*. There is no long time period between the *cuti citta* and the *paṭisandhi citta*. The

time it takes for the *paṭisandhi* to arise after *cuti* is equal to the time it takes for a new *citta* to arise immediately after a *citta* has vanished during the course of life. When a person is born in a divine realm after their death, nothing has moved from the human life into the new divine life. But since the *paṭisandhi citta* of the newly born *deva* is connected to the mind stream of the human who died, it is also correct to say that the person who died and the *deva* who was born are the same being. This is the concept illustrated in the famous Buddhist statement “*Na ca so, na ca añño.*”

The main reason for the arising of the *paṭisandhi citta* is the *kamma* that had the opportunity to lead to rebirth. *Kusala* or *akusala javana* cittas of the final *vīthi*, which cognized any of the three signs, and uneradicated (*appahīṇa*) *avijjā* and *taṇhā* are also causes for the *paṭisandhi* in various ways.

Lesson 5.19.

Marṇāsanna Vīthi

Death proximity mind processes are sixfold based on six *dvāras*. Each of these *vīthis* is again fourfold based on the occasion on which the *cuti citta* arises.

- (1). *Cuti* happening right after *javana*.
- (2). *Cuti* happening right after one *bhavaṅga citta* which follows *javana*.
- (3). *Cuti* happening right after the second *tadārammaṇa* which follows *javana*.
- (4). *Cuti* happening right after one *bhavaṅga citta* which follows the second *tadārammaṇa*.

There are three signs that appear to the mind before death: *kamma*, *kammanimitta*, and *gatinimitta*. Following is how the threefold signs appear in the six doors:

- (1). *Kamma* – only appears in the *manodvāra*.
- (2). *Kamma nimitta* – can appear in all six doors. Sometimes, an object that is in front of the dying person could be a *kamma nimitta*. At that time, it is possible for a *cakkhudvārika maraṇāsanna vīthi* to happen. In this manner, all six types of *vīthis* could happen, cognizing the *kammanimitta*.
- (3). *Gati nimitta* – can appear in all six doors. Mostly this appears in the mind door, but rarely, the *gati nimitta* can be something in front of the person who is dying. For instance, if someone is going to be born as a worm in his own body, he may cognize his own body as the *gati nimitta* with any of the six doors.

Following is how the *cakkhudvārika maraṇāsanna vīthi* takes place. Here the *cuti* is happening immediately after the *javana*:

A *kamma nimitta*, which is a *paccuppanna rūpārammaṇa*, strikes at the eye door. At that time, the following *cittas* arise in the following sequence: *atīta bhavaṅga*, *bhavaṅga calana*, *bhavaṅga upaccheda*, *pañcadvārāvajjana*, *cakkhuvīñṇāṇa*, *sampaṭicchana*, *santīraṇa*, and *votthapana*. After the *votthapana citta*, one of the *kāmāvacara javanas* arises five times one after another. Then the final consciousness of life arises, known as the *cuti citta*. After its vanishing, a *kāmāvacara paṭisandhi citta* arises in a new life and vanishes. Then that same *citta* arises as the *bhavaṅga citta* for fifteen or sixteen times. After the vanishing of the fifteenth or sixteenth *bhavaṅga citta*, *manodvārāvajjana citta* arises, cognizing the new life (*abhinava bhava*). It will be followed by a *lobhamūla javana citta*, arising seven times. After that, the mind stream falls back to the *bhavaṅga* stream.

Sometimes, as stated above, the *cuti* can happen after one *bhavaṅga* which follows the *javanas*, after the second *tadārammaṇa* which follows the *javanas*, or after one *bhavaṅga* which follows the second *tadārammaṇa*.

Four types of *cakkhudvārika maraṇāsanna vīthis*

(1).	1 Tī	2 Na	3 Da	4 Pa	5 Cv	6 Sp	7 St	8 Vo	9 J	10 J	11 J	12 J	13 J	14 Cuti	15 Paṭi	16 Bh	17 Bh
(2).	1 Tī	2 Na	3 Da	4 Pa	5 Cv	6 Sp	7 St	8 Vo	9 J	10 J	11 J	12 J	13 J	14 Bh	15 Cuti	16 Paṭi	17 Bh
(3).	1 Tī	2 Na	3 Da	4 Pa	5 Cv	6 Sp	7 St	8 Vo	9 J	10 J	11 J	12 J	13 J	14 Td	15 Td	16 Cuti	17 Paṭi
(4).	1 Tī	2 Na	3 Da	4 Pa	5 Cv	6 Sp	7 St	8 Vo	9 J	10 J	11 J	12 J	13 J	14 Td	15 Td	16 Bh	17 Cuti

We shall now analyse the first *vīthi* out of the four.

Of the first *vīthi*, all the *cittas* till the fifth *javana* (including the fifth *javana*) cognize the *paccuppanna rūpārammaṇa* that arose together with the *atīta bhavaṅga citta*. There are only thirteen *cittas* till the fifth *javana* starting from the *atīta bhavaṅga*. The *rūpārammaṇa*, which is being cognised here, has four mind moments left in its lifespan. Therefore, that same *paccuppanna rūpārammaṇa*, which was cognised by the *vīthi cittas* of the *maraṇāsanna vīthi*, will be the object of the *paṭisandhi citta* as well as the two *bhavaṅga cittas* which follow it. That *rūpārammaṇa* will vanish together with the second *bhavaṅga citta* (after *paṭisandhi*) having spent its lifespan of seventeen mind moments. Subsequently, the *bhavaṅga cittas* that arise starting from the third *bhavaṅga citta* of the new life will congregate the *atīta rūpārammaṇa* which passed away with the second *bhavaṅga citta*.

Atīta bhavaṅga, *bhavaṅga calāna*, *bhavaṅga upaccheda* and *cuti cittas* of this *vīthi* cognize one of the three signs that became the object of the *maraṇāsanna javana* of the life before the present life. Since the arising of *kammaja rūpas* stop after the *uppādakkhaṇa* of the sixteenth mind before the *cuti citta*, the *cittas* such as *pañcadvārāvajjana*, *sampāṭicchana*, *santīraṇa* and so on depend on a heart base which arose together with the sixteenth mind before the *cuti*. Moreover, in the next life, the first *hadayavatthu* arises together with the *paṭisandhi citta*. It becomes the base for the *paṭisandhi citta*. Afterwards, the *cittas*, except the *dvipaṇca viññāṇa*, in the new life depend upon a *hadayavatthu* that arose together with the *citta* which immediately preceded them.

Maraṇāsanna vīthis of *sota-*, *ghāna-*, *jivhā-* and *kāya-dvāras* should also be understood according to the *cakkhu dvārika vīthis* given above. The only difference is in the place of *cakkhu viññāṇa* the relevant *pañca viññāṇa* arises. *Sotadvārika maraṇāsanna vīthis* can arise in a person who dies while listening to Dhamma. *Ghānavārika maraṇāsanna vīthis* can arise in persons who die while smelling the smell of incense that were offered. *Jivhādvārika maraṇāsanna vīthis* can happen in persons in whose mouths something was poured at the moment of death. *Kāyadvārika maraṇāsanna vīthis* may arise in persons who die feeling the touch of someone or feeling the touch of a robe one just offered to the Saṅgha.

Charts of *manodvārika maraṇāsanna vīthis*

Bh	Na	Da	Ma	J	J	J	J	J	Cuti
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Bh	Na	Da	Ma	J	J	J	J	J	Bh	Cuti
----	----	----	----	---	---	---	---	---	----	------

Bh	Na	Da	Ma	J	J	J	J	J	Td	Td	Cuti
----	----	----	----	---	---	---	---	---	----	----	------

Bh	Na	Da	Ma	J	J	J	J	J	Td	Td	Bh	Cuti
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Only a *kāmāvacara paṭisandhi* cognizes any of the three death proximate signs: *kamma*, *kamma nimitta*, or *gati nimitta*. *Rūpāvacara* and *arūpāvacara paṭisandhis* only have the *kamma nimitta* objects. *Paṭisandhi citta* of beings who are born in Brahma worlds only cognize the object (such as the *kasiṇa nimitta*) of the *jhānas* due to which they were born in the Brahma realm.

To those who will be born in the *Asaññasatta*, there will be no *paṭisandhi citta* after the *cuti citta*. Only *jīvita navaka kalāpas* arise in *asañña* beings at the moment of *paṭisandhi*. Therefore, they are called *rūpa paṭisandhika*. Beings who are born in *arūpa* realms are called *arūpa paṭisandhika*. In all the other rebirths, not only *nāma* but also *rūpas* arise at the moment of rebirth. Therefore, beings in realms other than *asaññasatta* and *arūpa* are called *rūparūpa paṭisandhika*.

Lesson 5.20.

Analysis of Death and Rebirth

In this lesson, we shall learn how *paṭisandhis* take place after dying from each realm.

Following is how the *paṭisandhi* could happen after each *cuti*.

- (1). After *arūpa cuti*, one cannot be born in a lower *arūpa* realm. The person can be born in the same *arūpa* realm or in a higher *arūpa* realm. Such a person can also be born in the *kāma* realm but with a *tihetuka paṭisandhi*. No one who dies from an *arūpāvacara* life can be immediately born in a lower *rūpa* realm or as a *dvihetuka* or *ahetuka* person in a *kāma* realm.
- (2). After *rūpāvacara cuti*, one can have all sorts of *paṭisandhi* other than *ahetuka paṭisandhi*.
- (3). After *kāmāvacara tihetuka cuti*, one can be born in any realm. It is also possible to have *ahetuka*, *dvihetuka*, and *tihetuka paṭisandhis*.
- (4). After a *dvihetuka* and *ahetuka cuti*, only *kāmāvacara paṭisahi* is possible to happen.
- (5). To the one who passes away from the *Asaññasatta*, having lived for five hundred aeons, no *cuti citta* arises. The final *jīvita navaka kalāpas* that arise in him are his *cuti*. There is no death proximate sign for such a being as well. He will get either a *dvihetuka* or *tihetuka paṭisandhi* in the *kāma* realm. His *paṭisandhi* is caused either by the *upacāra cetanā* of the fifth *jhāna* he had attained before his *Asaññasatta* life or any other *kamma*. His new rebirth may cognize either *kamma*, *kamma nimitta*, or *gati nimitta*.

After a being is born in a certain life, the *paṭisandhi citta* arises and vanishes. The same *citta* will repeatedly arise in him, taking the same object taken by the *paṭisandhi citta*. This recurring consciousness will arise throughout the new life whenever there is no other consciousness. The being lives, and his mind stream does not end due to the recurrence of this *citta*. Since this *citta* repeatedly arises, helping the life to continue without ending, it is called the *bhavaṅga citta*. The same *citta* will be the last consciousness of that life. When it arises as the final consciousness of life, it is called the *cuti citta*.

Like in one life, the mind stream of a being continues in the same sequence in each life: *paṭisandhi citta*, *bhavaṅga citta*s, *vīthi citta*s, and *cuti citta*. This mind stream continues as one lineage in the above sequence.

When the mind stream thus continues without ending, a being will have to die repeatedly in every life. Seeing this danger, wise persons having followed the correct practice develop the noble path and fruition, eradicating the fetter of craving, and attain the deathless state, the *Nibbāna*.

Chapter 6 Rūpa Saṅgaha

Lesson 6.1. Rūpa (Twenty-eight Corporealities)

There are eighteen *nipphanna rūpas* (concretely produced matter) and ten *anipphanna rūpas* (matter that are not concretely produced).

Eighteen *nipphanna rūpas* are as follows.

- (1). *Paṭhavi* (hardness)
- (2). *Āpo* (cohesion and liquidity)
- (3). *Tejo* (heat and coldness)
- (4). *Vāyo* (pushing or bloating nature)
- (5). *Cakkhuppasāda* (eye-sensitivity)
- (6). *Sotappasāda* (ear-sensitivity)
- (7). *Ghānappasāda* (nose-sensitivity)
- (8). *Jivhappasāda* (tongue-sensitivity)
- (9). *Kāyappasāda* (body-sensitivity)
- (10). *Vañṇarūpa* (colour)
- (11). *Sadda* (sound)
- (12). *Gandha* (odour)
- (13). *Rasa* (taste)
- (14). *Itthibhāva* (femininity)
- (15). *Pumbhāva* (masculinity)
- (16). *Hadayarūpa* (base for the consciousness/heart-base)
- (17). *Jīvitindriya* (life faculty)
- (18). *Ojā/āhāra* (nutriment)

Then there are ten matters that are not concretely produced by causes. Such *rūpas* are called *anipphanna rūpa*.

- (1). *Ākāsadhātu* – gap between two *rūpa kalāpas* or the border of a *rūpakalāpa* which differentiates it from another *kalāpa*.
- (2). *Kāyaviññatti* – Bodily intimation.
- (3). *Vacīviññatti* – Verbal intimation.
- (4). *Rūpassalahutā* – Lightness of the four great elements.
- (5). *Rūpassamudutā* – Malleability of the four great elements.
- (6). *Rūpassakammaññatā* – Wieldiness of the four great elements.
- (7). *Upacaya* – Initial genesis of matter in a material process.
- (8). *Santati* – Repeated genesis of matter in a material process.
- (9). *Jaratā* – Aging or maturation of matter.
- (10). *Aniccatā* – Breaking up or vanishing of matter.

Altogether, there are twenty-eight *rūpas* (18 *nipphanna* + 10 *anipphanna*). There is no special corporeality called *phoṭṭhabba*. It is nothing other than the three great elements called *paṭhavi*, *tejo*, and *vāyo*. Therefore, in counting the eighteen corporealities, *phoṭṭhabba* should be left out. Otherwise, there will be nineteen *nipphanna rūpas*.

The four great elements called *mahābhūta* are the principal corporealities. The remaining twenty-four arise because of these primary corporealities. Therefore, they are called *upādāya (upādā) rūpa* – derived corporealities. The twenty-eight *rūpas* can also be categorized as follows:

- (1). Four *mahābhūta*
- (2). Twenty-four *upādāya rūpa*

Lesson 6.2.

Mahābhūta

(Four Great Elements)

There are four primary corporealities called *paṭhavi*, *āpo*, *tejo*, and *vāyo*. They are referred to as *mahābhūta* because they arise in large forms like the earth, mountains, oceans and in great quantities.

Paṭhavi dhātu (earth element)

The hardness felt when an object is pressed is the *paṭhavi dhātu* (earth element). Softness is felt when certain objects are touched. Such softness is nothing but a lesser amount of hardness. The terms hardness and softness are used in comparison, just like smallness and largeness. Something referred to as small is big when compared to something smaller. Similarly, what is referred to as large becomes small when compared with something bigger. In this manner, what is referred to as soft becomes hard when compared with something softer, and what is referred to as hard becomes soft when compared with something harder. Therefore, it should be understood that both hardness and softness refer to the earth element. The hardness felt by the human body is not very subtle. The subtle hardness in some objects cannot be felt by the humans. The term *dhātu* (element) implies that *paṭhavi* is a nature or an intrinsic characteristic and not a living being. Therefore, mere hardness, which is not a self or a being, is the *paṭhavi dhātu*.

Āpo dhātu (water element)

The nature of adhesion is the *āpo dhātu* (water element). It is the nature of the water element to be spread internally and externally in the corporealities that exist together. The *āpo dhātu* drags in things that are in touch with it and prevents them from moving away from it. Objects in the world do not spread like dust but remain attached in solid form due to the bonding power of the water element. Objects with more earth element and less water element remain compact and hard. Bones, veins, flesh in bodies, as well as soil, rocks, iron, leaves, bark, roots, and wood, are things with less water element and more earth element. If there is less earth element and more water element, the object becomes fluid and starts to flow or spread over a surface. Oil and water are things with less *paṭhavi* and more *āpo*.

Tejo dhātu (heat or cold element)

Heat and coldness are the *tejo dhātu*. The *tejo dhātu* matures and ripens the co-existing *rūpas*. In the beginning, animate and inanimate objects become stronger due to the maturing caused by *tejo*. Some of them even grow. After reaching the culmination of growth, further maturing of these physical bodies results in their decaying and deterioration. The same *tejo dhātu* causes the development as well as the decay of various objects. Fire has a significant amount of the *tejo dhātu*.

Vāyo dhātu (wind element)

The nature of bloating and pushing is the *vāyo dhātu*. An object with more *vāyo* will be bloated and light. Wind is a thing that has much of the *vāyo dhātu*. Wind moves frequently because of the excessive pushing nature of its main component, *vāyo*.

None of these four elements can occur and exist in the absence of the other three. Even iron and rock, which have much *paṭhavi*, contain the other three elements. Water, which has much *āpo*, fire, which has much *tejo*, and wind, which has much *vāyo*, also contain all four elements.

Lesson 6.3. Pasāda Rūpa (Five sensitive corporealities)

There are five sensory faculties known as *cakkhuppasāda* (eye sensitivity), *sotappasāda* (ear sensitivity), *ghānappasāda* (nose sensitivity), *jivhāppasāda* (tongue sensitivity), and *kāyappasāda* (body sensitivity).

Living beings possess a strong craving for perceiving beautiful objects, hearing pleasant sounds, smelling pleasant odors, tasting enjoyable flavors, and experiencing physical contact. The *kamma* (action) that gives rise to life is connected with such craving. Consequently, when a being is born, the rebirth *kamma* associated with these desires produces the necessary faculties for experiencing these desired objects. *Pasāda rūpas* refer to these faculties present in the bodies of living beings that aid in experiencing physical objects. The term "*pasāda*" denotes the clarity of a physical surface, much like the surface of a mirror. In English, it is generally translated as "sensitivity."

Cakkhuppasāda (Eye Sensitivity)

The sensitivity present in the eye that enables the perception of visible forms is referred to as *cakkhuppasāda*. It is situated in the center of the pupil of the eye, occupying an area approximately the size of a louse's head or, according to another ancient teacher, about the size of half a green gram seed. *Cakkhuppasāda* is spread across seven physical layers in the eye, akin to oil permeating cotton wool. When images of objects that are in front of the eye fall upon it, eye consciousness arises. This arising of eye consciousness is referred to as seeing.

It's important to note that *cakkhuppasāda* is not separate from the *mahābhūta* (four great elements). Rather, it relies on the four great elements, and thus, it is known as the sensitivity of the great elements, or "*catunnaṃ mahābhūtānaṃ pasādo*." The other four sensitivities also depend on the four great elements and are known as the sensitivities of the *mahābhūta*.

Sotappasāda (Ear Sensitivity)

The sensitivity situated in the ear that facilitates the perception of sounds is referred to as *sotappasāda*. It is situated in an area shaped like a ring with copper-colored hair (body hair/*loma*). When sound waves impinge upon it, ear consciousness arises. This arising of ear consciousness is referred to as hearing. Unlike *cakkhuppasāda*, *sotappasāda* is exclusively receptive to the images of sounds and not the images of visible forms.

Ghānappasāda (Nose Sensitivity)

The sensitivity located in the nose that enables the perception of good and bad odors is known as *ghānappasāda*. It is situated in an area shaped like a goat's hoof within the nose. The nose consciousness, responsible for recognizing odors, arises depending on *ghānappasāda*.

Jivhāppasāda (Tongue Sensitivity)

The sensitivity found in the tongue that facilitates the perception of flavors is referred to as *jivhāppasāda*. It is located at a place resembling the edge of a water lily petal on the tongue. Tongue consciousness arises when food and drinks come into contact with it, allowing for the perception of taste.

Kāyappasāda (Body Sensitivity)

The sensitivity present throughout the body that enables the perception of physical contact is known as *kāyappasāda*. It is spread across the entire body, excluding areas such as head hair, body hair, nails, and dry skin. When an object touches the body, *kāyaviññāṇa* (body consciousness) arises at the point of contact, perceiving the earth, fire, or air elements of the object. Internal bodily pains occur as a result of the internal organs impacting each other.

Lesson 6.4.

Gocara Rūpa

(Five Sense Objects / Objective Material Phenomena)

There are five derived corporealities known as *rūpa* (*vaṇṇa*), *sadda*, *gandha*, *rasa*, and *phoṭṭhabba*. These corporealities are also referred to as *visaya rūpas* as they are captured by the previously explained five sensitivities.

Rūpa / Vaṇṇa (Color)

The term *vaṇṇa* or *rūpa* here refers to the color that impacts the eye sensitivity and is perceived with the help of eye sensitivity. Only the corporeality of color impacts the eye sensitivity. What is felt by the hand cannot be seen by the eyes. Only color can be seen with the eyes. In the doctrine of aggregates, *rūpakkhandha* encompasses all 28 *rūpas*. However, in the category of *gocara rūpas*, the term *rūpa* specifically signifies the color that is sensitive to *cakkhuppasāda*. Color, referred to as *rūpa* or *vaṇṇa*, belongs to the *rūpakkhandha* as it is also a form of matter under the broader context of materiality.

All corporealities are called *rūpa* because they are subject to change due to factors such as cold, heat, and others. The element of color is called *rūpa* because it can be seen. Among the twenty-eight corporealities, only the corporeality of color is visible. Other corporealities cannot be seen with the eyes.

Sadda (Sound)

Sound (*sadda*) is the corporeality that impacts the ear sensitivity and is recognized with the help of ear sensitivity. It arises when physical objects collide or explode (when objects that are attached to each other separate). *Sadda* disappears as soon as it arises. Its quick disappearance does not imply that its lifespan is shorter than that of other corporealities. Instead, it means that the generation of sounds does not last for a long period.

Gandha (Odor)

The corporeality that impacts the nose sensitivity and is recognized with the help of the nose sensitivity is called *gandha* (smell/odor). It is abundant in some objects, while *gandha* in some objects is very. Although odor is present to some extent in all objects that are made of four great elements, the odor in some objects may not be noticeable due to its subtlety.

Rasa (Taste)

Taste is the corporeality that impacts the tongue sensitivity and is experienced with the help of the tongue sensitivity. It varies according to the primary elements. Although taste exists in all objects, the taste of some objects may not be perceivable because those objects do not dissolve in saliva. Subtle taste in some objects may also not be felt. In order to perceive taste, the object must dissolve and its taste must impact the tongue sensitivity.

Phoṭṭhabba (Tangible Element)

Phoṭṭhabba is the corporeality that impacts the body sensitivity and is recognized with the help of the body sensitivity. It is not a separate element like *rūpa*, *sadda*, *gandha*, and *rasa*. Only the three primary elements, *paṭhavi*, *tejo*, and *vāyo*, come into contact with *kāyappasāda*. The hardness perceived by the body is the *paṭhavi dhātu*. The sensations of coldness and heat experienced by the body are the *tejo dhātu*. The sensations of movement and pressure felt by the body are the *vāyo dhātu*. The water element does not come into contact with the *kāyappasāda*.

In the lesson on *gocara rūpas*, it is necessary to include the corporealities captured by all five sensitivities. Therefore, the three primary elements captured by the body sensitivity are named as *phoṭṭhabba rūpa*. However, when counting corporealities, *phoṭṭhabba rūpa* is not considered a separate reality.

Every physical object has four *gocara rūpas*: *vaṇṇa*, *gandha*, *rasa* and *phoṭṭhabba*. When an object is touched, the hand perceives the *paṭhavi* element. What is seen by the eyes is the *rūpa* (*vaṇṇa*). What is seen by the eyes cannot be felt by the hand. What is felt by the hand cannot be seen by the eyes. The realities perceived by the nose and tongue are not felt by the hand or seen by the eyes. Believing that "We touch what we see" is a misconception resulting from ignorance regarding the differentiation of realities.

Lesson 6.5.

Avasesa Nipphanna Rūpa (Remaining Concretely Produced Matter)

Bhāva rūpa (matter related to sex)

There are two corporealities known as *itthibhāva rūpa* (femininity) and *pumbhāva rūpa* (masculinity) that are related to sex. The bodies of living beings exhibit masculine and feminine characteristics due to the presence of these *bhāvarūpas*. These two corporealities exert their influence on the bodies in which they are found, hence they are also referred to as *itthindriya* and *purisindriya*. *Bhāvarūpas* arise in living beings together with the *paṭisandhi citta*. All living beings have bodies composed of the four great elements. The great elements themselves do not possess any inherent "sex" distinction. However, when the bodies of living beings form, the influence of *itthindriya* and *purisindriya* leads to the development of feminine and masculine appearances, respectively. *Bhāvarūpas* are present throughout the entire body.

Hadayavatthu rūpa (heart base)

The five *pasāda rūpas* serve as the bases for the arising of *dvipaṇca viññāṇa*. For the remaining consciousnesses, the *hadayavatthu* is the base. It is located within the blood inside the heart muscle.

Jīvitindriya rūpa (life vitality)

The corporeality that protects and sustains the generation of *rūpas* associated with it is known as *jīvitindriya*. Corporealities in the bodies of living beings arise due to four causes: *kamma*, *citta*, *utu* (*tejo dhātu*), and *āhāra* (nutriment). Among these four causes, *citta*, *utu*, and *āhāra* produce their respective *rūpas* while they are present. Therefore, no additional special reality is required to protect the *rūpas* produced by these three causes (here, "protecting" (*anupālana*) means providing support for their continued generation). On the other hand, *kammajarūpas* are produced by a *cetanā* (*kamma*) that has arisen and passed away. As a result, *kammajarūpas* require a special reality to protect and sustain their generation. The *rūpa jīvitindriya* fulfills this role by supporting the generation of *kammajarūpas*, enabling them to last for years.

Āhāra rūpa / *ojā* (nutriment)

Āhāra rūpa or *ojā* refers to the nutriment found in edible food. This corporeality gives rise to a specific group of *rūpas* known as *āhāraja rūpas*. These *rūpas* provide energy and sustenance to the bodies of living beings, allowing them to endure. *Ojā* is present in all physical objects, but not all nutriment found in objects is suitable for all beings. Beings consume food that contains the appropriate *ojā* for their bodies. Their bodies are supported and endure due to the nourishment provided by the food they consume.

These eighteen corporealities, from *paṭhavi dhātu* to *ojā*, are directly produced by the fourfold causes: *kamma*, *citta*, *utu*, and *āhāra*. Therefore, they are referred to as *nipphanna rūpas* (concretely produced matter). Additionally, they are also known as *sabhāva rūpa*, *salakkhaṇa rūpa*, and *rūparūpa*.

Lesson 6.6.

Anipphanna Rūpa (Non-concretely Produced Matter)

Ākāsa dhātu (the space element)

Ākāsa dhātu is divided into two types: *ajāṭākāsa* and *paricchedākāsa* (*paricchedāvākāsa*). *Ajaṭākāsa* refers to the infinite space in which all animate and inanimate things exist. According to Theravada, *ajāṭākāsa* has no limitations or borders where it ends and is sometimes referred to as the "hollow of the world." On the other hand, *paricchedāvākāsa* is the space between *rūpakalāpas* (material particles) in solid objects or any other object. *Paricchedākāsa* is considered one of the twenty-eight corporealities. While in the ultimate sense, *ākāsadhātu* does not have its own arising, it is still regarded as a corporeality because space is necessary to keep different *rūpa kalāpas* separate and unmixed.

Vikāra rūpa (mutable material phenomena)

This category encompasses special modes or manifestations of concretely produced matter. It includes two types of *viññatti* (intimation) and three other material phenomena known as *lahutā* (lightness), *mudutā* (malleability), and *kammaññatā* (wieldiness).

Kāyaviññatti (bodily intimation)

Kāyaviññatti is the force or power that directs or steers the *cittakiriya vāyo dhātu* (the wind element associated with bodily movements) according to the intention of the mind (*cetanā*) to perform relevant bodily actions. When the intention arises to perform a physical action, the power of that intention causes the *vāyo dhātu* to arise in the intended limb. This newly arisen air element is called *cittakiriya vāyo dhātu*, and it facilitates the movement of the body or limb. *Kāyaviññatti* arises together with this *vāyo dhātu* and steers it according to the mind's intention. Bodily movements occur according to the desires of beings due to *kāyaviññatti*.

Vacīviññatti (verbal intimation):

Vacīviññatti is the force or power that controls sound in a way that creates letters and words intended to be uttered. Sound arises when the *cittaja vāyo* (mind-produced wind element) strikes certain places in the vocal area. The sound that arises is then modified according to the mind's intention by the *vacīviññatti*.

These two rūpas (*kāyaviññatti* and *vacīviññatti*) are called *viññatti* as they express the intentions of the being in whom they arise.

Rūpassa lahutā, rūpassa mudutā, and rūpassa kammaññatā

The three characteristics or modes of *lightness*, *malleability*, and *wieldiness* are known as *rūpassa lahutā*, *rūpassa mudutā*, and *rūpassa kammaññatā*,

respectively. *Lahutā* refers to the lightness of the four great elements and is the opposite of heaviness. *Mudutā* denotes the malleability of the four great elements and is the opposite of stiffness. *Kammaññatā* represents the adaptability of the four great elements, making them suitable for work. These three corporealities are modes of other corporealities.

Sometimes our bodies feel heavy, resulting in decreased agility. At other times, our bodies feel stiff, making it difficult to move our limbs smoothly. And sometimes our bodies feel unsuitable for work. These changes can occur due to unfavorable weather conditions, a negative state of mind, or consuming unsuitable food. When the weather is favorable, the mind is in a good state, and suitable food is consumed, these physical difficulties disappear, and *lahutā*, *mudutā*, and *kammaññatā* arise in the body. With their arising, the body can be moved swiftly and smoothly and becomes adaptable to work.

The twofold intimation and three other matters, namely *lahutā*, *mudutā*, and *kammaññatā*, are modes or modifications that appear in the bodies of living beings from time to time, hence they are called *vikāra rūpa*.

Lakkhaṇa rūpa

There are four *lakkhaṇa rūpas*: *upacaya*, *santati*, *jaratā*, and *aniccatā*. The terms *upacaya* and *santati* signify the genesis or arising of matter. *Upacaya* refers to the arising of matter in an animate body before all types of *rūpas* that are supposed to arise in that body have appeared. Once all types of *rūpas* have arisen in an animate body, the generation of those *rūpas* continues. In this generation, new *rūpas* arise in the place of vanishing *rūpas*, and this process is known as *santati*. *Jaratā* refers to the decaying of corporealities, while *aniccatā* represents their breakup or vanishing.

Upacaya and *santati* are collectively called *jāti rūpas*.

These four *lakkhaṇa rūpas* are called so because they are mere characteristics or universal attributes of other corporealities.

The ten corporealities comprising *ākāsa dhātu*, five *vikāra rūpa*, and the four *lakkhaṇa rūpas* are called *anipphanna rūpas* because they are not directly produced by the four major causes of matter nor do they arise directly from them.

Lifespan of Each Rūpa

The lifespan of each *rūpa*, as mentioned in the commentaries, is as follows:

- (1). Two *viññatti*: 1 *cittakkhaṇa* (one mind-moment) or 3 *anucittakkhaṇa* (1/3 of a mind-moment).
- (2). *Upacaya*, *santati*, and *aniccatā*: 1 *anucittakkhaṇa*.
- (3). *Jaratā*: 49 *anucittakkhaṇa*.
- (4). The remaining twenty-two *rūpas*: 17 *cittakkhaṇa* (17 mind-moments) or 51 *anucittakkhaṇa*.

Lesson 6.7. Rūpa Vibhāga (Analysis of Corporeality)

All rūpas share the following characteristics without any difference:

- (1). *Sappaccaya*: Rūpas exist together with causes.
- (2). *Saṅkhata*: Rūpas are formed by causes.
- (3). *Ahetuka*: Rūpas are not associated with roots.
- (4). *Anārammaṇa*: Rūpas do not perceive objects.
- (5). *Sāsava*: Rūpas are objects of cankers.
- (6). *Kāmāvacara*: Rūpas are objects of sensual craving.
- (7). *Lokiya*: Rūpas belong to the worldly (mundane) sphere.
- (8). *Appahātābba*: Rūpas are not to be abandoned.

Rūpas can be classified in the following ways:

- (1). *Ajjhattika rūpa* and *Bāhira rūpa*

Living beings consider the *rūpas* in their bodies as "I" or "mine." Therefore, all *rūpas* in a particular living being are considered *ajjhatta* to that being. Among them, the five *pasāda rūpas* are the matter that most strongly elicits clinging, hence they are called *ajjhattika*. Among the *rūpas*, beings have the highest level of attachment towards the five sensitivities that facilitate interaction with sense objects. Self-view strongly arises towards them compared to other *rūpas*. The remaining twenty-three rūpas (other than the five *pasāda*) are considered *bahira*.

- (2). *Vatthu rūpa* and *Avatthu rūpa*

There are two types of *vatthu*: *viññāṇa vatthu* and *kilesa vatthu*. In this chapter, we focus only on *viññāṇa vatthu rūpas*.

In this regard, *rūpas* are twofold as *vatthurūpa* and *avatthurūpa*. Realities that serve as the basis for mental phenomena to arise are called *viññāṇa vatthu* or *vatthu rūpas*. There are six *vatthu rūpas*: the five *pasāda rūpas* and *hadayavatthu rūpa*. The remaining twenty-two rūpas are called *avatthu rūpa*.

- (3). *Dvāra rūpa* and *Advāra rūpa*

There are two types of *dvāra*: *viññāṇadvāra* (door for consciousness to cognize an object) and *kammadvāra* (door for actions to be performed). Among these two types, five *pasāda rūpas* are considered *viññāṇa dvāra*, and two *viññatti rūpas* are considered *kamma dvāra*. The remaining twenty-one *rūpas* (other than the seven *dvārarūpas*) are classified as *advāra rūpa*.

- (4). *Indriya rūpa* and *Anindriya rūpa*

Indriyas are realities that exercise dominance over other realities in certain spheres. For example, eye-sensitivity is dominant in the function of seeing, as the quality of eye-consciousness depends on it. When the *cakkhuppasāda* is weak or impure, *cakkhuvīññāṇa* cannot clearly perceive the object, ignoring the defects of the prior. There are eight *indriya rūpas* in total. The five *pasāda rūpas* dominate over their corresponding sense consciousnesses in the acts of seeing, hearing, smelling, tasting, and feeling touch, respectively. Two *bhāva rūpas* have dominance over all other *rūpas* in animate bodies, shaping them to be either masculine or feminine. *Jīvitindriya rūpa* is an *indriya* for *kammaja rūpas* to sustain in generations in the absence of their cause, the *kamma*. The remaining twenty *rūpas* are called *anindriya rūpa* as they do not exercise such dominance over other realities.

(5). *Sappaṭigha rūpa* and *Appaṭigha rūpa*

Five *pasāda rūpas* and seven *gocara rūpas* clash against each other, and *paṭhavi*, *tejo*, and *vāyo* in a certain *kalāpa* clash with their counterparts in other *kalāpas*. Therefore, they are called *sappaṭigha rūpa*. There are twelve *sappaṭigharūpas* in total: the five *pasāda rūpas*, *vaṇṇa rūpa*, *sadda rūpa*, *gandha rūpa*, *rasa rūpa*, *paṭhavi*, *tejo*, and *vāyo*. The remaining sixteen *rūpas* are called *appaṭigharūpa* as they do not clash with any other reality.

(6). *Oḷārika rūpa* and *Sukhuma rūpa*

The twelve *sappaṭigha rūpas* that clash with other *rūpas* are also called *oḷārika rūpa* (gross matter). The remaining sixteen *rūpas* that do not clash with other *rūpas* are called *sukhuma rūpa* (subtle matter).

(7). *Santike rūpa* and *Dūre rūpa*

Oḷārika rūpas can be easily known, so they are considered close – *santike rūpa*. Even when these *rūpas* are located far from the observer, they are still considered close due to their ease of cognition. *Sukhuma rūpas*, on the other hand, cannot be easily known like *oḷārika rūpas*, hence they are considered far – *dūre rūpa* - even though they exist in the body of the observer.

(8). *Upādinna rūpa* and *Anupādinna rūpa*

Eighteen kamma-born matters are called *upādinna rūpa*. The remaining ten are called *anupādinna rūpa*. The term *upādinna* implies things that are strongly clung to as "I" and "mine" with *diṭṭhi* and *taṇhā*. Generally, all *rūpas* in an animate body are considered as such by the being who possesses them. Among all *rūpas* in animate bodies, *kammaja rūpas* are the most significant. Therefore, the attachment towards them is stronger compared to other corporealities. Hence, they are called *upādinna*.

(9). *Sanidassana rūpa* and *Anidassana rūpa*

Vaṇṇa rūpa (color) is called *sanidassana rūpa* since it can be seen with eye-consciousness. All the other twenty-seven *rūpas* are called *anidassana rūpa* as they cannot be seen with *cakkhuvīññāṇa*.

(10). *Gocaraggāhika rūpa* and *Agocaraggāhika rūpa*

The five *pasāda rūpas* are called *gocaraggāhika* since they take their corresponding sense objects. It is important to note that the phrase “taking objects” does not mean that the five *pasāda rūpas* have cognitive ability. They are sensitive to the corresponding sense objects and facilitate the cognition of those objects by their respective sense consciousnesses. The remaining twenty-three *rūpas* are considered as *agocaraggāhika* as they are not sensitive to objects like the five *pasāda*.

Gocaraggāhika rūpa can be further divided into *sampattagocaraggāhika* and *asampattagocaraggāhika*. Among the five *pasāda rūpas*, *ghānappasāda*, *jivhāppasāda*, and *kāyappasāda* are respectively sensitive to *gandha*, *rasa*, and *poṭṭhabba* of *rūpakalāpas* that have arisen physically touching them. So, they are called *sampattagocaraggāhika*. On the other hand, *cakkhuppasāda* and *sotappasāda* are respectively sensitive to *vaṇṇa* and *sadda* of *rūpakalāpas* that have arisen without physically touching them, hence called *asampattagocaraggāhika*.

(11). *Vinibbhoga rūpa* and *Avinibbhoga rūpa*

Eight *rūpas* - *paṭhavi*, *āpo*, *tejo*, *vāyo*, *vaṇṇa*, *gandha*, *rasa*, and *ojā* - always arise together. Whenever a *rūpa kalāpa* arises, these eight are always found together. Hence, they are inseparable - *avinibbhoga*. The remaining twenty *rūpas* are *vinibbhoga*, meaning they are not found in every *kalāpa* as *avinibbhoga rūpas* does.

These categorizations help in understanding the different characteristics and classifications of *rūpas* within the Abhidhamma framework.

Lesson 6.8.

Rūpa Samuṭṭhāna

(Origination of Corporeality)

There are four major causes of rūpa:

- (1). *Kamma* - mundane kusala and akusala *cetanā* (volition)
- (2). *Citta* - *citta* (consciousness) and *cetasika* (mental factors)
- (3). *Utu* - *tejo dhātu* (heat element)
- (4). *Āhāra* - nutriment (*ojā*)

Kamma

The *cetanā cetasika* of the twenty-five *kamma cittas*, including twelve akusala *cittas*, eight *mahā kusala cittas* and five *rūpāvacara kusala cittas*, can produce *rūpas*. The *rūpas* produced by these *cittas* are called *kammajarūpas*. *Kammajarūpas* arise in living beings (except those in the *arūpa* realm) from the moment of *paṭisandhi* (rebirth-linking) until the 17th mind moment preceding death. *Kammajarūpas* arise in living beings at every sub-mind moment. However, *kammajarūpas* do not arise in inanimate bodies. Divine mansions obtained by *devas* due to their past merits consist of *utujarūpas* (matter born out of *tejo dhātu*) supported by *kamma* (*kammappaccaya-utusamuṭṭhāna*). Since the *arūpa* bhūmi is not a location for *rūpas*, *arūpāvacara kusala cetanā* does not produce *kammajarūpas*.

Arūpāvacara kusala kamma is developed by supressing the attachment towards the *rūpa*. When one attains the *arūpāvacara kusala jhāna*, he or she strongly supresses the craving towards matter. Therefore, they are called *rūpavirāga bhāvanā*. *Aūpāvacara kusala* does not produce any *kammaja rūpas* in the following life.

In order to attain *lokuttara kusala*, one needs to practice *vipassanā* meditation which contemplates the defects of *nāma* and *rūpa*. With the supramundane path one eradicates desire towards both *nāma* and *rūpa* according to the strength of the path. *Lokuttara maggas* are called *nāmarūpavirāga bhāvanā*. Therefore, *cetanā* in four *magga cittas* does not produce *kammajarūpas* in future lives.

Citta

The seventy-five consciousnesses, excluding the four *arūpāvacara vipāka cittas* and the *dvipaṇca viññāṇa*, can produce corporeality. These consciousnesses give rise to *rūpa* like a mushroom that emerges with some soil on its top. Consciousness produces corporealities during its genesis. It does not produce *rūpa* during its persisting moment and dissolving moment since it is weak during those moments. The corporeality produced by the mind is called *cittaja-rūpa* (mind-born matter). However, *arūpa vipāka cittas* do not produce *cittaja rūpas* as the immaterial sphere is not a place for *rūpa* to arise. The other consciousnesses that

occur in the immaterial sphere also do not produce corporeality when they arise in those realms. The *dvipaṇca viññāṇa* do not produce corporeality because it is weak. Furthermore, the rebirth consciousness of all beings and the death consciousness of Arahants do not produce corporeality. There is a difference of opinion among some teachers regarding whether the death consciousness of all beings produces corporeality; according to them death consciousness of every being do not produce *cittaja rūpas*. Mind-produced matter begins to arise in one's life with the arising of the first *bhavaṅga citta* after the *paṭisandhi citta*. The four *arūpa vipāka cittas*, *dvipaṇca viññāṇa*, *paṭisandhi citta* of all beings, and the *cuti citta* of Arahants do not produce corporeality.

Physical and verbal actions and maintaining the postures

The body does not move automatically, and the immaterial consciousness is also incapable of moving the body. All bodily activities such as walking, running, standing, and moving limbs occur with the power of *cittaja rūpas*.

Moreover, it is with the power of *cittaja rūpas* that the body of a standing person remains erect without falling and the body of a seated person remains in place. Among the seventy-five consciousnesses that produce corporeality, the twenty-six *appanā javana cittas* not only produce *cittaja rūpas* but also maintain the postures made by previous consciousnesses. The mind-born corporealities produced by *appanā javana* are not capable of moving the body; their function is to maintain the postures made by previously arisen *cittaja rūpas*.

The mind-produced corporeality produced by the *bhavaṅga cittas* cannot perform the function of maintaining postures. That is why a person who is seated or standing will fall if they fall asleep.

The thirty-two consciousnesses comprising the *votthapana citta*, twenty-nine *kāma javana cittas*, and the two *abhiññāṇa cittas* not only produce *cittaja rūpas* and maintain postures but also produce *kāyaviññatti* (bodily intimation) and *vacīviññatti* (verbal intimation). Deliberate physical and verbal actions occur due to physical and verbal intimation.

Smile

Additionally, the four *somanassa sahagata lobhamūla cittas*, four *somanassa sahagata mahā kusala cittas*, four *somanassa sahagata mahā kiriya cittas*, and *somanassa sahagata hasituppāda citta* not only perform the functions mentioned above but also produce a smile.

The following describes how different beings smile using these thirteen cittas.

#	Being	Smile producing consciousnesses
(1).	<i>Puthujjana</i>	Somanassa lobhamūla 4 Somanassa mahā kusala 4
(2).	<i>Sekkhā</i>	Somanassa diṭṭhigata vippayutta lobhamūla 2 Somanassa mahā kusala 4
(3).	Arahants and Pacceka-buddhas	Somanassa mahā kiriya 4 Hasituppāda 1
(4).	Sammāsambuddhas	Somanassa ñāṇa sampayutta mahā kiriya 2 Hasituppāda 1

Utu

During the persisting phase (*ṭīthi kāla*), *tejo dhātu* in *rūpa kalāpas* produces new *rūpas*. These *rūpas* are called *utujarūpas*, as *utu* is a synonym for *tejo dhātu*. *Tejo dhātu* is present in every *rūpakalāpa*. Therefore, *rūpakalāpas* produced by every major cause produce *utujarūpas* during the persisting phase.¹⁰⁰ *Rūpas* are stronger during the *ṭīthikāla*, so they do not produce new matter during the phase of genesis.

Āhāra

Āhāra rūpa, found in *kālāpas* in food and beverages, when inside the body, produce new *kālāpas* during their persisting stage. These *rūpas* are called *āhāraja rūpas*. *Ojā* (nutriment) is found in all *kālāpas* that constitute body parts such as flesh, sinews, blood, etc. *Ojā* found in food *kālāpas* and body *kālāpas* interact with each other and produce *āhāraja rūpas*. *Ojā* in food cannot produce *āhāraja rūpas* without the help of *ojā* in the animate body. Similarly, *ojā* in bodies is also unable to produce *āhāraja rūpas* without the support of *ojā* in food.

There is an opinion among some teachers that *ojā* in food taken in can only assist the *ojā* inside the body in producing corporeality but does not produce corporeality by itself.

It has been said that not only the food consumed but even food applied on the body produces corporeality, and the food consumed by the mother produces corporeality in the fetus.

Lesson 6.9.

Rūpas Produced by Each Major Cause

There are four major causes for the origin of *rūpa*. Each *rūpa* is produced by one of these major causes. Consequently, *rūpas* can be classified into five categories based on the number of causes that can produce them:

- (1). *Ekajarūpa* – matter that can be produced by only one major cause.
- (2). *Dvijarūpa* – matter that can be produced by two major causes.
- (3). *Tijarūpa* – matter that can be produced by three major causes.
- (4). *Catujarūpa* – matter that can be produced by four major causes.
- (5). *Nakutocijarūpa* – matter that are never produced by any cause.

Note

It is essential to understand that a rūpa is never produced by multiple major causes simultaneously. This categorization is based on the number of causes that can give rise to each rūpa.

Ekajarūpa (11)

There are two types of *ekaja rūpas*.

- (1). The *hadayavattu rūpa* and the eight *indriya rūpas* are always produced by *kamma*.
- (2). The two *viññatti rūpas* are always produced by *citta*.

Dvijarūpa (1)

Sound is produced by both *citta* and *utu*. The sound produced while speaking is mind-produced, while the sound produced by external factors such as wind blowing is *utu*-produced.

Tijarūpa (3)

The three *vikāra rūpas*—*lahutā*, *mudutā*, and *kammaññatā*—can be produced by *citta*, *utu*, and *āhāra*. Corporealities such as *lahutā* are formed through favorable *utu*, *citta*, and *āhāra*. These three *rūpas* are not found in *kalāpas* arising from unpleasant consciousness, unfavorable *utu*, or unsuitable food. When corporealities such as *lahutā* are absent, the body becomes heavy, stiff, and unsuitable for activity.

Catujarūpa (9)

The eight *avinibbhoga rūpas* and the *ākāsa dhātu* arise due to all four causes. Even in the atom, which is considered very small, there are multiple *rūpa kalāpas*. Space separates these *kalāpas* from each other. Although it should be noted that the space element does not arise as such, the *ākāsa dhātu* is considered to arise

from all four major causes, including *kamma*, as it separates and is situated between the corporeality groups arising from these causes.

Nakutocijarūpa (4)

The four *lakkhaṇa rūpas* do not arise from any cause. They are referred to as corporealities that do not arise from any cause because they are merely characteristics of the genesis, decay, and vanishing of corporealities that arise from major causes. The *Dhammasaṅgaṇī* and its commentary consider the pair *upacaya* and *santati* as arising from major causes.

Now let's analyze the *rūpas* in terms of their causes of origin:

Kammaja rūpas – 18

- (1). *Avinibbhoga rūpas*: 8
- (2). *Ākāsa dhātu*: 1
- (3). *Hadaya rūpa*: 1
- (4). *Indriya rūpas*: 8

Cittaja rūpas – 15

- (1). *Avinibbhoga rūpas*: 8
- (2). *Ākāsa dhātu*: 1
- (3). *Sadda rūpa*: 1
- (4). *Viññatti*: 2
- (5). *Lahutā, mudutā, and kammaññatā*: 3

Utuja rūpas – 13

- (1). *Avinibbhoga rūpas*: 8
- (2). *Ākāsa dhātu*: 1
- (3). *Sadda rūpa*: 1
- (4). *Lahutā, mudutā, and kammaññatā*: 3

Āhāraja rūpas – 12

- (1). *Avinibbhoga rūpas*: 8
- (2). *Ākāsa dhātu*: 1
- (3). *Lahutā, mudutā, and kammaññatā*: 3

Lesson 6.10.

Rūpa Kalāpa (I)

(Corporeal Clusters (Part I))

Corporealities do not arise individually; they lack the strength to arise independently without combining with other corporealities. Instead, they arise and exist as groups, forming clusters known as *rūpa kalāpas*. Each *rūpa kalāpa* consists of a minimum of eight corporealities.

Rūpa kalāpas possess specific boundaries, unlike individual corporealities within them. The corporealities in a group appear interconnected, as if they are attached or have merged with one another. While no simile fully captures this phenomenon, the following analogy can help in understanding it to some extent.

Imagine mixing small quantities of rice flour, wheat flour, corn flour, and barley flour together with water, forming a ball. Upon analyzing this ball, if asked, "Where is the rice flour?" one would answer that it is dispersed within the other three portions. Similarly, if asked about the wheat flour, it is also present throughout the mixture. The same applies to the corn flour and barley flour. By observing the overall combination, one can realize that the four types of flour have blended together, seemingly swallowing one another. Likewise, the corporealities within a *kalāpa* mix in a way that resembles the four types of flour in the lump. However, unlike the separate pieces of flour within the lump, there is no such separation among the *rūpas* in a *kalāpa*. They completely blend with each other without distinct boundaries.

The size of a corporeal group cannot be estimated, as it is much smaller than an atom and not visible to the naked eye.

There are four characteristics, or *lakṣhaṇas*, of a *rūpa kalāpa* mentioned in *Abhidhammattha Saṅgaha*.

- (1). *Ekuppāda*: All *rūpas* in a *kalāpa* has the same arising.
- (2). *Ekanirodha*: All *rūpas* in a *kalāpa* has the same vanishing.
- (3). *Ekanissaya*: All *rūpas* in a *kalāpa* share the same dependence.
- (4). *Sahavutti*: All *rūpas* in a *kalāpa* exist together in the aforesaid three characteristics.

Boundary of a *rūpakalāpa* is shared by all the *rūpas* in that *kalāpa*. Therefore, having the same boundary also seems a characteristic of a *rūpa kalāpa* – *ekapariccheda*.

Lesson 6.11. Rūpa Kalāpa (II) (Corporeal Clusters (Part II))

Rūpa kalāpas are formed according to a specific pattern, resulting in a total of twenty-three different types. These twenty-three *kalāpas* are classified as follows:

- (1). Nine *kammaja kalāpas*
- (2). Eight *cittaja kalāpas*
- (3). Four *utuja kalāpas*
- (4). Two *āharaja kalāpas*

Kammaja Kalāpa

- (1). *Cakkhudasakakalāpa*: This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *cakkhuppasāda*.
- (2). *Sotadasakakalāpa*: This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *sotappasāda*.
- (3). *Ghānadasakakalāpa*: This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *ghānappasāda*.
- (4). *Jivhādasakakalāpa*: This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *jivhāppasāda*.
- (5). *Kayadasakakalāpa*: This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *kāyappasāda*.
- (6). *Itthibhāvasakakalāpa*: This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *itthibhāvarūpa*.
- (7). *Pumbhāvasakakalāpa*: This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *pumbhāvarūpa*.
- (8). *Vatthudasakakalāpa*: This material cluster consists of nine *kammaja-avinibbhoga rūpas* and *hadayavatthurūpa*.
- (9). *Jīvitānavakakalāpa*: This material cluster consists of nine *kammaja-avinibbhoga rūpas*.

Cittaja Kalāpa

- (1). (*Cittaja*) *Ojā-aṭṭhamakakalāpa*:¹⁰¹ This cluster consists of eight *avinibbhogarūpas* that arise due to mentalities.
- (2). (*Cittaja*) *Saddanavakakalāpa*: This cluster consists of eight *avinibbhogarūpas*, along with *saddarūpa*, that arise due to mentalities.
- (3). *Kāyaviññattinavakakalāpa*: This cluster consists of eight *avinibbhogarūpas*, along with *kāyaviññatti*, that arise due to mentalities.
- (4). *Vacīviññattisaddadasakakalāpa*: This cluster consists of eight *avinibbhogarūpas*, *vacīviññatti*, and *saddarūpa* that arise due to mentalities.
- (5). (*Cittaja*) *Lahutādi-edādasakakalāpa*: This cluster consists of eight *avinibbhogarūpas* and *lahutādi* triad that arise due to mentalities.
- (6). (*Cittaja*) *Saddalahutādidvādasakakalāpa*: This cluster consists of eight *avinibbhogarūpas*, *saddarūpa*, and *lahutādi* triad that arise due to mentalities.
- (7). *Kāyaviññattilahutādidvādasakakalāpa*: This cluster consists of eight *avinibbhogarūpas*, *kāyaviññatti*, and *lahutādi* triad that arise due to mentalities.
- (8). *Vacīviññattisaddalahutāditerasakakalāpa*: This cluster consists of eight *avinibbhogarūpas*, *vacīviññatti*, *saddarūpa*, and *lahutādi* triad that arise due to mentalities.

Utuja Kalāpa

- (1). (*Utuja*) *Ojā-aṭṭhamakakalāpa*: This cluster consists of eight *avinibbhogarūpas* that arise due to *tejo dhātu*.
- (2). (*Utuja*) *Saddanavakakalāpa*: This cluster consists of eight *avinibbhogarūpas*, along with *saddarūpa* that arise due to *tejo dhātu*.
- (3). (*Utuja*) *Lahutādi-edādasakakalāpa*: This cluster consists of eight *avinibbhogarūpas* and *lahutādi* triad that arise due to *tejo dhātu*.
- (4). (*Utuja*) *Saddalahutādidvādasakakalāpa*: This cluster consists of eight *avinibbhogarūpas*, *saddarūpa*, and *lahutādi* triad that arise due to *tejo dhātu*.

Āharaja Kalāpa

- (1). (*Āharaja*) *Ojā-aṭṭhamakakalāpa*: This cluster consists of eight *avinibbhogarūpas* that arise due to *āhāra rūpa*.
- (2). (*Āharaja*) *Lahutādi-edādasakakalāpa*: This cluster consists of eight *avinibbhogarūpas* and *lahutādi* triad that arise due to *āhāra rūpa*.

Out of these twenty-three *rūpa kalāpas*, *utuja ojā-aṭṭhamaka kalāpa* and *utuja sadda navaka kalāpa* are found outside the bodies of living beings. The remaining

twenty-one kalāpas are found only within the bodies of living beings and not outside.

Objects such as soil, rocks, fire, water, wind, flowers, leaves, fruit, bark, and roots are all made out of *aṭṭhamaka kalāpas*. The bodies of living beings are also mostly composed of *aṭṭhamaka kalāpas*. Physical objects vary in terms of color, shape, taste, softness, roughness, smoothness, and weight due to the variation in the four great elements that make up the *aṭṭhamaka kalāpas*. Some *aṭṭhamaka* kalāpas are predominantly composed of the earth element while lacking in the other three elements. Others may have a predominant composition of the earth and water elements, lacking in the other two elements. Thus, there are thousands of types of *aṭṭhamaka kalāpas* due to the variation in *mahābhūta* (great elements) present in them. It is this variation in the *mahābhūta* that causes objects made up of *aṭṭhamaka kalāpas* to differ from one another.

The space element (*ākāsa dhātu*) is not considered a part of the kalāpas as it remains separate from the material clusters, maintaining the gap between them. Similarly, the four *lakkaṇa rūpas* are not considered parts of the *kalāpas*, as they are mere characteristics of the material clusters.

Lesson 6.12.

Rūpappavattikkama (I)

(Occurrence of Matter (Part I))

According to Theravada teachings, beings have four modes of birth, which classify them into four groups:

- (1). *Aṇḍaja* (egg-born): Beings such as serpents, birds, and fish that are born from eggs belong to this group.
 - (2). *Jalābuja* (womb-born):¹⁰² Humans and four-legged animals that are conceived in the womb are classified as *jalābuja* beings.
 - (3). *Samśedaja* (moisture-born): Beings that are born on dead bodies, dirty water, leaves, or flowers are considered *saṃsedaja*.
 - (4). *Opapātika* (spontaneously born): *Devas*, *brahmas*, and hell beings who arise according to *kamma* without having parents or relying on moisture are called *opapātika*.
- Among them, *aṇḍaja* and *jalābuja* beings are collectively referred to as *gabbhaseyyaka*, as they both appear in the mother's womb at the moment of rebirth (*paṭisandhi*).

Note

All four modes of birth are found in the kāma realm. In the rūpa and arūpa realms, all beings are opapātika. Arūpa beings, however, do not possess any rūpa (physical form).

It is also mentioned that humans can be born in all four modes of births. Humans who were born in the beginning of the aeon were opapātikas. Afterwards, they are born as jalābuja. Rarely some humans like Pokkharasāti are said to be born as saṃsedaja. During the reign of the Emperor Asoka, as recorded in Mahāvamsa, two brothers, who later became Arahants, were recorded to be born out of an egg.

The following describes the occurrence of various *rūpas* and *rūpa kalāpas* in living beings.

Kāma Realm

Generally, all *rūpas* can be found in all four types of beings in the *kāma* realm during the *pavatti kāla* (course of life).

Samṣedaja and *Opapātika* Beings

- (1). *Cakkhu, sota, ghāna, jivhā, kāya, bhāva* (only one), and *vatthu dasaka kalāpas* arise in *saṃsedaja* and *opapātika* beings of the *kāma* realm at the moment of rebirth (*paṭisandhi*).

- (2). On some occasions, they may not acquire certain *indriyas* (faculties) from *paṭisandhi*, such as *cakkhu, sota, ghāna*, and *bhāva dasaka kalāpas*.

The deficiencies of faculties in *saṃsedaja* and *opapātika* beings in the *kāma* realm can be understood as follows:

- (a). *Duggati ahetuka* and *sugati ahetuka saṃsedaja* beings may not obtain *cakkhu, sota, ghāna*, and *bhāva dasaka kalāpas*. Some may even lack all four faculties.
- (b). Some *duggati opapātikas* do not acquire *cakkhu, sota*, and *bhāva dasaka kalāpas*. It is mentioned that there are no *opapātika* beings in the *kāma* realm without the *ghāna dasaka kalāpa*.

- Those beings in the *kāma realm* who did not obtain *cakkhu dasaka kalāpa* are called *andha*.
- Those who did not obtain *sota dasaka kalāpa* are called *badhira*.
- Those who did not obtain *ghāna dasaka kalāpa* are called *aghānaka*.
- Those who did not obtain *bhāva dasaka kalāpa* are called *napuṃsaka*.

Note

Certain beings may not acquire specific physical faculties (indriya) due to two reasons: either due to the weakness of the paṭisandhi kamma or as a result of a past akusala kamma hindering the arising of those faculties.

- (3). *Sugati opapātikas* acquire all faculties by birth. They do not have any deficiencies in faculties. *Opapātika* humans born at the beginning of a *kappa* (*ādikappika manussā*) do not have the *bhāva dasaka kalāpa* by birth. However, this is not considered a deficiency caused by weak *paṭisandhi kamma* or hindrance from past *akusala*.

Both *saṃsedaja* and *opapātika* beings acquire all their faculties at the moment of rebirth, but there is a difference in their physical bodies and appearances. *Opapātika beings* are born with fully developed bodies and do not grow after birth.

On the other hand, *saṃsedaja* beings acquire all faculties at the moment of rebirth but are born with undeveloped bodies, so they physically grow during their course of life.

Gabbhaseyyaka Beings

The occurrence of *rūpas* and *rūpa kalāpas* in *gabbhaseyyaka* beings in the *kāma* realm is as follows:

- (1). Unlike *saṃsedaja* and *opapātika* beings, *gabbhaseyyaka* beings do not acquire many *kammaja rūpa kalāpas* at the moment of rebirth. They only obtain *kāya*, *bhāva*, and *vatthu dasaka kalāpas*. Some beings may lack the *bhāva dasaka kalāpas*, and they are called *napuṃsaka*.
- (2). *Cakkhu*, *sota*, *ghāna*, and *jivhā dasaka kalāpas* arise in *gabbhaseyyaka* beings during the *pavatti kāla* while they are in the mother's womb. Typically, the time a being spends in the mother's womb is proportionate to their entire lifespan. Beings with longer lifespans spend more time in the mother's womb compared to those with shorter lifespans. Similarly, the time it takes for the four faculties of *cakkhu*, *sota*, *ghāna*, and *jivhā* to arise in them is also dependent on the duration of their time in the mother's womb. It is said that all four faculties arise in humans on the seventy-seventh day in the mother's womb (the last day of the eleventh week). However, different teachers have varying opinions on this matter.

Rūpa Realm

All beings in the *rūpa* realms are *opapātika* and can be divided into two groups:

- (1). Ordinary *brahmas*
- (2). *Asaññasatta brahmas*.

Ordinary Brahmas

The occurrence of *rūpas* and *rūpa kalāpas* in ordinary *brahma* beings is as follows:

- (1). Ordinary brahmas do not have *ghāna*, *jivhā*, *kāya*, and *bhāva dasaka kalāpas*. They acquire the four *kammaja kalāpas*, namely *cakkhu*, *sota*, and *vatthu dasaka kalāpas*, and *jīvita navaka kalāpas*.
- (2). They do not possess *āhāraja kalāpas*.
- (3). During their course of life, they acquire *cittaja* and *utuja kalāpas*.

Asaññasatta Brahmas

The occurrence of *rūpas* and *rūpa kalāpas* in *asaññasatta* beings is as follows:

- (1). *Asaññasatta* beings only possess the *jīvita navaka kalāpa* among the *kammaja kalāpas*. They do not have *cakkhu*, *sota*, *ghāna*, *jivhā*, *kāya*, *bhāva*, and *vatthu dasaka kalāpas*.

- (2). They do not have any *cittaja rūpas* since they lack consciousness.
- (3). They also do not possess any *āhāraja rūpas*.
- (4). However, they do have all *utuja rūpas* except for the *sadda rūpa* (sound).

Lesson 6.13.

Rūpappavattikkama (II)

(Occurrence of Matter (Part II))

Here are the key points regarding the occurrence of four types of rūpas in living beings:

- (1). *Kammaja rūpas* start to arise in all beings from the moment of *paṭisandhi citta* (first consciousness in the life).
- (2). *Cittaja rūpas* start to arise from the arising moment of the second citta (first *bhavaṅga citta*).
- (3). *Utuja rūpas* start to arise from the persisting moment (*ṭhiti kāla*) of the *paṭisandhi citta*.
- (4). *Āhāraja rūpas* start to arise from the moment essence of food starts to circulate in the body.
- (5). The specific timing of when *jīvita navaka kalāpas* start to arise in the bodies of living beings is not mentioned.

Occurrence of *Kammaja Rūpas*

In all living beings, *kammaja rūpas* start to arise from the moment of *paṭisandhi*, occurring during every sub mind moment. Let's explain this process in relation to *gabbhaseyyaka beings*:

- (1). At the moment of conception (*paṭisandhi*), *kāya*, *bhāva*, and *vatthu dasaka kalāpas* arise in *gabbhaseyyaka* beings. These three *kalāpas* continue to arise in every subsequent sub mind moment. At the dissolving moment of the seventeenth consciousness of the life (sixteenth *bhavaṅga*), there are a total of 153 types of *kalāpas*: 51 sub mind moments old *kāya dasaka kalāpas*, 51 sub mind moments old *bhāva dasaka kalāpas*, 51 sub mind moments old *vatthu dasaka kalāpas*, 50 sub mind moments old *kāya dasaka kalāpas*, 50 sub mind moments old *bhāva dasaka kalāpas*, 50 sub mind moments old *vatthu dasaka kalāpas*, and so on. Among these 153 types of *kalāpas*, three are at the moment of genesis, three at the moment of vanishing, and 147 types are at the *ṭhiti* moment.
- (2). Starting from the seventeenth citta of the life, three types of *kalāpas* vanish for every three types of *kalāpas* that arise. Thus, the number of types of *kammaja kalāpas* in *gabbhaseyyaka* beings remains unchanged until the arising of *cakkhu*, *sota*, *ghāna*, and *jivhā kalāpas*.
- (3). The process in *samsedaja* and *opapātika* beings is similar, with the only difference being the number of *kammaja kalāpas* arising at the *paṭisandhi* moment. For example, at the moment of *paṭisandhi*, an ordinary *opapātika* or *samsedaja* being in the *kāma* realm (without any deficiency in physical faculties) receives seven *kammaja kalāpas*: *cakkhu*, *sota*, *ghāna*, *jivhā*, *kāya*, *bhāva*, and *vatthu*. These rūpas continue to arise in

every sub mind moment. At the vanishing moment of the seventeenth mind of the new life, the body of that being will contain 357 types of *kammaja kalāpas*.

- (4). The gradual increase in the number of *kammaja kalāpas* in *rūpa* beings should be understood accordingly.

Number of *Kammaja Kalāpas* in all types of beings during the *pavatti kāla* after all *kammaja* generations have occurred:

- (1). A fully grown *gabbhaseyyaka* being has 408 types of *kammaja kalāpas* [after the *jīvita navaka kalāpas* have arisen] ($8 \text{ kammaja kalāpas} \times 51 = 408$).
- (2). The number remains the same in *saṃsedaja* and *opapātika* beings of the *kāma* realm throughout their lives [after the *jīvita navaka kalāpas* have arisen] ($8 \text{ kammaja kalāpas} \times 51 = 408$).
- (3). Ordinary *brahma* beings possess 204 types of *kammaja kalāpas* during their lives ($4 \text{ kammaja kalāpas} \times 51 = 204$).
- (4). *Asaññasatta* beings possess only 51 types of *kammaja kalāpas* during their lives ($1 \text{ kammaja kalāpas} \times 51 = 51$).

Please note that the above list represents the number of *kammaja kalāpas* in beings who do not have any physical deficiencies.

These numbers gradually decline starting from the seventeenth mind moment before one's death, which will be discussed in a future lesson.

Occurrence of the other three types of *rūpas*

- (1). *Cittaja rūpas* start to arise from the arising moment of the second *citta* in the life and continue until the arising of the final consciousness.
- (2). At the *ṭhiti* moment of each *kalāpa*, *utuja kalāpas* are produced.
- (3). While in the mother's womb, *āhāraja kalāpas* arise in the body due to the food consumed by the mother. After birth, such *kalāpas* arise due to the food consumed by the being. *Āhāraja rūpas* do not arise after the being's death.

Lesson 6.14. Rūpas in Each Realm

It is also important to classify the *rūpas* in each realm.

#	Realm	Rūpas that arise in the realm
(1).	<i>Kāma bhūmi</i>	All 28 rūpas
(2).	Ordinary <i>rūpa bhūmi</i>	23 rūpas except <i>ghānappasāda</i> , <i>jivhāppasāda</i> , <i>kāyappasāda</i> and 2 <i>bhāvarūpas</i> ,
(3).	<i>Asaññasatta bhūmi</i>	17 rūpas except 5 <i>pasāda rūpas</i> , 2 <i>bhāva rūpas</i> , 2 <i>viññatti</i> , <i>hadayavatthu</i> and <i>sadda rūpa</i> .
(4).	<i>Arūpa bhūmi</i>	No rūpa

Moreover, following eight *rūpas* do not arise in any being during the moment of *paṭisandhi*.

- (1). *Sadda rūpa* (1)
- (2). Two *viññatti rūpas* (2)
- (3). *Lahutā*, *mudutā* and *kammaññatā* (3)
- (4). *Jaratā* (1)
- (5). *Aniccatā* (1)

Lesson 6.15. Rūpa Nirodha (Cessation of Matter in Living Beings)

The process of the generation of *rūpas ends* at the conclusion of each life in the following manner:

- (1). For a living being, the last *kammaja rūpas* arise simultaneously with the seventeenth mind moment preceding death. *Kammaja rūpas* do not arise at the *thiti* moment of the seventeenth mind moment before death and thereafter. The *kammaja rūpas* that arose together with the seventeenth mind moment before death cease to exist after the final consciousness of that life (*cuti citta*).¹⁰³ This cessation of the arising of *kammaja rūpas* is not a result of any power or effect of the *cuti citta*. Once the *kammaja rūpas* have ceased to arise, only sixteen new *cittas* can arise based on the physical body. The final *citta* among the sixteen is known as the *cuti citta*.
- (2). Following the *cuti citta*, no consciousness arises within the body since there are no *vatthu rūpas* for the consciousness to arise depending upon. When consciousness is not arising, *cittaja rūpas* also do not arise. The final *cittaja rūpas* of the body, which arose with the *cuti citta* of a non-Arahant, cease to exist after sixteen mind moments subsequent to the vanishing of the *cuti citta*.
- (3). As there is no *jīvitindriya rūpa* after death, no *āhāraja rūpa* emerges in the deceased body.
- (4). Only the *utuja rūpa* generations persist for a longer duration within the corpse.

Thus, the generation of *rūpas* occurs and disappears throughout the cycle of existence while wandering in *saṃsāra*.

Lesson 6.16.

The Nibbāna

Nibbāna is the everlasting reality that never decays or vanishes. It can only be realized through the wisdom associated with the supramundane path. It transcends the world and is the highest form of bliss.

Bliss can be categorized into two types: *vedayita sukha* (pleasure through experience) and *vimutti sukha* (deliverance from suffering). *Vedayita sukha* refers to the pleasure experienced through the senses, such as seeing beautiful things or hearing pleasant sounds. It encompasses all the mental and physical pleasures derived from sensory experiences, such as encountering good people, enjoying delicious food, and acquiring material possessions like vehicles, houses, or ornaments. On the other hand, *vimutti sukha* represents the release from suffering that one has already confronted or will face in the future. The bliss of Nibbāna falls under the category of *vimutti sukha* and is not based on sensory experiences.

Humans exert great effort and even make significant sacrifices, including selling land or spending wealth, in order to free themselves from certain sufferings they encounter. This highlights the high value placed on deliverance from suffering. If liberation from suffering were not worthwhile, people would not invest so much in its pursuit. In addition, individuals undergoing immense suffering cannot derive true pleasure from wealth, possessions, or relationships. In order to experience *vedayita sukha*, one must first be free from suffering. Therefore, *vimutti sukha* is considered the highest form of bliss in the world.

Living beings trapped in the cycle of birth and death (*saṃsāra*) are subjected to repeated births, decay, and death. They also experience the suffering of seeking necessities for survival and the need to protect themselves and their possessions from enemies. Sickness and natural disasters like earthquakes, floods, hurricanes, and droughts further contribute to their suffering. The greatest suffering arises when beings are born into the awful realms. The suffering one would endure in future existences without attaining Nibbāna is immeasurable and incomprehensible. It encompasses countless cycles of birth, decay and death, and unimaginable amount of suffering. Attaining Nibbāna provides liberation from all forms of future suffering and is indeed the greatest bliss.

Nibbāna extinguishes an immeasurable amount of suffering upon its realization. However, it is a subtle reality that cannot be comprehended by those indulging in sensual pleasures without engaging in spiritual practice. Only those who have attained supramundane knowledge and purified their minds through right practice can directly perceive Nibbāna. The true understanding of Nibbāna is accessible only through the *lokuttara* wisdom. The general populace can infer the existence of this profound reality known as Nibbāna through the explanations provided by noble beings who have experienced it.

Nibbāna is incredibly close to us, but it remains concealed by the five aggregates. When the process of continually **acquiring the five aggregates** ceases, Nibbāna is attained. This continuous acquisition is driven by *avijjā* (ignorance) and *taṇhā*

(craving). In order to attain the Nibbāna, one needs to eradicate *avijjā* and *taṇhā*. The phenomenon of eradicating *avijjā* and *taṇhā* is called ***kilesappahāna***.

Consider the following simile of the prosperous land and the impoverished land full with dangers. Imagine a person living in an area where rainfall is scarce, food and water are scarce, epidemics are frequent, serpents, insects and mosquitoes are abundant, and there is a high presence of thieves, and rebels due to a lack of proper governance. If this person eventually moves to a good area with comfortable homes, abundant food, drinks, clothing, ornaments, and fewer illnesses or threats, the stark contrast between the two locations will completely eliminate the person's attachment and delusion towards the previous area. Similarly, through the proper realization of Nibbāna with supramundane knowledge, the delusion and attachment towards the five aggregates will disappear. This disappearance is what is referred to as the eradication of defilements (*kilesappahāna*). Such a person will not be subjected to further rebirths due to the removal of *avijjā* and *taṇhā*, which cause the cycle of repeated births. That person will become the possessor of the bliss of deliverance, the Nibbāna, because he or she no longer have the five aggregates that conceal it.

Lesson 6.17.

Classification of Nibbāna

Saṅkhāras, which have their own genesis, vanishing, location of existence, and shapes,¹⁰⁴ are different from each other. Each *saṅkhāra* is distinct from the others, resulting in numerous variations of *saṅkhāras*. On the other hand, Nibbāna does not have a genesis, vanishing, location of existence, or any shape. Furthermore, Nibbāna lacks any distinguishing sign (as in *saṅkhāras*) that enable beings to recognize it. Therefore, there are no multiple Nibbānas. Arahants, Paccekabuddhas, and Sammāsambuddhas of the past, present, and future all attain the same Nibbāna, characterized by peacefulness, calmness, and tranquility (*santi lakkhaṇa*) and the nature of extinguishing (*nibbuti*).

However, in Theravada, Nibbāna can be classified into various categories in *vohāra visaya* (in the conventional realm). These are mere conventionally categorization. Following is two of such categorizations based on aggregates (*khandha*) and characteristics (*lakkhaṇa*).¹⁰⁵

Twofold Nibbāna Based on *Khandhas*

The nature of Nibbāna can be understood by considering the aggregates (*khandhas*) or *saṅkhāras* that become extinguished while attaining it (or still remaining while attaining it). When looking at Nibbāna in terms of the *khandhas* that extinguish, it can be classified into two types:

- (1). *Sopādisesa* Nibbāna
- (2). *Anupādisesa* Nibbāna

Upādi is a term for aggregates (*khandhas*) that are clung to by *upādāna*, that is to say, craving and wrong view. *Sopādisesa* Nibbāna refers to the Nibbāna attained by a person whose defilements (*kilesa*) and non-arisen *khandhas* have extinguished partially or completely, while some aggregates and some defilements still remain. For lower nobles, remaining aggregates are those that would arise in the present life and lives that would follow till Parinibbāna. Their remnant defilements are those that they have not eradicated yet. For Arahants, remaining *khandhas* are the ones that would arise in the present life. There is no defilement left in an Arahant. The Nibbāna attained by nobles while some *khandhas*, in some cases even *kilesas*, are present in them is called *sopādisesa* Nibbāna. .

In the above explanation, presentness of *khandhas* is the state of being bound with some unarisen aggregates (*anuppanna khandhas*) and presentness of *kilesas* is having defilements uneradicated (*appahīna kilesa*).

Anupādisesa Nibbāna, on the other hand, refers to the Nibbāna attained by an Arahant after the *parinibbāna*, when there are no remaining *khandhas*. This is also called *nirupādisesa* Nibbāna as well.

Though Nibbāna is thus twofold conventionally, ultimately it is a single reality.¹⁰⁶

Threefold Nibbāna Based on Three Attributes

Nibbāna is sometimes described as threefold:

- (1). *Suññata Nibbāna*.
- (2). *Animitta Nibbāna*.
- (3). *Appaṇihita Nibbāna*.

Suññata Nibbāna

Defilements cause various troubles for beings in whom they are not eradicated. These troubles and hardships, resulting from defilements, are called *paḷibodha*. Some of the *paḷibodha* caused by kilesa are as follows:

- (1). *Paḷibodha* of engaging in evil deeds such as killing and stealing. As long as defilements are present, beings cannot be completely free from such actions.
- (2). *Paḷibodha* of falling into the four awful realms due to having committed evil deeds.
- (3). *Paḷibodha* for wise individuals who strive to restrain from evil and cultivate virtuous practices.
- (4). *Paḷibodha* of relentless practice to suppress and eradicate defilements.

When defilements are eradicated, one becomes free from all these *paḷibodhas*. Nibbāna, as the cessation of defilements and non-arisen aggregates, removes all these *paḷibodhas*. It is the state where all these troubles are absent, and therefore, it is called *suññata*, meaning the place without *paḷibodha*. Another perspective is that Nibbāna is the cessation of all *paḷibodhas*.

Animitta Nibbāna

Saṅkhāras, which arise, exist in generations, and vanish, possess a distinct nature that sets them apart from each other. This distinguishing nature is referred to as "*nimitta*" in Pāḷi. Due to the presence of *nimittas*, *saṅkhāras* can be recognized as individual entities, and their qualities can be categorized as "good," "better," "best," and so forth. Moreover, *saṅkhāras* with *nimittas* are susceptible to decay, death, and various other sufferings. They also become objects of defilements. If there is any suffering in the world, it is solely due to things that have *nimittas*, namely *saṅkhāras*. All suffering arises from *saṅkhāras* and is inherent within *saṅkhāras*.

There is no difference in the liberation, the Nibbāna, in terms of the person who has attained it. The Nibbāna attained by Sammāsambuddhas, Paccekabuddhas, Arahants, lay devotees, *devas*, and *brahmas* is the same. It is the same Nibbāna attained by all noble beings in the past and present, and it will be attained by all noble beings in the future. The reason is that Nibbāna does not possess any *nimitta* that creates variety, as is the case with *saṅkhāra*: hence is called *animitta*. Nibbāna always remains as one single reality.

Saṅkhāras become objects of *kilesa* due to the presence of *nimittas*. As *nimittas* give rise to variations in *saṅkhāras*, they can be categorized as good or bad. This diversity serves as one of the main sources of defilements. Nibbāna, however, does not possess any *nimitta* that becomes a cause for defilements; hence, it is called *animitta*.

Appaṇihita Nibbāna

"*Paṇihita*" is a term for desire. Every *saṅkhāra* eventually vanishes, as vanishing (*nirodha*) is one of the characteristics of *saṅkhāra*. Beings have a desire to repeatedly acquire *saṅkhāras* as they go into extinction, regardless of the quantity acquired. This desire to acquire *saṅkhāras* repeatedly is the root cause of all suffering. Nibbāna, being the cessation of non-arisen *saṅkhāras*, does not possess the characteristic of vanishing. Therefore, it endures eternally. Since Nibbāna does not vanish, it does not engender desire in beings as *saṅkhāras* do. Furthermore, such desire is not found within Nibbāna. Hence, Nibbāna is called *appaṇihita* – the reality that does not give rise to craving and in which craving is not found.

Suññata, *animitta*, and *appaṇihita* are names given to Nibbāna based on certain qualities it possesses. There are many other names that refer to Nibbāna, with Nibbāna being the top most bliss in Buddhism. The word Nibbāna signifies the reality that is separate from craving. Nibbāna cannot be captured by craving, and there is no craving within Nibbāna – "*vāṇato nikkhantaṃ nibbānaṃ*."

Chapter 7. Samuccaya Saṅgaha

There are seventy-two realities that possess intrinsic characteristics (*sabhāva lakkaṇa*) and universal characteristics (*sāmañña lakkaṇa*). They are called *vatthu dhamma*. In this chapter, we shall study their classification under various topics. This chapter is called *samuccaya saṅgaha* since it shows the groups (collections) into which ultimate realities can be classified (*samuccaya* means a collection or group).

Seventy-two *vatthu dhammas* are as follows.

- (1). One *citta*
- (2). Fifty-two *cetasika*
- (3). Eighteen *nippahanna rūpa*
- (4). Nibbāna

Samuccaya saṅgaha is explained under four sub-topics.

- (1). *Akusala saṅgaha* – compendium of unwholesome
- (2). *Missaka saṅgaha* – compendium of mixed categories
- (3). *Bodhipakkhiya saṅgaha* – compendium of the requisites of enlightenment
- (4). *Sabba saṅgaha* – manual of the whole

Akusala Saṅgaha (Compendium of the unwholesome)

Akusala saṅgaha consist of nine groups.

- (1). *Āsava* – cankers (taints)
- (2). *Ogha* – floods
- (3). *Yoga* – yokes (bonds)
- (4). *Gantha* – knots
- (5). *Upādāna* – clinging
- (6). *Nīvaraṇa* - hindrances
- (7). *Anusaya* – latent tendencies
- (8). *Samyojana* – fetters
- (9). *Kilesa* – defilements

Missaka saṅgaha (Compendium of mixed categories)

Missaka saṅgaha consists of seven groups.

- (1). *Hetu* – roots
- (2). *Jhānaṅga* – *jhāna* factors
- (3). *Maggaṅga* – path factors
- (4). *Indriya* – faculties
- (5). *Bala* – powers
- (6). *Adhipati* – predominants
- (7). *Āhāra* – nutrients

Bodhipakkhiya saṅgaha (Compendium of the requisites of enlightenment)

Bodhipakkhiya saṅgaha consists of seven groups.

- (1). *Satipaṭṭhāna*
- (2). *Sammappadhāna*
- (3). *Iddhipāda*
- (4). *Indriya*
- (5). *Bala*
- (6). *Bojjhaṅga*
- (7). *Maggaṅga*

Sabba saṅgaha (Compendium manual of the whole)

Sabba saṅgaha consists of seven groups.

- (1). *Khandha*
- (2). *Āyatana*
- (3). *Dhātu*
- (4). *Sacca*

Lesson 7.1. Akusala Saṅgaha (I) (Compendium of Unwholesome (Part I))

Āsava (Cankers)

There are four cankers as follows.

- (1). *Kāmāsava* – Canker of sensual desire
- (2). *Bhavāsava* – Canker of sublime attainments and brahma lives
- (3). *Diṭṭhāsava* – Canker of wrong view
- (4). *Avijjāsava* – Canker of ignorance

The gross greed for the fivefold sensual pleasures (*pañca kāma*) of *vaṇṇa*, *sadda*, *gandha*, *rasa* and *phoṭṭhabba* is the *kāmāsava*.¹⁰⁷

The desire for *rūpāvacara* and *arūpāvacara* wholesome deeds (*jhānas*) and brahma lives which are attained as a result of these *kammās* is the *bhavāsava*. In the ultimate sense, both *kāmāsava* and *bhavāsava* represent the *lobha cetasika*.

According to the *Dhammasaṅgani* and its commentaries, *kāmāsava* arise in all eight *lobhamūla cittas* while *bhavāsava* arise only in four *diṭṭhigata sampayutta lobhamūla cittas*.

All wrong views (*diṭṭhi*) are the *diṭṭhāsava*.

The mental factor of delusion (*moha*) which conceals the actual nature of realities is the *avijjāsava*.

In terms of ultimate realities, four *āsavas* are represented by three unwholesome mentalities: *lobha*, *diṭṭhi* and *moha*.

Water that is mixed with substances in a pot and fermented for a long period is called *āsava* in Pāli. This water has the tendency to intoxicate those who drink it. Mentalities mentioned earlier are called *āsava* because of their similarity to the fermented water (*āsava*) which got fermented for a long period *and* which can intoxicate the beings. Three mentalities of *lobha*, *diṭṭhi* and *moha* have been rotting in the minds of beings for an uncountable number of aeons and they intoxicate the beings in whom they persist.

Further these *dhammas* are called *āsava* with the meaning that they spread and flow. These *dhammas* such as greed, flow from doors such as eye like how puss flows from sores. These *dhammas* overflow all mundane realities till the *gotrabhū citta* and all the worlds up to the *nevasaññānāsaññāyatana* realm.

Ogha (Floods) and Yoga (Yokes)

There are four floods as follows.

- (1). *Kāmogha* – flood of sensual desire
- (2). *Bhavogha* – flood of desire of sublime attainments and brahma lives
- (3). *Diṭṭhogha* – flood of wrong view
- (4). *Avijjogha* – flood of ignorance

There are four yokes as follows.

- (1). *Kāmayoga* – yoke of sensual desire
- (2). *Bhavayoga* – yoke of desire of sublime attainments and brahma lives
- (3). *Diṭṭhiyoga* – yoke of wrong view
- (4). *Avijjāyoga* – yoke of ignorance

The terms *kāmogha*, etc., and *kāmayoga*, etc., can be understood similarly to how *āsava* was explained. For example, the gross greed for the fivefold sensual pleasures (*pañca kāmā*) of *vaṇṇa*, *sadda*, *gandha*, *rasa* and *phoṭṭhabba* is the *kāmogha* and *kāmayoga*. The other three *oghas* and *yogas* must also be understood in the same way as it was explained under *āsava*.

In Pāḷi, a large body of water that submerges fields, lands, and villages is called an *ogha* (flood). The nature of a flood is to drown living beings and make it difficult for anyone caught in it to escape easily. Likewise, the three mental states of *lobha* (greed), *diṭṭhi* (wrong view), and *moha* (delusion) act like a flood in *saṃsāra*. They not only drown living beings in the ocean of *saṃsāra* but also prevent them from easily escaping as long as these mental states persist in their minds. Therefore, these three mentalities resemble a flood in both drowning beings in the ocean of *saṃsāra* and hindering their escape from it. In simpler terms, mental states that drown beings in the vast ocean of *saṃsāra* and keep them from breaking free are referred to as *ogha* or floods.

These same mentalities bind individuals to the cycle of rebirth. Similar to how an ox tied to a grindstone or millstone is compelled to walk in a circular path around the stone due to being bound to it, a being in whom these mentalities persist is destined to be reborn in *saṃsāra* after death in each life.

These three unwholesome mental states, namely *lobha*, *diṭṭhi*, and *moha*, are termed *āsava* due to their intoxicating nature, they are called *ogha* because they drown beings in the ocean of *saṃsāra* and do not let them escape from it, and they are called *yoga* as they bind beings to the cycle of rebirth through repeated births.

Kāyagantha /Gantha (Knots)

There are four knots as follows.

- (1). *Abhijjhākāyagantha* – Knot of of greed
- (2). *Byāpādakāyagantha* – Knot of ill will
- (3). *Sīlabbataparāmāsa-kāyagantha* – Knot of clinging to rites and rituals thinking they lead to liberation
- (4). *Idaṃsaccābhinivesa-kāyagantha* – Knot of belief of wrong views thinking “This alone is true”

Abhijjhākāyagantha is greed (*lobha*), encompassing all forms of greed, namely *kāmāsava* and *bhavāsava*. *Byāpāda kāyagantha* is the hatred that arises in various forms. *Sīlabbataparāmāsa kāyagantha* is the strong wrong view that considers practices such as canine (*kukkurasīla* and *kukkuravata*) and bovine (*gosīla* and *govata*), which do not lead to the escape from suffering of *samsāra*, as the path to Nibbāna. *Idaṃsaccābhinivesa kayagantha* includes wrong views such as “There is a permanent soul”, etc., considered as “It is the truth, and every other view is false”.

In the ultimate sense, both *sīlabbataparāmāsa* and *idaṃsaccābhinivesa* are the same *diṭṭhi cetasika*. Therefore, in terms of *dhammas* (ultimate realities), there are only three knots: *lobha*, *dosa*, and *diṭṭhi*. These three realities do not allow the *nāmarūpa* stream of living beings to cease at the moment of death, causing it to continue in another life. This is like tying the present life with the future (next) life. Hence, they are called *gantha* – knots.

The morpheme *kāya* in the name of each *gantha* implies both material and mental bodies in the sense of aggregation. Mentalities and material elements exist in groups, and their collections are called *kāya* (body). Knots do not allow the lineage of *nāmakāya* and *rūpakāya* to cease at the moment of death of a living being in whom they are present.

Upādāna (Clinging)

There are four types of clinging.

- (1). *Kāmuṇupādāna* – Clinging to sensual pleasure
- (2). *Diṭṭhupādāna* – Clinging to wrong views
- (3). *Sīlabbatupādāna* – Clinging to wrong rights and rituals (practices) that does not lead to the liberation
- (4). *Attavādupādāna* – Clinging to the doctrine of self

The dhamma that strongly clings to something without releasing it (without letting it go) easily is *upādāna*. The greed that strongly grasp sense objects is *kāmuṇupādāna*. The wrong view that grasp things wrongly considering “This is the truth” is *diṭṭhupādāna*. The reality that strongly clings to wrong practices (*sīla* and *vata*) such as bovine and canine considering that they are the path to Nibbāna is *sīlabbatupādāna*. The mentality that of strongly clinging to aggregates such a matter and feeling as self is *attavādupādāna*.

Kāmapādāna is the mental factor of lobha. The remaining three types of clinging are the mental factor of diṭṭhi. Therefore, in terms of ultimate realities, there are only two *upādāna*.

Nīvaraṇa (Hindrances)

There are six hindrances.

- (1). *Kāmacchanda nīvaraṇa* – Hindrance of sense desire
- (2). *Byāpāda nīvaraṇa* – Hindrance of ill-will
- (3). *Thīnamiddha nīvaraṇa* – Hindrance of sloth and torpor
- (4). *Uddhaccakukkucca nīvaraṇa* – Hindrance of restlessness and worry
- (5). *Vicikicchā nīvaraṇa* – Hindrance of sceptical doubt
- (6). *Avijjā nīvaraṇa* – Hindrance of ignorance

These mentalities prevent the arising of wholesome minds that have not yet arisen and hinder the persistence of wholesome minds that have already arisen.

Strong *lobha* is the hindrance of *kāmacchanda*, while *dosa* is the hindrance of *byāpāda*. Hindrance of *thīnamiddha* is the two mental factors studied under the same names. *Uddhaccakukkucca nīvaraṇa* is the two mental factors of *uddhacca* and *kukkucca*. The hindrance of *avijjā* is the mental factor of *moha*. As mental factors, there are eight hindrances: lobha, dosa, thīna, middha, uddhacca, kukkucca, vicikicchā, and avijjā.

The pairs *thīna* and *middha*, and *uddhacca* and *kukkucca*, are taught as single hindrances for three reasons: performing a similar function (*kiccato*), having a similar cause of origin (*paccayato*), and having a similar opposing factor (*paṭipakkhato*).

- (1). *Kiccato* – The function of the two mental factors of sloth and torpor is to contract the mind (*cittupādānaṃ līnabhāvāpādanaṃ*), while both mental factors of restlessness and worry agitate the mind (*avūpasantabhāvāpādanaṃ*).
- (2). *Paccayato* – *Thīna* and *middha* are both caused by laziness, lack of movement and stretching [due to laziness] (*tandivijambhitatā*). *Uddhacca* and *kukkucca* are caused by thinking about five types of misfortunes: *ñātibyasana*, *bhogabyasana*, *rogabyasana*, *sīlabyasana*, and *diṭṭhibyasana* (*ñātibyasanaṇḍivitaṅko*).
- (3). *Paṭipakkhato* – Sloth and torpor oppose effort (*viriyam*), while restlessness and worry oppose tranquillity (*samatho*). Because of these similarities, the pairs *thīna* and *middha*, and *uddhacca* and *kukkucca*, have been combined and taught as two single hindrances.

Lesson 7.2. Akusala Saṅgaha (II) (Compendium of Unwholesome (Part II))

Anusaya (Latent Dispositions)

There are seven unwholesome latent dispositions.

- (1). *Kāmarāgānusaya* – latent disposition of sensuous greed
- (2). *Bhavarāgānusaya* – latent disposition of craving for jhānas and existences of brahmas
- (3). *Paṭighānusaya* – latent disposition of anger
- (4). *Mānānusaya* – latent disposition of conceit
- (5). *Diṭṭhānusaya* – latent disposition of wrong views
- (6). *Vicikiccānusaya* – latent disposition of skeptical doubt
- (7). *Avijjānusaya* – latent disposition of ignorance

Unwholesome qualities, such as sensuous greed, lie latently in the *nāma-rūpa santāna* of living beings and are disposed to arise. They are not prominent to the being as they have not arisen as separate ultimate realities. When relevant conditions come together, they arise making one aware of their existence within oneself.

There are three stages of unwholesome mentalities, such as *kāmarāga*: *anusayāvatthā* (latent stage), *pariyuṭṭhānāvatthā* (stage of obsession), and *vītikkaṃāvatthā* (stage of transgression).

Even though unwholesome qualities like sensuous greed are not prominent in beings who have not eradicated them with relevant supramundane paths, they remain within them, liable to arise under certain circumstances. For instance, *kāmarāga* may arise when such a being sees attractive male or female figures. These latent unwholesome qualities are present even in hermits dissociated from sense pleasures, living in forests having attained *jhānas*. This is why they might lose their *jhānas* when these unwholesome qualities reach the stage of obsession. The stage in which these unwholesome qualities remain latent and disposed to arise under suitable conditions is called **anusayāvatthā**.

Unwholesome qualities like sensuous greed arise in the mind when conducive conditions are met, such as seeing a beautiful male or female figure. Here, arising means entering the three phases of genesis (*uppāda*), persistence (*ṭhiti*), and vanishing (*bhaṅga*) in connection with the *javana citta*. The stage in which these unwholesome qualities undergo the three phases of *uppāda*, *ṭhiti*, and *bhaṅga* is called **pariyuṭṭhānāvatthā**.

Sometimes, these latent unwholesome qualities that have reached the stage of *pariyuṭṭhāna* subside at that level itself. At other times, they become stronger and initiate actions with two types of *kamma* doors – body door and verbal door. When one performs misdeeds, such as killing and lying due to these arisen *akusala*, the unwholesome qualities are said to have become active. The stage in which these mental qualities perform verbal and physical misdeeds is called *vītikkaṃāvatthā*.

Out of these three stages—*anusayāvatthā*, *pariyuṭṭhānāvatthā*, and *vītikamāvatthā*—unwholesome qualities in the stage of *anusayāvatthā* are called **anusaya**.

Anusaya are not ekanta paramatthadhammas. It means they are not full-fledged *paramatthadhammas*. However, since they are one of the three stages of unwholesome mental realities, they are not non-paramatthadhammas as well.

Sensuous greed (*kāma rāga*), lying latently and disposed to arise under relevant conditions, is called *kāmarāgānusaya*. Attachment to *jhānas* and brahma lives (*rūpārūpa rāga*), lying latent, is called *bhavarāgānusaya*. *Paṭighānusaya* is the latent *dosa*. *Mānānusaya*, *diṭṭhānusaya*, and *vicikicchānusaya* are latent *māna*, *diṭṭhi*, and *vicikicchā*, respectively. Latent *moha* is the *avijjānusaya*. Although there are seven *anusayas*, in terms of ultimate realities, there are only six *anusayas*, as both *kāmarāgānusaya* and *bhavarāgānusaya* represent the *lobha cetasika*.

It must be noted that not all uneradicated unwholesome qualities are called *anusaya*. Any unwholesome quality that has not been eradicated by supramundane paths are called *appahīna akusala* or *appahīna kilesa*. Out of them, only the ones who are strong are termed as *anusaya* – “*Appahīnamattasseva anusayabhāvassa avuttattā. Vuttañhi "anusayoti pana appahīnaṭṭhena thāmagatakilesa vuccatī"ti, tasmā appahīnaṭṭhena thāmagato kilesoyeva anusayo nāmāti yuttaṃ*”.¹⁰⁸

Samyojana (Fetters)

There are ten fetters according to Abhidhamma.

- (1). *Kāmarāga samyojana* – Fetters of sensuous greed
- (2). *Bhavarāga samyojana* – Fetter of attachment to *jhānas* and brahma lives
- (3). *Paṭigha samyojana* – Fetter of ill-will
- (4). *Māna samyojana* – Fetter of conceit
- (5). *Diṭṭhi samyojana* – Fetter of wrong-view
- (6). *Sīlabbataparāmāsa samyojana* – Fetter of adhering to wrong practices such as bovine and canine thinking they will lead to the liberation
- (7). *Vicikicchā samyojana* – Fetter of sceptical doubt
- (8). *Issā samyojana* – Fetter of jealousy
- (9). *Macchariya samyojana* – Fetter of stinginess
- (10). *Avijjā samyojana* – Fetter of ignorance

There are ten fetters according to Suttanta.

- (1). *Kāmarāga saṃyojana* – Fetters of sensuous greed
- (2). *Rūparāga saṃyojana* – Fetter of attachment to *rūpāvacara jhānas* and *rūpāvacara brahmas*
- (3). *Arūparāga saṃyojana* – Fetter of attachment to *arūpāvacara jhānas* and *arūpāvacara brahmas*
- (4). *Paṭigha saṃyojana* – Fetter of ill-will
- (5). *Māna saṃyojana* – Fetter of conceit
- (6). *Diṭṭhi saṃyojana* – Fetter of wrong-view¹⁰⁹
- (7). *Sīlabbataparāmāsa saṃyojana* – Fetter of adhering to wrong practices such as bovine and canine thinking they will lead to the liberation
- (8). *Vicikicchā saṃyojana* – Fetter of sceptical doubt
- (9). *Uddhacca saṃyojana* – Fetter of restlessness
- (10). *Avijjā saṃyojana* – Fetter of ignorance

These unwholesome qualities are called *saṃyojana* as they bind the beings to the *saṃsāra* like fetters. Craving named as *bhava rāga*, which is the attachment to *jhānas* and *brahma* lives, is twofold in the categorization of *saṃyojana* as *rūparāga* and *arūparāga*. *Rūparāga* is the attachment to *rūpāvacara jhānas* and *rūpāvacara brahma* lives and *arūparāga* is the attachment to *arūpāvacara jhānas* and *arūpāvacara brahma* lives. Three *saṃyojanas* – *kāmarāga saṃyojana*, *rūparāgasamyojana* and *arūparāga saṃyojana* – represent the *lobha cetasika*. Both *diṭṭhi saṃyojana* and *sīlabbataparāmāsa saṃyojana* are the *diṭṭhi cetasika*. Therefore, when we combine the two types of *saṃyojana* – *saṃyojana* under Suttanta and *saṃyojana* under Abhidhamma – only nine mental factors are found in the ultimate sense. They are *lobha*, *dosa*, *moha*, *māna*, *diṭṭhi*, *vicikicchā*, *uddhacca*, *issā* and *macchariya*.

Kilesa (Defilements)

There are ten defilements:

- (1). *Lobha* – greed
- (2). *Dosa* – hatred
- (3). *Moha* – delusion
- (4). *Māna* – conceit
- (5). *Diṭṭhi* – wrong view
- (6). *Vicikicchā* – sceptical doubt
- (7). *Thīna* – sloth
- (8). *Uddhacca* – restlessness
- (9). *Ahirika* – moral shamelessness
- (10). *Anottappa* – moral fearlessness

The above ten unwholesome mentalities are called *kilesa* due to the following reasons:

- (1). They torment the *nāmarūpa santāna* of living beings in whom they arise.
- (2). They defile (diminish the purity of) the *nāmarūpa santāna* of living beings in whom they arise.
- (3). They degrade, deteriorate, or lower the qualities of the *nāmarūpa santāna* of living beings in whom they arise.

(*Kilesas* mainly torment, defile, and degrade the qualities of the mentalities.)

In Buddhist literature, there are many stories depicting the unease that arises from the defilements within a person. Among the ten *kilesas*, the tormenting nature is particularly prominent in *lobha* and *dosa*. All ten *kilesas* share the nature of defiling without any difference.

There is a way in which defilements are counted as one thousand five hundred (1,500). In this method, all types of consciousnesses are considered a single reality due to their shared characteristic of cognizing objects. *Citta* and 52 *cetasikas* are collectively called 53 *nāma dhammas* (mentalities). There are seventy-five *dhammas* that mainly become the objects of defilements. They are 53 *nāma dhammas*, 18 *nippahanna rūpas*, and 4 *lakkhaṇa rūpas*. When these 75 are multiplied by 2 in terms of internality and externality, they become 150. *Kilesas* arise taking these 150 objects. Therefore, there can be 1500 *kilesas*, based on the objects they take ($75 \times 2 \times 10 = 1,500$).

A detailed discription of various other ways of countings 1,500 *kilesas* is given in the appendix.

Lesson 7.3.

Missaka Saṅgaha (I)

(Compendium of Mixed Categories (Part I))

Compendium which contains categories with both wholesome and unwholesome (and also indetermined/*abyākata*) qualities are called *missaka saṅgaha*.

Hetu (Roots/Root Causes)

There are six roots/root causes. We have already learnt about them in the third chapter. *Hetus* are mentalities that help their associating mentalities to be well-established upon the object they cognize.

- (1). *Lobha* – Greed
- (2). *Dosa* – Hatred
- (3). *Moha* – Delusion
- (4). *Alobha* – Non-greed
- (5). *Adosa* – Non-hatred
- (6). *Amoha* – Non-delusion (it is the mental factor of paññā).

Jhānaṅga (Absorption Factors)

There are seven absorption factors.

- (1). *Vitakka* – Initial application
- (2). *Vicāra* – Sustained application
- (3). *Pīti* – Zest, Rapture
- (4). *Ekaggatā* – One pointedness
- (5). *Somanassa* – Joy
- (6). *Domanassa* – Displeasure
- (7). *Upekkhā* – Equanimity

Citta directs to the object, goes to the object, stay in contact with the object and moves on the object with the power of *jhānaṅgas*. Only ten *viññāṇa* do not need the support of *jhānaṅgas* to cognize an object well. They do not need the assistance of absorption factors, as they arise on five sensitivities cognizing objects that are in contact with the five sensitivities. *Jhānaṅgas* are found in every *citta* other than the ten *viññāṇa*.

Three *jhāna* factors of *somanassa*, *domanassa* and *upekkhā* represent the *vedanā cetasika*. Therefore, in terms of ultimate realities, there are only five *jhāna* factors: *vitakka*, *vicāra*, *pīti*, *ekaggatā* and *vedanā*.

Domanassa is an *akusala jhānaṅga*. The remaining can be *kusala*, *akusala* and *abyākata* based on the consciousness they arise with.

Maggaṅga (Path factors)

There are twelve path factors.

- (1). *Sammādiṭṭhi* – Right view
- (2). *Sammāsaṅkappa* – Right thought
- (3). *Sammāvācā* – Right speech
- (4). *Sammākammanta* – Right action
- (5). *Sammā-ājīva* – Right livelihood
- (6). *Sammāvāyāma* – Right effort
- (7). *Sammāsati* – Right mindfulness
- (8). *Sammāsamādhi* – Right concentration
- (9). *Micchādiṭṭhi* – Wrong view
- (10). *Micchāsaṅkappa* – Wrong thought
- (11). *Micchāvāyāma* – Wrong effort
- (12). *Micchāsamādhi* – Wrong concentration

Here *sammādiṭṭhi* is the mental factor of *paññā* (*amoha*). Right thought is the mental factor of *vitakka*. Three mental factors of *sammāvācā*, *sammākammanta* and *sammā-ājīva* are the three *virati cetasikas* respectively. Right effort is the mental factor of *viriya*. *Sammāsati* is the mental factor of *sati*. Right concentration is the mental factor of *ekaggatā*. *Micchādiṭṭhi* is the mental factor of *diṭṭhi*, which is one of the unwholesome *cetasikas*. *Micchāsaṅkappa* is the mental factor of *vitakka* (initial application) that occurs in unwholesome consciousness. *Micchāvāyāma* is the mental factor of *viriya* that occurs in unwholesome consciousnesses. *Micchāsamādhi* is the mental factor of *ekaggatā* in unwholesome consciousnesses except the *vicikicchā sampayutta citta*. It should be born in mind that the *ekaggatā* in *vicikicchā sampayutta citta* does not become *indriya* and *bala* as well.

As each of the three mental factors of *vitakka*, *viriya* and *ekaggatā* are found at two places, there are only nine path factors in terms of ultimate realities. They are *paññā*, *vitakka*, *sammāvācā*, *sammākammanta*, *sammā-ājīva*, *viriya*, *sati*, *ekaggatā* and *diṭṭhi*.

Unwholesome path factors, having functioned in groups, make the mind to move ahead in unwholesome actions directing it towards awful realms and wholesome path factors make the mind to move forward in wholesome actions directing it towards blissful realms and the Nibbāna. Under this context, *magga* is the means by which one attains a certain destination. There are three such means: means that leads towards awful realms, means that leads to blissful realms, and means that leads to the Nibbāna. Factors that constitute such means are called *maggaṅga*.

Jhāna and Magga in Various Kammās

It is important to know what type of *jhāna* and *magga* is involved in each wholesome and unwholesome deed. Following are three such examples.

In the act of killing (*pāṇaghāta kamma*), we get a *jhāna* (absorption) with four factors and a *magga* (path/mean) with three factors. Therefore, *pāṇaghāta* is with a ***caturaṅgika jhāna*** and a ***tivaṅgika magga***. *Jhāna* factors are *vitakka*, *vicāra*, *domanassa* and *ekaggatā*. *Magga* factors are *micchāsaṅkappa*, *micchāvāyāma* and *micchāsamādhī*.

Act of sexual misconduct done with happiness and wrong view is with a ***pañcaṅgika jhāna*** and a ***caturaṅgika magga***. *Jhāna* factors are *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā*. *Magga* factors are *micchādiṭṭhi*, *micchāsaṅkappa*, *micchāvāyāma* and *micchāsamādhī*.

Act of *dāna* made with happiness and understanding of *kammavipāka* is with a ***pañcaṅgika jhāna*** and ***pañcaṅgika magga***. *Jhāna* factors involved are *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā* while *magga* factors are *sammādiṭṭhi*, *sammāsaṅkappa*, *sammāvāyāma*, *sammāsaṭi* and *sammāsamādhī*.

Lesson 7.4.
Missaka Saṅgaha (II)
(Compendium of Mixed Categories (Part II))

Indriya (Faculties)

There are twenty-two faculties.

- (1). *Cakkhundriya* – eye faculty
- (2). *Sotindriya* – ear faculty
- (3). *Ghānindriya* – nose faculty
- (4). *Jivhindriya* – tongue faculty
- (5). *Kāyindriya* – body faculty
- (6). *Itthindriya* – faculty of femininity
- (7). *Purisindriya* – faculty of masculinity
- (8). *Jīvitindriya* – life faculty
- (9). *Manindriya* – mind faculty
- (10). *Sukhindriya* – pleasure faculty
- (11). *Dukkhindriya* – pain faculty
- (12). *Somanassindriya* – joy faculty
- (13). *Domanassindriya* – displeasure faculty
- (14). *Upekkhindriya* – equanimity faculty
- (15). *Saddhindriya* – faith faculty
- (16). *Vīriyindriya* – effort faculty
- (17). *Satindriya* – mindfulness faculty
- (18). *Samādhindriya* – concentration faculty
- (19). *Paññindriya* – wisdom faculty
- (20). *Anaññātaññassāmitindriya* – faculty “I will know the unknown.”
- (21). *Aññindriya* – faculty which knows
- (22). *Aññātāvindriya* – faculty of the one who has known

Realities which exercise dominance over other realities connected to it are called *indriya*. Exercising dominance means getting the other under its control; not letting other realities to function beyond its control. Above listed realities exercise dominance over other realities that are connected to them, hence are called *indriya*. Moreover, other realities cannot perform those respective functions without the support of *indriyas*.¹¹⁰

Cakkhundriya refers to eye sensitivity (*cakkhuppasāda*). It plays the most significant role in the function of seeing (*dassana kicca*). The consciousness is unable to perceive (see) objects without the *cakkhudriya*. *Cakkhundriya* also plays a leading role in the nature of eye consciousness. The way we perceive things through our eyes depends on the condition of our eye sensitivity. If the eye sensitivity is bright, it gives rise to a clear eye consciousness that can properly see visual objects (*rūpārammaṇa*). Conversely, if the brightness of eye sensitivity is poor, the resulting eye consciousness may not perceive the visual objects accurately.

When there are issues with the eyes, such as defects, it can distort our perception. Objects might appear smaller, larger, or even appear to have a different colour because the eye consciousness functions based on the state of the eye sensitivity. It's crucial to note that the eye consciousness always aligns with the condition of the eye sensitivity; it cannot arise independently or disregard the influence of the eye sensitivity. In essence, eye sensitivity is considered a faculty because it governs and influences eye consciousness.

Sotindriya is the ear sensitivity.

Ghānindriya is the nose sensitivity.

Jivhindriya is the tongue sensitivity.

Kāyindriya is the body sensitivity.

The above four faculties exercise leadership over ear, nose, tongue and body consciousnesses respectively.

Itthindriya is the corporeality of femininity (*itthibhāvarūpa*).

Purisindriya is the corporeality of masculinity (*pumbhāvarūpa*).

Two *bhāvarūpas* exercises leadership over all the *rūpas* in the body of living beings by making them to have either the feminine or masculine features. There are differences in ideas and the way of thinking between women and men. The reasons for this also are the femininity and masculinity. Therefore, it should be said that the influence of two *bhāvarūpas* are seen over the five aggregates in general.

Life faculty is two-fold as material and immaterial. *Jīvitindriya rūpa* is the material life faculty while *jīvitindriya cetasika* is the immaterial life faculty. Material life faculty exercise its dominance over *kammaja rūpas* and while immaterial life faculty exercises dominance over *cittas* and *cetasikas*. Their influence is to sustain or lengthen the lineage of *kammaja rūpas* and *citta-cetasikas*.

Manindriya is the consciousness. Mind takes leadership over the *cetasika* that arise together with it in the act of knowing an object – *manopubbaṅgamā dhammā*.

Five faculties of *sukhindriya*, *dukkhindriya*, *somanassindriya*, *domanassindriya* and *upekkhindriya*, in the ultimate sense, represent the *vedanā cetasika*. The same mental factor of feeling becomes variable as five faculties according to how the taste of object is experienced. The pair of *sukhindriya* and *somanassindriya* experiences the taste of objects in a pleasing manner. The pair of *dukkhindriya* and *domanassindriya* experiences the taste of objects in an unpleasing manner. Equanimity experiences the taste of objects in a neutral manner. These five faculties take leadership over their associated mentalities in the act of tasting the flavour of objects.

Vedanā is initially threefold, based on the manner in which it tastes the flavour of an object. However, it expands to fivefold because pleasant feeling becomes twofold, as the bodily pleasant feeling and mental pleasant feelings, and

unpleasant feeling also becomes twofold, as the bodily unpleasant feeling and mental unpleasant feeling.

Saddhindriya is the *saddhā cetasika*.

Viriya is the *virīya cetasika*.

Satindriya is the *sati cetasika*.

Samādhindriya is the *ekaggatā cetasika*.

(One pointedness of *vicikicchā citta* does not become a faculty.)

Paññindriya is the *paññā cetasika*.

Among these five spiritual faculties *saddhā* exercise leadership over other associated realities in the act of believing objects such as Buddha, Dhamma and Saṅgha. *Virīya* is the leader in not giving up tasks that one has started. *Sati* takes the dominance over not letting go of the things that should be done. The mental act of properly establishing on objects is led by *samādhi*. Proper establishment of mind on objects happen due to two factors: balancing the remaining spiritual faculties and suppressing hindrances. *Paññā* leads the act of understanding the true natures of an object. Without the help of these spiritual faculties, mind is unable to perform these five types of tasks.

Anaññātāññassāmitindriya is the wisdom in the *sotāpatti* path consciousness. The meaning of the word *aññātāññassāmitindriya* is “the faculty of the person who attempts to know what is not known”. *Sotāpatti magga ñāṇa* arises in a yogi who is practicing *vipassanā* meditation with the effort to either to know the four noble truths or the Nibbāna that were not known before. That wisdom is an outcome of such effort. Therefore, the *sotāpatti magga ñāṇa* is coined as *anaññātāññassāmitindriya*.

Aññindriya is the wisdom in six supramundane consciousnesses, that is to say, in consciousnesses starting from *sotāpatti phala citta* till *arahatta magga citta*. The meaning of the word *aññindriya* is the “faculty that knows”. Though that which was not known before was known with the *sotāpatti magga ñāṇa* (*anaññātāññassāmitindriya*), it is repeatedly known with these six wisdoms as the task of eradicating all defilements has not been accomplished yet.

Aññātāvindriya is the wisdom of the *arahatta phala citta*. Its meaning is the “faculty of the person who has known what is to be known”.

Though there are twenty-two *indriyas*, in the ultimate sense there are only sixteen realities that represent them. *Sukha-*, *dukkha-*, *somanassa-*, *domanassa-* and *upekkhā-**indriyas* represent the *vedanā cetasika*. Last four *indriyas* represent the *paññā cetasika*. *Jīvitindriya* is twofold as *nāma jīvitindriya* and *rūpa jīvitindriya*. Therefore, in the ultimate sense, there are only sixteen realities that represent *indriyas*. They are as follows.

- (1). Five *pasāda rūpas*
- (2). Two *bhāvarūpas*
- (3). *Jīvitindriya rūpa*
- (4). *Jīvitindriya cetasika*
- (5). *Citta*
- (6). *Vedanā*
- (7). *Saddhā*
- (8). *Viriya*
- (9). *Sati*
- (10). *Ekaggatā*
- (11). *Paññā (amoha)*

Benefits of Knowing Indriyas

Ordinary beings, who do not understand the *paramattha dhammas* and their capacity to perform certain activities, often assume that the functions carried out by the faculties are done by an internal soul. Alternatively, they may regard the *indriyas* as a self. Understanding the nature of *indriyas* is crucial in realizing that there is no self, as ordinary beings mistakenly assume. The Buddha preached the doctrine of *indriya* to dispel the delusions of those who believe in a self.

Lesson 7.5.
Missaka Saṅgaha (III)
(Compendium of Mixed Categories (Part III))

***Bala* (Powers)**

There are nine powers.

- (1). *Saddhā bala* – power of faith
- (2). *Viriya bala* – power of effort
- (3). *Sati bala* – power of mindfulness
- (4). *Samādhi bala* – power of concentration
- (5). *Paññā bala* – power of wisdom
- (6). *Hiri bala* – power of moral shame
- (7). *Ottappa bala* – power of moral fear (dread)
- (8). *Ahirika bala* – power of moral shamelessness
- (9). *Anottappa bala* – power of moral fearlessness

Above nine natures are called *bala* as they suppress the opposing realities and as they cannot be shaken by opposing realities. *Diṭṭhi* and *vicikicchā* are opposing to *saddhā*. *Saddhā* is called a *bala* as it cannot be shaken by the wrong view and sceptical doubt. As laziness (*thīna middha*) cannot shake *virīya*, effort is called a *bala*. *Sati* is a power as it cannot be shaken by *akusala dhammas*. *Uddhacca* cannot shake *samādhi* (*ekaggatā*), hence it is also a *bala*. *Paññā* is a *bala* as it cannot be shaken by *moha*. *Hiri* becomes a power as it cannot be shaken by *ahirika* and *ahirika* is *bala* as it cannot be shaken by *hiri*. In the same way, *ottappa* becomes a power as it cannot be shaken by *anottappa* and *anottappa* is *bala* as it cannot be shaken by *ottappa*.

Bala dhammas are not found in *cittas* that does not associate *virīya*.

***Adhipati* (Predominants)**

There are four predominants.

- (1). *Chandādhīpati* – predominance of desire
- (2). *Viriyādhīpati* – predominance of consciousness
- (3). *Cittādhīpati* – predominance of energy
- (4). *Vīmaṃsādhīpati* – predominance of investigation

In the conventional usage, ones who control others and direct others according to their wishes are called *adhipati*. Realities that control other associated realities are called *adhipati*. Aforesaid four realities exercise dominance over their associated realities, hence called *adhipati*.

In the ultimate sense, *chandādhīpati* is the *chanda cetasika* found in *dvīhetuka* and *tīhetuka javanas*. *Cittādhīpati* is the *dvīhetuka* and *tīhetuka javana cittas*. *Viriyādhīpati* is the *virīya cetasika* found in *dvīhetuka* and *tīhetuka javana cittas*. *Vīmaṃsādhīpati* is the *paññā cetasika* found in *javana cittas*.

Viriya found in *ekahetuka* and *ahetuka javana citta*s do not become *viriyādhīpati*. *Chanda* and *paññā* are not found in *ekahetuka* and *ahetuka citta*s.

Although the four mentalities of *chanda*, *virīya*, *citta* and *vīmaṃsā* are predominant, only one becomes *adhīpati* at a given time. In some *cittuppadā*s all of these mentalities are found, but, at that time, if the consciousness becomes predominant, the remaining three do not act as *adhīpati*. Whenever, *chanda* acts are the *adhīpati*, the remaining three do not function as predominant. The same must be understood with regard to *virīya* and *vīmaṃsā*.

It is important to know the difference between *adhīpati* and *indriya*. *Indriyas* take other realities under their control. *Adhīpatīs* too do take other realities under their control. Among them, *indriyas* dominate over other realities only in the scope of their functions. On the other hand, *adhīpatīs* dominate in the collective task of the mentalities in achieving set goals and accomplishing intended tasks. While *adhīpatīs* are present, *indriyas* exercise their dominance over others being under the control of *adhīpatīs*. Therefore, *indriyas* are like regional kings while *adhīpatīs* are emperors.

Chandādhīpati is the strong desire to do something. A person with great desire thinks “There is nothing that cannot be done if there is the desire”. When he acts keeping such eagerness in the forefront, wholesome or unwholesome consciousnesses connected with *chanda* arise in him performing the intended tasks. Those wholesome consciousnesses and mental factors, which arise connected with *chanda*, are dominated by desire. The same should be understood with regard to other three *adhīpatīs*.

Āhāra (Nutriments)

There are four types of nutriment.

- (1). *Kabalīṅkārahāra* – nutriment of edible food (edible food with *ojā rūpa*)
- (2). *Phassāhāra* – nutriment of contact
- (3). *Manosañcetanāhāra* – nutriment of volition
- (4). *Viññāṇāhāra* – nutriment of consciousness

Āhāra refers to a cause that produces a result. There are many causes that produce various results. However, out of various causes, the aforesaid four realities are **special causes** for the arising and continuation of internal (*ajjhāttika*) mind and matter of living beings. So, they are given the name *āhāra*.

Kabalīṅkārahāra is the *ojā* present in the food that beings consume. It gives rise to material forms (*āhāraja rūpas*) within the bodies of living beings. To understand this, consider the main power of a paddy seed, which is to grow into a paddy plant. The growth and endurance of the paddy plant, lasting for months after propagation, are primarily due to factors like fertilizer and water. Similarly, for beings sustained by *kabalīṅkārahāra*, *kamma* plays a crucial role in generating *nāma* and *rūpa* at the moment of *paṭisandhi*. However, for the overall longevity of their lives, the main contributors are *utu* and *āhāra*. Generations of

kammajarūpa continues until death, only when they are supported by both *utu* and *āhāra*.

Even *utu* can perform its function of supporting the body only when the body receives the support of food *āhāra*. Therefore, for the growth and endurance of a living being, especially its ability to persist for a certain period, the support provided by *āhāra* is crucial. That is why *kabalīṅkārahāra* is considered a special factor contributing to the life of living beings.

Phassāhāra is the *phassa cetasika*. It produces *vedanā cetasika*. Birds live by eating food with their beaks. If they lose their beaks, they die without having a way to consume food. In the same way, beings obtain the flavours of the objects due to *phassa*, experience that flavours of objects with *vedanā* and produce *taṇhā* and extend the *saṃsāra*. If there is no *phassa* there is no opportunity for *vedanā* and *taṇhā* to arise and, eventually, the *saṃsāra* would stop. *Phassa* is one of the fundamental reasons for the continuation of the *saṃsāra*. Therefore, it is called an *āhāra*.

Manosañcetanāhāra is the *kusala* and *akusala cetanā*. It produces rebirths in the threefold realms: *kāma* realm, *rūpa* realm and *arūpa* realm. Birds fly from tree to tree, find food and live. In the same way, beings go from life to life due to the power of *kamma* and keeps the *saṃsāra* going. And in newly born lives, they contact the objects (*phassa*), make the flavours of objects apperant to the mind, and taste them with feeling (*vedanā*). *Kamma* too is a vital factor for the continuation of *saṃsāra* without stoping.

Viññāṇāhāra is the consciousness. It produces *cetasikas* such as *phassa*, *vedanā* and *saññā* and *kammajarūpas* at the rebirth. During the course of *pavatti*, *viññāṇa* produces *cittajarūpas* and *cetasikas*. If there is no consciousness, *nāmarūpas* would not arise and, eventually, the *saṃsāra* would stop. *Viññāṇa* too is a fundamental reason for the continuation of the *saṃsāra*, hence called an *āhāra*.

Birds see the directions to fly with their eyes. In the same way, beings make clear the objects to themselves with consciousness and put effort to obtain them with *cetanā*.

Out of the four, *kabalīṅkārahāra* is a material reality while the remaining three are immaterial.

Lesson 7.6.

Bodhipakkhiya Saṅgaha (I)

(Compendium of Requisites of Enlightenment (Part I))

Bodhi is a name for the supramundane path wisdom (*magga ñāṇa*). Realities that support for the arising of the *lokuttara magga ñāṇa* are called *bodhipakkhiya dhammas*. There are seven types of *bodhipakkhiya dhammas*.

- (1). *Satipaṭṭhāna* – established mindfulness
- (2). *Sammappadhāna* – supreme efforts
- (3). *Iddhipāda* – means of accomplishment
- (4). *Indriya* – faculties
- (5). *Bala* – poweres
- (6). *Bojjhaṅga* – factors of enlightenment
- (7). *Maggaṅga* – path factors

There are four *satipaṭṭhānas*, four *sammappadhānas*, four *iddhipādas*, five *indriyas*, five *balas*, seven *bojjhaṅgas* and eight *maggaṅgas*. All together there are 37 *bodhipakkhiya dhammas*.

Satipaṭṭhāna (Established mindfulness)

There are four *satipaṭṭhānas*

- (1). *Kāyānupassanā satipaṭṭhāna* – well established mindfulness in contemplation of the body
- (2). *Vedanānupassanā satipaṭṭhāna* – well established mindfulness in contemplation of feelings
- (3). *Cittānupassanā satipaṭṭhāna* – well established mindfulness in contemplation of consciousness
- (4). *Dhammānupassanā satipaṭṭhāna* – well established mindfulness in contemplation of *dhammas*

The mindfulness (*sati*) that establishes well in fourfold meditation objects (*kāya*, *vedanā*, *citta* and *dhamma*) without letting the mind to scatter in various objects is called *satipaṭṭhāna* – “*sati yeva paṭṭhānaṃ satipaṭṭhānaṃ*”. Though it is onefold in terms of ultimate realities, *satipaṭṭhāna* is fourfold based on the objects it focuses at (establishes on).

- (1). Mindfulness that is maintained on objects such as *assāsa passāsa* (breath) and thirty-two body parts is called *kāyānupassanā*.
- (2). Mindfulness that is maintained on ninefold feelings (*vedanā*) is called *vedanānupassanā*.
- (3). Mindfulness that is maintained on sixteen types of consciousnesses is called *cittānupassanā*.
- (4). Mindfulness that is maintained on fivefold objects such as *nīvaraṇas* is called *dhammānupassanā*.

Sammappadhāna (Supreme efforts)

There are four supreme efforts.

- (1). *Uppannānaṃ pāpakānaṃ dhammānaṃ pahānāya vāyāmo* – effort to discard unwholesome states that have arisen
- (2). *Anuppannānaṃ pāpakānaṃ dhammānaṃ anuppādāya vāyāmo* – effort to prevent the arising of unwholesome states that have not arisen
- (3). *Anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya vāyāmo* – effort to arouse wholesome states that have not arisen
- (4). *Uppannānaṃ kusalānaṃ dhammānaṃ bhiyyobhāvāya vāyāmo* – effort to develop (augment) arisen wholesome states

The great effort that is exerted with the intention “I shall not give up the effort to attain the supramundane path even though the blood in my body dries up, flesh of my body withers and only bones, skin and sinews remains in my body” is called *sammappadhāna*. In the ultimate sense, it represents the *virīya cetasika*. However, it is fourfold based on its functions.

If some unwholesome act such as killing has been performed by one, the effort made by him or her in protecting morality and engaging in *samatha* and *vipassanā* meditation so as to avoid repeating such unwholesome acts until the attainment of Nibbāna is the first supreme exertion.

There are unwholesome acts which one is not aware of having performed but have seen others perform or learnt from Dhamma books. Beings with wholesome intentions, exert effort to protect morality and to engage in *samatha* and *vipassanā* meditation so as to avoid the occurrence of such *akusalas* in one’s mind and to prevent the performance of such activities. That type of *virīya* is the second supreme effort.

The effort made in producing in one’s mind, wholesome states such as *sīla*, *samatha* and *vipassanā* not yet practised is the third *sammappadhāna*. If mentioned in another way, effort exerted to attain *visuddhis* that have not yet been attained out of the seven *visuddhis* is the third supreme effort.

Although a *puthujjana* person had attained wholesome qualities such as *sīla*, *samatha* and *vipassanā* he or she may lose it due to coming under the influence of defilements or death (due to been born in a new life). Such good qualities become firm only by attaining supramundane paths. Effort made to make the already attained wholesome states firm is the fourth supreme effort.

***Iddhipāda* (Means to accomplishments)**

There are four means of accomplishments.

- (1). *Chandiddhipāda* – means to accomplishment consisting of desire
- (2). *Viriyyiddhipāda* – means to accomplishment consisting of energy
- (3). *Cittiddhipāda* – means to accomplishment consisting of consciousness
- (4). *Vīmaṃsiddhipāda* – means to accomplishment consisting of investigation

Iddhi is the happening (accomplishment) of something. There are various types of *iddhis*. In this doctrine of *bodhipakkhiya dhammas*, *iddhi* refers to the *mahaggata* and *lokuttara dhammas* that are produced through meditation practice in the dispensation of the Buddha. They comprise *jhānas*, *abhiññāṇa*, *magga* and *phala*. *Iddhipāda* are the foremost realities that are helpful for someone to attain those *iddhis*. There are four *iddhipādas*: *chanda*, *citta*, *virīya* and *vīmaṃsā*.

It is very difficult to produce the *mahaggata* and *lokuttara dhammas* in the dispensation of the Buddha through meditation (*yoga kamma*). They cannot be produced by weak *chanda* and so on. They can only be produced by powerful *chanda* and so on that cannot be destroyed even by great dangers. Therefore, it should be known that what becomes *iddhipāda* are the four realities that become *adhipati*.

***Indriya* (Faculties)**

There are five faculties.

- (1). *Saddhindriya* – faith faculty
- (2). *Viriyyindriya* – effort faculty
- (3). *Satindriya* – mindfulness faculty
- (4). *Samādhindriya* – concentration faculty
- (5). *Paññindriya* – wisdom faculty

These five faculties were also mentioned in the twenty-two faculties given in the mixed categories. *Saddhā* is twofold as ordinary faith and faith developed through meditation. In the doctrine of *bodhipakkhiya dhammas*, *saddhindriya* is the faith that is developed through meditation. In the same manner, the remaining *indriyas* too are the ones that are developed through meditation.

***Bala* (Powers)**

There are five powers.

- (1). *Saddhā bala* – power of faith
- (2). *Viriya bala* – power of faith
- (3). *Sati bala* – power of mindfulness
- (4). *Samādhi bala* – power of concentration
- (5). *Paññā bala* – power of wisdom

These were also mentioned in the powers given in the *missaka saṅgaha*. Five powers mentioned in the doctrine of *bodhipakkhiya dhammas* are the ones that are developed through meditation to a level that can assist the arising of *lokuttara magga*.

Lesson 7.7.
Bodhipakkhiya Saṅgaha (II)
(Compendium of Requisites of Enlightenment (Part II))

***Bojjhaṅga* (Factors of Enlightenment)**

There are seven factors of enlightenment.

- (1). *Satisambojjhaṅga* – enlightenment factor of mindfulness
- (2). *Dhammavicayasambojjhaṅga* – enlightenment factor of investigation of *dharmas*
- (3). *Viriyasambojjhaṅga* – enlightenment factor of energy
- (4). *Pītisambojjhaṅga* – enlightenment factor of zest
- (5). *Passaddhisambojjhaṅga* – enlightenment factor of tranquillity
- (6). *Samādhisambojjhaṅga* – enlightenment factor of concentration
- (7). *Upekkhāsambojjhaṅga* – enlightenment factor of equanimity

Seven mentalities that help for the complete realization of the four noble truths at the moment of the arising of the noble paths are called *bodhi*. They arise connected to the noble paths, do not let the mind to shake or contract and facilitates the proper realization of the noble truths. Components of the *bodhi* are called *bojjhaṅga*. Their list is given above.

Satisambojjhaṅga is the mental factor of *sati* (mindfulness) that was mentioned before under the names of *satipaṭṭhāna* and so on. With meditation, *sati* gradually develops within the mind stream of the yogi and, at the moment of the arising of the supramundane path consciousness, it arises connected with the *maggacitta* assisting the realization of the four noble truths.

Dhammavicayasambojjhaṅga is the mental factor of *paññā*. *Paññā* is so called as it properly distinguishes the realities which are the objects of the *vipassanā* (*vipassanābhūmi*) as *anicca*, *dukkha* and *anattā*. This wisdom gradually develops understanding the true natures of the conditioned realities and, eventually, arises as the supramundane path wisdom (*maggāñāna*).

Viriyasambojjhaṅga is the mental factor of *virīya* which was mentioned under the names of *sammāpādhāna* and so on. It gradually develops while practicing and dispels the defilements that contracts and retreats the mind in doing wholesome acts. This too helps in realizing the noble truths at the moment of the arising of the path consciousness.

Pītisambojjhaṅga is the *pīti cetasika*. It also grows while contemplating the conditioned realities in *vipassanā* (it grows in the meditation done focusing on conditioned realities) and dispels the dissatisfaction in wholesome acts (*arati*). This too helps in realizing the noble truths at the moment of arising of supramundane path.

Passaddhisambojjhaṅga is the two mental factors of *kāyapassaddhi* and *cittapassaddhi*. During meditation, *passaddhi* grows gradually and dispels the burning and tormented natures of the mind. This too assists in the realization of the noble truths at the moment of supramundane path.

Samādhisambojjhaṅga is the *ekaggatā cetasika*. This too grows gradually while meditating, removes restlessness and helps in realizing the noble truths.

Upekkhāsambojjhaṅga is the *tattramajjhataṭṭa cetasika*. This too grows gradually in meditation, removes the contraction and agitation of the mind and assists the realization of noble truths at the moment of arising of *lokuttara magga citta*.

Maggaṅga (Path factors)

There are eight path factors. They are as follows.

- (1). *Sammādiṭṭhi* – right view
- (2). *Sammāsaṅkappa* – right thought
- (3). *Sammāvācā* – right speech
- (4). *Sammākammanta* – right action
- (5). *Sammā-ājīva* – right livelihood
- (6). *Sammāvāyāma* – right effort
- (7). *Sammāsaṭi* – right mindfulness
- (8). *Sammāsamādhi* – right concentration

Above eight factors that arise together in a single supramundane consciousness eradicate the defilements and see (realize) the Nibbāna. Here the term *magga* refers to the “means (method) by which some tasks are completed” (*upāya*). The two tasks completed by these factors are the eradication of defilements and realization of the Nibbāna. The morpheme *aṅga* means “parts”, “components” or “factors”. Factors of the means to eradicate defilements and realize the Nibbāna are called *maggaṅga*.

There are four respective levels of the supramundane path. Those levels are called *sotāpattimagga*, *sakadāgāmimagga*, *anāgāmimagga* and *arahattamagga* respectively (weakest to strongest). The meaning of each *maggaṅga* should be known according to the information given under the *missaka saṅgaha*.

Analysis of Bodhipakkhiya Dhammas

All the thirty-seven *bodhipakkhiya dhammas* represent only fourteen realities. They are as follows.

- (1). *Sati*
- (2). *Viriya*
- (3). *Chanda*
- (4). *Citta*
- (5). *Paññā*
- (6). *Saddhā*
- (7). *Ekaggatā*
- (8). *Pīti*
- (9). *Passaddhi*
- (10). *Tattramajjhataṭṭa*
- (11). *Vitakka*
- (12). *Sammāvācā*
- (13). *Sammākammanta*
- (14). *Sammā-ājīva*

Among these fourteen realities nine mentalities are found once in the list of thirty-seven requisites of enlightenment. They are *chanda*, *citta*, *pīti*, *passaddhi*, *tattramajjhataṭṭa*, *vitakka*, *sammāvācā*, *sammākammanta*, *sammā-ājīva*.

Saddhā is found in two places: *saddhindriya* and *saddhābala*.

Ekaggatā is found in four places: *samādhindriya*, *samādhībala*, *samādhisambojjhaṅga* and *sammāsamādhī*.

Paññā is found in five places: *vīmaṃsiddhipāda*, *paññindriya*, *paññābala*, *dhammavicayasambojjhaṅga* and *sammādiṭṭhi*.

Sati is found in eight places: four *satipaṭṭhāna*, *satindriya*, *satibala*, *satisambojjhaṅga* and *sammāsati*.

Viriya is found in nine places: four *sammappadhāna*, *viriyiddhipāda*, *viriyindriya*, *viriyabala*, *viriyasambojjhaṅga* and *sammāvāyāma*.

All these *bodhipakkhiya dhammas* are usually said to be found in every *lokuttara citta*. Supramundane consciousnesses which are connected with the second *jhāna* and above lack *sammāsaṅkappa*. Fourth and fifth *jhāna lokuttara cittas* lack both *sammāsaṅkappa* and *pītisambojjhaṅga*. Moreover, only one *iddhipāda* is found in any *lokuttara citta*; it is impossible to have two or more *iddhipādas* in one *citta*. Therefore, the maximum number of *bodhipakkhiya dhammas* found in a *lokuttara citta* is thirty-four (34) and that is in *lokuttara cittas* connected with the first *jhāna*. The minimum number of *bodhipakkhiya dhammas* found in a *lokuttara citta* is thirty-two (32) and that is in *lokuttara cittas* connected with either fourth or fifth *jhāna*.

While practicing fulfilling the seven types of *visuddhis* in order to attain supramundane paths, *bodhipakkhiya dhammas* arise in mundane consciousnesses accordingly. In no *lokiya citta* all *bodhipakkhiya dhammas* are found as in *lokuttara cittas*. For example, only one *satipaṭṭhāna* and one *sammappadhāna* is found in a *lokiya citta* that arise while practicing. Moreover, three *viratis* are never found together in a *lokiya citta*.

Lesson 7.8

Sabba Saṅgaha (I)

(Compendium of the Whole (Part I))

Pañcakkhandha (Five aggregates)

There are five aggregates.

- (1). *Rūpakkkhandha* – aggregate of matter (materiality aggregate)
- (2). *Vedanākkhandha* – aggregate of feeling (feeling aggregate)
- (3). *Saññākkhandha* – aggregate of perception (perception aggregate)
- (4). *Saṅkhārakkhandha* – aggregate of mental formations (mental formations aggregate)
- (5). *Viññāṇakkhandha* – aggregate of consciousness (consciousness aggregate)

Rūpakkkhandha comprises the 28 *rūpas* that were discussed in the sixth chapter. All corporealities with variants such as past (*aṭṭa*), present (*paccuppanna*) and future (*anāgata*) are taken together by mind as one group and are referred to as the aggregate of corporeality (*rūpakkkhandha*). *Khandha* means the collection. In this lesson, it refers to collection of realities.

Collection of matter is called the *rūpakkkhandha*. All types of matter with variants such as past, present and future are taken together by mind as one group and are referred to as the aggregate of matter.

Vedanākkhandha is the *vedanā cetasika*, one among the fifty-two mental factors. All types of feelings with variants such as past, present and future are taken together by mind as one group and are referred to as the aggregate of feeling.

Saññākkhandha is the *saññā cetasika*, one among the fifty-two mental factors. All types of perceptions with variants such as past, present and future are taken together by mind as one group and referred to as the aggregate of perception.

Saṅkhārakkhandha is the fifty mental factors other than *vedanā* and *saññā*. These fifty *cetasikas* with variants such as past, present and future are taken together by mind as one group and are referred to as the aggregate of mental formations.

Viññāṇakkhandha is the eighty-nine *cittas*. All types of consciousnesses with variants such as past, present and future are taken together by mind as one group and are referred to as the aggregate of consciousness.

Among the four ultimate realities, all except the Nibbāna belong to the classification of five aggregates (*pañcakkhandha*). Since the Nibbāna does not have any variants such as the past Nibbāna, the present Nibbāna and the future Nibbāna, it remains as a single reality; there are no collection of Nibbānas as in matter, feeling etc. Therefore, Nibbāna is not included in the classification of *khandhas*.

The term *saṅkhāra* has several meanings. The word *saṅkhāra* in the stanza “*Aniccā vata saṅkhārā*” refers to things arising due to conditions. As everything belonging to the *pañcakkhandha* arise out of conditions the word *saṅkhāra* in “*Aniccā vata saṅkhārā*” covers the entire five aggregates. What is referred to as *saṅkhāra* in the term “*saṅkhārakkhandha*” are the fifty mental factors excluding *vedanā* and *saññā*. Both these meanings of *saṅkhāra* should be born in mind in order to avoid confusion.

Collection of *nāma* and *rūpa* is thus divided into five groups (aggregates) for the easiness of removing the perception of self (*atta saññā*). Perception of self can arise on each aggregate like in the consideration of “*Rūpaṃ attato samanupassati*”, “*Vedanāṃ attato samanupassati*” and so on. Considerations such as “I am tall, I am short, I am fat” are based on the self-view on matter. Considerations such as “I experience happiness, I experience unhappiness, It is I who experience happiness, It is I who experience suffering” are based on the self-view on feeling. Considerations such as “I know (recognize) that, It is I who knows (recognizes)” are based on the self-view on perception. Considerations such as “It is I who gives, It is I who takes, It is I who goes, It is I who is attached, It is I who gets angry” are based on the self-view on mental formations. Considerations such as “I see, I hear, I smell, I taste, I feel the touch” are based on the self-view on consciousness. When one understands that these things that are considered by ordinary beings are just realities of matter, feeling and so on, the perception of self-view disappears from the mind. The benefit of knowing the five aggregates is the ability to remove the perception of self (*atta saññā*).

Moreover, when the yogi sees that *rūpa*, *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa* are mere collections of realities, he gets rid of the idea of self view since there is no single person or being whom he can consider as the “self” or “I”.

Upādānakkhandha (Five aggregates of clinging)

There are five aggregates of clinging.

- (1). *Rūpūpādānakkhandha* – materiality aggregate of clinging
- (2). *Vedanūpādānakkhandha* – feeling aggregate of clinging
- (3). *Saññūpādānakkhandha* – perception aggregate of clinging
- (4). *Saṅkhārūpādānakkhandha* – mental formations aggregate of clinging
- (5). *Viññāṇūpādānakkhandha* – consciousness aggregate of clinging

Upādāna consists of the two mental factors of *taṇhā* and *diṭṭhi*, which strongly grasp the five aggregates as “I” and “Mine”. Not all aggregates can be clung to by *upādāna*. Only mundane realities are clung to and become a place for the existence of *upādāna*. *Lokuttara* realities cannot be captured by *upādāna*. In order to get rid of the suffering of *samsāra*, one needs to dispel (remove) *upādānas*. This can only be done by developing insight into the realities that become the cause for the growth of *upādāna*. Both types of realities, that is to say, realities that are captured by *upādāna* and those that cannot be captured by *upādāna*, belong to the classification of *khandhas*. However, only the ones that are captured by *upādāna* belong to the category of *upādānakkhandhas*. In short, *upādānakkhandhas* are the aggregates that are clung by *upādānas*. The doctrine of *upādānakkhandhas* is taught to highlight the realities that should be contemplated in *vipassanā* meditation.

- (1). *Rūpūpādānakkhandha* is the twenty-eight *rūpas*. Since all *rūpas* are mundane (*lokiya*), they can be captured by *upādānas*. They all belong to the group of *rūpūpādānakkhandha*.
- (2). *Vedanūpādānakkhandha* is the *vedanā cetasika* in 81 *lokiya cittas*.
- (3). *Saññūpādānakkhandha* is the *saññā cetasika* in 81 *lokiya cittas*.
- (4). *Saṅkhārūpādānakkhandha* is the remaining 50 *cetasikas* (except *vedanā* and *saññā*) in 81 *lokiya cittas*.

(5). *Viññānūpādānakkhandha* is the 81 *lokiya cittas*.

Lesson 7.9 Sabba Saṅgaha (II) (Compendium of the Whole (Part II))

Dvādasā Āyatana (Twelve bases)

There are twelve bases.

- (1). *Cakkhāyatana* – eye base
- (2). *Sotāyatana* – ear base
- (3). *Ghāṇāyatana* – nose base
- (4). *Jivhāyatana* – tongue base
- (5). *Kāyāyatana* – body base
- (6). *Manāyatana* – mind base
- (7). *Rūpāyatana* – visible form base
- (8). *Saddāyatana* – sound base
- (9). *Gandhāyatana* – smell base
- (10). *Rasāyatana* – taste base
- (11). *Phoṭṭhabbāyatana* – tangible base
- (12). *Dhammāyatana* – mental object base (dhamma base)

Cakkhāyatana is the *cakkhuppasāda*. *Sotāyatana* is the *sotappasāda*. *Ghāṇāyatana* is the *ghāṇappasāda*. *Jivhāyatana* is the *jivhāppasāda*. *Kāyāyatana* is the *kāyappasāda*. *Manāyatana* is the eighty-nine *cittas*. *Rūpāyatana* is the *vaṇṇarūpa*. *Saddāyatana* is the *saddarūpa*. *Gandhāyatana* is the *gandharūpa*. *Rasāyatana* is the *rasarūpa*. *Phoṭṭhabbāyatana* is the three great elements of *paṭhavi*, *tejo* and *vāyo*. *Dhammāyatana* is the fifty-two *cetasikas*, sixteen *sukhumarūpas* and the Nibbāna.

First six bases, i.e., *cakkhāyatana*, *sotāyatana*, *ghāṇāyatana*, *jivhāyatana*, *kāyāyatana* and *manāyatana*, are called *ajjhattikāyatana*. Last six bases, i.e., *rūpāyatana*, *saddāyatana*, *gandhāyatana*, *rasāyatana*, *phoṭṭhabbāyatana* and *dhammāyatana*, are called *bhāhirāyatana*.

It is the same realities that are being classified as *āyatana*, which were previously classified as *khandhas*. The difference is that Nibbāna is included in the doctrine of *āyatanas* while it is excluded from the doctrine of *khandhas*.

Ultimate realities are divided into twelve *āyatana* based on the function of *cittas* and *cetasikas*. *Cakkhuvārika citta cetasikas* function upon *cakkhāyatana* and *rūpāyatana*. *Sotadvārika citta cetasikas* function upon *sotāyatana* and *saddāyatana*. *Ghāṇadvārika citta cetasikas* function upon *ghāṇāyatana* and *gandhāyatana*. *Jivhādvārika citta cetasikas* function upon *jivhāyatana* and *rasāyatana*. *Kāyadvārika citta cetasikas* function upon *kāyāyatana* and *phoṭṭhabbāyatana*. *Manodvārika citta cetasikas* function upon *manāyatana* and *dhammāyatana*.

Realities such as *cakkhuppasāda* are called *āyatana* as they are the places where *citta cetasikas* function. *Āyatana* are the places where *citta cetasikas* arise and perform their functions.

Some beings strongly hold to the idea that there is a self which knows, feels (tastes the flavour of objects) and recognizes objects and becomes happy and angry. This idea is mainly due to considering mentalities (*nāma dhammas*) as self. Their self-view will not be dispelled by practicing insight meditation based on *khandhas*. They can remove the self-view by doing *vipassanā* meditation based on the doctrine of *āyatana*s. Tathāgata divided ultimate realities into twelve groups as *āyatana* as an assistance for such beings who consider mentalities a self.

Aṭṭhārasa Dhātu (Eighteen elements)

There are eighteen elements.

- (1). *Cakkhu dhātu* – eye element
- (2). *Sota dhātu* – ear element
- (3). *Ghāna dhātu* – nose element
- (4). *Jivhā dhātu* – tongue element
- (5). *Kāya dhātu* – body element
- (6). *Rūpa dhātu* – visible form element
- (7). *Sadda dhātu* – sound element
- (8). *Gandha dhātu* – smell element
- (9). *Rasa dhātu* – taste element
- (10). *Phoṭṭhabba dhātu* – tangible element
- (11). *Cakkhuviññāṇa dhātu* – eye-consciousness element
- (12). *Sotaviññāṇa dhātu* – ear-consciousness element
- (13). *Ghānaviññāṇa dhātu* – nose-consciousness element
- (14). *Jivhāviññāṇa dhātu* – tongue-consciousness element
- (15). *Kāyaviññāṇa dhātu* – body-consciousness element
- (16). *Mano dhātu* – mind element
- (17). *Manoviññāṇa dhātu* – mind-consciousness element
- (18). *Dhamma dhātu* – mental-object element

Dhātu means the things that are not a being (*nissatta*) not a living being (*jīva*) or a person (*puggala*). *Cakkhuppasāda* itself is not a being, living being or a person, hence called *cakkhu dhātu*. *Sota dhātu* is the *sotappasāda*. *Ghānadhātu* is the *ghānappasāda*. *Jivhā dhātu* is the *jivhāppasāda*. *Kāyadhātu* is the *kāyappasāda*. *Rūpadhātu* is the *vaṇṇarūpa*. *Sadda dhātu* is the *saddarūpa*. *Gandha dhātu* is the *gandharūpa*. *Rasa dhātu* is the *rasarūpa*. *Phoṭṭhabba dhātu* is the three great elements of *paṭhavi*, *tejo* and *vāyo*. All of them are called *dhātu* as they are not a being, living being or person.

Eighty-nine *cittas* that were collectively called *manāyata* are divided into seven groups of *viññāṇa* – *satta viññāṇadhātu*. *Cakkhuviññāṇadhātu* is the two *cakkhuviññāṇas*. *Sotaviññāṇadhātu* is the two *sota-viññāṇas*. *Ghānaviññāṇadhātu* is the two *ghāna-viññāṇas*. *Jivhāviññāṇadhātu* is the two *jivhā-viññāṇas*. *Kāyaviññāṇadhātu* is the two *kāya-viññāṇas*. *Manodhātu* is the two *sampaṭicchana cittas* and one *pañcadvārāvajjana citta*. The remaining seventy-six (76) *cittas* are called *manoviññāṇadhātu*.

Dhammadhātu is the fifty-two *cetasikas*, sixteen *sukhumarūpas* and the Nibbāna.

The same realities that were classified as twelve *āyatana* are divided into eighteen as *dhātus*. The eighty-nine *cittas* that were collectively called *manāyatana* are divided

into seven categories: *cakkhuvīññādhātu*, *sotavīññādhātu*, *ghānavīññādhātu*, *jivhāvīññādhātu*, *kāyavīññādhātu*, *manodhātu*, and *manovīññādhātu*. This represents the difference in the classification of the two doctrines, *āyatana* and *dhātu*.

Self-view on *viññāṇa* is very strong for some beings; they cannot dispel it by doing *vipassanā* based on the *āyatana* doctrine, which does not have a classification on *viññāṇa*. The Tathāgata preached the doctrine of *dhātu* as assistance for beings with a strong self-view on *viññāṇa* to dispel their wrong view.

Lesson 7.10

Sabba Saṅgaha (III)

(Compendium of the Whole (Part III))

Catu Ariyasacca (Four noble truths)

There are four noble truths.

- (1). *Dukkha ariyasacca* – noble truth of suffering
- (2). *Dukkhasamudaya ariyasacca* – noble truth of the origin of suffering
- (3). *Dukkhanirodha ariyasacca* – noble truth of the cessation of suffering
- (4). *Dukkhanirodhagāmiṇīpaṭipadā ariyasacca* – noble truth of the way to the cessation of suffering

Things that happen in a given way and no other are truths – *sacca*. Within the Buddhist doctrine, three types of truths are explained: *sammuti sacca*, *paramattha sacca*, and *ariya sacca*. Of these, the last one is significant. The final truth has been named *ariya sacca* (noble truths) by adding the adjective *ariya* in front of the noun *sacca* for several reasons.

The other two truths, which appear to be true in one way, become untruths when viewed from another angle. Conventional truth (*sammuti sacca*) becomes false when analysed in terms of *paramattha sacca*. A chair is something that exists in convention. If someone says, "I don't have a chair" while possessing one, his speech is considered a lie (*musāvāda*). But if analysed in terms of ultimate realities, there is nothing called a chair other than *avinibbhoga kalāpas*.

Paramattha sacca also becomes false on some occasions when evaluated against *ariya sacca*. For instance, according to the doctrine of *paramattha*, unwholesome deeds result in unpleasant consequences (*dukkha vipāka*), and mundane wholesome deeds bring forth pleasant results (*sukha vipāka*). However, under the context of *ariya sacca*, both unwholesome and mundane pleasant deeds give forth suffering (*dukkha*).

Ariya saccas taught by the Buddha do not become false in any manner. They are as they are. The truth that does not change in any manner is the noblest (greatest/highest) truth. The word *ariya* is used in front of the word *sacca* to show the greatness of these truths. The greatest truth is the noble truth.

Ariya sacca is fourfold, and they were declared by the Buddha. The Buddha is called *ariya* (noble) because he is venerated by beings, including devas. These truths taught by the Buddha belong to him. It means these truths are the truths of the noble being, the Buddha. Truths of the noble being are called noble truths.

If someone realizes these four truths, such a person overcomes the *puṭhujjana* clan and becomes an *ariya puggala*. These truths are also called noble truths (*ariyasacca*) because they bring the person who realizes them to the noble status (*ariyabhāva*).

Dukkha Ariyasacca

The collection of realities comprising the eighty-one *lokiya cittas*, fifty-one *cetasikas* excluding lobha and the twenty-eight *rūpas* belong to the truth of suffering. All of them are conditioned realities, hence called *saṅkhāra*.

Suffering of birth (*jāti*), suffering of decay (*jarā*), suffering of disease (*byādhī*), suffering of death (*marāṇa*), suffering of sorrow (*soka*), suffering of lamentation (*parideva*) and suffering of despair (*upāyāsa*) due to various types of loses, physical pain (*dukkha*), displeasure (*domanassa*), association with the unpleasant (*appiyasampayoga*), separation from the pleasant (*piyavippayoga*) and not getting what one wants (*icchālābha*) arise in the above realities that belong to the noble truth of suffering. They become the base (*vatthu*) for all these types of twelve suffering. Among those realities, there is no reality that is free from the sufferings of *jāti*, *jarā* and *marāṇa*. Therefore, those collection of conditioned realities are definitely suffering (cause of suffering/*dukkhavatthu*). Realities that are certainly suffering are referred to as the *dukkha ariyasacca*. In the Dhammacakkappavattana Sutta, the Buddha named the above collection of realities as the *pañcupādānakkhandha* – “*Saṅkhittena pañcupādānakkhandhā dukkhā*”.

Further, those collection of *saṅkhāras* are called the noble truth of suffering because the person who is attached to them (conditioned realities/*saṅkhāra*) is oppressed by threefold suffering: *saṅkhāra dukkha*, *vipariṇāma dukkha* and *dukkha dukkha*.

Saṅkhāra dukkha

Saṅkhāra dukkha is the suffering that arises while producing something for the first time and while maintaining it. There should be a wholesome deed done in the past to be born as a human being. It is impossible to obtain the five aggregates of a human without a wholesome deed. Therefore, one who desires to attain the five human aggregates must perform wholesome deeds. Having to perform wholesome acts is one of the sufferings connected with the five human aggregates. Even if wholesome acts are performed, human aggregates will not be acquired if many unwholesome acts are done. Therefore, one must avoid unwholesome acts in addition to performing good deeds. Avoiding unwholesome acts is also not an easy task. Inhibiting oneself from doing *akusala* is also a suffering involved in acquiring the five human aggregates.

The human body is not automatically protected after birth in the human world. One has to exert a lot of effort in supplying food and drinks for its maintenance and in protecting the body. Such effort is the suffering in the maintenance of human life after birth. All these are the *saṅkhāra dukkha* produced by human aggregates.

Vipariṇāma dukkha

Vipariṇāma dukkha is the suffering that arises when arisen realities decay and break up (vanish) and when seeing the signs of their decay and vanishing. However much the five human aggregates are fed, they continue to decay and change. They can get destroyed by death due to not receiving sufficient food or other requisites or due to some other danger. If not, they will surely get destroyed one day due to the expiring of the lifespan. The death of human aggregates cannot be prevented by any means or power. When illnesses and the like, which can kill the five aggregates, are seen, one has to

make great effort to protect the human aggregates from such danger. When signs of destruction appear, fear (*bhaya*) and sadness (*soka*) arise. All these are the *vipariṇāma dukkha* related to human aggregates.

Dukkha dukkha

Pain occurring in various places of the body due to various reasons and displeasure (pain) arising in the mind due to various reasons are called *dukkha dukkha*. Many such suffering occur during one human lifetime. There will be none of these suffering if the five human aggregates are not present. Therefore, it is correct to say that all these mental and physical pain is produced by human aggregates.

Moreover, none of the aforesaid threefold suffering arise if the human aggregates are not present. All these sufferings are produced by human aggregates. Not only by human aggregates, but threefold suffering is also produced by aggregates pertaining to other realms as well.

Conditioned realities categorized under the noble truth of suffering torment the being who is attached to them with the threefold suffering of *saṅkhāra dukkha*, *vipariṇāma dukkha* and *dukkha dukkha*. Therefore, 81 *lokiya cittas*, 51 *cetasikas* except *lobha* and 28 *rūpa* are called the *dukkha ariyasacca*.

Dukkhasamudaya Ariyasacca

The real reason for the arising of suffering is called the noble truth of the cause of suffering. That is *taṇhā* (craving/*lobha*). The craving meant here is the nature of considering the five aggregates to be something good and a place of happiness and getting attached to it. As long as the craving is present as an uneradicated reality (*appahīṇa taṇhā*), the being takes action to maintain the already acquired five aggregates and to acquire future five aggregates. Such actions are called the *kamma*. The being will acquire five aggregates as long as he or she performs *kamma*. The being does not become free from the above-stated threefold sufferings as long as he acquires five aggregates. Therefore, *taṇhā* is called the real reason for the arising of suffering; *taṇhā* is the origin of suffering.

Dukkhanirodha Ariyasacca

Nibbāna is the truth of the cessation of suffering. The threefold suffering mentioned above will exist as long as the five aggregates are present. Those forms of suffering cease when the five aggregates are extinguished. Therefore, the cessation of the five aggregates is called the noble truth of the cessation of suffering.

Dukkhanirodhagāmiṇī-paṭipadā Ariyasacca

The eight path factors arising in four supramundane path consciousnesses are called the noble truth of the way to the cessation of suffering. They are as follows.

- (1). *Sammādiṭṭhi* – Right view
- (2). *Sammāsaṅkappa* – Right thought
- (3). *Sammāvācā* – Right speech
- (4). *Sammākammanta* – Right action
- (5). *Sammā-ājīva* – Right livelihood

- (6). *Sammāvāyāma* – Right effort
- (7). *Sammāsatī* – Right mindfulness
- (8). *Sammāsamādhi* – Right concentration

These eight factors in a *lokuttara magga citta* are collectively called the supramundane path (*lokuttara magga*). It is also called the “noble eightfold path”.

The only path to the cessation of suffering is the removal of craving because suffering keeps on arising as long as craving is present. The stated supramundane path arises destroying craving. The only thing which has the power to destroy craving is the aforesaid noble eight-fold path. Therefore, it is called the noble truth of the way to (leading to) the cessation of suffering.

(It should be noted that, in this lesson of noble truths what was referred to as the five aggregates are only mundane realities.)

Four noble truths in brief

Following are how the realities pertaining to the noble truths should be categorized.

- (1). *Dukkha ariyasacca* – 81 *lokiya cittas*, 51 *cetasikas* except *lobha* and 28 *rūpas*
- (2). *Dukkhasamudaya ariyasacca* – *lobha cetasika* which is also called the *taṇhā*
- (3). *Dukkhanirodha ariyasacca* – Nibbāna
- (4). *Dukkhanirodhagāmiṇīpaṭipadā ariyasacca* – eight path factors arising in four *lokuttara magga cittas*

There are few realities that do not belong to the four noble truths. They are called *saccavinimmutta* and they are as follows.

- (5). *Saccavinimmutta* – four *magga cittas*, remaining *cetasikas* (28) in four *magga cittas* other than the eight path factors, four *phala cittas*, and all *cetasikas* (36) in four *phala cittas*

Chapter 8 Paccaya Saṅgaha

Lesson 8.1. Conditions

The collection of ultimate realities consisting of the eighty-nine *cittas*, fifty-two *cetasikas* and twenty-eighty *rūpas* are the fundamental elements (building blocks) of all living beings such as devas and humans as well as inanimate objects. Those fundamental elements were analysed in various ways in the previous seven chapters. Now we need to analyse whether these ultimate realities arise automatically or are they created by some powerful being? One needs to clearly understand how these realities come into existence or why are they existing.

Note: One needs to keep in mind that, within the Theravada doctrine, there is no argument on whether the realities are existing or not. According to Theravada ontology, all the realities exist.

Ultimate realities of *cittas*, *cetasikas* and *rūpas* arise due to various causes. Therefore, they are referred to as *saṅkhata* or *saṅkhāra* (conditioned realities). The Nibbāna, which is also an ultimate reality, does not arise from a cause. Therefore, it is called the *asaṅkhata dhātu* (unconditioned element).

Causes which produce *saṅkhāras* are called *paccaya*. The Buddha taught the causes for the arising of *saṅkhata* realities in three ways. They are the *ariyasacca* method (method of noble truths), *paṭiccasamuppāda* method (method of dependent origination/arising) and the *paṭṭhāna* method. Among them the method of noble truths is the short method. The method of dependent origination is the medium method. The *paṭṭhāna* method is the lengthy descriptive method.

As the analysis according to the method of noble truths were given in the seventh chapter; only the methods of dependent origination and the *paṭṭhāna* remain to be described here in the eighth chapter.

The doctrine which explains how *saṃsāra* (round of rebirths) exists without extinguishing with the arising of realities due to relevant causes (causal realities) is the method of dependent origination. For instance, in it, the Buddha taught how mundane *kammas* (*saṅkhāra*)¹¹¹ arise due to the presence of ignorance (*avijjā*) and how mundane resultant consciousnesses (*viññāṇa*) arise due to mundane *kamma* (*saṅkhāra*). This method has been taught in the Vibhanga Pakaraṇa of the Abhidhamma Piṭaka, in number of Suttas of the *nidāna saṃyutta* of Saṃyutta Nikāya and in many other *Suttas* as well.

The cause-and-effect theory taught in the *Paṭṭhāna* Pakaraṇa is the *paṭṭhāna* method. In the doctrine of *paṭiccasamuppāda*, to give an example, it is taught that *saṅkhāras* arise due to the presence of *avijjā*. But, in it, the way in which *avijjā* supports the arising of *saṅkhāras* is not given. On the other hand, in the doctrine of *paṭṭhāna*, elaboration is made how *avijjā* supports the arising of *saṅkhāras*. *Avijjā* possesses

various capacities known as *paccaya satti* to support conditioned realities. Out of all casual capacities it has, the capacities with which *avijjā* supports mundane *kamma* and the ways it does so are highlighted in the *paṭṭhāna*. Not only of *avijjā*, the *paṭṭhāna* method teaches us about the various causal capacities (*paccaya satti*) found in both ultimate realities (*paramattha*) and concepts (*paññatti*) and how they support other conditioned realities for their arising, existence in generation and growth. A complete knowledge of Buddha Dhamma can be acquired only by learning both these methods. Out of the two, the method of *paticcasamuppāda* is the shorter one. Therefore, the dependent origination is described first.

Lesson 8.2.

The Meaning of the Paṭiccasamuppāda Pāḷi (Part I)

Anyone who studies the doctrine of *paṭiccasamuppāda* must memorize its *pāḷi* description. The following is the *paṭiccasamuppāda* in Pāḷi.

Avijjāpaccayā saṅkhārā

Saṅkhārapaccayā viññāṇaṃ

Viññāṇapaccayā nāmarūpaṃ

Nāmarūpapaccayā saḷāyatanaṃ

Saḷāyatanapaccayā phasso

Phassapaccayā vedanā

Vedanāpaccayā taṇhā

Taṇhāpaccayā upādānaṃ

Upādānapaccayā bhavo

Bhavapaccayā jāti

*Jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā
sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti.*

Following is the meaning of the *paṭiccasamuppāda pāḷi*.

Mundane *kamma* exists due to ignorance.

Consciousness exists due to mundane *kamma*.

Mentality and corporeality exist due to consciousness.

Six bases exist due mentality and corporeality.

Contact exists due to six bases.

Feeling exists due to contact.

Craving exists due to feeling.

Clinging exists due to craving.

Bhava exists due to clinging.

Birth happens due to *bhava*.

Decay and death happen, and sorrow, lamentation, displeasure and despair occur due to birth.

Thus, the arising of all suffering happens in this manner.

Here on, each of these sentences will be elaborated in detail in the **Suttanta method**.

Avijjāpaccayā Saṅkhārā

“Mundane *kamma* exists due to ignorance”.

Here, *avijjā* refers to the delusion that conceals the fourfold truths: suffering, the cause of suffering, cessation of suffering and the path leading to the cessation of suffering.

Saṅkhāras are volitions (*cetanā*) in mundane wholesome and unwholesome consciousnesses. The supramundane results (*lokuttara vipāka cittas*) are not taken here. The collection of mundane wholesome and unwholesome volitions is divided into three groups as *puññābhisāṅkhāra*, *apuññābhisāṅkhāra* and *ānenjābhisāṅkhāra*. The eight wholesome volitions of the *mahā kusala cittas* and the five wholesome volitions of the *rūpāvacara kusala cittas* are *puññābhisāṅkhāra*. The twelve unwholesome volitions are *apuññābhisāṅkhāra*. The four wholesome volitions of the *arūpāvacara kusala cittas* are called *ānenjābhisāṅkhāra*. Four *arūpāvacara kusala cetanās* are called *ānenjābhisāṅkhāra* because of their powerful concentration which cannot be shaken easily.

These same volitions are also three-fold as *kāyakamma* (volitions of the bodily activities), *vacīkamma* (volitions of the verbal activities) and *manokamma* (volitions of the mental activities).

The person who is ignorant, wrongly considers this *saṃsāra* which is an aggregate of suffering (*dukkhakkhandha*) to be a bliss and commits various unwholesome acts in order to maintain life and satisfy it. That person also performs wholesome acts to attain happiness in future lives. These wholesome and unwholesome acts will not be performed if ignorance is absent. Therefore, it is said that *saṅkhāras* arise due to *avijjā*. Sometimes, beings perform wholesome acts to be happy in the present life and, being deluded about the phenomenon of *kamma* and *vipāka*, perform unwholesome acts to attain happiness in future lives as well.



Among these ultimate realities, there is no conditioned reality (*saṅkhata dhamma*) which arises out of a single cause. Whatever arises, arises due to many causes. In this doctrine of dependent origination, the single reality of *avijjā* has been shown as the cause of *saṅkhāras* because it is the main cause of *saṅkhāras*. A single cause has been given in other places of the teaching of *paṭiccasamuppāda* as well, because they are the principal causes of what they condition.

The question may arise here as to how a wholesome volition, which is opposed to unwholesomeness, could arise due to delusion that is always unwholesome. There is no law as such that cause, and effect must be of the same nature. The lotus which is fragrant and colourful arises from mud which is smelly and ugly. The unclear smoke arises from the bright fire. Therefore, it should be accepted that merits can arise from unwholesome realities which are directly opposed to wholesome realities.

Saṅkhārapaccayā Viññāṇaṃ

“Consciousness exists due to mundane *kamma*”.

The thirty-two *lokiya vipāka cittas* arise due to *saṅkhāra*. Mundane resultant consciousnesses are two-fold as *paṭisandhi vipāka* and *pavatti vipāka*. Out of *saṅkhāras*, volition of the *uddhacca sampayutta citta* does not condition *paṭisandhi vipāka cittas*. *Abhiññācetanā* does not condition any *vipāka viññāṇa*. The fact that volition in *uddhacca cittas* not producing *paṭisandhi vipāka* has been stated in the chapter five.

The arising of resultant consciousnesses due to *saṅkhāras* is a deep matter. **If resultant consciousnesses can arise without a *kamma*, all resultant consciousnesses should arise in living being. Various resultant consciousnesses will arise only in those who have performed the respective *kamma* and not in others.** The fact that no resultant consciousness could arise without a *kamma* should be realised from this argument. As resultant consciousnesses arise only when there is a *kamma*. Therefore, it can be known that *kamma* conditions resultant consciousness.

Viññāṇapaccayā Nāmarūpaṃ

“Mentality and corporeality exist due to consciousness”.

The mentalities (*nāma*) conditioned by consciousness are the fifty-two mental factors (*cetasikas*) which arise in combination with respective consciousnesses.¹¹² Matter (*rūpa*) that is conditioned by consciousness is the ones that arise due to four causes of *kamma*, *citta*, *utu* and *āhāra*. What are the *nāmas* and *rūpas* that are produced by each consciousness should be understood according to information given in earlier chapters.

Only mundane *vipāka cittas* are conditioned by *saṅkhāras*. But all four types of mundane consciousnesses, i.e., *lokiya kusala*, *akusala*, *vipāka* and *kiriya viññāṇas*, condition *nāma* and *rūpa*.¹¹³ Therefore, it should be known that the consciousnesses conditioned by *saṅkhāras* are the mundane resultant (*lokiya vipāka*) consciousnesses while the consciousnesses that condition *nāma* and *rūpa* are both resultant (*vipāka*) and non-resultant (*avipāka*) mundane consciousnesses.

The *paṭisandhi* consciousness produces only its associated *cetasikas* and *kammaja rūpas*. While *pavatti* consciousnesses produces only their associated *cetasikas* and *cittaja rūpas*. However, according to the method taken in commentaries, *pavatti viññāṇas* condition all four types of *rūpas* (*kammaja*, *cittaja*, *utuja* and *āhāraja*) in terms of *pacchājāta paccaya*.

Existence of mentality (*nāma*) and corporeality (*rūpa*) due to consciousness (*viññāṇa*) should be understood according to the life (*bhava*) one is born into.

- (1). Both mentality and corporeality arise due to and maintained by consciousness in *pañcavokāra* realms.
- (2). Only mentality is conditioned by consciousness in *caturvokāra* realms.
- (3). There is no consciousness in the *ekavokāra* realm (*Asaññasatta* realm). Corporeality alone arises there, due to the power of *kammic* consciousness (*kamma viññāṇa*) belonging to the previous life.

If consciousness does not arise, there will be no arising of mentality and corporeality. Therefore, one can understand the arising of *nāma* and *rūpa* is due to the *viññāṇa*. As light arises with the arising of fire, *nāma* and *rūpa* arises with the arising of *viññāṇa*.

Nāmarūpapaccayā Saḷāyatanaṃ

“Six bases exist due to mentality and corporeality”.

There are twelve bases (*āyatana*). Out of them, only the six internal bases of *cakkhāyatana*, *sotāyatana*, *ghāṇāyatana*, *jivhāyatana*, *kāyāyatana* and *manāyatana* are taken in this causal link.

Though the term *nāma* comprises *cittas*, *cetasikas* and *Nibbāna*, only *cetasikas* are taken in this causal link.¹¹⁴ Moreover, only eleven types of *rūpas* are taken under this causal link. They are as follows: four *mahābhūta*, six *vatthu rūpas* and *jīvitindriya rūpa*. In some books, **twelve** *rūpas* are mentioned together with the *āhāra* (*ojā rūpa*).¹¹⁵

Conditioning of *saḷāyatana* by *nāmarūpa* must be analyzed as follows.

- (1). In the *kāma* realm, both *nāma* and *rūpa* condition all six *āyatanas*.
- (2). In the *rūpa bhūmi*, except *asaññasatta*, both *nāma* and *rūpa* condition three *āyatanas* of *cakkhu*, *sota* and *mana*.
- (3). In the *arūpa* realm, only *nāma* (*cetasikas*) conditions the *manāyatana*.
- (4). In the *asaññasatta* realm, no *āyatana* arises.

Five sensitivities, which also belong to the group of six bases (in the side of effects/*phala*), are also taken under *rūpa* (in the side of causes/*hetu*). That is because they condition the arising of *manāyatana* in the *pañcavokāra* realm.

Arising of *saḷāyatana* is the development of *nāma* and *rūpa*. In an immature coconut (coconut embryo), there is no shell, flesh or water. But when it grows, all of these features appear. Occurrence of *saḷāyatana* due to *nāmarūpa* must be known with the above simile.

Lesson 8.3. The Meaning of the Paticcasamuppāda Pāḷi (Part II)

Saḷāyatanapaccayā phasso

“Contact exists due to six bases”.

Contact is the *phassa cetasika*. It is sixfold.

- (1). *Cakkhusamphassa* – contact arising on the eye-sensitivity or contact connected with the eye-consciousness.
- (2). *Sotasamphassa* – contact arising on the ear-sensitivity or contact connected with the ear-consciousness.
- (3). *Ghānasamphassa* – contact arising on the nose-sensitivity or contact connected with the nose-consciousness.
- (4). *Jivhāsamphassa* – contact arising on the tongue-sensitivity or contact connected with the tongue-consciousness.
- (5). *Kāyasamphassa* – contact arising on the body-sensitivity or contact connected with the body-consciousness.
- (6). *Manosamphassa* – contacts found in mundane consciousnesses other than the ten *viññāṇa*

As mentioned in the *Visuddhimagga*, some teachers take both six internal and external bases under the term *saḷāyatana* in this causal link. Venerable Ledi Sayadaw appreciates this idea saying that it matches with *nidānavagga* of Saṃyutta Nikāya.

Ekacce pana ācariyā bāhirāyatanāni phassassa paccayā honṭīti katvā tānīpi idha gaṇhanti. Taṃpi nidānavagga pāḷiyā sametiyeva. Yathāha – “Katamo ca, bhikkhave, lokassa samudayo. Cakkhuṇca paṭicca rūpe ca uppajjati cakkhuviññāṇaṃ. Tiṇṇaṃ saṅgati phasso. Phassapaccayā vedanā. Vedanāpaccayā tanhā ... domanassupāyāsā sambhavanti āyaṃ lokassa samudayo. Sotaṇca ... Manaṇca paṭicca dhamme ca uppajjati manoviññāṇaṃ. Tiṇṇaṃ saṅgati phasso ... lokassa samudayoti.

Both two groups of six internal and six external bases condition 81 lokiya phassa.

When the six internal bases are present, interaction with the external bases will inevitably occur at some point. Such interaction will never take place if the six internal bases are absent. Therefore, though all twelve bases are taken under this causal link, **the presence of the six internal bases is the main reason for the arising of contact.**

The causal link described as “*saḷāyatanapaccayā phasso*” should not be interpreted to mean that only one type of contact comes from all six or twelve bases, nor that all six types of contact come from just one single base. Instead, each type of contact (*phassa*) is conditioned by various bases.

For instance, *cakkhusamphassa* is conditioned by four bases – *cakkhāyatana* support as the *vatthu*, *rūpāyatana* supports as the *ārammaṇa* and *manāyatana*, which is the eye-consciousness, and *dharmāyatana*, which are the associating mental factors,

support as co-arising realities. In the same way, each *phassa* is conditioned by various bases.

This is how contact is produced in each realm.

- (1). In the *arūpa* realm, only the *manosamphassa* arises due to *manāyatana* and *dhammāyatana* mostly. Sometimes, the remainig five external *āyatanas* could also condition *manosamphassa* in the *arūpa* realm when they are being cognised as objects. For instance, just before death, *gati nimitta* can be cognized by an *arūpa* being. At that time, a material reality becomes his object.
- (2). Only three types of contacts, that is to say, *cakkhusamphass*, *sotasamphassa* and *manosamphassa*, arise in the *rūpa* realms except the *Asaññasatta*. They are conditioned by nine *āyatanas*, except *ghānāyatana*, *jivhāyatana* and *kāyāyatana*, accordingly.
- (3). In the *kāma* realm, all six types of phassas arise conditioned by twelve bases accordingly.

Phassapaccayā Vedanā

“Feeling exists due to contact”.

As contact (*phassa*) is a universal mental factor it is present in all consciousnesses. All of them conditions feeling (*vedanā*). Yet, it is only the contacts and feelings in the *lokiya cittas* are considered in this causal link – 81 *lokiya phassa* condition 81 *lokiya vedanā*.

If there is a contact, there is a feeling. If there is no contact, there will never be a feeling. There must be a contact to produce a feeling. Therefore, it is said that contact conditions feeling.

Vedanāpaccayā Taṇhā

“Craving exists due to feeling”.

Feelings (*vedanā*) that occur in all mundane *cittas* condition craving (*taṇhā*). Although the craving conditioned by feeling is a single reality, it becomes sixfold based on the object towards which it arises.

- (1). *Rūpa taṇhā* – craving towards visible form
- (2). *Sadda taṇhā* – craving towards sound
- (3). *Gandha taṇhā* – craving towards smell
- (4). *Rasa taṇhā* – craving towards taste
- (5). *Poṭṭhabba taṇhā* – craving towards tangible objects
- (6). *Dhamma taṇhā* – craving towards other objects except the five sense objects

All these six types of craving are again multiplied by three based on three types of craving known as –

- (1). *Kāma taṇhā* – sensual craving
- (2). *Bhava taṇhā* – craving towards existence
- (3). *Vibhava taṇhā* – craving related to the view of annihilation.

This makes *taṇhā* eighteen-fold. Then these eighteen types of craving are found attached to internal and external things.

- (1). *Ajjhatta santāna* – internal objects
- (2). *Bahiddhā santāna* – external objects

This makes *taṇhā* thirty-six-fold. Each of these cravings are again multiplied by three based on *kāla*.

- (1). *Atīta* – past craving
- (2). *Anāgata* – future craving
- (3). *Paccuppanna* – present craving

Finally, there are one hundred and eight types of *taṇhā*.

As beings are fond of pleasant feelings (*sukha vedanā*), the arising of craving for them is obvious. Unpleasant feeling (*dukkha vedanā*) is something that beings do not like. A question arises here as to how craving arises for *dukkha vedanā* which is disliked. It is true that beings do not like unpleasant feelings. **Craving for pleasant feeling arises in the being who is oppressed by unpleasant feeling.** The cause for it is the unpleasant feeling that he is experiencing. Therefore, it should be known that even the *dukkha vedanā* causes craving. Beings like equanimous feeling (*upekkhā vedanā*) **because it is peaceful.** Therefore, all three types of feelings are considered to be causes for craving.

Taṇhāpaccayā Upādānaṃ

“Clinging exists due to craving”.

It has been stated in chapter seven that there are four types of clinging – *kāmupādāna*, *diṭṭhupādāna*, *sīlabbatūpādāna* and *attavādupādāna*. In the ultimate sense, there are only two types of clinging – *taṇhā* and *diṭṭhi*.

The difference between *taṇhā* arising due to *vedanā* and *taṇhā* found as *upādāna* is as follows: Craving conditioned by feeling is weak, whereas the craving arising as clinging due to *taṇhā* is strong. Craving due to feeling is like the craving that arises in a gem miner before he finds a gem. The craving that arises for the gem discovered is like the craving arising as clinging.

In both Buddhists and non-Buddhists, *taṇhā* arises due to feeling. Moreover, in all of them, *taṇhā* conditions *kāmupādāna* and *attavādupādāna* as well. But *diṭṭhupādāna* and *sīlabbatūpādāna* cannot arise in real Buddhists.

Upādāna arises due to the development of craving that arises due to feeling.

Upādānapaccayā Bhavo

“*Bhava* exists due to clinging”.

The *bhava* that arises and happens due to clinging (*upādāna*) is twofold as *kammabhava* and *upapattibhava*.

(1). *Kamma bhava* – This can be interpreted in two ways.

(a). The collection of *cetanās* in *lokiya kusala* and *akusala cittas* is called the *kamma bhava*.

(b). The collection of realities comprising twelve *akusala cittas*, seventeen mundane *kusala cittas* and fifty-two *cetasikas* that arise in them is also called *kamma bhava*.¹¹⁶

(2). *Upapatti bhava* – The collection of realities made up of thirty-two *lokiya vipāka cittas*, thirty-five (except three *virati*) mental factors arising in them and twenty *kammajarūpayā*¹¹⁷ are called *upapatti bhava*.

There are nine types of *bhavas*.

- (1). *Kāma bhava*
- (2). *Rūpa bhava*
- (3). *Arūpa bhava*
- (4). *Saññī bhava*
- (5). *Asaññī bhava*
- (6). *Nevasaññīnāsaññī bhava*
- (7). *Ekavokāra bhava*
- (8). *Catuvokāra bhava*
- (9). *Pañcavokāra bhava*

Out of the nine, the first six *bhavas* are clear. *Asaññasatta bhava*, which only has the *rūpakkhandha*, is called the *ekavokāra bhava* because only one aggregate is present in it. *Catuvokāra bhava* refers to the four *arūpa bhavas*, which have only four aggregates. The remaining twenty-six *bhavas*, which have all five aggregates, are called *pañcavokāra bhava*.

When clinging arises, the living being starts to do various activities in order to maintain and comfort the five aggregates that are considered as “I” and “mine”. Moreover, the being does activities to obtain aggregates in the future (lives). All these activities are *kamma bhava* that arise due to *upādāna*. *Upādāna* does not directly condition *upapatti bhava*. *Upapatti bhava* arises due to *kamma bhava*. The proximate cause of *upapatti bhava* is the *kamma bhava*. *Upādāna* is the cause of *kammabhava*.

It is said that *upādāna* conditions *upapatti bhava* by becoming the cause of *kamma bhava* which is the cause of *upapatti bhava* as well. This forms a linear causal link. In the world, sometimes the cause of a cause is also referred to as the cause. For example, the statement “rice is cooked with firewood” illustrates this concept. Rice is cooked not by the firewood itself, but by the fire that the firewood creates. Hence, firewood, which causes the fire, is also considered the cause of the cooked rice. Similarly, the statement “*upapatti bhava* happens due to *upādāna*” should be understood in the same manner.”.

Bhavapaccayā Jāti

“Birth happens due to *bhava*”.

What is referred to as *jāti* here is the first arising of aggregates of living beings in a particular life. Or *jāti* means the arising of the *upapatti bhava*. Out of the two types of *bhavas*, only the *kamma bhava* conditions *jāti*. Therefore, even though the term *bhava* in the phrase “*upādānapaccayā bhavo*” is taken to mean both *kamma bhava* and *upapatti bhava*, the term *bhava* in “*bhava paccayā jāti*” is taken to mean only the *kamma bhava*. **The fact that kamma bhava conditions the birth can be understood from obvious differences manifested in living beings.** The difference of happiness and suffering experienced by identical twins of the same mother are mainly due to the *kamma*.

Sankhāra in the phrase “*avijjāpaccayā saṅkhārā*” and *kamma bhava* are the same in terms of being the *kamma (cetanā)*. Three lives are connected to the discourse of *paṭiccasamuppāda*. What is referred to as *saṅkhāra* is the past *kamma*, done in a past life, which caused the birth in the present life. What is meant by *kamma bhava* is the *kamma* performed in the present life which will cause the birth in the next life.

Jātipaccayā Jarāmarañam Soka-parideva-dukkha-domanassupāyāsā Sambhavanti

“Decay and death happen, and sorrow, lamentation, pain, displeasure, and despair occur due to birth”.

If birth (*jāti*) happens, decay (*jarā*) and death (*marañā*) will definitely follow. Many beings experience sorrow, lamentation, pain, displeasure, and despair. Sorrow and the like occur more in some beings and less in others. They are not found in the fine-material and immaterial worlds. Sorrow and the like, which are not experienced by everyone who is born, have been included in this causal link to show the danger of *saṃsāra*.

Jarā is the decay of the *khandhas* that have arisen and *marañā* is the death.¹¹⁸

Moreover, if referred to each *nāma* and *rūpa*, *jāti* is the arising of each *nāma* and *rūpa*. *Jarā* is the *ṭhiti* of *nāmarūpas* which is the nearing to the vanishing. *Marañā* is the vanishing of *nāmarūpas*.¹¹⁹ *Soka* means the *domanassa vedanā* that arises due to five types of disasters. *Parideva* is the unpleasant sound produced by those who are afflicted by the sorrow due to five types of disasters. *Dukkha* means the bodily pain (*dukkha vedanā*). *Domanassa* is the displeasure which is the *domanassa vedanā* (in other words, *mānasika dukkha vedanā*). Despair is the tiredness of mind caused by five types of disasters. It is the mental factor of *dosa* that arises in a particular way.

Five types of disasters are as follows.

- (1). *Ñāti byasana* – disaster caused by loss of relatives.
- (2). *Bhoga byasana* – disaster caused by loss of wealth.
- (3). *Roga byasana* – disaster caused by sickness.
- (4). *Sīla byasana* – disaster caused by breaking of one’s virtue.
- (5). *Diṭṭhi byasana* – disaster caused by loss of one’s view.

Lesson 8.4.

Matters to be Known about the Dependent Origination

In order to gain complete knowledge on *paṭiccasamuppāda*, one needs to understand the following concepts.

- (1). *Tayo addhā (kāla)* – three periods
- (2). *Dvādasa aṅgā* – twelve factors
- (3). *Cattāro saṅkhepā* – four sections
- (4). *Tayo sandhī* – three connections
- (5). *Vīsati ākāra* – twenty modes
- (6). *Tīṇi vaṭṭāni* – three circles
- (7). *Dve mūlā* – two roots

Tayo Addhā/Tiyaddhā/Tikālā (Three Periods)

In Pāli, the word *addhā* refers to the time which is a concept (*paññatti*). There are three types of times in the doctrine of *paṭiccasamuppāda*: *atīta* (past), *vattamāna* (present) and *anāgata* (future). Though time is a mere concept, it is observed as something bearing (holding/carrying) the realities in it. That is why in ordinary usage we say the *citta* in the past, the *citta* in the present and the *citta* in the future.

The doctrine of *paṭiccasamuppāda* is related to three lives: past life, present life and future life. *Avijjā* and *saṅkhāra* belong to the past life. *Jāti* and *jarāmarāṇa* belong to the future life. (The *upapatti bhava* too belong to the future life). The remaining eight factors in the middle, i.e., *viññāṇa*, *nāmarūpa*, *saḷāyatana*, *phassa*, *vedanā*, *taṇhā*, *upādāna* and *bhava* (*kammabhava*), belong to the present life.

The time that bares past-life-realities is the *atīta kāla* (past life), the time that bares present-life-realities is the *vattamāna kāla* (present life) and the time that bares future-life-realities is the *anāgata kāla* (future life).

- (1). *Atītakāla* – Among the factors of the dependent origination, the two factors of *avijjā* and *saṅkhāra* belong to past.
- (2). *Anāgatakāla* – The two factors of *jāti* and *jarāmarāṇa* belong to the future. (Actually, *upapatti bhava* too belongs to the future).
- (3). *Vattamānakāla* – The eight factors of *viññāṇa*, *nāmarūpa*, *saḷāyatana*, *phassa*, *vedanā*, *taṇhā*, *upādāna* and *bhava* (*kammabhava*) belong to the present time.

Just as someone picks up a little water from the ocean and determines that all the water in the ocean tastes of salt, the Tathāgata has shown the entire beginningless *samsāra* by means of showing the present life in complete with the causal links such as “*avijjāpaccayā saṅkhārā*” and so on. When showing one life in complete, it is necessary to indicate the causes and effects of that life. The two factors of *avijjā* and *saṅkhāra* were shown in the doctrine of dependent origination to show the causes of the present life. *Jāti* and *jarāmarāṇa* were included in the teaching to show the future result of the present life.

Following are the Buddha's intentions behind delivering the doctrine of *paṭiccasamuppāda*.

- (1). The Tathāgata has given the past causes, in order to remove the wrong views that the beings arose automatically without a cause (*ahetuka diṭṭhi*) and that god created beings (*visamahetu diṭṭhi*).
- (2). The future result has been given to remove the wrong view that there is no rebirth after death (*uccheda diṭṭhi*).
- (3). The generations of causes and effects has been taught to remove the eternal view (*sassata diṭṭhi*). If the soul is permanent, there is no necessity to produce it with causes. If the *viññāṇa* (rebirth consciousness) newly arose due to *avijjā* and *saṅkhāra*, no soul has migrated from the previous life into the present life as the present life has happened newly due to the arising of a new consciousness.¹²⁰

<i>Atītakāla</i> (Past)	<i>Vattamānakāla</i> (Present)	<i>Anāgatakāla</i> (Future)
1. <i>Avijjā</i> 2. <i>Saṅkhāra</i>	1. <i>Viññāṇa</i> , 2. <i>Nāmarūpa</i> , 3. <i>Salāyatana</i> , 4. <i>Phassa</i> , 5. <i>Vedanā</i> , 6. <i>Taṇhā</i> , 7. <i>Upādāna</i> 8. <i>Bhava</i> (<i>Kammabhava</i>)	1. <i>Jāti</i> 2. <i>Jarāmaraṇa</i> * <i>Upapatti bhava</i> too belongs to this category

Dvādasa Aṅgā (Twelve Factors)

There are twelve factors called *aṅga* in the doctrine of dependant origination.

- | | |
|---|--|
| (1). <i>Avijjā</i>
(2). <i>Saṅkhāra</i>
(3). <i>Viññāṇa</i> ,
(4). <i>Nāmarūpa</i> ,
(5). <i>Salāyatana</i> ,
(6). <i>Phassa</i> , | (7). <i>Vedanā</i> ,
(8). <i>Taṇhā</i> ,
(9). <i>Upādāna</i>
(10). <i>Bhava</i>
(11). <i>Jāti</i>
(12). <i>Jarāmaraṇa</i> |
|---|--|

As the five realities of *soka*, *parideva*, *dukkha*, *domanass* and *upāyāsa* do not occur in every being, they are not considered as factors (*aṅga*) of the dependent origination.

Cattāro Saṅkhepā (Four Sections)

These twelve factors of the dependent origination are divided into four parts. These parts are referred to as sections. They are as follows.

- (1). First section – *avijjā* and *saṅkhāra*
- (2). Second section – *viññāṇa*, *nāmarūpa*, *saḷāyatana*, *phassa*, and *vedanā*
- (3). Third section – *taṇhā*, *upādāna* and *bhava*
- (4). Fourth section – *jāti* and *jarāmarāṇa*

Tayo Sandhī (Three Connections)

There are three connections in the doctrine of dependant origination. They are as follows.

- (1). There is one connection between *saṅkhāra* of the past life and *viññāṇa* belonging to the present life.
- (2). There is one connection between *vedanā* and *taṇhā* in the present life.
- (3). There is one connection between *bhava* of the present life and *jāti* of the future life.

Thus, there are three connections. When there are three connections there will be four sections.

Vīsati Ākāra (Twenty Modes)

The doctrine of *paṭiccasamuppāda* can be divided into twenty modes based on the four sections. The four sections are as follows.

- (1). *Atīta hetu* – causes of the past life.
- (2). *Vattamāna phala* – results (effects) of the present life.
- (3). *Vattamāna hetu* – causes of the present life.
- (4). *Anāgata phala* – results (effects) of the future life.

Each section has five factors, hence there are twenty modes.

The pair of *avijjā* and *saṅkhāra* are causes which belong to the past life. Where there is *avijjā* and *saṅkhāra*, there are also the three factors of *taṇhā*, *upādāna* and *bhava* (*kammabhava*). As the latter three are automatically counted when *avijjā* and *saṅkhāra* are stated, they have not been highlighted in the *paṭiccasamuppāda pāḷi*. Yet, all five factors of *avijjā*, *saṅkhāra*, *taṇhā*, *upādāna* and *bhava* (*kammabhava*) should be considered as causes belonging to the past life. The five factors of *viññāṇa*, *nāmarūpa*, *saḷāyatana*, *phassa* and *vedanā*, which arise in the present life, are the results of the causes belonging to the past life. *Taṇhā*, *upādāna* and *bhava* found in the present life are the causes that produce the future life. If there is *taṇhā*, *upādāna* and *bhava* (*kammabhava*) there are also *avijjā* and *saṅkhāra*. Therefore, *taṇhā*, *upādāna*, *bhava* (*kammabhava*), *avijjā* and *saṅkhāra* are taken to be causes in the present life. It is stated in the dependent origination that these five causes produce *jāti* and *jarāmarāṇa* in the future. What is indicated by *jāti* and *jarāmarāṇa* are the five factors of *viññāṇa*, *nāmarūpa*, *saḷāyatana*, *phassa* and *vedanā*.

- (1). *Atīta hetu* – *avijjā*, *saṅkhāra*, *taṇhā*, *upādāna* and *bhava* (*kammabhava*)
- (2). *Vattamāna phala* – *viññāṇa*, *nāmarūpa*, *saḷāyatana*, *phassa* and *vedanā*
- (3). *Vattamāna hetu* – *taṇhā*, *upādāna*, *bhava* (*kammabhava*), *avijjā* and *saṅkhāra*,
- (4). *Anāgata phala* – *viññāṇa*, *nāmarūpa*, *saḷāyatana*, *phassa* and *vedanā*

These twenty realities are called the twenty modes.

The five results in the present life arise because of the five causes in the past life. Five results in the present life conditions five causes in the present life. The five causes belonging to the present life produce five results in the future life. These five results condition the five causes in the future life. The arising of *taṇhā*, *upādāna*, *bhava* (*kammabhava*), *avijjā* and *saṅkhāra* in the future life produces another life. The *saṃsāra* continues in this manner. This generation of causes and effects is like a cycle. Results arise from the causes and new causes happen due to results. Those new causes will lead to the arising of new results. Therefore, this cause-and-effect generation is called the cycle of *saṃsāra* (*saṃsāra cakka*).

Tīṇi Vaṭṭāni (Three Circles)

There are three circles here. Circle is a thing which repeatedly keeps turning. The three factors of *avijjā*, *taṇhā* and *upādāna* is the circle of defilements (*kilesa vaṭṭa*). *kammabhava* and *saṅkhāra* are the circle of *kamma* (*kamma vaṭṭa*). *Upapatti bhava*, *viññāṇa*, *nāmarūpa*, *saḷāyatana*, *phassa*, *vedanā*, *jāti* and *jarāmarāṇa* forms the circle of results (*vipāka vaṭṭa*). *Kammas* arises due to defilements. Results arise due to *kammas*. Defilements arise again due to results. The *saṃsāra* remains unbroken in this manner due to the rotation of *kilesa*, *kamma* and *vipāka*.

Dve Mūlā (Two Roots)

Avijjā is one of the roots in the cycle of *saṃsāra*. *Taṇhā* is the other root. Although, this cause-and-effect generation continues as a cycle, it will cease if ignorance and craving are removed. **There is no way to escape from the cycle of *saṃsāra*, other than by the removal of these two causes.** Therefore, *avijjā* and *taṇhā* are the roots of this cycle (*vaṭṭa*). They are the principal realities of this cycle. The wise ones escape from the cycle of *saṃsāra* by destroying ignorance and craving with the practice and attain the Nibbāna.

Though *dosa* is an *akusala mūla*, it is an out come of *lobha*. Hence, it is not taken as a root of the *vaṭṭa*.

One needs to destroy the roots of *saṃsāra* with the opposing two roots called *vivaṭṭa mūla*. They are the *vijjā* and *nekkhamma*. In the ultimate sense, they represent *amoha* (*paññā*) and *alobha*. *Adosa* is considered an outcome of *alobha*, hence not considered as a root of *vivaṭṭa dhammas*, though it is a beautiful (wholesome) root of the consciousness.¹²¹

Though the doctrine of dependent origination has been taught starting from *avijjā*, ignorance should not be taken as the beginning reality of the *saṃsāra*. This is not a teaching which shows the beginning of the world or *saṃsāra*. This teaching shows how the *saṃsāra* exists and continue. This cycle will continue to exist in the future in the same manner. It existed in the past in the same manner. There is no period during which this cycle of *saṃsāra* did not exist in the past. Therefore, it should be known that *saṃsāra* has no beginning.

Lesson 8.5

The Paṭṭhāna Method

The thing that helps the arising of another reality is *paccaya* (cause/condition). It is also correct to say that the thing which produces another reality is a cause/condition. The thing that arose with the help of another is called *paccayuppanna* (effect/conditioned). It is also suitable to say that the thing produced by another is *paccayuppanna*. This idea can be illustrated with the following example. Fire arises with the help of the substance at the match head and the substance coated on the match box. The two substances applied on the match head and the match box are the *paccayas* that assisted in the arising of the fire. The fire is the *paccayuppanna*. Thus, the *paccaya* and *paccayuppanna* should be distinguished.

A man produces fire using three things: cotton, sun rays and a convex lens. These three things help the production of fire in three different ways. Sun rays carries heat for the combustion while cotton acts as the material fuel for the combustion. Convex lens refracts (bends) sun rays causing them to converge at the focal point. This gives the necessary heat for the combustion. Just as there are three forms of assistance from the from the three objects of cotton, sun rays and convex lens, it should be known that various things help other things in various ways. These various types of assistances given from causes to the effects are called *paccaya satti* (power of the cause/conditional capacity/ability to support an effect).¹²²

A *paccaya* and *paccayasatti* are two things. *Paccayasatti* is the capacity of the *paccaya* to support the effect. *Paccayasatti* is found within the *paccaya*.

All together there are three ways a *paccaya* can support a *paccayuppanna* with *paccayasatti*.

- (1). For the arising of a *paccayuppanna* that has not arisen.
- (2). For the *paccayuppanna* to continue existing in generations.
- (3). For the growth of *paccayuppanna*; to incapacitate *paccayuppannas* that arise later to have better functioning than their predecessors.

The three realities of *citta*, *cetasika* and *rūpa* arise out of causes. Nibbāna and *paññatti* do not arise out of a cause. Everything that arises out of a condition or do not arise of a condition has *paccaya-satti*. There is no *dhamma* which has no conditional capacity. No *dhamma* has just one *paccayasatti*; every *dhamma* has more than one conditional power. Some *dhammas* have many conditional capacities while some have a few.

There are twenty-four *paccaya sattis* in the entire collection of *dhammas* which are past, present, future or time-freed and which are either *paramattha* or *paññatti*. In the Paṭṭhāna Pakarana, this collection of *dhammas* have been divided into twenty-four sections, in the name of *paccayas*, based on twenty-four *paccaya*

sattis. These twenty-four sections are called *catu vīsati paccaya* (twenty-four conditions).

Following is how the twenty-four *paccayas* have been expressed in the Paṭṭhānapāli.

Hetupaccayo, ārammanapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, saḥajātapaccayo, aññamaññapaccayo, nissayapaccayo, upanissayapaccayo, purejātapaccayo, pacchājātapaccayo, āsevanapaccayo, kammappaccayo, vipākappaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayoti.

The twenty-four conditions

- (1). *Hetu paccaya* – root condition
- (2). *Ārammaṇa paccaya* – object condition
- (3). *Adhipati paccaya* – predominance condition
- (4). *Anantara paccaya* – proximity condition
- (5). *Samanantara paccaya* – contiguity condition
- (6). *Saḥajāta paccaya* – co-nascence condition
- (7). *Aññamañña paccaya* – mutuality condition
- (8). *Nissaya paccaya* – dependence condition / support condition
- (9). *Upanissaya paccaya* – strong-dependence condition / decisive condition
- (10). *Purejāta paccaya* – pre-nascence condition
- (11). *Pacchājāta paccaya* – post-nascence condition
- (12). *Āsevana paccaya* – repetition condition
- (13). *Kamma paccaya* – *kamma* condition
- (14). *Vipāka paccaya* – resultant condition
- (15). *Āhāra paccaya* – nutriment condition
- (16). *Indriya paccaya* – faculty condition
- (17). *Jhāna paccaya* – *jhāna* condition
- (18). *Magga paccaya* – path condition
- (19). *Sampayutta paccaya* – association condition
- (20). *Vippayutta paccaya* – dissociation condition
- (21). *Atthi paccaya* – presence condition
- (22). *Natthi paccaya* – absence condition
- (23). *Vigata paccaya* – disappearance condition
- (24). *Avigata paccaya* – non-disappearance condition

Lesson 8.6

Explanation of Twenty-Four Paccaya (Part 1)

Now we shall study these twenty-four *paccayas* together with the realities they condition (*paccayuppanna*).

Hetu Paccaya (Root condition)

The *dhamma* which helps other realities in terms of being a *hetu* is the *hetu paccaya*. What is meant by ‘being a *hetu*’ is being a root (*mūla*). Roots of a tree go deep into the earth and helps the tree to be on the earth without falling down, having shaken. In the same way, there are certain mentalities that help other co-nascent mentalities to remain unshaken and stable upon the objects that are being cognized. There are six (6) such mentalities that have this power – *lobha*, *dosa*, *moha*, *alobha*, *adosa* and *amoha*.

In addition to helping co-arising mentalities to be stable upon an object, *hetus* also help similar mentalities to arise again upon the same object becoming stronger (growing).

When these roots arise, they produce some *rūpas* as well. They are also considered *paccayuppanna* under *hetu paccaya*. The support given to *rūpas* by *mūlas* are not to stabilize them upon a certain object. It is a support given for their arising. But it should be noted that *rūpas*, which are produced by roots, gain certain features (characteristics/attributes) based on the nature of the roots that produce them.

<i>Paccaya</i>	6 roots
<i>Paccayuppanna</i>	71 <i>sahetuka cittas</i> , their associated 52 <i>cetasikas</i> (except <i>moha</i> arising in 2 <i>mohamūla cittas</i>), <i>sahetuka citta</i> <i>rūpas</i> and <i>sahetuka paṭisandhi kammaja rūpas</i>

The deduction of *moha* in two *mohamūla cittas* does not reduce the number of mental factors because *moha* in *lobhamūla* and *dosamūla cittas* are taken into account. The *moha* in a *mohamūla citta* becomes a root condition for the *mohamūla citta* and remaining *cetasikas* that arise in that *citta* except *moha* itself. [A reality can never support itself; a reality itself cannot be its cause].¹²³ As there is no other condition which becomes a root condition for delusion, the *moha* in a *moha mūla citta* is not a *paccayuppanna* under *hetu paccaya*. The roots in the consciousnesses which have two or three roots become *paccayuppanna* under *hetu paccaya*. It is because roots in such consciousnesses support each other in terms of *hetu paccaya*.

The grammatical formation of the term *hetu paccaya* can be done in two ways.

- (1). *Hetu hutvā paccayo hetupaccayo* – The reality that becomes a condition by being a root is called *hetupaccaya*.
- (2). *Hetu ca so paccayo cāti hetupaccayo* – It is the root that is also the condition, hence called *hetupaccaya*.

The formation of other *paccayas* must also be done in the above two ways.

Ārammaṇa Paccaya (Object Condition)

Dhammas that assist by being an object are *ārammaṇa paccaya*. Consciousnesses and mental factors cannot arise without taking (cognizing) an object. As a feeble man needs the support of a stick to stand up, immaterial mentalities always need to refer to an object in order to arise. Therefore, every object, which is being cognized, is an assistance for the arising of those *cittas* and *cetasikas* which cognize them.

The *paccayasatti* of *ārammaṇa paccaya* refers to the ability of an object to allow itself to be cognized. Think of a lotus leaf that doesn't allow water to absorb into it due to its natural properties. In contrast, a cloth easily absorbs water. Similarly, objects have the inherent quality of allowing *nāma dhammas* to be aware of them. This is the conditional capacity of objects to be cognized.

<i>Paccaya</i>	89 <i>cittas</i> , their associated 52 <i>cetasikas</i> , 28 <i>rūpas</i> , Nibbāna and <i>paññatti</i>
<i>Paccayuppanna</i>	89 <i>cittas</i> and their associated 52 <i>cetasikas</i>

There is nothing (no *dhamma*) that cannot become an object condition.

Adhipati Paccaya (Predominance condition)

The *dhamma* that helps by being the predominant thing is the *adhipati paccaya*. Predominance is the nature of getting others under one's control, it means confining others' functions by its power and making them to function under its influence without letting them to function freely. Certain *dhammas* have the nature of getting other *dhamma* under its control. Realities that exercise predominance over others are called *adhipati*.

The predominance condition is two-fold.

- (1). *Ārammanādhīpati paccaya* - object predominance condition
- (2). *Sahajātādhīpati paccaya* – co-nascent predominance condition

Ārammaṇādhīpati paccaya (Object predominance condition)

Certain realities are very attractive to the mind; they attract the mind towards them like a piece of iron attracts a magnet. Therefore, many consciousnesses arise being attracted and bent towards such attractive objects. That attractive nature in such objects is their nature of predominance.

Although cloths absorb water, the level of absorption varies. For example, cotton absorbs water better than cloths made from other materials. In a similar way, some objects allow the mind to perceive them more easily than others. These objects are called *ārammaṇādhīpati paccaya*, meaning they have a stronger influence on mental recognition. They possess an extra capacity of *ārammaṇappaccayasatti* that makes them stand out and attract attention more effectively.

When a *cittuppāda* arises attracted to a certain object, that cluster of mentalities is said to be “respecting the object” (*garuṃ katvā*). This mode of respect is not similar to paying respect to an elder. This is having an attitude towards the cognized object as “This object is very important or precious”. It is not necessary for the mind to think so. It is merely having such an attitude towards the object.

Ārammaṇādhīpati paccaya is like the slave owner while its *paccayuppannas* are like the slaves who are under the control of the slave owner.

<i>Paccaya</i>	18 <i>ati-iṭṭha</i> (desired) <i>nipphanna rūpas</i> , ¹²⁴ 84 <i>cittas</i> , except 2 <i>dosamūla cittas</i> , 2 <i>mohamūla cittas</i> and <i>dukkha saḥagata kāyaviññāṇa</i> , their associated 47 <i>cetasikas</i> (except <i>dosa</i> , <i>issā</i> , <i>macchārīya</i> , <i>kucckucca</i> and <i>vicikicchā</i>) and Nibbāna.
<i>Paccayuppanna</i>	8 <i>lobhamūla cittas</i> , 8 <i>mahā kusala cittas</i> , 4 <i>ñāṇa sampayutta mahā kīriya cittas</i> , 8 <i>lokuttara cittas</i> and their associated 45 <i>cetasikas</i> (except <i>dosa</i> , <i>issā</i> , <i>macchārīya</i> , <i>kucckucca</i> , <i>vicikicchā</i> , <i>karuṇā</i> and <i>muditā</i>).

Sahajātādhīpati paccaya (Co-nascence predominance condition)

Some realities exercise their predominance over other realities in order to complete an intended task and reach a set goal. We have already studied about them in the chapter seven.

The four predominant *dhammas* of *chanda* (desire), *citta* (consciousness), *virīya* (effort) and *vīmaṃsā* (investigation) support the arising their associated mentalities by keeping them under their control to accomplish the intended task or to reach the set goal. ordinary citizens cannot attain prosperity without the support of a king or a government. In the journey towards attaining prosperity, king or government is predominant. People attain prosperity under the realm of policies adopted by the the ruling authority. In the same way, in accomplishing an intended task and reaching a set goal, four *adhipati dhammas* are the most influential. Four *adhipati*

dhammas are like the king or the government while remaining mentalities are like the ordinary citizens. Hence, they are called *sahajātādhipati paccaya* (co-nascence predominance condition). Here, the term *sahajāta* implies that the four *adhipati* realities support the other mentalities while arising together with them.

Only one of the *adhipati* realities becomes predominant on one occasion. Two or three do not become predominant at the same time.

Sahajātādhipati is only found in *dvihetuka* and *tihetuka javana cittas*.

Sahajātādhipati realities produce *cittaja rūpas* as well. Mind-born matter produced by co-nascence predominant condition is also taken as *paccayuppanna* under *sahajātādhipati paccaya*. Here, the mind-born matter produced by *sahajātādhipati paccaya* is helpful to complete the intended task and reach the set goal.

<i>Paccaya</i>	52 <i>dvihetuka</i> and <i>tihetuka javana cittas</i> , <i>chanda</i> in <i>javana cittas</i> , <i>virīya</i> in <i>dvihetuka</i> and <i>tihetuka javana cittas</i> and <i>vīmaṃsā</i> in <i>javana cittas</i> whenever they become <i>adhipati</i>
<i>Paccayuppanna</i>	52 <i>dvihetuka</i> and <i>tihetuka javana cittas</i> , their associated 51 <i>cetasikas</i> (except <i>vicikicchā</i> , except the mentality that becomes the <i>adhipati</i>), and <i>sādhapati cittaja rūpas</i>

Anantara Paccaya and Samanantara Paccaya (Proximity Condition and Contiguity Condition)

In the mind streams of living beings, every consciousness arises due to the immediately preceding consciousness. If the preceding consciousness did not arise, the immediately proceeding (following) consciousness will never arise.

Every consciousness has the nature of causing the arising of another consciousness immediately as it vanishes, without leaving its position empty or creating a perceived gap between the two consciousnesses. The prior consciousness produces the following consciousness without letting it to be felt as there is a gap between the two consciousnesses. As a result, a new consciousness arises as soon as a certain consciousness passes away. This capacity of a *citta* to cause the arising of another *citta* immediately after its passing away is called *anantara paccaya satti*. The *citta* which helps another *citta* to arise with the *anantara paccaya satti* is called *anantara paccaya*.

Citta is the act of cognition. It is called *cintana kiriyā* in Pāḷi. A *citta* never arises without an object, hence a *sārammaṇa dhamma* – a reality always together with an object. Every *cintana kiriyā* has a momentum (an immaterial momentum) which is known as *cintana kiriyā vega*. When a *citta* (*cittuppāda*) passes away, this momentum does not cease immediately. It ceases only after arousing another mental act of cognition. That means another *sārammaṇa dhamma* – a *cittuppāda*.¹²⁵ This momentum of cognition, *cintana kiriyā vega* is the *anantara paccaya satti*.

There is another conditional power in a consciousness, which is vanishing, to cause the arising of the most suitable consciousness in its position. This conditional capacity is called *samanantara paccaya satti*. The *citta* which helps another *citta* to arise with the *samanantara paccaya satti* is called *samanantara paccaya*.

A single consciousness has both these causal capacities. These two *paccaya sattis* are not found in the last consciousness in the *saṃsāra* of a mind stream (*carimaka citta*), that is to say the *cuti citta* of an Arahant. The reason is that at that moment both the *kamma vega* (speed or force of *kamma*) and *kilesa vega* (speed or force of *kilesa*) of the mind has fully vanished (no more). Therefore, the last mind of an Arahant is utterly calm.¹²⁶

Not only *cittas* but their associated *cetasikas*, too, have both these conditional powers.

Paccaya and *paccayuppanna* of these two conditional relationships are identical.

<i>Paccaya</i>	89 <i>cittas</i> (except the <i>cuti citta</i> of an Arahant) and their associated 52 <i>cetasikas</i>
<i>Paccayuppanna</i>	All 89 <i>cittas</i> and their associated 52 <i>cetasikas</i>

Lesson 8.7

Explanation of Twenty-Four Paccaya (Part 2)

Sahajāta Paccaya (Co-nascence condition)

The *dhamma* which helps another *dhamma* to arise together with it is called *sahajāta paccaya* (co-nascence condition). There is no conditioned reality that arises without the support of *sahajāta paccaya*.

The conditional relationship between *sahajāta paccaya* and *paccayuppanna* is twofold: mutual and non-mutual. Mutual *sahajāta paccaya* means that the causes support the arising of certain effects while receiving support from the same effects for their own arising. Non-mutual *sahajāta paccaya* refers to causes that support the arising of certain effects without receiving support from those effects for their own arising.

Paccaya and *paccayuppanna* of mutual *sahajāta paccaya* are as follows.

	<i>Paccaya / paccayuppanna</i>
(1).	89 <i>cittas</i> and 52 <i>cetasikas</i> mutually support each other in terms of <i>sahajāta paccaya</i> .
(2).	Four great elements mutually support each other in terms of <i>sahajāta paccaya</i> .
(3).	<i>Paṭisandhi cittas</i> and their associated <i>cetasikas</i> support the <i>hadaya vatthu</i> which arise at the moment of <i>paṭisandhi</i> , in the <i>pañcavokāra</i> realm in terms of <i>sahajāta paccaya</i> and vice versa.

Causes and effects of non-mutual *sahajāta paccaya* is as follows.

	<i>Paccaya</i>	<i>Paccayuppanna</i>
(1).	75 <i>cittas</i> that produce <i>cittaja rūpas</i>	<i>Cittaja rūpa</i>
(2).	4 <i>mahābhūta</i>	<i>Upādāya rūpa</i>
(3).	15 <i>paṭisandhi cittas</i> and their <i>cetasikas</i> in the <i>pañcavokāra</i> realm	<i>Kammaja rūpas</i> (except <i>hadaya vatthu rūpa</i>) arising at the moment of <i>paṭisandhi</i>

Aññamañña Paccaya (Mutuality condition)

The *dhamma* which assists another *dhamma* while receiving the assistance from that same *dhamma* is called *aññamañña paccaya* (mutual condition). *Paccaya* and *paccayuppanna* of this causal relationship is similar to mutual *sahajāta paccaya*.

	<i>Paccaya / paccayuppanna</i>
(1).	89 <i>cittas</i> and 52 <i>cetasikas</i> mutually support each other in terms of <i>aññamañña paccaya</i> .
(2).	Four great elements mutually support each other in terms of <i>aññamañña paccaya</i> .
(3).	<i>Paṭisandhi cittas</i> and their associated <i>cetasikas</i> support the <i>hadaya vatthu</i> which arise at the moment of <i>paṭisandhi</i> , in the <i>pañcavokāra</i> realm in terms of <i>aññamañña paccaya</i> and vice versa.

Nissaya Paccaya (Dependence condition)

The *dhamma* which helps another *dhamma* to exist (to exist depending on it) is the *nissaya paccaya* (dependence condition). This condition supports the effect like a surface that helps an art to exist depending on it.

Nissaya paccaya (dependence/support condition) is twofold.

- (1). *Sahajāta nissaya paccaya* (co-nascence dependence condition)
- (2). *Purejāta nissaya paccaya* (pre-nascence dependence condition)

Sahajāta nissaya paccaya (co-nascence dependence condition)

The *dhamma* which becomes a dependence for the effect while arising together with it is called the *sahajāta nissaya paccaya*. This is similar to a mat that becomes the base for the art that appears on it while the mat is being woven. *Paccaya* and *paccayuppanna* of this causal relationship is similar to *sahajāta paccaya*.

	<i>Paccaya / paccayuppanna</i>
(1).	89 <i>cittas</i> and 52 <i>cetasikas</i> mutually support each other in terms of <i>sahajāta nissaya paccaya</i> .
(2).	Four great elements mutually support each other in terms of <i>sahajāta nissaya paccaya</i> .
(3).	<i>Paṭisandhi cittas</i> and their associated <i>cetasikas</i> support the <i>hadaya vatthu</i> which arise at the moment of <i>paṭisandhi</i> , in the <i>pañcavokāra</i> realm in terms of <i>sahajāta nissaya paccaya</i> and vice versa.

Causes and effects of non-mutual *sahajāta nissaya paccaya* is as follows.

	<i>Paccaya</i>	<i>Paccayuppanna</i>
(1).	75 <i>cittas</i> that produce <i>cittaja rūpas</i>	<i>Cittaja rūpa</i>
(2).	4 <i>mahābhūta</i>	<i>Upādāya rūpa</i>
(3).	15 <i>paṭisandhi cittas</i> and their <i>cetasikas</i> in the <i>pañcavokāra</i> realm	<i>Kammaja rūpas</i> (except <i>hadaya vatthu rūpa</i>) arising at the moment of <i>paṭisandhi</i>

Purejāta nissaya paccaya (pre-nascence dependence condition)

The *dhamma* that supports the effects having arisen before is called *purejata nissaya paccaya*. It is similar to a paper that becomes the base for a picture that is drawn on it.

This *paccaya* is twofold as

- (1). *Vatthu purejāta nissaya paccaya*, and
- (2). *Vatthārammaṇa purejāta nissaya paccaya*.

In this lesson we shall only learn the *vatthu purejāta nissaya paccaya*. *Paccaya* and *paccayuppanna* of *vatthu purejāta nissaya paccaya* are as follows.

<i>Paccaya</i>	6 <i>vatthu rūpas</i> during the <i>pavatti</i> in <i>pañcavokāra</i> realms
<i>Paccayuppanna</i>	85 <i>cittas</i> (except four <i>arūpa vipāka cittas</i>) that arise in the <i>pañcavokāra</i> realm and their associated 52 <i>cetasikas</i>

Upanissaya Paccaya (Strong dependence / decisive support condition)

The *Dhamma* which is extremely (decisively) helpful for the arising of the effect is called *upanissaya paccaya* (strong dependence condition). This condition is threefold.

- (1). *Ārammanūpanissaya* (object strong dependence condition / object decisive support condition)
- (2). *Anantarūpanissaya* (proximity strong dependence condition / proximity decisive support condition)
- (3). *Pakatūpanissaya* (natural strong dependence condition / natural decisive support condition)

Ārammanūpanissaya paccaya (object strong dependence condition)

Attractive objects that are considered good by the world (“*garuṃ katvā*”) are called *ārammanūpanissaya paccaya*. They are the same objects that were discussed under *ārammaṇādhīpati paccaya*.

<i>Paccaya</i>	18 <i>ati-iṭṭha</i> (desired) <i>nippanna rūpas</i> , 84 <i>cittas</i> , (except 2 <i>dosamūla cittas</i> , 2 <i>mohamūla cittas</i> and <i>dukkha sahagata kāyaviññāṇa</i>), their associated 47 <i>cetasikas</i> (except <i>dosa</i> , <i>issā</i> , <i>macchāriya</i> , <i>kucckucca</i> and <i>vicikicchā</i>) and <i>Nibbāna</i> .
<i>Paccayuppanna</i>	8 <i>lobhamūla cittas</i> , 8 <i>mahā kusala cittas</i> , 4 <i>ñāṇa sampayutta mahā kiriyā cittas</i> , 8 <i>lokuttara cittas</i> and their associated 45 <i>cetasikas</i> (except <i>dosa</i> , <i>issā</i> , <i>macchāriya</i> , <i>kucckucca</i> , <i>vicikicchā</i> , <i>karuṇā</i> and <i>muditā</i>).

Anantarūpanissaya paccaya (object strong dependence condition)

The mental cluster that arose and passed away immediately before the arising of another mental cluster is called *anantarūpanissaya paccaya*. As it is not possible for a consciousness (together with *cetasikas*) to arise without the *anantarūpanissaya paccaya* even while other conditions are present, this condition is considered a decisive support. *Paccaya* and *paccayuppanna* of this conditional relationship is equal to that of *anantara paccaya*.

<i>Paccaya</i>	89 <i>cittas</i> (except the <i>cuti citta</i> of an Arahant) and their associated 52 <i>cetasikas</i>
<i>Paccayuppanna</i>	All 89 <i>cittas</i> and their associated 52 <i>cetasikas</i>

Pakatūpanissaya paccaya (natural strong dependence condition)

Dhammas such as *lobha*, *saddhā*, *sukha* and *dukkha* that arose in a certain *santāna* (group of aggregates) become special reasons for the arising of many mentalities at a later stage in that same *santāna*. Those *dhammas* which arose prior are called *pakatūpanissaya paccaya*.

The places where we live, the weather conditions we are exposed to, and the food we consume all become *pakatūpanissaya paccaya* (decisive support condition). Additionally, it is noted that the actions of one person can influence others to act similarly under *pakatūpanissaya paccaya*. For example, seeing someone steal can encourage others to steal as well.

<i>Paccaya</i>	89 <i>cittas</i> , their associated 52 <i>cetasikas</i> , 28 <i>rūpas</i> , Nibbāna and some <i>paññatti</i>
<i>Paccayuppanna</i>	All 89 <i>cittas</i> and their associated 52 <i>cetasikas</i>

Purejāta Paccaya (Pre-nascence condition)

The *dhamma* that arises before and supports the effects, which arise later, is called *purejāta paccaya*. This *paccaya* is twofold.

- (1). *Vatthupurejāta paccaya* (base pre-nascence condition)
- (2). *Ārammaṇa purejāta paccaya* (object pre-nascence condition)

Vatthu purejāta paccaya (base pre-nascence condition)

Vatthu purejāta paccaya is again twofold as

- (1). *Vatthu purejāta paccaya*, and
- (2). *Vatthārammaṇa purejāta paccaya*.

We shall not learn about the *vatthārammaṇa purejāta paccaya* in this chapter. *Vatthu purejāta paccaya*, in terms of realities, is identical with *vatthu purejāta nissaya paccaya*.

<i>Paccaya</i>	6 <i>vatthu rūpas</i> during the <i>pavatti</i> in <i>pañcavokāra</i> realms
<i>Paccayuppanna</i>	85 <i>cittas</i> (except four <i>arūpa vipāka cittas</i>) and their associated 52 <i>cetasikas</i> that arise in the <i>pañcavokāra</i> realm.

Ārammaṇa purejāta paccaya (object pre-nascence condition)

The eighteen present *nipphanna rūpas* that become the objects of *citta* and *cetasikas* are known as *ārammaṇa purejāta paccaya*. Only present (*paccuppanna*) *rūpas* can serve as *ārammaṇa purejāta paccaya*. Neither *nāma* nor past (*atīta*) or future (*anāgata*) *rūpas* can be *ārammaṇa purejāta paccaya*.

<i>Paccaya</i>	18 <i>paccuppanna nipphanna rūpa</i>
<i>Paccayuppanna</i>	54 <i>kāmāvacara cittas</i> , 2 <i>abhiññāṇa cittas</i> and their associated 50 <i>cetasikas</i> (except two <i>appamaññā</i>) that arise in the <i>pañcavokāra</i> realm

Pacchājāta Paccaya (Post-nascence condition)

Cittas and *cetasikas* that strengthen *rūpas* which have already arisen are *pacchājāta paccaya* (post-nascence condition). *Cittas* and *cetasikas*, which are the conditions under this conditional relation, arise after the *paccayuppanna*, therefore it is called *pacchājāta paccaya* (the condition which arose after the *paccayuppanna*).

<i>Paccaya</i>	85 <i>cittas</i> (except four <i>arūpa vipāka cittas</i>) that arise during the <i>pavatti</i> (except the <i>paṭisandhi citta</i>) and their associated <i>cetasikas</i> , in the <i>pañcavokāra</i> realm.
<i>Paccayuppanna</i>	<i>Rūpas</i> of living beings that have arisen together with the previous <i>cittas</i> and come into the stage of <i>ṭhiti</i> in the <i>pañcavokāra</i> realm.

This condition does not produces *paccayuppanna* but strengthens it. This *paccaya* is similar to rain water that helps the trees to grow. As rain water that falls later helps the trees, which have arisen previously, to grow, *nāmas* that arise later assist *rūpas* that have arising prior to them with *pacchājāta paccaya*.



Lesson 8.8

Explanation of Twenty-Four Paccaya (Part 3)

Āsevana Paccaya (Repetition condition)

The prior consciousnesses that assist later consciousnesses in acquiring their nature, similar to how the initial layer of paint enhances the brightness of subsequent layers, are called *āsevana paccaya* (repetition condition). This repetition condition is found only in *kusala* (wholesome), *akusala* (unwholesome), and *kiriya* (functional) *javana cittas*.

<i>Paccaya</i>	47 <i>javana cittas</i> (except 8 <i>lokuttara cittas</i> and final <i>javana</i> in a <i>vīthi</i>) and their associated 52 <i>cetasikas</i> that arise immediately before another <i>javana</i>
<i>Paccayuppanna</i>	51 <i>javana cittas</i> (except 4 <i>lokuttara phala cittas</i> and first <i>javana</i> in a <i>vīthi</i>) and their associated 52 <i>cetasikas</i> that arise immediately after another <i>javana</i>

Kamma Paccaya (Kamma condition)

The mental factor of volition which is the effort in performing various actions is the *kamma paccaya*. *Kamma paccaya* is twofold.

- (1). *Sahajāta kamma paccaya* – co-nascence *kamma* condition
- (2). *Nānākkhaṇika kamma paccaya* – asynchronous *kamma* condition

Sahajāta kamma paccaya (co-nascence kamma condition)

Volition is a universal mental factor. It arises producing a *citta*, *cetasikas* and a group of *rūpas*. The volition that so arises is called the *sahajāta kamma paccaya* because it conditions the *dhamma* that arises with it.

<i>Paccaya</i>	89 <i>cetanā</i> in 89 <i>cittas</i>
<i>Paccayuppanna</i>	89 <i>cittas</i> , their associated 51 <i>cetasikas</i> (except <i>cetanā</i>), <i>cittaja rūpas</i> and <i>paṭisandhi kammaja rūpas</i>

Nānākkhaṇika kamma paccaya (asynchronous kamma condition)

The collection of wholesome and unwholesome volitions which produce results in future are the *nānākkhaṇika kamma paccaya*. In other words, past thirty-three (33) wholesome and unwholesome volitions is the *nānākkhaṇika kamma paccaya*.

This condition is called *nānākkhaṇika kamma paccaya* as the moment of arising of the condition (*paccaya*) varies from the arising moment of the effect (*paccayuppanna*).

<i>Paccaya</i>	<i>cetanā</i> in 12 <i>akusala cittas</i> and 21 <i>kusala cittas</i>
<i>Paccayuppanna</i>	36 <i>vipāka cittas</i> , their associated 38 <i>cetasikas</i> and 18 <i>kammaja rūpas</i>

Vipāka Paccaya (Result condition)

The effortless (*nirussāha*) and serene (*santa*) *dhamma* which assists other co-nascence realities to arise being effortless (*nirussāha*) and serene (*santa*) is the *vipāka paccaya*.

Paccaya and *paccayuppanna* of this conditional relation is twofold as mutual and non-mutual.

Causes and effects of mutual *vipāka paccaya* is as follows.

<i>Paccaya / paccayuppanna</i>
36 <i>vipāka cittas</i> and their associated 38 <i>cetasikas</i> mutually support each other in terms of <i>vipāka paccaya</i> .

Causes and effects of non-mutual *vipāka paccaya* is as follows.

<i>Paccaya</i>	<i>Paccayuppanna</i>
32 <i>vipāka cittas</i> (except 4 <i>arūpa vipāka cittas</i>) and their associated 38 <i>cetasikas</i>	<i>Paṭisandhi kammaja rūpas</i> and <i>cittaja rūpas</i> (except <i>viññatti rūpas</i>) in the <i>pañcavokāra</i> realm

Āhāra Paccaya (Nutriment condition)

Dhammas which produce certain *nāma rūpas* and strengthen the lineages of *nāma rūpas* that arise due to various causes is called *āhāra paccaya*. Out of the two aforesaid functions, the foremost function of the *āhāra paccaya* is to strengthen the *nāma rūpa* lineages. In other words, assisting the living beings to live long.

Āhāra paccaya is twofold.

- (1). *Nāma āhāra paccaya* – material nutriment condition, which are the *phassa*, *cetanā* and *viññāṇa*.
- (2). *Rūpa āhāra paccaya* – mental nutriment condition, which is the *ojā rūpa*.

	<i>Paccaya</i>	<i>Paccayuppanna</i>
Nāma	<i>Phassa, cetanā and viññāṇa in 89 cittas</i>	89 <i>cittas</i> , their associated 52 <i>cetasikas</i> , <i>paṭisandhi kammaja rūpas</i> and <i>cittaja rūpas</i>
Rūpa	<i>Ojā rūpa</i> which is found in food which is also called <i>kabalīkārāhāra</i> (<i>kabalīkārāhāra</i>) and <i>ojā rūpa</i> found in four types of <i>kalāpas</i> in the body.	<i>Āhāraja rūpa</i> in <i>kāma</i> realm
	<i>Ojā rūpa</i> in each <i>rūpa kalāpa</i> in the body of living beings in the <i>kāma</i> realm strengthen the remainnig <i>rūpas</i> of that <i>kalāpa</i> (except the <i>ojā</i> itself) and all the other <i>rūpas</i> of other <i>kalāpas</i> in the body.	

Indriya Paccaya (Faculty condition)

The *dhmma* which assists other realities by being a faculty, it means, by exercising dominance over them is called the *indriya paccaya*.

Indriya paccaya is threefold.

- (1). *Sahajātindriya paccaya* – co-nascence faculty condition
- (2). *Purejātindriya paccaya* – pre-nascence faculty condition
- (3). *Rūpajīvitindriya paccaya* – material life-faculty condition

	<i>Paccaya</i>	<i>Paccayuppanna</i>
<i>Sahajātindriya</i>	89 <i>cittas</i> and <i>vedanā</i> , <i>jīvitindriya</i> , <i>saddhā</i> , <i>virīya</i> , <i>sati</i> , <i>ekaggatā</i> and <i>paññā</i> in 89 <i>cittas</i> ¹²⁷	89 <i>cittas</i> , their associated 52 <i>cetasikas</i> , <i>paṭisandhi kammaja rūpas</i> and <i>cittaja rūpas</i>
<i>Purejātindriya</i>	5 <i>pasāda rūpas</i>	10 <i>viññāṇa</i> and their associated 7 (<i>sabba citta sādhāraṇa</i>) <i>cetasikas</i>
<i>Rūpajīvitindriya</i>	<i>Jīvitindriya rūpa</i>	<i>Rūpas</i> in <i>kammaja kalāpas</i> (except the <i>jīvitindriya rūpa</i> itself)

Jhāna Paccaya (Absorption condition)

The five mental factors—*vitakka*, *vicāra*, *pīti*, *ekaggatā*, and *vedanā* — are called *jhāna* because they exert a special effort in cognizing (taking) objects. Due to this extra effort, some other realities arise in accordance with them. Since mentalities like *vitakka* help in the arising of these realities, they are called *jhāna paccaya*.

<i>Paccaya</i>	<i>vitakka</i> , <i>vicāra</i> , <i>pīti</i> , <i>ekaggatā</i> and <i>vedanā</i> in 79 <i>cittas</i> (except 10 <i>viññāṇa</i>)
<i>Paccayuppanna</i>	79 <i>cittas</i> (except 10 <i>viññāṇa</i>), their associating 52 <i>cetasikas</i> , <i>cittaja rūpas</i> and <i>paṭisandhi kammaja rūpas</i>

Magga Paccaya (Path condition)

Mentalities such as *paññā*, *vitakka* and *sammāvācā* that have the power to lead the mind towards *sugati*, *duggati* and *Nibbāna* are called *magga*. There are nine such realities. Due to this power, some other realities arise in accordance with them. Since mentalities like *paññā* help in the arising of these realities, they are called *magga paccaya*.

<i>Paccaya</i>	<i>paññā</i> , <i>vitakka</i> , 3 <i>virati</i> , <i>viriya</i> , <i>sati</i> , <i>ekaggatā</i> and <i>diṭṭhi</i> in 71 <i>sahetuka cittas</i> ¹²⁸
<i>Paccayuppanna</i>	71 <i>sahetuka cittas</i> , their associating 52 <i>cetasikas</i> , <i>sahetuka</i> <i>cittaja rūpas</i> and <i>sahetuka</i> <i>paṭisandhi kammaja rūpas</i>

Lesson 8.9

Explanation of Twenty-Four Paccaya (Part 4)

Sampayutta Paccaya (Association condition)

The *dhamma* which assists other realities by getting mixed with them without leaving any gap is called *sampayutta paccaya*. This means helping other realities by associating them in terms of four *sampayoga lakkhana*.

<i>Paccaya / paccayuppanna</i>
89 <i>cittas</i> and their associated 52 <i>cetasikas</i> mutually support each other in terms of <i>sampayutta paccaya</i> .

Vippayutta Paccaya (Dissociation condition)

Dhamma which supports other realities which are connected with it but without getting mixed is called *vippayutta paccaya*. It means without getting mixed in terms of four *sampayoga lakkhana*.

Vippayutta paccaya is threefold.

- (1). *Sahajāta vippayutta* – co-nascence condition
- (2). *Purejāta vippayutta* – pre-nascence condition
- (3). *Pacchājāta vippayutta* – post-nascence condition

		<i>Paccaya</i>	<i>Paccayuppanna</i>
<i>Sahajāta</i>	Non-mutual	75 <i>cittas</i> in the <i>pañcavokāra</i> realms, except 4 <i>arūpa vipāka</i> , 10 <i>viññāṇa</i> and Arahanta <i>cuti</i> , and 52 <i>cetasikas</i>	<i>Cittaja rūpas</i> and <i>paṭisandhi kammaja rūpas</i> (except <i>hadayavatthu</i>)
	Mutual	<i>Paṭisandhi cittas</i> together with their associated <i>cetasikas</i> and the <i>hadaya vatthu</i> mutually support each other at the moment of <i>paṭisandhi</i> in the <i>pañcavokāra</i> realms	
<i>Purejāta</i>		6 <i>vatthu rūpas</i> during the <i>pavatti</i> in <i>pañcavokāra</i> realms	85 <i>cittas</i> (except 4 <i>arūpa vipāka cittas</i>), and their associated 52 <i>cetasikas</i> that arise in the <i>pañcavokāra</i> realm

<i>Pacchājāta</i>	85 <i>cittas</i> , except four <i>arūpa vipāka cittas</i> , that arise during the <i>pavatti</i> (except the <i>paṭisandhi citta</i>) and their associated 52 <i>cetasikas</i> , in the <i>pañcavokāra</i> realm.	<i>Rūpas</i> of living beings that have arisen together with the previous <i>cittas</i> and come into the stage of <i>ṭhiti</i> in the <i>pañcavokāra</i> realm.
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Purejāta vippayutta paccaya is again twofold as *vatthu purejāta vippayutta paccaya* and *vatthārammaṇa purejāta vippayutta paccaya*. What is given in the chart under the name of *purejāta vippayutta paccaya* is the *vatthu purejāta vippayutta paccaya*. The *vatthārammaṇa purejāta vippayutta paccaya* will not be discussed in this book.

Atthi Paccaya (Presence condition)

The mere presence of a certain *dhammas* is the reason for the arising of other realities. The *dhamma* that assists other realities with its presence (existing nature) is called *atthi paccaya*. It is sevenfold.

- (1). *Sahajātatthi paccaya*
- (2). *Vatthupurejātatthi paccaya*
- (3). *Vatthārammaṇa purejātatthi paccaya*
- (4). *Pacchājātatthi paccaya*
- (5). *Āhāratthi paccaya*
- (6). *Jīvitindriyatthi paccaya*

They are similar to the conditional relationships that were taught before.

Sahajātatthi paccaya is equal to *sahajāta paccaya* in terms of *paccaya* and *paccayuppanna*.

Vatthu purejātatthi paccaya is equal to *vatthu purejāta paccaya* in terms of *paccaya* and *paccayuppanna*.

Vatthārammaṇa purejātatthi paccaya is equal to *vatthārammaṇa purejāta paccaya* in terms of *paccaya* and *paccayuppanna*.

Pacchājātatthi paccaya is equal to *pacchājāta paccaya* in terms of *paccaya* and *paccayuppanna*.

Āhāratthi paccaya is equal to *rūpāhāra paccaya* in terms of *paccaya* and *paccayuppanna*.

Jīvitindriyatthi paccaya is equal to *rūpajīvitindriya paccaya* in terms of *paccaya* and *paccayuppanna*.

Natthi Paccaya (Absence condition)

There is no space for a reality in a place where there is another reality. Therefore, the absence of a reality is an assist for another reality to arise in that same place. The *dhamma* that helps other realities to arise with its absence due to vanishing is called *natthi paccaya*.

Paccaya and *paccayuppanna* of this conditional relationship is equal to *anantara paccaya*.

Vigata Paccaya (Disappearance condition) and Avigata Paccaya (Non-disappearance condition)

The *dhamma* that assists other realities to arise in its place due to its disappearance is called *vigata paccaya*. The *dhamma* that assists other realities to arise due to its non-disappearance is called *avigata paccaya*.

In terms of realities and conditional capacity, there is no difference between *atthi paccaya* and *avigata paccaya*. In the same way, there is no difference between *natthi paccaya* and *vigata paccaya*. It is the nature of a Buddha to repeat certain things, which were taught, in other words. This is such an instance. It is done according to the different people who will comprehend things when expressed in various ways.

Various Capacities of each Condition

If *paccayas* and *paccayuppannas* shown so far are analysed, it will be seen that a single *dhamma* can become *paccayas* and also *paccayuppannas* under several conditional relationships. This indicates that a single reality has various conditional capacities (*paccaya satti*), a single reality can support others with various conditional capacities and a single reality arises due to the support of various conditions.

For instance, *lobha cetasika*, which arise in *lobhamūla cittas*, supports its associating mentalities in terms of *hetu paccaya satti*. At the same time, it supports them with other conditional capacities such as *sahajāta*, *aññamañña*, *sahajāta nissaya*, *sampayutta*, *atthi* and *avigata*.

That *lobha cetasika* becomes a *paccayuppanna* under the conditional relationship of *hetu paccaya* due to the *moha*, which arise in that same *cittuppāda*. It also becomes a *paccayuppanna* under the conditional relationships of *ārammaṇa*, *adhipati*, *anantara*, *samanantara*, *sahajāta*, *aññamañña*, *nissaya*, *upanissaya*, *āsevana*, *kamma*, *āhāra*, *indriya*, *jhāna*, *magga*, *sampayutta*, *vippayutta*, *atthi* and *avigata*.

Thus, various *dhammas* must be analysed and see how they become *paccaya* and *paccayuppanna* under each conditional relationship.

Lesson 8.10.

How Conditions Support Other Realities (in Brief)

The following is the six ways how realities support other realities.

- (1). *Nāma* supports *nāma* in six ways (in terms of six *paccaya sattis*).
- (2). *Nāma* supports *nāma-rūpa* in five ways (in terms of five *paccaya sattis*).
- (3). *Nāma* supports *rūpa* in one way (in terms of one *paccaya sattis*).
- (4). *Rūpa* supports *nāma* in one way (in terms of one *paccaya sattis*).
- (5). *Paññatti-nāma-rūpa* support *nāma* in two ways (in terms of two *paccaya sattis*).
- (6). *Nāma-rūpa* support *nāma-rūpa* in nine ways (in terms of nine *paccaya sattis*).

Six ways how *nāma* supports *nāma*

These six ways must be understood as follows.

- (1). Mentalities that vanish (immediately before) support the mentalities that arise immediately after by conditional capacities of *anantara*, *samanantara*, *natthi*, and *vigata paccayas*.
- (2). In a *citta vīthi*, *javanas* that arise before support the *javanas* that immediately follow them by the conditional capacity of *āsevana paccaya*. These are the *kusala*, *akusala* and *kiriya javanas*.
- (3). Mentalities that arise together mutually support each other by the conditional capacity of *sampayutta paccaya*.

Five ways how *nāma* supports *nāma-rūpa*

These five ways must be understood as follows.

- (1). *Hetu*, *jhānaṅga* and *maggaṅga* support their co-nascence *nāma-rūpa* by conditional capacities of *hetu*, *jhāna* and *magga paccayas*.
- (2). Co-nascence *cetanā* supports co-nascence *nāma-rūpa* by the conditional capacity of *sahajāta kamma paccaya* and *nānākkhaṇika cetanā* supports *kamma-born nāma-rūpa* by the conditional capacity of *nānākkhaṇika kamma paccaya*.
- (3). *Vipāka citta cetasikas* mutually support each other and support the co-nascence *rūpas* by the conditional capacity of *vipāka paccaya*.

One way how *nāma* supports *rūpa*

Following is how *nāma* supports *rūpa*.

- (1). Mentalities that arise later support (strengthen) the *rūpa* (material body) that has arisen before by the conditional capacity of *pacchājāta paccaya*.

One way how *rūpa* supports *nāma*

Following is how *rūpa* supports *nāma*.

- (1). Six *vatthu rūpas* support seven types of *viññāṇa dhātus* (in the *pañcavokāra* realm) during the *pavatti* by the conditional capacity of (*vatthu*) *purejāta paccaya*. Moreover, five (or seven) *gocara rūpas* support *pañcadvārika cittas* (in the *pañcavokāra* realm) by the conditional capacity of (*ārammaṇa*) *purejāta paccaya*.

Two ways how *paññatti-nāma-rūpa* supports *nāma*

Following is how *paññatti-nāma-rūpas* support *nāma*.

- (1). *Paññatti*, *nāma* and *rūpa* support mentalities by the conditional capacities of *upanissaya* and *ārammaṇa paccayas*.

Nine ways how *nāma-rūpa* supports *nāma-rūpa*

Following is how *nāma-rūpas* support *nāma-rūpas*.

- (1). *Nāma* and *rūpa* support *nāma* and *rūpa* by the conditional capacities of *adhipati*, *sahajāta*, *aññamañña*, *nissaya*, *āhāra*, *indriya*, *vippayutta*, *atthi* and *avigata paccayas*.

Lesson 8.11.

Nāma, Rūpa and Paññatti

In this lesson we shall study about the terms *nāma*, *rūpa* and *paññatti*.

Nāma and Rūpa

The two terms *nāma* and *rūpa* are frequently used in Dhamma.

(1). *Nāma* – 89 *cittas*, 52 *cetasikas* and Nibbāna

These realities do not have any physical form or appearance. They are known by beings through hearing (or reading) names such as *citta*, *phassa*, *vedanā*, Nibbāna, and so on. These realities are understood with the help of names (*nāma*). Because they are known through names, they are called *nāma*.

Out of these three types of *nāmas*, *cittas* and *cetasikas* are called *nāma* for another reason. That is because of their characteristic of bending towards an object (*namana lakkhaṇa*). Consciousness and mental factors cannot arise without focusing at an object. They arise as if looking at an object having turned towards it. This act is called “bending towards an object”. As *cittas* and *cetasikas* always bend towards an object, they are said to be with an object all the time, hence called *sārammaṇa*. On the other hand, *rūpas* and even the Nibbāna does not have this characteristic of bending towards an object. Therefore, they do not have objects, hence called *anārammaṇa*.

Note: Some monks of the modern era, interpret the term “*rūpaṃ anārammaṇaṃ*” as that the *rūpa* cannot be cognized fully. This idea is utterly contradicting the Theravada teachings. According to Theravada, *rūpas* are called *anārammaṇa*, not because they cannot be fully cognized, but rather due to their inability in cognition.

(2). *Rūpa* (matter) – 28 *rūpas*

These are the realities that manifest by themselves – *rūpayatīti rūpaṃ*. Moreover, they change due to being struck by opposing realities – *ruppatīti rūpaṃ*.

cittas, *cetasikas* and Nibbāna do not manifest by themselves, hence are not *rūpas*. Moreover, they do not get struck by various objects as the *rūpa* does. Therefore, they do not undergo the change of *ruppana*, hence cannot be called *rūpa*.

The two terms *nāma* and *rūpa* has few other meanings as well. What is shown here is the meanings required for these lessons.

Nāmas are also called *arūpa* (immaterial). Out of the five aggregates, the first is the *rūpakkhandha* (material aggregate). The remaining four aggregates of *vedanā*, *saññā*, *saṅkhāra* and *viññāṇa* are *nāmakkhanda* (mental aggregates) or *arūpakkhandha* (immaterial aggregates).

Paññatti (Concept)

Ultimate realities are not prominent (obvious) to the people. It is the *paññattis* that they see as existing and as large things in the world. Therefore, a student who studies Abhidhamma should acquire some understanding about *paññatti*. Having knowledge about *paññatti* will help the student to clearly differentiate *paramattha* from *paññatti*. Therefore, *paññatti* will be explained here.

Things that are perceived by the mind as existing but can be realized as non-existent upon thorough examination are called *paññatti*. They do not exist in reality. To determine whether something perceived by the mind truly exists, one must break it down into its components. If, in the process of breaking it down, the object previously perceived as existing is found to be non-existent, then it does not exist in reality.

For example, a cloth is perceived as existing. However, when reduced to its components, it is just a collection of threads. There is no cloth apart from the threads. The cloth, which was previously perceived as existing, is not found in the threads. The idea of a cloth disappears when it is reduced to threads because there was no cloth apart from the threads to begin with. Anything that disappears like the cloth when reduced to its components is a *paññatti*.

Paññatti is twofold.

- (1). *Attha paññatti* – concepts-as-meanings / meaning-concepts
- (2). *Nāma paññatti* – concepts-as-names / name-concepts

Attha Paññatti (Meaning-concept)

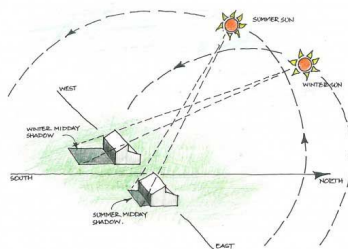
Attha paññatti are the things that are felt to the mind through the words that are spoken but that does not exist in the ultimate sense. When one hears the word “table”, some idea is felt to the mind of the listener due to that word. That is called the “meaning” of the word. The meaning which is felt to the mind through the word is called *attha paññatti*.

It should not be taken as that *attha paññatti* is known by the mind only with the help of words. There are other ways through which *attha paññatti* is known. One can know *attha paññatti* with the help of seeing as well. These “ideas” are called *attha paññatti* or “meaning-concept” because they are mostly known with the help of words.

There are various types of *attha paññattis*. Some of them are as follows.

- (1). *Sanñhāna paññatti* refers to objects or ideas such as Earth, mountains, trees, creepers, flowers, leaves and fruits that are perceived by the mind due to attributes like width, height, circular shape, square shape, and so forth, manifested based on the arrangement of the *mahābhūtas*.
- (2). *Samūha paññatti* refers to objects or ideas such as tables, chairs, beds, mats, pillows and chariots that are perceived by the mind due to various substances (or *mahābhūtas*) being combined together in different ways.

- (3). *Satta paññatti* refers to objects or ideas such as deity, human, lady, man, elephant, horse, ox that are perceived by the mind due to all five aggregates (taking all five aggregates as one thing).
- (4). *Disā paññatti* refers to objects or ideas such as east, west, north and south that are perceived by the mind due to the rotation of sun and moon.
- (5). *Kāla paññatti* refers to objects or ideas such as morning, evening, noon, night, year, month and day that are perceived by the mind due to the rotation of sun and moon.



Nāma Paññatti (Name-concept)

Nāma paññatti are names such as table, chair, and bed that convey meanings. They are concepts that communicate particular meanings. The meaning conveyed by a *nāma paññatti* could be either an *attha paññatti* (conventional meaning) or a *paramattha* (ultimate meaning).

It's important to distinguish between sound (*sadda*) and name (*nāma*). Sound is an ultimate reality, whereas a name is a concept. Therefore, sound is not the same as a name. Just as the idea of a cloth, which does not exist in reality, is perceived by the mind when seeing a collection of threads, names are perceived when hearing collections of sounds, even though they (names) do not exist in reality.

In the word “*pīṭha*,” there are two sounds: “*pī*” and “*ṭha*.” Neither of these sounds alone, nor both together, constitute the name. The Pāli name “*pīṭha*” (*nāma paññatti*) is an idea perceived by the mind when hearing the two sounds “*pī*” and “*ṭha*” in sequence. Because of this name, the idea of “*pīṭha*,” a four-legged chair that can seat two people, comes to the listener’s mind.

Thus, the *nāma paññatti* of “*pīṭha*” is an idea perceived by the mind due to the two sounds “*pī*” and “*ṭha*.” Sound is a different entity, heard by the ear consciousness (*sota viññāṇa*). The *attha paññatti* of “*pīṭha*” is another concept—it is the idea felt by the mind, specifically, a four-legged chair that can seat two people.

Nāma paññatti is sixfold.

- (1). *Vijjamāna paññatti*

Names such as *citta*, *vedanā*, *paṭhavi* and Nibbāna that refer to ultimate realities that exist (*vijjamāna*) are called *vijjamāna paññatti*.

- (2). *Avijjamāna paññatti*

Names such as *pīṭha*, *mañca*, *rukkha*, *suriya* and *canda* that refer to things that do not exist are called *avijjamāna paññatti*.

- (3). *Vijjamānena avijjamāna paññatti*

Names such as *kuddho* (person who is angry), *luddho* (person who is greedy) and *seta-manusso* (white man) that refer to unreal things by means of ultimate realities (real things) are called *vijjamānena avijjamāna paññatti*.

“Anger” is an ultimate reality, but the “person” does not exist in the ultimate sense. Therefore, “*kuddho*” (angry person) refers to an unreal thing by means of a real thing. The main reference of the term is the person who is angry, not the anger in the person. “White” is an ultimate reality. A “man” does not exist in reality. Therefore, “*seta-manusso*” refers to an unreal thing by means of a real thing. Here, the main reference of the word is the person who is white and not the white colour of the person.



In this manner, words such as blue pen, red shirt and green hat also belong to this category of *nāma paññattis*.

(4). *Avijjamānena vijjamāna paññatti*

Words such as “*itthi paññā*” (woman’s wisdom) and “*bheri saddo*” (sound of a drum) that refer to real things by means of unreal things are called *avijjamānena vijjamāna paññatti*.

(5). *Vijjamānena vijjamāna paññatti*

Terms such as *cakkhu viññāṇa*, *sota viññāṇa* and *rūpa saññā* that refer to real things by means of real things are called *vijjamānena vijjamāna paññatti*. Of the word, “*cakkhu viññāṇa*”, the morpheme “*cakkhu*” refers to the *cakkhu pasāda*, which is an ultimate reality. The morpheme “*viññāṇa*” refers to the consciousness, which is also an ultimate reality. Therefore, it is a word referring to a real thing by means of a real thing.

(6). *Avijjamānena avijjamāna paññatti*

Terms such as “*rāja-putto*” or “*brāhmaṇa-kaññā*” which refer to unreal things by means of unreal things are called *avijjamānena avijjamāna paññatti*.

Chapter 9

Kammaṭṭhāna Saṅgaha

Lesson 9.1.

Kammaṭṭhāna (Part I)

The greatest benefit of studying and comprehending the analysis of *nāma* and *rūpa* along with their causes as shown in the previous eight chapters is the attainment of Nibbāna by purifying the mind and destroying defilements led by *avijjā* (ignorance) and *taṇhā* (craving) which are the causes of suffering (*dukkha*). Purification of mind and eradication of defilements can only be fully accomplished through the practice of meditation. For that the knowledge we have so far acquired is essential. The real nature of ultimate realities cannot be known only with scriptural studies. Ordinary wisdom is the wisdom that has not been developed through spiritual practice. Such wisdom is not cannot apprehend the actual nature of those ultimate realities. One needs concentration and wisdom that has been developed through meditation practice to understand the actual natures of the realities. Therefore, in order to purify the wisdom, one obtained through studies, one needs to practice meditation. One must practice at least one meditation subject taught in this chapter to purify his or her wisdom garnered through studies and also to attain the Nibbāna.



Kammaṭṭhāna

Kammaṭṭhāna means “the thing that becomes the place (*ṭhāna*) for the meditation”. It is twofold.

- (1). Object one focus at in meditation – *bhāvanā ārammaṇa*
- (2). The meditation itself – *bhāvanā kamma*

As one focus upon an object to do mediation, objects of meditation are called *kammaṭṭhāna* (this definition is made by considering the object of meditation as a place where meditation is done, it means the thing one focus at while meditating is the place where upon which mediation is done). In this regard, a *kammaṭṭhāna* can be ultimate realities and even *paññattis*. Moreover, the act of meditation done previously becomes the foundation for the meditation done later. Therefore, the act of meditation itself is also called *kammaṭṭhāna*.

The *ekaggatā* (one-pointedness) that subsides the defilements such as *rāga* and certain gross mental factors such as *vitakka* is *samatha*. *Samādhi* is also a name for it. *Paññattis* such as *kasiṇa* that becomes the places (*ṭhāna*) for *samādhi*

bhāvanā is called *samatha kammaṭṭhāna*. The meditation practiced by focusing on them is also referred to as *samatha kammaṭṭhāna*. The highest thing to be achieved by the *samatha kammaṭṭhāna* is the attainment of *jhāna*, *abhiññāna* and birth in a blissful realm. Concentration (*samādhi*) gained through *samatha kammaṭṭhāna* is also useful in the practice of *vipassanā* as well.

Ordinary beings see the five aggregates (*pañcakkhandha*) as living beings, humans, females and males. They consider these aggregates or some of these aggregates as permanent and pleasurable (aggregable/*sukha*) as well. The wisdom which sees the five aggregates as a collection of *nāma* and *rūpa*, as impermanent and as suffering (something that is not aggregable) is called *vipassanā*. *Nāma* and *rūpa* that become the objects of *vipassanā* wisdom, and the practice done to develop this wisdom are called *vipassanā kammaṭṭhāna*. It is only the *vipassanā* meditation that brings forth *maggā phala* and takes beings to the unconditioned element of Nibbāna.

Samatha kammaṭṭhāna

There are forty *samatha kammaṭṭhānas*.

- (1). *Dasa kasiṇa* – ten *kasiṇas*
- (2). *Dasa asubha* – ten kinds of foulness
- (3). *Dasa anussati* – ten recollections
- (4). *Catu appamaññā* – four illimitables
- (5). *Eka saññā* – one perception
- (6). *Eka vavatthāna* – one analysis
- (7). *Catu āruppa* – four immaterial states

Ten kasiṇa

There are ten *kasiṇas*. as

- (1). *Paṭhavi kasiṇa* – earth *kasiṇa*
- (2). *Āpo kasiṇa* – water *kasiṇa*
- (3). *Tejo kasiṇa* – fire *kasiṇa*
- (4). *Vāyo kasiṇa* – wind *kasiṇa*
- (5). *Nīla kasiṇa* – blue *kasiṇa*
- (6). *Pīta kasiṇa* – yellow *kasiṇa*
- (7). *Lohita kasiṇa* – red *kasiṇa*
- (8). *Odāta kasiṇa* – white *kasiṇa*
- (9). *Ākāsa kasiṇa* – space *kasiṇa*
- (10). *Āloka kasiṇa* – light *kasiṇa*

The disk made out of clay (soil) for meditators to focus at and develop concentration is called *paṭhavi kasiṇa*. It is also called *kasiṇa maṇḍala* due to its circular shape. The smallest size of all *kasiṇas* (except the *vāyo kasiṇa*) must be a disk with a diameter of around one handspan and four finger breadths (one *vidatthi*

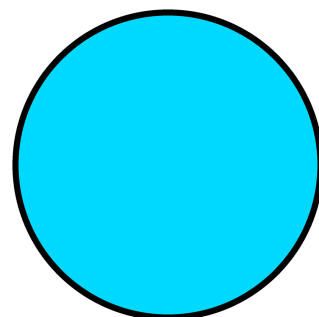
and four *aṅguli*). The larger size *kaśiṇas* could be of the size of an umbrella or even a threshing floor (*khala maṇḍala*). Slightly red soil is suitable to be used in making the *kaśiṇa maṇḍala*. It is not suitable to use bright red soil or soil of another colour. The clay circle can be made either on the earth or a wooden surface. The clay should be properly mixed with water and applied so as to leave no gaps. The surface must be even. These *maṇḍalas* that are used for meditation are called *kaśiṇa* because **the entire disk must be focused at while meditating**.

Water seen in the shape of a disk is called *āpo kaśiṇa*. Water with a peculiar colour should not be taken for the water *Kaśiṇa*. *Āpo kaśiṇa* meditation can be done by filling pure water in a vessel with circular mouth like a bowl.

The fire seen in a form of a disk is the *tejo kaśiṇa*. The fire *Kaśiṇa* meditation can be done by looking at a fire made from firewood through a circular whole in a metal sheet kept in front of the fire. The diameter of the whole must be of one span and four finger breadths.

The beam of wind imagined by the mind seeing something struck by the wind is *vāyo kaśiṇa*. The *vāyo kaśiṇa* meditation can be done by imagining a beam of wind according to the movement of some object struck by the wind or contemplating on the wind coming through some opening and striking one's body.

Blue coloured disk is the *nīla kaśiṇa*. Yellow coloured disk is the *pīta kaśiṇa*. Red coloured disk is the *lohita kaśiṇa*. White disk is the *odāta kaśiṇa*. Colour *Kaśiṇa* can be prepared by applying the respective colours on some surface. They can also be prepared with coloured paper or cloth. Making a hole with a diameter of one span and four finger breadths on a thick paper and placing the paper of the required colour under it is an easy method of preparing colour *kaśiṇas*.



A circular part of the space is the *ākāśa kaśiṇa*. Space *kaśiṇa* meditation can be done by contemplating on the sky seen through a hole with a diameter of one *vidatthi* and four *aṅguli* in some object.

A patch of light in the shape of a disk is the *āloka kaśiṇa*. Light *kaśiṇa* meditation can be done by looking at the disk-shape spot of light with a diameter of one span and four finger breadths which has been allowed to fall on the floor, wall or such other surface. Light *kaśiṇa* can be prepared by lighting a lamp inside a tin with a hole and allowing the light to fall on some surface. It can be done using a clay vessel as well. Light *kaśiṇa* can be prepared very easily at places where electricity is available.

Lesson 9.2. Kammaṭṭhāna (Part II)

Ten *Asubha*

There are ten forms of foulness.

- (1). *Uddhumātaka* – a bloated dead body
- (2). *Vinīlaka* – a swollen blue dead body
- (3). *Vipubbaka* – a dead festered and oozes pus
- (4). *Vicchiddaka* – a dead body which is split (cut) into two pieces. Such bodies could be seen in ancient battle fields.
- (5). *Vikkhāyitaka* – a dead body of which various places are eaten by animals like dogs and foxes
- (6). *Vikkhittaka* – a dead body which has been ripped off by animals such as dogs and foxes and of which pieces are spread around (scattered)
- (7). *Hatavikkhittaka* – a dead body that is damaged in the shape of a foot of a crow, has been broken into pieces and spread around.
- (8). *Lohitaka* – a bleeding dead body
- (9). *Pulavaka* – a dead body infested with worms
- (10). *Aṭṭhika* – a collection of bones with no blood or flesh



Ten *Anussati*

There are ten *anussati kammaṭṭhāna*, which are also called ten recollections.

- (1). *Buddhānussati* – recollection of the Buddha's qualities such as *arahatta*, *sammāsambuddhatta* and so on.
- (2). *Dhammānussati* – recollection of the qualities of the Dhamma such as *svākkhātātā*, *sandiṭṭhikatā* and so on.
- (3). *Saṅghānussati* – recollection of the qualities of the Saṅgha such as *supaṭipannatā*, *ujupaṭipannatā* and so on.
- (4). *Sīlānussati* – recollection of one's own *sīla* (quality of being virtuous)
- (5). *Cāgānussati* – recollection of one's own ability of donating (*cāga guṇa*)
- (6). *Devatānussati* – recollecting one's own five qualities, that is to say, *saddhā*, *sīla*, *suta*, *cāga* and *paññā* taking deities as an example. In this contemplation, the yogi contemplates on his mentioned five qualities that were also possessed by deities which lead them to be born in such blissful realms.

- (7). *Upasamānussati* – recollection of the virtues of Nibbāna which is the cessation of all forms of suffering.
- (8). *Maraṇāussati* – recollection of death
- (9). *Kāyagatāsati* – recollection of body parts such as kesa, loma and nakha.
- (10). *Ānāpānassati* – recollection of the in breath and out breath

The remaining *kammaṭṭhānas*

The remaining ten *kammaṭṭhānas* are as follows.

Four appamaññā are *mettā*, *karuṇā*, *muditā* and *upekkhā*. They are also called *brahma vihāra*.

Eka saññā or one perception is the repulsive perception on food. With this perception, the yogi reflects the loathsomeness of food in various ways. This is also called *āhāre paṭikkūla saññā*.

Eka vavatthāna or one analysis is the mental act of separately looking at the four great elements i.e., *paṭhavi*, *āpo*, *tejo* and *vāyo*, in the body in terms of their characteristics (*lakkaṇa*), function (*rasa*) and so on. It is also called *catu dhātu vavatthāna* (analysis of four elements).

Four āruppa is four objects of four *arūpajjhānas*. For example, first *āruppa* is the concept of space (*ākāsa paññatti*) that has been obtained by removing (not contemplating on) the *kaṣiṇa nimitta* (*kaṣiṇa paṭibhāga nimitta*).

Lesson 9.3.

Kammaṭṭhāna (Part III)

In this lesson, we shall learn three types of *bhāvanā* (meditation) and three types of signs (*nimitta*) in *kammaṭṭhānas*.

Three types *bhāvanā*

All *bhāvanās* are mental activities (*mano kamma*). There are three types of *bhāvanā* done while developing *kammaṭṭhānas*. They are as follows.

- (1). *Parikamma bhāvanā* – preliminary meditation
- (2). *Upacāra bhāvanā* – access meditation
- (3). *Appaṇā bhāvanā* – absorption meditation

Parikamma bhāvanā

The mental activity of establishing the mind on the preliminary object (*parikamma nimitta*) of meditation and repeatedly contemplating it cognizing it clearly with mind as if one is seeing with eyes is called *parikamma bhāvanā*.

Preliminary meditation is twofold as the initial stage and the second stage. In the initial stage one contemplates the meditation object repeatedly, but the object is not vivid to the mind. The object one focuses on this stage is called preliminary sign (*parikamma nimitta*). During the second stage, the object becomes vivid. That object is called the acquired sign (*uggaha nimitta*). However, the yogi needs to repeatedly contemplate it to make it more vivid to the mind.

Upacāra bhāvanā

The mental activity done from the moment when hindrances are suppressed (in terms of *vikkhambhana pahāna*) till the arising of the *appaṇā citta*. In meditation subjects that does not lead to *appaṇā jhānas*, *upacāra bhāvanā* is the mental activity of meditation done after attaining *upacāra samādhi*.

Appaṇā bhāvanā

The mental activity with *mahaggata* and *lokuttara citta*s is called *appaṇā bhāvanā*. It is the meditation that has reach the sublime (*mahaggata*) or supra-mundane (*lokuttara*) levels.

Three types of *nimitta* (signs)

There are three types of *nimittas* in *kammaṭṭhānas*. They are the objects of *kammaṭṭhāna* or *bhāvanā*.

- (1). *Parikamma nimitta* – preliminary sign
- (2). *Uggaha nimitta* – acquired sign
- (3). *Paṭibhāga nimitta* – counter sign

Parikamma nimitta

This is the object of meditation one focuses at during the initial stages of meditation. The object one contemplates till acquiring the sign to the mind is called the preliminary sign. For example, in *paṭhavi kasiṇa kammaṭṭhāna*, the clay circle at which the yogi focuses is its *parikamma nimitta*.

Uggaha nimitta

The meditation sign that yogis cognize with their mind, as if seeing it with their eyes, is called the *uggaha nimitta* (acquired sign). This is the object the yogi focuses on during the second stage of preliminary meditation.

Paṭibhāga nimitta

When the yogi contemplates on the *uggaha nimitta* repeatedly his or her hindrances will get subdued, and the mind will get purified. At that time, the meditation object will appear to the mind very clearly and purely without any defect (*dosa*). That object is called *paṭibhāga nimitta* (counter sign).

Three types *samādhi*

Concentration in *samatha* meditation is three-fold as follows.

- (1). *Parikamma samādhi* – preliminary concentration
- (2). *Upacāra samādhi* – access concentration
- (3). *Appaṇā samādhi* – absorption concentration

Parikamma samādhi

This is the concentration one attains while acquiring the *uggaha nimitta*. At this moment, the meditation sign is very vivid and clear to the mind.

Upacāra samādhi

This is the concentration attained while acquiring the *paṭibhāga nimitta*. With the attainment of this concentration hindrances will be strongly suppressed.

Appaṇā samādhi

This is the concentration in *mahaggata* and *lokuttara cittas*.

Lesson 9.4.

Temperaments of Living Beings (Carita)

The purpose of the Buddha in delivering several *kammaṭṭhānas* is not for everyone to practice them all, but to select which is most suitable for oneself and practice it. It is difficult to garner concentration by developing a *kammaṭṭhāna* that does not suit oneself. A yogi can achieve concentration easily and quickly by developing the *kammaṭṭhāna* which suits him or her. *Kammaṭṭhānas* are selected according to the temperament of the yogi.

There are six temperaments (characters).

- (1). *Rāga carita*
- (2). *Dosa carita*
- (3). *Moha carita*
- (4). *Saddhā carit*
- (5). *Buddhi carita*
- (6). *Vitakka carita*

As everyone has mental qualities such as *rāga*, *dosa*, *moha* and *saddhā*, it is very difficult to recognize the character of a living being.

Rāga carita

The person in whom *rāga* arises frequently is called the *rāga carita*. In the ultimate sense, *rāga* refers to *lobha*. As *māna* arises together with *lobha*, the *rāga carita* also has a strong conceit (*māna*). Following are the features of a *rāga carita*.

- (1). Strong attachment towards people and property
- (2). Not being satisfied with whatever received
- (3). Over protection of what one possesses
- (4). High greed towards things such as food, drinks, garments and ornaments
- (5). Doing activities beautifully and neatly
- (6). Maintaining the body, garments, ornaments, residences and property beautifully and neatly
- (7). Liking beautiful attractive things

Dosa carita

A person who frequently feels anger and often expresses it towards others is called the *dosa carita*. *Issā*, *macchhariya* and *kukkucca* that arise only with *dosa* is also abundant in a *dosa carita*. Following are the features of a *dosa carita*.

- (1). Frequently feeling angry
- (2). Feeling angry even due to trifle matters
- (3). Feeling angry without any valid reason
- (4). Hating others (vera)



- (5). Inability to sustain friendship with others over a long period
- (6). Getting excited (in the negative sense) during all activities
- (7). Fear
- (8). Changing quickly
- (9). Having less attachment towards anyone
- (10). Liking spicy food

Moha carita

The person with abundant delusion is called the *moha carita*. Mental qualities such as *thīna middha*, *uddhacca*, *kukkucca* and *vicikicchā* are also abundant in him or her. Following are the features of a *moha carita*.

- (1). Inability to understand deep matters
- (2). Tendency to be easily deceived
- (3). Considering right and wrong and good and bad mainly based on what others say
- (4). The difficulty in giving up wrong conceptions
- (5). the inability to do any activity properly

Saddhā carita

The person with strong faith is the *saddhā carita*. Following are the features of such a person.

- (1). Willingness to give
- (2). Liking to meet virtuous persons with good qualities
- (3). Liking to listen to Dhamma
- (4). Trusting those who should be trusted
- (5). Being frequently glad



The *saddhā carita* is similar to the *rāga carita* in certain aspects.

Buddhi carita

The person with high wisdom is the *buddhi carita*. The following are the features of a *buddhi carita*.

- (1). Being easy to instruct (*suvaca bhāva*)
- (2). Having good virtuous friends (*kalyāṇamittatā*)
- (3). Having mindfulness and wisdom
- (4). Ability to understand deep matters
- (5). Always working having well investigated and well thought
- (6). Not accepting opinions just because someone has said them
- (7). Doing all activities neatly and properly

The *buddhi carita* is similar to the *dosa carita* in certain aspects.

Vitakka carita

The person with much initial thought (*vitakka*) is the *vitakka carita*. It is a person who abundantly thinks. Following are the features of a *vitakka carita*.

- (1). Difficulty in achieving concentration (*samādhī*)
- (2). Excessive talking
- (3). Associating and being together with many people
- (4). Frequently thinking about various matters
- (5). Not being delight in doing wholesome deeds
- (6). The rapid change of ideas

The *vitakka carita* is similar to the *moha carita* in certain aspects.

Lesson 9.5.

Kammaṭṭhānas that Suits each Temperament

Following are the meditation subjects that suit each *carita*.

Kammaṭṭhānas that suit rāga carita

The eleven meditation subjects, that is to say, ten *asubha kammaṭṭhānas* and *kāyagatāsati* suit the *rāga carita*. The greatest obstacle in a *rāga carita* for concentration is lust (*rāga*). The aforesaid eleven meditation subjects are opposed to lust and has the capacity to suppress lust strongly. Therefore, they suit a *rāga carita*.

Sometimes, when a *rāga carita* is practicing four *appamaññā* meditation subjects, lust can arise in him towards the beings who are the objects of four *appamaññās*. Moreover, lust can arise in him when focusing on colour *kaṣiṇas* as well. Therefore, such meditation subjects normally do not suit a *rāga carita*.

Kammaṭṭhānas that suit dosa carita

The eight meditation subjects, that is to say, four *appamaññā* and four colour *kaṣiṇas* suit the *dosa carita*. When practicing *asubha* and *kāyagatāsati kammaṭṭhānas*, anger and dislike can easily arise in a *dosa carita* towards the repulsive objects. Therefore, *asubha bhāvanā* and *kāyagatāsati kammaṭṭhānas* do not suit a *dosa carita*.

Kammaṭṭhānas that suit moha carita and vitakka carita

Ānāpānasati meditation is suitable for both the *moha carita* and the *vitakka carita*. The *moha carita* is a confused person, similar to the *vitakka carita*. The repetitive nature of breathing helps to draw the wandering mind back to it again and again. Therefore, *ānāpānasati* is beneficial for both *moha carita* and *vitakka carita*.

Kammaṭṭhānas that suit saddhā carita

Six meditation subjects, that is to say, *buddhānussati*, *dhammānussati*, *saṅghānussati*, *sīlānussati*, *cāgānussati* and *devatānussati* suit the *saddhā carita*. These meditation subjects are normally pleasant to a person with strong faith.

Kammaṭṭhānas that suit buddhi carita

The four meditation subjects, that is to say, *marañānussati*, *upasaṃānussati*, *āhāre paṭikkūla saññā* and *catu dhātu vavatthāna* suit the *buddhi carita*. As these meditation subjects are deep and profound they suit the *buddhi carita*. They are not that much suitable for other characters.

Kammaṭṭhānas that suit all caritas

The remaining ten meditation subjects, that is to say, *paṭhavi kasiṇa*, *āpo kasiṇa*, *tejo kasiṇa*, *vāyo kasiṇa*, *ākāsa kasiṇa*, *āloka kasiṇa* and four *āruppa* are suitable for all the *caritas*.

Special matters related to kammaṭṭhānas that suit caritas

When doing *kasiṇa* meditation, a larger *kasiṇa* object suits a *moha carita*. When focusing on a smaller *kasiṇa* object, the mind of a *moha carita* could get more deluded. On the other hand, a smaller *kasiṇa* object of which the diameter is one *vidatthi* and four *aṅguli* suits a *vitakka carita*. This is because there is a high tendency of the *vitakka carita*'s mind to go into various parts of a larger *kasiṇa* object and to get distracted. *Kasiṇa* meditation must be done by focusing on the entire object at once.

As mentioned in the *Visuddhimagga*, if a *rāga carita* practices colour *kasiṇas*, a non-bright colour *kasiṇas* are suitable for him or her. When a *dosa carita* is practicing colour *kasiṇas*, the *kasiṇa maṇḍala* must be very clear and beautiful.

Lesson 9.6.

Bhāvanā, Jhāna and Nimitta of each Kammaṭṭhāna

Bhāvanā and Jhāna of each kammaṭṭhāna

Parikamma bhāvanā is found in all forty *samatha kammaṭṭhānas*.

Ten meditation subjects—namely, *buddhānussati*, *dhammānussati*, *saṅghānussati*, *sīlānussati*, *cāgānussati*, *devatānussati*, *upasamānussati*, *marañānussati*, *āhāre paṭikkūla saññā*, and *catu dhātu vavatthāna*—do not lead to *appaṇā bhāvanā*. These ten meditations involve only *parikamma bhāvanā* and *upacāra bhāvanā*. Since there is no *appaṇā bhāvanā* in these meditation subjects, they cannot lead to *rūpāvacara* and *arūpāvacara jhānas*.

Mahaggata jhānas can only be attained by meditating on objects that can be easily focused on (upon which mind can be easily established) and made clear to the mind. It is challenging to maintain a steady focus on the qualities of the Buddha, Dhamma, and other similar subjects without wavering, and it is also difficult to clearly grasp these qualities. All these difficulties are because qualities of the Buddha and alike are profound and abundant. Therefore, it is not possible to attain *rūpāvacara* and *arūpāvacara jhānas* through these ten meditation subjects. *Jhānas* can only be attained through the remaining thirty *kammaṭṭhānas*.

It is not possible to attain all absorptions with the remaining thirty meditation subjects. The *jhānas* which can be achieved with those thirty meditation subjects are shown below.

All five *rūpāvacara jhānas* can be achieved by the following eleven meditation subjects – ten *kaṣiṇas* and *ānāpānassati*.

Only *rūpāvacara* first *jhāna* can be achieved by the following eleven meditation subjects – ten *asubhas* and *kāyagatāsati*. Yogis who have attained the first *jhāna* with these eleven subjects need to practice other meditation subjects if they are to attain higher *jhānas*. Corpse and repulsive body parts do not attract the mind towards them. They repel the mind away from them. The mind is established on such repulsive objects, which are not attractive at all, only with the help of the *vitakka*. *Jhānas* starting from the second *jhānas* do not have *vitakka* that takes the mind towards the objects. Therefore, second *jhāna* and higher *jhānas* cannot be developed in loathsome objects.

One can attain first, second, third and fourth *jhānas* with the first three *appamaññā* meditation subjects – *mettā*, *karuṇā* and *muditā*. It is not possible to attain the fifth *jhāna* with them. *Mettā* is a mental quality opposed to *vyāpāda* (*dosa*) that arises due to *domanassa*. *Karuṇā* is a mental quality opposed to *vihiṃsā* (cruelty and hurting) that also arises due to *domanassa*. *Muditā* is a mental quality opposed to *arati* (disliking wholesome acts) that also arises due to *domanassa*. Therefore, in order for *mettā*, *karuṇā* and *muditā* to arise strongly, there has to be *somanassa*. As the first, second, third and fourth *jhānas* are accompanied by *somanassa*, it is possible to attain all those four *jhānas* with the aforesaid three meditation subjects.

On the other hand, as the fifth *jhāna* is accompanied by *upekkhā*, it is not possible to attain it with the meditation subjects of *mettā*, *karuṇā* and *muditā*.

Only the fifth *jhāna* can be achieved with the *upekkhā kammaṭṭhāna* (the fourth among the *appamaññās*). As *upekkhā bhāvanā* must be done with a neutral attitude towards the living beings, only a *jhāna* accompanied by *upekkhā* can be produced by it. It is not possible to achieve a *somanassa jhāna* with it.

Four *ārūpa kammaṭṭhānas* produce four *arūpajjhānas* respectively. All the *arūpajjhānas* are fifth *jhānas*.

Nimitta of each kammaṭṭhāna

Parikamma nimitta and *uggaha nimitta* is found in all forty *kammaṭṭhānas*.

Paṭibhāga nimitta is found only in 22 meditation subjects. They are as follows.

- (1). Ten *kaṣiṇa*
- (2). Ten *asubha*
- (3). *Kāyagatāsati*
- (4). *Ānāpānassati*

Upacāra and *appaṇā samādhi* arise only focusing on a *paṭibhāga nimitta*.

Then, an obvious question arises: what is the object of the ten meditation subjects that only lead to *upacāra samādhi*? The answer is as follows: the *samādhi* attained by these meditation subjects is not a real *upacāra samādhi*. *Upacāra samādhi* is found only in *kammaṭṭhānas* that can lead to *mahaggata jhānas*. The word *upacāra* means something that exists in the proximity of something. In *kammaṭṭhānas*, *upacāra* means the *samādhi* that is found closer to the *appaṇā samādhi*. Therefore, the *samādhi* attained with the ten meditation subjects starting with *buddhānussati* is not real *upacāra samādhi*.

Then the next question arises: if so, why is the *samādhi* in those ten meditation subjects called *upacāra samādhi*? While practicing a *kammaṭṭhāna* like *kaṣiṇa*, the yogi subdues the hindrances at the moment of attaining the *upacāra samādhi* by getting the counter sign (*paṭibhāga nimitta*). The culmination of the ten meditation subjects starting from *buddhānussati* is achieved with the suppression of hindrances. Therefore, the final concentration of these meditation subjects is also called *upacāra samādhi* considering the suppression of defilements due to it.

Lesson 9.7.

Paṭhavi Kasiṇa Bhāvanā (Part I)

Out of the forty meditation subjects, *paṭhavi kasiṇa* is suitable for everyone. Only the ones who are meditating to attain *jhāna* and *maggaphala* must select a *kammaṭṭhāna* that suits their character. Any *kammaṭṭhāna* is suitable for those who meditate generally.

Preparing the *paṭhavi kasiṇa maṇḍala*

First the yogi must prepare the *paṭhavi kasiṇa* circle (*maṇḍala*) to focus on. This is called the *parikamma kasiṇa maṇḍala* or the *parikamma kasiṇa nimitta*. As mentioned in the Visuddhimagga, it can be done in two ways – *saṃhārima* (a movable disk) and *tatratṭhaka* (immovable disk). In this lesson we shall learn few practical ways a *saṃhārima kasiṇa maṇḍala* can be made.

Saṃhārima paṭhavi kasiṇa maṇḍala

A *paṭhavi kasiṇa* can be made without much difficulty. Light red soil (clay) must be used to make it. If dark red soil is used, the *paṭhavi kasiṇa* sign may be similar to *lohita kasiṇa*, and that could lead to confusion in meditation. Pebbles and rubbish should be removed and the clay properly mixed. If a disk of ten- or eleven-inch diameter is available, the clay must be spread on it, flattened and dried. In this way, a *paṭhavi kasiṇa* can be made. Sometimes the even flatness may disappear during drying. If so, fresh clay must be applied on top and flattened making the surface even like one side of a drum.

This is how an earth *Kasina* can be made on a plank: - A circular shape that is equal to the size of the *kasiṇa* should be cut off from the plank. Drive in small nails into the board at a distance of two inches from each other. Top of the nails must be out of the plank about half an inch. Thereafter, spread the mixed clay on the board like a “*rotī*” covering the nails. The nails are fixed to prevent the clay from falling off after drying. If the *Kasina* is not flat after drying, it should be flattened by applying new clay. If it difficult to cut a circular shape of the plank, take a square shaped plank, draw a circle on the plank and fix nails as before.

The *Kasina* may be constructed even on the ground or floor at a peaceful place. If it is made on the ground or floor, it is a *tatratṭhaka kasiṇa maṇḍala*.

Mixing of some cement will result in the production of a strong *kasiṇa maṇḍala*. Pure clay should be applied on top of the dried *kasina* to make it level if cement was used to make the *kasiṇa*.

Method of meditating

Preliminary acts and contemplation

The *Kasina* circle so prepared should be taken to a quiet, peaceful place not frequently visited by people. Then a seat with a height of one span and four finger breadths should be prepared. The *Kasina* must be placed at a distance of two and a half cubits from the chair. The yogi can sit in the lotus posture or other suitable posture to meditate. Then the yogi must start to meditate looking at the *kaṣiṇa maṇḍala*.

It is very good to meditate after a bath and wearing clean clothes. Since it is difficult to do so every time, the yogi should clean the dirty places in the body and sit down for meditation. Having sat, the yogi must contemplate the attributes of the triple gem and gladden the mind.

If it is difficult to recollect the virtues of the triple gem, the yogi must at least recollect the virtues of the Buddha and gladden the mind. Thereafter he or she must spread loving kindness towards the protective deities and all living beings.

Afterwards, the yogi must make a determination as “I too will tread upon the way walked by the Buddhas, Paccekabuddhas and Arahants. I will attain the Nibbāna attained by the Buddhas, Paccekabuddhas and Arahants (noble beings)”.

Having arouse great effort in meditation, the yogi must look at the *kaṣiṇa maṇḍala*. The yogi should not open the eyes too wide or squint the eyes. Looking at the *kaṣiṇa maṇḍala*, the yogi must make a determination twice or thrice thinking “May my mind be well established on this object. May my mind does not go away from this object”. Then the yogi must grasp the *kaṣiṇa maṇḍala* with mind as holding something with the hand. Having placed the mind on the object, without moving the body, and without blinking the eyes the yogi must then contemplate the object as “*paṭhavi, paṭhavi*” or “soil, soil”. When it is difficult to contemplate the *kaṣiṇa maṇḍala* with opened eyes, the yogi must close the eyes and contemplate the same object.

The most difficult thing for a yogi is to win the body. Winning the body is becoming capable in keeping it for one or two hours still without much effort. *Samādhi* will not arise as long as the body is not kept still.

Object of *kaṣiṇa* meditation

The object contemplated in the *paṭhavi kaṣiṇa* meditation is the disk (*maṇḍala*) that is made out of soil (earth). Disk is a conceptual object. The disk that is contemplated is, here, is a disk made out of soil (earth). Soil is called *paṭhavi* as it contains more *paṭhavi* in it. Therefore, it is a disk with abundant hardness. When looking at the disk, it is impossible to avoid its colour, that is to say the light red. So, the object of *paṭhavi kaṣiṇa* meditation is “a disk made out of soil (that contains more hardness) and which is of light red colour”.

This is the idea the yogi must be bringing to the mind. The object one is looking at is a helpful means to get into this idea of a “clay disk”. The yogi must not focus on the colour or the hardness of the object in front of him. He or she must try to get into the idea of a clay disk by looking at it.

Some practical advice

The yogi must not move the body even if a fly lands on it, an ant moves on it, or a mosquito bites it. The yogi must tolerate such pain. The body is not used to be still. Therefore, while meditating, various pains may arise on various parts of the body. Those pains must also be tolerated. Over the time, the body will get accustomed to being still and the yogi will start having blissful feelings.

When contemplating the *kaśiṇa maṇḍala* with eyes closed, sometimes, the yogi may see various irrelevant objects. There is not any special benefit or harm in seeing them. He or she must not pay attention to them. If the yogi starts to enjoy those objects, such objects will appear endlessly and that can even lead to confusion. The yogi may start to see things even while the eyes are open. Those objects that are seen are not real ones. One should not get deceived by them. These various objects appear to the mind, when the concentration has slightly developed to a certain extent.

When meditating, sometimes, subtle sounds may be heard by the yogi which are not heard during other non-meditating times. The yogi must not pay attention to those sounds thinking “I am hearing various strange sounds”. Even subtle sounds such as the movement of a cockroach or a gecko can be heard as loud sounds. The yogi must continue to meditate even if such loud sounds are heard.

Sometimes, the yogi may see a light. There is no special benefit in it. Such lights should not be paid attention at.

The yogi must keep on contemplating the *kaśiṇa maṇḍala* without giving attention to any strange sound heard or light seen.

If a yogi does meditation for about an hour daily for few months, some level of concentration can be gained. Afterwards, the yogi may find pleasure in meditation. Meditation will be a blissful experience. Mindfulness and wisdom will also grow to some extent. A person who had attained a certain level of *samādhi* will be a serene person who lives without doing any evil deed.

Lesson 9.8.

Paṭhavi Kasiṇa Bhāvanā (Part II)

Obtaining the *uggaha nimitta*

A yogi, who is fully dedicated to attain *jhānas* in this very life, when meditating so, having abandoned the mundane duties in life, may suddenly start to see the *kasiṇa maṇḍala* with closed eyes as if seeing it with opened eyes. The object thus seen with closed eyes is called the *uggaha nimitta* (acquired sign). The concentration attained at with the acquiring of the *uggaha nimitta* is called the *parikamma samādhi*.

When the *uggaha nimitta* is obtained, the yogi must not sit closer to the *parikamma kasiṇa maṇḍala*. The yogi must go to another place and start contemplating the *uggaha nimitta* that was acquired. It should also be contemplated as “*paṭhavi, paṭhavi*” or “soil, soil”. If the yogi gets involved in other work much, the yogi may easily lose it. Therefore, one must protect it with great effort.

Obtaining the *paṭibhāga nimitta*

When the yogi is meditating focusing on the *uggaha nimitta*, the *nīvaraṇas* start to subdue. The mind too become calm and pure with the *parikamma samādhi*. When the meditation is done focusing on the *uggaha nimitta*, hindrances will subdue further, and the mind will become purer. At a certain moment, the *paṭhavi kasiṇa maṇḍala* will appear very clearly and brightly as a shining gold circle or the morning sun. This new object that is cognized with the mind (seen with the mind) is called the *paṭibhāga nimitta*. The concentration attained at that moment is called the *upacāra samādhi*. With the attainment of the *upacāra samādhi*, hindrances will be subdued in terms of *vikkhambhana pahāna*.

After obtaining the *paṭibhāga nimitta*, the yogi must continue to contemplate the *paṭibhāga nimitta* as “*paṭhavi, paṭhavi*” or “soil, soil”.

The meditation done from the beginning till the attainment of the *upacāra samādhi* is called *parikamma bhāvanā*. *Parikamma bhāvanā* extends from the moment the meditation was initiated till the attainment of the *upacāra samādhi*. Attainment of *parikamma samādhi* does not change the type of the *bhāvanā*.

Attaining the first *jhāna*

After obtaining the *paṭibhāga nimitta*, the yogi must keep on focusing on it. Then the *nīvaraṇas* will subdue further and the concentration will get strengthen. At a certain moment, the first *jhāna citta* arises together with the five factors of *vitakka, vicāra, pīti, sukha* and *ekaggatā*. The *samādhi* attained at this point is called the *appaṇā samādhi*. At this moment, the *citta* together with five *jhāna* factors will be well-established on the object more than it was during the *upacāra samādhi*. The experience is as if the mind has entered into the object.

The difference between the *upacāra samādhi* and the *appaṇā samādhi* is as follows. At the *upacāra* level, the *citta* is a *kāmāvacara kusala citta*. During the *appaṇā* level, the *citta* is a *rūpāvacara kusala citta*. The *kāmāvacara kusala citta* together with the *upacāra samādhi* is only capable in arising for seven times having adverted once (it means during a single *vīthi*). Afterwards, the mind stream falls back to the *bhavaṅga*. On the other hand, the *rūpāvacara kusala citta*¹²⁹ together with the *appaṇā samādhi* is capable in arising for many times, even for an entire day, having adverted once (it means during a single *vīthi*). The mind stream does not fall into *bhavaṅga* while it is in the *appaṇā* level.

The object of the both the *samādhis* is the same, and that is the *paṭibhāga nimitta*. The object (*nimitta*) does not change when moving from the *upacāra samādhi* to the *appaṇā samādhi*.

The meditation done from the moment of attaining the *upacāra samādhi* till the attainment of the *appaṇā samādhi* is called *upacāra bhāvanā*. Meditation done while abiding in the first *jhāna* is called *appaṇā bhāvanā*.

The mastery over the first *jhāna*

A yogi who had attained the first *jhāna* and wishes to attain the second *jhāna* should first gain five types of mastery over the first *jhāna* (*pañca vidha vasī/vasītā*). *Vasī* or *vasītā* means the ability – “*Vasanaṃ vasī. Samatthatāti attho*”.¹³⁰ They are as follows.

- (1). *Āvajjana vasī* – this is the ability to swiftly reflect (contemplate) the five factors of the first *jhāna* without delaying.
- (2). *Samāpajjana vasī* – this is the ability to swiftly attain the *jhāna* without delaying, whenever the yogi wishes.
- (3). *Adhiṭṭhāna vasī* – this is the ability to maintain the *jhāna* for a shorter period such as a one second or two (even for a period similar to a snap of a finger). This *vasītā* is also explained, in the *Vibhāvinī Ṭīkā*, as the ability to maintain the *jhāna* as long as one wishes without letting the mind stream to fall back into the *bhavaṅga*.¹³¹
- (4). *Vuṭṭhāna vasī* – this is the ability to emerge from the *jhāna* exactly on the moment which was previously determined.
- (5). *Paccavekkhaṇa vasī* – this is the ability to reflect the *jhānaṅgas* very rapidly lessening the number of *javana cittas* in *paccavekkhaṇa vīthis*.¹³²

Attaining the remaining *rūpāvacara jhānas*

When the yogi has attained the five-fold mastery over the first *jhāna*, the *jhāna* factor *vitakka* appears to the yogi as a gross *jhānaṅga*. The yogi feels as it is better to attain or arouse the *jhāna* without the *vitakka*. Then ‘with the desire to attain a *jhāna* without *vitakka*’, the yogi must focus on the same *paṭhavi kasiṇa paṭibhāga*

nimitta and contemplate as “*paṭhavi, paṭhavi*” or “soil, soil”. This meditation is done to suppress or remove the gross *jhāna* factor called *vitakka*, hence called *vitakka virāga bhāvanā*. This is the meditation done to attain the second *jhāna*.

As long as the attachment (*nikanti*) towards the first *jhāna* or *vitakka* is not subdued, the meditation done to attain the second *jhāna* will be the *parikamma bhāvanā* for the second *jhāna*. After the *nikanti* has subdued, the meditation done till the attainment of the second *jhāna* is called the *upacāra bhāvanā* for the second *jhāna*.

With the power of the *vitakka virāga bhāvanā*, at a certain moment, the second *jhāna citta* together with four *jhāna* factors, i.e., *vicāra, pīti, sukha* and *ekaggatā*, will arise in the yogi.

Then the yogi must gain mastery over the second *jhāna*. At that time, *vicāra* will appear to yogi as a gross *jhāna* factor. Having attained the third *jhāna*, when the mastery over it is gained, *pīti* will appear as a gross *jhāna* factor. Having attained the fourth *jhāna*, when the mastery over it is gained, *sukha* will appear as a gross *jhāna* factor. When contemplating on the *paṭhavi kasiṇa nimitta* with the expectation of overcoming or suppressing the gross *jhāna* factors, the yogi may attain the third, fourth and fifth *jhānas* respectively.

A similar procedure is followed in attaining *jhānas* with other *kasiṇas* such as *āpo, tejo, vāyo* and *nīla*.

Lesson 9.9.

Āruppa Bhāvanā

Attaining the first *arūpāvacara jhāna*

A yogi who has attained *jhānas* with one *kasiṇa* can create the *nimitta* of other *kasiṇas* with his or her own mind without making the *parikamma nimittas*. Then the yogi can bring his or her *jhāna* into those *kasiṇas*. Moreover, a yogi can mentally enlarge the *kasiṇa nimitta* as much as one like.

The first *arūpa jhāna* is attained focusing on the space (*ākāsa nimitta*) that is obtained by removing the *kasiṇa nimitta*. This object of *ākāsa* can be obtained only by removing the nine *kasiṇa nimittas* other than the *ākāsa kasiṇa*. One cannot obtain an *ākāsa nimitta* by removing the *ākāsa kasiṇa nimitta* of the *rūpāvacara ākāsa kasiṇa nimitta*.

A yogi who wishes to attain *arūpa jhānas* must first gain the five-fold mastery over the fifth *jhāna* in a *kasiṇa*. Then he must contemplate the defects of the *rūpa* and benefits of attaining a *jhāna* that does not focus on a sign of a *rūpa*. Afterwards, the yogi must enter into the fifth *jhāna* on a *kasiṇa* other than the *ākāsa kasiṇa*. Having emerged from that *jhāna*, the yogi must spread the *kasiṇa nimitta*. Spreading the *nimitta* means enlarging it with the mind. The *nimitta* will appear to be as large as the yogi desires (thinks). If that *kasiṇa nimitta* is the *paṭhavi nimitta*, without thinking it as *paṭhavi*, the yogi must think it as the space – “*ākaso, ākāso*”¹³³ or “*anantākāso, anantākāso*” (infinite space). This means not contemplating on the *kasiṇa nimitta*. While doing so, the *paṭhavi kasiṇa nimitta* will disappear and the *ākāsa nimitta* will start to appear to the yogi. This object of space is something obtained by removing the *kasiṇa nimitta*, hence called *kasiṇugghāṭimākāsa*. Removal of the *kasiṇa nimitta* is done to distant one’s mind from the *rūpa* (in this case, from the sign of a *rūpa*, that is to say the *kasiṇa nimitta*).

Then the yogi must focus on this object as “*ākāso, ākāso*” or “*ananto ākāso, ananto ākāso*”. While doing so, at a certain moment, the first *arūpāvacara jhāna*, that is to say, the *ākāsānañcāyatana jhāna* will arise in the yogi, focusing on the (infinite) space.

Attaining the second *arūpāvacara jhāna*

A yogi who had attained *ākāsānañcāyatana jhāna*, if wishes, can proceed to distant his or her mind further away from the *rūpa*. To do that, the yogi must abandon the object of infinite space and focus on the mind which cognized the infinite space, that is to say the *ākāsānañcāyatana citta*. Focusing on it the yogi must contemplate as “*viññāṇaṃ, viññāṇaṃ*” or “*anantaṃ viññāṇaṃ, anantaṃ viññāṇaṃ*”. While doing so, at a certain moment, the second *arūpāvacara jhāna*, that is to say, the *viññāṇañcāyatana jhāna* will arise to the yogi focusing on the *ākāsānañcāyatana jhāna citta*.

Attaining the third *arūpāvacara jhāna*

A yogi who has attained the *viññāṇaṇcāyatana jhāna* can proceed further and attain the third *arūpāvacara jhāna* called the *ākāśānaṇcāyatana jhāna* by focusing on the nothingness of the *ākāśānaṇcāyatana citta*. This nothingness of the *ākāśānaṇcāyatana citta* must be contemplated as “*natthi kiñci, natthi kiñci*” (there is nothing of the *ākāśānaṇcāyatana citta*).

Attaining the fourth *arūpāvacara jhāna*

A yogi who has attained the *ākāśānaṇcāyatana jhāna* can proceed further and attain the fourth *arūpāvacara jhāna* called the *nevasaññānāsaññāyatana jhāna* by focusing on the *ākāśānaṇcāyatana citta*. This *ākāśānaṇcāyatana citta* must be contemplated as “*santametam paṇītameta*” (this is serene, and this is excellent).

Lesson 9.10.

Abhiññāṇa

There are five mundane special wisdoms called *abhiññāṇa* (*abhiññā*) that can be attained with the help of *samatha* meditation. *Abhiññāṇa* refers to the wisdom of a *rūpāvacara* fifth *jhāna kusala* or *kiriya citta* that has special capacities.

(1). *Iddhividha ñāṇa*

The wisdom of the *rūpāvacara* fifth *jhāna citta* which is capable of doing miracles such as becoming invisible, travelling through the sky, walking on the surface of the water, submerging into the earth and creating various things is called the *iddhividha abhiññāṇa*.

This *abhiññā* is threefold.

(a). *Adhiṭṭhāniddhi*

The wisdom that is capable in one becoming many as one hundred or one thousand, in levitating and in creating various forms in the outer environment.

(b). *Vikubbaniddhi*

The wisdom that is capable in changing one's original form into something different.

(c). *Manomayiddhi*

The wisdom that is capable in creating a form similar to one's own inside the body and showing it to others, having brought it out.

(2). *Dibbasota ñāṇa* (*sotadhātu visuddhi ñāṇa*)

The wisdom of the *rūpāvacara* fifth *jhāna citta* which is capable of listening subtle and far away sounds that are not sensitive to (not heard by) the ordinary human ear is called the *dibbasota abhiññāṇa*. With this wisdom, a yogi is capable in hearing such sounds as he or she is hearing them with their own ears.

(3). *Paracitta vijānana ñāṇa* (*cetopariya ñāṇa*)

The wisdom of the *rūpāvacara* fifth *jhāna citta* which is capable of reading others' minds is called the *paracitta vijānana abhiññāṇa*.

(4). *Pubbenivāsānussati ñāṇa*

The wisdom of the *rūpāvacara* fifth *jhāna citta* which is capable of recalling one's own past lives is called the *pubbenivāsānussati abhiññāṇa*. With this wisdom, one is capable of recalling one's own past *khandhas* and objects related to those *khandhas* which even includes *paññatti*. There are several instances in which yogis recalling the past

lives of others. That is also with the same knowledge of *pubbenivāsānussati ñāṇa*.

(5). *Dibbacakkhu ñāṇa*

The wisdom of the *rūpāvacara* fifth *jhāna citta* which is capable of seeing subtle and far away objects that are not sensitive to (not seen with) the ordinary human eyes is called the *dibbacakkhu abhiññāṇa*. With this wisdom, the yogi is capable in seeing such objects as he or she is seeing them with their own eyes.

There are two other variants of the *dibbacakkhu*. A yogi who has attained *dibbacakkhu* naturally gets these two wisdoms. They are as follows.

(a). *Yathākammūpaga ñāṇa*

The wisdom that is capable in seeing the *kamma* done by other beings

(b). *Anāgataṃsa ñāṇa*

The wisdom that is capable in seeing into the future

One does not get *abhiññāṇa* just because of attaining a *jhāna* or becoming an Arahant. *Abhiññāṇas* must be gained with effort after attaining *jhānas*. Ones who have attained *jhānas* and *abhiññāṇas* in recent past lives and Mahābodhisattvas who have fulfilled lots of *paramīs* would obtain *abhiññāṇas* without any specific effort together with the attainment of *jhānas*. It is impossible for an ordinary being who have attained *jhānas*¹³⁴ to garner *abhiññāṇas* without developing the mind in fourteen ways (*cuddasākāra*) as mentioned in the *Visuddhimagga*.

There are two ways in producing *jhānas*. They are the fivefold way (*pañcaka naya*) and fourfold way (*catukka naya*). *Rūpāvacara jhānas* have been explained in this book in the fivefold way. *Rūpāvacara cittas* are fifteen-fold based on the *pañcaka naya*.

Some yogis, who have attained the first *jhāna* become capable in overcoming both *vitakka* and *vicāra* together and attain a *jhāna* together with three *jhāna* factors, that is to say, *pīti*, *sukha* and *ekaggatā*, without out *vitakka* and *vicāra*. This is their second *jhāna*. According to the *pañcaka naya*, that *jhāna* is the third *jhāna*. Their third *jhāna* is the fourth *jhāna* in the *pañcaka naya* and their fourth *jhāna* is the fifth *jhāna* in the *pañcaka naya*. They have only four *rūpāvacara jhānas*.

Jhānas are also called *samāpatti*. In the fourfold method, there are eight *samāpattis* – four *rūpāvacara jhānas* and four *arūpāvacara jhānas*. They are called *aṭṭha samāpatti*.

A yogi who wishes to attain *abhiññāṇa* must have *aṭṭha samāpattis* in eight *kaṣiṇas* – *paṭhavi*, *āpo*, *tejo*, *vāyo*, *nīla*, *pīta*, *lohita* and *odāta*. Then the yogi must enter into eight *samāpattis*, from first to eight, in all the *kaṣiṇas* starting from *paṭhavi* to *odāta*. Then, the yogi must enter into the *jhānas* in the reverse order, from eight to first, in *kaṣiṇas* starting from *odāta* to *paṭhavi*. There are fourteen

such ways mentioned in the *Visuddhimagga* in which the mind of a yogi must be trained. It means the yogi must gain mastery over the *kasiṇa jhānas* that have been attained. The fifth *jhāna* of a yogi who has trained his or her mind in these fourteen ways gets the ability perform miracles – *iddhi pāṭihāriya*.

When the mind of a *jhānalābhī* is trained in fourteen ways, the yogi's fifth *jhāna* gets the ability to do miracles. When the yogi desires to do a miracle, he or she must attain the fifth *jhāna* of a *kasiṇa* that is matching (suitable for) the miracle supposed to be performed. That fifth *jhāna* which is thus attained is called the *pāḍakajjhāna*. Then, the yogi must emerge from the *pāḍakajjhāna* and determine few times as "May this be created, may this be created". Afterwards, the yogi must attain the *pāḍakajjhāna* again. Then, when the yogi determines to create the intended object again, the *abhiññāṇa citta* arises. With the arising of the fifth *jhāna*, the intended object will be created.

One cannot attain all types of *abhiññāṇas* by developing the mind just in those fourteen ways. There are different preliminary acts to be done to attain other *abhiññāṇas* such as the *dibbasota*. Only the yogis who have done the required preliminary work for each *abhiññāṇa* gets them. Out of the *abhiññāṇa*, some yogis possess just one. Some may have two or three. Some may have all of them.

Some yogis are capable in seen divine beings that are not seen with ordinary human eyes. But they cannot listen to their voices. Some yogis are capable in hearing far away sounds but are unable to see far away objects. Some are capable in seen far away and subtle objects and listen to far away and subtle sounds. Some yogis who are capable in doing so, are not capable in creating new objects.

It should be noted that things do not happen just because an ordinary *jhānalābhī* had determined or said, "May this happen". Not all *jhānalābhīs* have the ability to do miracles.

Lesson 9.11.

Iddhi

The term *iddhi* is related to accomplishment of certain difficult tasks or attaining higher goals. The term, in the ultimate sense, can refer to three things.

- (1). The thing that is produced, accomplished or achieved is called *iddhi* – “*Ijjhanaṭṭhena iddhi. Yañhi nipphajjati paṭilabbhati ca, taṃ ijjhatīti vuccatī*”.
- (2). The means (*upāya sampadā*) to achieve something is also called *iddhi* – “*Ijjhanaṭṭhena iddhi, upāyasampadāyetam adhivacanam. Upāyasampadā hi ijjhati adhippetaphalappasavanato*”.
- (3). The means by which beings grow and reach higher levels is also called *iddhi* – “*Etāya sattā ijjhanatīti iddhi. Ijjhanatīti iddhā vuddhā ukkaṃsagatā hontīti vuttam hotī*”.¹³⁵

There are ten such *iddhis* mentioned in the tradition.

- (1). *Adhiṭṭhāniddhi*

Miracles such as one becoming many as one hundred or one thousand, becoming invisible, then becoming visible having been invisible, going through objects such as walls and mountains without striking against them, walking on water as on the earth and submerging into the earth as in water are called *adhiṭṭhāniddhi*.

- (2). *Vikubbaniddhi*

Changing one’s original form into another form like a deity, demon (*yakkha* or *rakkhasa*) or animal such a lion, tiger or snake is called *vikubbaniddhi*. In this miracle, the yogi abandons his or her appearance temporary and comes into a new appearance. This form of psychic activity is prohibited for monks.

- (3). *Manomayiddhi*

Act of creating a form similar to one’s own inside the body and taking it out is called *manomayiddhi*.

Only the above three *iddhis* happen due to *abhiññāṇa*.

- (4). *Ñānavipphāriddhi*

Happening of strange phenomena due to a higher wisdom is called the *ñānavipphāriddhi*. These strange things happen either at the moment attaining that wisdom, prior to or after the arising of that higher wisdom. If someone is destined to gain the *arahatta magga ñāṇa* in a certain life, that person will never die due to any reason without acquiring the *arahatta magga ñāṇa*.

Venerable Bakkula was swallowed by a big fish during his infancy. Still, he survived due to the *arahatta magga ñāṇa* that was supposed to arise in him. Venerable Saṅkicca's mother died while he was in her womb. Even after her body was burnt, the child in the womb survived as he was destined to be an Arahant in that life. Venerable Bhūtapāla, in his childhood, survived death in a dangerous forest near Rājagaha with many non-humans as he was destined to be an Arahant in that life. No non-human could approach little Bhūtapāla throughout the entire night while he was in the forest. All these special events took place due to the *arahatta magga ñāṇa* that was supposed to arise in them.

(5). *Samādhivipphāriddhi*

Happening of certain phenomena due to the power of *samādhi* is called *samādhi vipphāriddhi*. These strange things can happen either while the yogi is abiding in the *samādhi*, prior to attaining the *samādhi* or after emerging from the *samādhi*.

Once Venerable Sāriputta was abiding in a *samāpatti* in Kapotakandarā. At that time, a certain *yakkha* attacked his head. The strike was strong enough to make an elephant fall down. Venerable Sāriputta was not affected by this strike due to being in the *samāpatti*.

One of the chief disciples of the Buddha Kakusandha was Venerable Saṅjīva. He once attained the *nirodha samāpatti* under a tree. People having seen this thought that Venerable had died sitting as he was not breathing. They covered him with firewood and burnt. The fire lasted until the firewood was burnt out. The fire did not cause any harm even to his robes. This too is an example of *samādhi vipphāriddhi*.

(6). *Ariyiddhi*

Arahants have control over their minds. Therefore, they can cognize repulsive objects as non-repulsive, attractive objects as repulsive and even be neutral about repulsive objects and beautiful objects. This *iddhi* of Arahants is called *ariyiddhi*.

(7). *Kammavipākajiddhi*

Birds can fly. *Yakkhas* and deities can do various things such as flying and changing their appearance. Humans who were born in the beginning of the *kappa* could fly. All these happenings happen without the support of *abhiññāṇa*. Such strange phenomena are called *kammaavipākajiddhi* which they possessed due to *kamma vipākas*.

(8). *Puññiddhi*

Happening of miraculous incidents due to past merits is called *puññiddhi*. When a universal monarch travels through the sky, his retinue also follows him. This is a *puññiddhi*. The rich men named Jotiya, Jaṭila, Ghosita (Ghosaka) and Meṇḍaka is said to have possessed various such *iddhis*.

(9). *Vijjāmayiddhi*

Happening of strange phenomena due to various *mantras* (*vijjā*) is called *vijjāmayiddhi*. It is said that in the ancient world, there were sciences with which one could fly and read others' minds.

(10). *Sammappayogapaccayiddhi*

Eradication of defilements through correct practice and accomplishment of various mundane things such as experiencing happiness and obtaining great wealth due one's own effort in studies and occupation is called *sammappayogapaccayiddhi*.

Lesson 9.12.

Vipassanā Kammaṭṭhāna

The meditation that liberates beings from the suffering of *saṃsāra* and leads to the Nibbāna by producing the four noble paths and fruitions of *sotāpatti*, *sakadāgāmī*, *anāgāmī* and *arahanta* is the *vipassanā kammaṭṭhāna* (insight meditation). The following topics must be learnt in order to have a better understanding about *vipassanā* meditation.

- (1). *Satta visuddhi* – seven purifications. These are the mentalities that purify the mind of a person, who is practicing to attain the liberation, the Nibbāna.
- (2). *Ti-lakkhaṇa* – three (universal) characteristics. These are the three characteristics that are found in every conditioned (*saṅkhata*) reality – *anicca lakkhaṇa* (impermanence), *dukkha lakkhaṇa* (nature of begetting suffering) and *anatta lakkhaṇa* (non-selfness).
- (3). *Ti-anupassanā* – three types of contemplations (three observations)
- (4). *Dasa vipassanā ñāṇa* – ten insight knowledges. These are the ten stages a yogi goes through while attaining the liberation, the Nibbāna
- (5). *Ti-vimokkha* – three types of deliverance
- (6). *Ti-vimokkhamukha* – three types of gateways to deliverance

Lesson 9.13.

Satta Visuddhi and Sīla Visuddhi

Satta visuddhi

Satta visuddhi are the seven stages of purification in the mind of a yogi who attains *magga phala*. These purifications indicate seven realities which purify the mind of a yogi from defilements – “*Visujjhatīti visuddhi*”.¹³⁶

There are seven *visuddhis*.

- (1). *Sīla visuddhi* – purification of virtue
- (2). *Citta visuddhi* – purification of mind
- (3). *Diṭṭhi visuddhi* – purification of view
- (4). *Kaṅkhāvitarāṇa visuddhi* – purification by overcoming doubt
- (5). *Maggāmagga-ñāṇadassana visuddhi* – purification by knowledge and vision of path and not path
- (6). *Paṭipadā-ñāṇadassana visuddhi* – purification by knowledge and vision of the way
- (7). *Ñāṇadassana visuddhi* – purification by knowledge and vision

Sīla visuddhi

Pure morality is the *sīla visuddhi*. It is the morality which is capable in leading to higher purifications such as *cittavisuddhi* and so on – “*Sīlavisuddhīti visuddhiṃ pāpetuṃ samatthaṃ sīlaṃ, cittavisuddhiādiuparivissuddhiyā paccayo bhavituṃ samatthaṃ visuddhasīlanti vuttaṃ hoti*”.¹³⁷ *Sīlavisuddhi* is fourfold as *catu pārisuddhi sīla* and it purifies the mind by removing the stains of immoral conduct – “*Sīlavisuddhīti visuddhiṃ pāpetuṃ samatthaṃ catupārisuddhisīlaṃ. Tañhi dussīlyamalaṃ visodheti*”.¹³⁸

The following definition is given in the *Paramatthadīpanī*.

*Niccasīlameva*¹³⁹ *sayañca dussīlyamalato visuddhattā kāyaṃ vācañca tato visodhanato visuddhīti sīlavisuddhi*.¹⁴⁰

Uninterrupted observance of virtue is called the sīla visuddhi as it is pure from stains of immorality and as it purifies the body and the speech from stains of immorality.

A person who is immoral cannot attain *jhānas*, *magga* or *phala*. Immorality is an obstruction for higher attainments such as *jhānas*. Therefore, the person who begins meditation with the expectation of achieving high attainments should first purify his morality and establish himself in pure morality.

The concept of purification of virtue needs to be explained differently for laypeople and clergy. For laypeople, purification of virtue means establishing oneself in a basic set of moral guidelines, such as the five precepts (*pañca sīla*)

and ten precepts (*gahaṭṭha dasa sīla*). For monks and nuns, it involves a more detailed practice known as the "four-fold purification of morality" (*catu pārisuddhi sīla*). This four-fold purification includes the following aspects

(1). *Pātimokkha saṃvara sīla*

Collection of precepts promulgated by the Buddha for his bhikkhu and bhikkhunī disciples is *pātimokkha*. Abiding with it is the *pātimokkha saṃvara sīla*. It is the *cetanā cetasika* and *virati cetasikas* that arise in mind while abiding with it. This mode of *sīla* is practiced mainly with the help of *saddhā* (faith) towards the Buddha and the Dhamma.

(2). *Indriya saṃvara sīla*

Many defilements such as *lobha* and *dosa* arise in a person, who considers about the *nimitta* and *anubyañjana* of the objects encountered with the six sense doors. With such defilements, the person gets thoughts such as "This is good", "I must obtain this", "This is bad" and so on. If one wants to prevent such defilements from arising, one needs to be mindful all the time; one has to be with mindfulness all the time if one needs to be free from such unwholesome mental states. The *sati* (mindfulness) which prevents the arising of defilements is the *indriya saṃvara sīla*.

(3). *Ājīva pārisuddhi sīla*

Refraining from improper activities to lead the life is called *ājīva pārisuddhi sīla*. It must also be taught differently to lay and clergy. Restraining from evil acts such as killing, stealing and so on as a means of living and restraining from five types of wrong livelihood is the *ājīva pārisuddhi sīla* for laity. *Ājīva pārisuddhi sīla* of laity is mostly included in their *sīlas* such as *pañca sīla*.

Five types of wrong livelihood are as follows.

- (a). *Mamsa vanijjā* – selling animals for meat
- (b). *Sattha vanijjā* – selling weapons
- (c). *Satta vaniññā* – selling slaves
- (d). *Visa vanijjā* – selling poison
- (e). *Majja vanijjā* – selling intoxicants

Refraining from obtaining requisites by giving various things to the lay people to please them (*kula dūsana*) and obtaining the four requisites through means of *kuhanā*, *lapanā* and so on is the *ājīva pārisuddhi sīla* for monks and nuns. A monk needs to put lots of effort and endure hardship to lead a virtuous life without following wrong means to get requisites. That is done with great effort (*virīya*).

(4). *Paccaya sannissita sīla*

Even though monks and nuns obtain requisites through proper means, they can still experience defilements such as *sammoha* (delusion), *taṇhā*

(craving), and *mada* (intoxication) while accepting (*paṭiggahaṇa*) and using (*paribhoga*) them. Monks and nuns must prevent these defilements from arising by accepting and using the requisites with reflective wisdom (*paccavekkhaṇa ñāṇa*). This wisdom (*paññā*), which prevents the arising of aforesaid defilements while accepting and using four requisites is called *paccaya sannissita sīla*. To fulfil this virtue, monks and nuns must reflect on the benefits gained from using these requisites (*payojana vasena*), their repulsive nature (*paṭikkūla vasena*), or the ultimate elements that comprise them (*dhātu vasena*). Not doing so does not hinder lay devotees from attaining magga and phala.

Lesson 9.14.

Citta Visuddhi

Citta visuddhi is the well-developed concentration that establishes the mind on the meditation object without letting hindrances to enter the mind. Following the definition given in the *Paramatthadīpanī*.

*Subhāvita cittasantānameva sayañca nīvaraṇamalato visuddhattā
taṃsamaṅgipuggalañca tato visodhanato visuddhīti cittavisuddhi.
Cittasīsenā cettha samādhi adhippeto.*¹⁴¹

Well-developed mind is called sīla visuddhi as it is pure from stains of hindrances and as it purifies the person who is endowed with it from stains of hindrances. What is meant, here, by the citta (mind) is the samādhi (concentration)

In terms of ultimate representation, *citta visuddhi* are the eight *jhānas* together with their access concentration – “*Cittavisuddhīti saupacārā aṭṭha samāpattiyo*”.¹⁴² However, *citta visuddhi* must be explained based on the two types of *vipassanā* practitioners.

First, we need to understand *citta visuddhi* clearly. There are two types of yogis who attain *magga phala* Nibbāna.

- (1). *Samathayānika* – *samathayānikas* are the meditators who first practice one of the *samatha* meditations, attain either *upacāra samādhi* or *appaṇā samādhi*, and do insight meditation based on the concentration gained through the tranquility meditation.

*Yāti pajjati etenāti yānaṃ, samathova yānaṃ samathayānaṃ, taṃ
etassa atthīti samathayāniko. Jhāne, jhānūpacāre vā paṭiṭṭhāya
vipassanaṃ anuyuñjantassetam nāmaṃ.*¹⁴³

- (2). *Vipassanāyānika* – yogis who practice *vipassanā* directly without practicing *samatha* bhāvanā are the *vipassanāyānikas*. They have not attained either *upacāra* or *appaṇā samādhi*.

*Tattha samathayānikassa samathamukhena vipassanābhiniveso,
vipassanāyānikassa pana samathaṃ anissāyāti āha
“Suddhaviṭṭhāyāniko”ti, samathabhāvanāya
amissitaviṭṭhāyānavāti attho.*¹⁴⁴

In this regard, there are four types of yogis who attain *maggaphala*.

- (1). Anyone who has attained *magga phala* having attained *abhiññāṇas*. This is a *samathayānika*.
- (2). Anyone who has attained *magga phala* having attained *arūpajjhānas*. This is a *samathayānika*.

- (3). Anyone who has attained *magga phala* having attained any of the *rūpāvacara jhānas*. This is a *samathayānika*.
- (4). Anyone who has attained *magga phala* having attained an *upacāra samādhi*. This is a *samathayānika*.
- (5). Anyone who has attained *magga phala* having practiced only *vipassanā* without having attained at least *upacāra samādhi*. This is a *vipassanāyānika*.¹⁴⁵

Samathayānika and *vipassanāyānika* are again twofold as *manda* (with slow wisdom) and *tikkha* (with swift wisdom). Following is how four *satipaṭṭhānas* suit each of the yogis.

- (1). *Kāyānupassanā* suits the *manda samathayānika*.
- (2). *Vedanānupassanā* suits the *tikkha samathayānika*.
- (3). *Cittānupassanā* suits the *manda vipassanāyānika*.
- (4). *Dhammānupassanā* suits the *tikkha vipassanāyānika*.¹⁴⁶

Upacāra samādhi and *appaṇā samādhi* of a *samathayānika* is his or her *citta visuddhi*. Ones who practice direct *vipassanā* also gain certain concentration through his or her insight meditation. Due to this concentration, the mind of the *vipassanāyānika* remains in the meditation object without going away from it. The concentration gained through mere *vipassanā* meditation is the *citta visuddhi* of a *vipassanāyānika*.

The powerful concentration that establishes the mind on the object of meditation without allowing the hindrances such as *kāmarāga*, which taints the mind, to enter the mind is the purification of consciousness (mind).

Hindrances enter the mind of a yogi, who practices *vipassanā* without strong concentration. They defile the yogi's practice. When a yogi is meditating with a strong concentration the yogi's mind stream remains in the meditation object repeatedly arising focusing on it. Therefore, the mind remains pure throughout the meditation without being invaded by hindrances. *Samādhi* is called *citta visuddhi* as it keeps the yogi's mind pure in meditation.

Lesson 9.15.

Four Characteristics of Ultimate Realities

The third stage of mental purification is the *diṭṭhi visuddhi*. It is the wisdom (wisdom which defines mental and physical realities) that purifies the person endowed with it from the stain of self-view (*sakkāyadiṭṭhi mala*) – “*Dhammavavattthānañāṇasaṅkhātā diṭṭhiva tam samaṅgipuggalaṃ sakkāyadiṭṭhimalato visodhanato visuddhīti diṭṭhivisuddhi*”.¹⁴⁷

In order to accomplish it, one needs to understand the four characteristics of ultimate realities. It is also correct to say that *diṭṭhi visuddhi* is the wisdom which understands the *nāmarūpas* according to their *lakkhaṇa*, *rasa*, *paccupaṭṭhāna* and *padaṭṭhāna*.

Therefore, at this juncture, we shall learn about the four characteristics of ultimate realities.

- (1). *Lakkhaṇa* – it is the intrinsic nature of a reality. The characteristic of a certain reality is the reality itself. There is no dichotomy between the reality and its intrinsic nature.
- (2). *Rasa* – it is twofold
 - (a). *Kicca rasa* – this is the function performed by a certain ultimate reality.
 - (b). *Sampatti rasa* – this is the quality attained by the reality by performing its function. Sometimes, this refers to the capacity of a reality to perform its function.
- (3). *Paccupaṭṭhāna* – it is twofold.
 - (a). *Upaṭṭhānākāra paccupaṭṭhāna* – this is how an ultimate reality manifests to a yogi who observes realities. As mentioned in the *Paramatthadīpanī*, this is equal to the *sampatti rasa*, that is to say, quality attained by performing its function.
 - (b). *Phala paccupaṭṭhāna* – this is the effect produced by the ultimate reality by performing its function.
- (4). *Padaṭṭhāna* – this is the foremost (*padhāna*) or prominent (*pakāṣa*) cause of a certain ultimate reality. This is also called the proximate (*samīpa*) cause.

The fire simile will illustrate the above features of an ultimate reality.

If fire is considered as an ultimate reality, heat is its *lakkhaṇa*. The burning caused by the heat is the *kicca rasa* of the fire. Blazing nature caused by the burning nature of the fire is its *sampatti rasa*. That blazing nature itself is the *upaṭṭhānākāra paccupaṭṭhāna*. The smoke produced by the fire is its *phala paccupaṭṭhāna*. The person who lit the fire is its *padaṭṭhāna*.¹⁴⁸ According to some teachers, firewood is the *padaṭṭhāna*.

Out of the aforesaid four features, *lakkhaṇa* is the most important aspect in a reality. Knowing it amounts to knowing the ultimate reality. Knowing the *rasa*, *paccupaṭṭhāna* and *padaṭṭhāna* amounts to knowing the ultimate reality very well. Therefore, in commentaries, every ultimate reality is explained according to these four features (except the *padaṭṭhāna* of the Nibbāna).

Lesson 9.16.

Diṭṭhi Visuddhi (Part I)

The wisdom (knowledge) that removes the *atta diṭṭhi* (*sakkāya diṭṭhi*) by seeing the *nāma rūpas* in their actual nature is the *diṭṭhi visuddhi*.

Out of the seven *visuddhis*, *sīla visuddhi* and *citta visuddhi* are the **ground** of *vipassanā*. The remaining five *visuddhis* are the **body** of *vipassanā*.¹⁴⁹ The yogi who has accomplished the first two *visuddhis* must strive to achieve *diṭṭhi visuddhi*. For that one must recognize *nāma* and *rūpa*. That must be done through meditation. *Samathayānikas* mostly understand the *nāma rūpa* based on the *jhānas* they have attained. *Vipassanāyānikas* mostly understand the *nāma rūpas* based on the forty-two parts of the body.¹⁵⁰ They normally understand the *rūpas* first and then understand the *nāmas*. However, it is also possible for *samathayānikas* to start *vipassanā* by understanding the *rūpas* and for *vipassanāyānikas* to start *vipassanā* by understanding the *nāmas*.¹⁵¹

Understanding *nāma* and *rūpa* in their four characteristics is called *nāmarūpa pariggaha*. Some yogis do it briefly while some do it detailly.

This is how *nāma rūpa pariggaha* is done in brief. The yogi investigates the realities that are considered as “I” or “being” or “person” or “self”. While investigating, the yogi sees the realities that bend towards the objects (*namana lakkhaṇa*) and separates those realities from others as “This is *nāma*”. Moreover, he observes the realities that have the nature of getting molested due to opposing causes (*ruppāna lakkhaṇa*) and separates those realities from others as “This is *rūpa*”. Then the yogi understands that *nāma* is not *rūpa* and the *rūpa* is not *nāma*. They are two different realities. This understanding is called *nāmarūpa pariccheda ñāṇa*. Moreover, the yogi understands that *nāma* is mere a reality of having the characteristic of bending towards objects and not a “self”, “being”, “person” or “I”. With regard to the *rūpa*, too, the yogi understands that *rūpa* is mere a collection of realities of having the characteristic of getting molested when struck by opposing realities and not a “self”, “being”, “person” or “I”. Finally, the yogi comes into the conclusion that there is no self, being, person or someone called “I” other than these two groups of ultimate realities. There is no such being who does good and bad deeds and there is no such being who experiences suffering and bliss other than *nāma* and *rūpa*. This concluding understanding is called *nāmarūpa vavatthāna*. This is the way of *nāmarūpa pariggaha* is done in brief.

The collection of *cittas* and *cetasikas* is the *nāma* among the internal realities that are considered as “I”. They arise depending on six bases (*vatthu*): *cakkhu*, *sota*, *ghāṇa*, *jivhā*, *kāya* and *hadaya vatthu*. All these realities called *nāma*, which arise depending on *vatthus*, always arise taking (cognizing) an object such as *rūpa*, *sadda* and so on. These mental realities arise as if turning towards and looking at an object. The act of “bending (*namana*)” is this nature of focusing on an object.

On the other hand, material bases upon which mentalities arise do not have this nature of being attracted or bending towards an object. Therefore, they are not “*nāma*”. Those material bases get molested when struck by opposing realities such

as heat and coldness. That change is called *ruppana*. This is the characteristic of *rūpas*.

A yogi with high intelligence can suppress the *sakkāya diṭṭhi* together with threefold *vipallāsas* related to it, that is to say, *saññā vipallāsa*, *citta vipallāsa* and *diṭṭhi vipallāsa* by doing *nāmarūpa pariggaha* in a brief way as mentioned above.

Strongly considering non-self *nāmarūpas* as a self is the *diṭṭhi vipallāsa*. By having faith in the Buddha and accepting the Buddha's teachings, one can suppress the *diṭṭhi vipallāsa*. Suppression of *saññā*- and *citta-vipallāsas* happen only with *nāmarūpa pariggaha*. There is no other way to suppress these two *vipallāsas* other than through *nāmarūpa pariggaha*. *Saññā* and *citta vipallāsas* do not subdue as long as the understanding about *nāma* and *rūpa* is not purified. As long as *saññā* and *citta vipallāsas* have not subdued, understanding about *nāma* and *rūpa* is not purified.

A yogi who does *nāmarūpa pariggaha* in detail does it in terms of *khandha*, *dhātu* and *āyatana*.

Regardless of the way followed, a yogi must do *nāmarūpa pariggaha* till *saññā*-, *citta*- and *diṭṭhi-vipallāsas* are subdued.

When the understanding about *nāma* and *rūpa* is purified, the yogi gets to know with direct understanding that there is nothing other than *nāma* and *rūpa*. Then he also understands that there is no person within the body who engage *nāma* and *rūpa* in various activities. Moreover, he understands that there is no self which does all the physical, verbal and mental activities, which experience happiness and suffering, and which moves from life to life. In addition to this, the yogi also understands that neither *nāma* nor *rūpa* can function in their own without each other's support. Therefore, after this practice, the yogi does not consider either the *nāma* or the *rūpa* or both *nāma* and *rūpa* as a self.

Lesson 9.17.

Diṭṭhi Visuddhi (Part II)

It is very helpful to know how a yogi discerns the *saṅkhāras* in *vipassanā* meditation. The basis for this discernment is the scriptural knowledge. Scriptural knowledge, which is called *sutamaya ñāṇa* leads to *cintāmayaya ñāṇa*, the wisdom attained through deep consideration. Both *sutamaya* and *cintāmayaya ñāṇa* leads to the *bhāvanāmayaya ñāṇa*, the wisdom gained through meditation (contemplation). *Sutamaya* and *cintāmayaya ñāṇa* is the basis of *bhāvanāmayaya ñāṇa*.

This idea can be clearly understood with the following description given in the *Nettippakaraṇa* and its commentary on how the wisdom faculty grows in meditation.

The Buddha or any other respectable elder expounds the Dhamma to a certain person. Having heard the teaching, he gains faith. Then he investigates the meaning (word meanings) of the teachings (vīmaṃsā). He continues in this investigation without giving it up and bares the teachings in his memory (ussahanā). Then he compares the meaning of the words with other words and, also, compares this particular teaching with other teachings of the Buddha (tulanā). Then he further investigates and finds out its authenticity of the teachings he has learnt comparing them with the instructions of mahāpadesa (upaparikkhā). This knowledge is called sutamayīpaññā – wisdom gained through listening and learning.

Then based on this learnedness, he investigates characteristics of the meanings mentioned by words (vīmaṃsā). Then giving up the meaning of those words (atthapaññatti) he grasps the intrinsic nature (characteristic) of the realities mentioned by them (tulanā). Afterwards, without abandoning the intrinsic qualities of those known realities, having thought (takketvā) and having thought well (vitakketvā) (having deeply considered) (upaparikkhā), he investigates the universal qualities such as impermanence and conditioned nature of those realities. Then he repeatedly observes those realities which have been thoroughly investigated, having made them appear to his wisdom as things (saviggahe viya upaṭṭhahante katvā) (manasānupekkhā). This is called cintāmayīpaññā – wisdom gained through proper consideration.

Having based on these two types of wisdom, the yogi contemplates on such as mind and matter, conditionality of realities and their universal characteristics (manasikārasampayuttassa). The knowledge which arises, while thus contemplating, either in the field of sotāpattimagga (dassanabhūmi) or remaining seven paths and fruitions (bhāvanābhūmi), is called bhāvanāmayīpaññā – wisdom gained through training.¹⁵²

This explanation shows how *saṅkhāras* are captured by the mind. That is basically on the knowledge gained through learnedness. Having learned about the realities, the yogi must deeply investigate them and try to capture their intrinsic nature with

mind. As a help for this, the ancient teachers have given us four characteristics of each conditioned reality. Having learned and memorized the names of the *saṅkhāras*, according to the scriptures one studies, the yogi must first deeply consider their meaning and try to grasp their intrinsic natures (*sabhāvasarasa lakkhana*). Then, without giving up the intrinsic nature, the yogi must try to understand some other characteristics of those realities: universal characteristics such as impermanence (*aniccatādi*), common characteristics of realities such as nature of getting molested due to being struck by opposing elements (*ruppanalakkhaṇa* and so on) and the universal characteristic of conditionality (*sappaccayatā*) – “*Tesaṃ yeva dhammānaṃ salakkhaṇaṃ avijahitvā aniccatāruppana-sappaccayādi-ākāre ca takketvā vitakketvā ca upaparikkhā paññā upaparikkhā*”. Then those realities that were understood together with their characteristics through deep consideration (or thinking) must be made very clear to the mind as things with bodies and observe them repeatedly – “*Tathā upaparikkhite dhamme saviggahe viya upaṭṭhahante evametehi*¹⁵³ *nijjhānakkhame katvā cittena anu anu pekkhaṇaṃ manasānupekkhaṇaṃ*”.

These *saṅkhāras*, which have been made clear to the mind, are the objects of the *vipassanā* practice. After the yogi have captured these realities with the mind, he must repeatedly contemplate on their actual natures such as *nissattaabhāva* (nature of being devoid of a being), *nijjīvabhāva* (nature of being devoid of a *jīva*), *saṅkhatabhāva* (conditioned nature), *aniccabhāva* (impermanence), *dukkhabhāva* (nature of begetting suffering) and *anattaabhāva* (non-selfness). Moreover, those *saṅkhāras* must be contemplated as *anicca* (impermanent realities), as *dukkha* (realities that beget suffering) and *anattā* (non-self realities). When such contemplation is done repeatedly *bhāvanāmaya ñāṇa* arises supressing the delusion on realties. Those wisdoms are the *diṭṭhi visuddhi*, *kaṅkhāvitarāṇa visuddhi*, *maggāmagga ñāṇadassana visuddhi* and *paṭipadā ñāṇadassana visuddhi*. Afterwards, the final *bhāvanā ñāṇa* arise that is the wisdom in four supramundane paths – “*Imāhi dvīhi paññāhi manasikārasampayuttassa yaṃ ñāṇaṃ uppajjati dassanabhūmiyaṃ vā bhāvanābhūmiyaṃ vā, ayaṃ bhāvanāmayaṃ paññā*”.

The contemplation or meditation is done with the help of both *sutamaya* and *cintāmaya paññās*. They are the cause of meditation contemplation (*kāraṇa*), that means the ground for the meditation contemplation (*patiṭṭhā*).

Imāhi dvīhi paññāhīti yathāvuttāhi dvīhi paññāhi kāraṇabhūtāhi.
*Sutacintāmayañāṇesu hi patiṭṭhito vipassanaṃ ārabhatīti.*¹⁵⁴

This is how the commentary explains the arising of *bhāvanāmaya paññā* through *sutamaya* and *cintāmaya paññā*.

Imāhi dvīhi paññāhīti yathāvuttāhi dvīhi paññāhi kāraṇabhūtāhi.
Sutacintāmayañāṇesu hi patiṭṭhito vipassanaṃ ārabhatīti. “*Imāsu dvīsu paññāsū*”*tipi paṭhanti. “Tehi jātāsu uppannāsū”ti vā vacanaseso yojetabbo. Manasikārasampayuttassāti rūpārūpapariggahādimanasikāre yuttappayuttassa. Yaṃ ñāṇaṃ uppajjati vuttanayena manasikārappayogena*
diṭṭhivisuddhikaṅkhāvitarāṇavisuddhimaggāmaggañāṇadassanavisuddhip

*aṭṭipadāñāṇadassanavisuddhīnaṃ sampa ādanena vipassanaṃ
ussukkantassa yaṃ ñāṇadassanavisuddhisāṅkhātāṃ ariyamaggañāṇaṃ
uppajjati, ayaṃ bhāvanāmayī paññāti sambandho.*¹⁵⁵

As mentioned in the sub-commentary of the *Nittippakaraṇa*, only Bodhisattvas are capable in attaining the *bhāvanāmaya ñāṇa* based on *cintāmaya ñāṇa*. *Sāvakas bhāvanāmaya ñāṇa* is based on both *sutamaya* and *cintāmaya ñāṇa*.

*Cintāmayañāṇeyeva hi paṭiṭṭhitā mahābodhisattā carimabhava
vipassanaṃ ārabhanti, itare sutacintāmayesūti.*¹⁵⁶

Lesson 9.18.

Kaṅkhāvitaraṇa Visuddhi (Part I)

The wisdom which suppresses the doubts such as “How did these *nāma rūpas* arose?”, “Did these *nāma rūpas* exist before as well?” and “Will these *nāma rūpas* continue to exist in the same way in the future?” through seeing the causes on *nāma rūpas*. The act of seeing the causes of *nāma rūpas* is called *paccaya pariggaha*. Wisdom which arises due to *paccaya pariggaha* and overcomes doubt is called the *kaṅkhāvitaraṇa visuddhi*.¹⁵⁷

*Soḷasavidhaṃ aṭṭhavidhaṃ kaṅkhaṃ vitaranti atikkamanti etāyāti kaṅkhāvitaraṇā. Paccayapariggahañāṇaṃ. Sā eva taṃsamaṅgipuggalaṃ ahetu diṭṭhi visamahetudiṭṭhīhi saddhiṃ yathāvuttāhi duvidhāhi kaṅkhāhi visodhanato visuddhīti kaṅkhāvitaraṇavisuddhi.*¹⁵⁸

The thing with which one overcomes sixteen-fold and eight-fold doubts is called kaṅkhāvitaraṇā. It is the paccayapariggaha ñāṇa [wisdom which understands the causes of mind and matter]. That wisdom is called kaṅkhāvitaraṇa visuddhi as it purifies the person endowed with it from above said doubts together with ahetuka diṭṭhi and visamahetu diṭṭhi.

It is also called the *paccaya pariggaha ñāṇa*.

With the accomplishment of *diṭṭhi visuddhi* the yogi understands the nature of *nāma rūpas*. Now it is up for the yogi to understand the causes of the *nāmarūpas* to accomplish the *kaṅkhāvitaraṇa visuddhi*. This too can be done either in a brief or in detail.

Accomplishment of *paccaya pariggaha ñāṇa* in brief can be done in the following way.

- (1). Consciousnesses such as *cakkhu viññāṇa*, *sota viññāṇa* and so on arise due to bases (*vatthus*) such as *cakkhu* and *sota* and objects (*ārammaṇa*) such as *rūpa* and *sadda*.
- (2). *Rūpas* arise due to *citta*, *utu* and *āhāra*.
- (3). Both *nāma* and *rūpas* arise due to uneradicated *avijjā*, *taṇhā*, *upādāna* and *kamma*.

The detailed method of accomplishing *paccaya pariggaha* is by contemplating *paṭicca samuppāda* or the *paṭṭhāna* method. Yogis who are doing this meditation for the first time, must not try to contemplate based on the *paṭṭhāna* method.

The following wrong views and *akusalas* will be overcome by the yogi who observe the causes of *nāma rūpas* and accomplish the *kaṅkhāvitaraṇa visuddhi*.

- (1). The yogi who investigates the causes of *nāma rūpa* and comes into the concluding understanding that every *nāma rūpa* arises due to causes, overcomes the *ahetuka diṭṭhi*.

- (2). As the yogi understands that each *nāma rūpa* arises only due to specific causes, wrong views such as “The world is created by a God” and “The world originated due to time” will be overcome. Such wrong views are called *visamāhetu diṭṭhi*.
- (3). The yogi overcomes the views such as “There is a person who does karmas” (*kāraka diṭṭhi*) and “There is a person who experiences the results” (*vedaka diṭṭhi*).
- (4). The yogi, having understood that these *nāma rūpas* have been existing throughout the beginningless saṃsāra, overcomes sixteen types of doubts (*soḷasa vicikicchā*) such as “Did I exist in the past” and “Will I exist in the future”.
- (5). When seeing the accuracy of the Buddha’s teachings, the yogi overcomes the doubt (*aṭṭha vatthuka vicikicchā*) on eight places such as the Buddha, Dhamma, Saṅgha and *sikkhā*.
- (6). Moreover, with this attainment of *kaṅkhāvitaraṇa visuddhi*, a yogi also overcomes doubts (*vicikicchā*) such as “Who contacts with objects – ‘*ko phusati*’ and “Who feels the taste of the objects – ‘*ko vedeti*’, which are mentioned in the Moliyaphagguna Sutta.

Lesson 9.19.

Kaṅkhāvitarāṇa Visuddhi (Part II)

A yogi who wishes to accomplish kaṅkhāvitarāṇa visuddhi must first clearly distinguish between nāma and rūpa. With the accomplishment of diṭṭhi visuddhi, the yogi gains a clear understanding that nāma and rūpa are intrinsically different from each other. The following understandings are present in the yogi:

- (1). *Nāma* and *rūpa* are two distinct elements. There is no self or person other than *nāmarūpa*, and nothing exists beyond *nāma* and *rūpa* in the entire existence.
- (2). *Nāma* and *rūpa* are interdependent; they cannot exist without the support of each other.
- (3). *Nāma* and *rūpa* are so fundamentally different that it is impossible for *nāma* to emerge from *rūpa*, like a mushroom sprouting from the earth.
- (4). *Nāma* is not a singular element within a single life. Various types of *nāmas* arise within one life, with one *cittuppāda* existing at a time. *Nāma* exists as a lineage.
- (5). *Rūpas* are also not a singular reality. There are various *rūpas* in one life.

The obvious questions that arise here are: “Did these *nāmarūpas* that exist in this way newly start from the beginning of this life without any cause?”, “Were these *nāmarūpas* created by an all-mighty God?” or “Did they originate from a certain cause or causes?”. These questions relate to the birth of life, one of the most unclear and hidden phenomena to the human mind. They can be categorized into three groups:

- (1). Did *nāmarūpas* arise without a cause? Are *nāmarūpas ahetuka*?
- (2). Did *nāmarūpas* arise due to a cause? Are *nāmarūpas sahetuka*?
- (3). If they arose due to a cause, what was the cause? Were they created by a God, or was there another cause?

The following is how the yogi answers these three questions related to the causeless view and the creationist view, thereby accomplishing the *kaṅkhāvitarāṇa visuddhi*.

A yogi who wishes to achieve the kaṅkhāvitarāṇa visuddhi, starts to search for the causes of the nāmarūpas as a skilled physician, having seen a sickness, searches for its cause and compassionate man, having seen an infant child lying on a road, searches for his parents.

Then he starts to contemplate from the beginning (so āditova iti paṭisañcikkhati). The mind and matter cannot possibly be causeless. If so, all the time everywhere they should be identical. At the same time, they

cannot be produced by a creator or any other natural or original being, since there is nothing other than mind and matter (It means, if there is a creator or a natural or original being, he, too, is a constitution of mind and matter). If one says mind and matter found in those creators are to be called the creators, then those mind and matter found in them become causeless, since they have to happen naturally. Therefore, logically there should be some other causes for the arising of mind and matter.¹⁵⁹

Then the yogi becomes confident that there must be a cause (other than a God) for the arising of *nāmarūpas*. At this stage, the meditator is aware that there is no self, being, or life in the world other than mind and matter. Hence, he will investigate the causes of mind and matter within the scope of *nāma* and *rūpa*, without considering any other new force or unknown energy.

While attaining *diṭṭhivissuddhi*, a yogi clearly observes the nature of various minds. Through meditation, he understands that the mind is not a single entity that remains constant throughout one's life; new minds continually arise due to various reasons and causes.

By observing various minds, the yogi clearly understands that there must be a first mind in a given life. What could be the cause of that first mind?

At this point, the yogi bases his meditation primarily on inference. By observing how mind and matter function in the present moment, the yogi infers how they might have functioned at the moment of *paṭisandhi*. At this stage, his contemplation is grounded in the doctrine (*Sutta*) and logic (*yutti*).

For instance, a yogi who understands how the *paṭisandhi citta* causes *nāmarūpa* to arise does so in the following way:

- (1). *Suttato* – According to the doctrine, realities (*nāma* and *rūpa*) arise and vanish together with the *citta* — *cittānuparivattino dhamma* — so it should be known that *rūpas* can be produced by *viññāṇa*.
- (2). *Yuttito* – It can be observed how certain *rūpas* (*cittaja rūpas*) arise in accordance with pure and impure minds. Based on this direct observation, the yogi infers how the *paṭisandhi viññāṇa* must have caused the arising of the *paṭisandhi rūpas*, which the yogi has not directly discerned.

This idea is illustrated in the *Visuddhimagga* as follows.

Tattha siyā – kathaṃ panetaṃ jānitabbaṃ "paṭisandhināmarūpaṃ viññāṇapaccayā hotī"ti? Suttato yuttito ca. Sutte hi "cittānuparivattino dhammā"tiādinā nayena bahudhā vedanādīnaṃ viññāṇapaccayatā siddhā. Yuttito pana,

*Cittajena hi rūpena – idha diṭṭhena sijjhati,
Adiṭṭhassāpi rūpassa – viññāṇaṃ paccayo iti.*

Citte hi pasanne appasanne vā tadanurūpāni rūpāni uppajjamānāni diṭṭhāni. Diṭṭhena ca adiṭṭhassa anumānaṃ hotīti iminā idha diṭṭhena

*cittajarūpena adīṭṭhassāpi paṭisandhirūpassa viññāṇaṃ paccayo hotīti jānitabbametam.*¹⁶⁰

Thus, this idea is illustrated in the *Visuddhimagga* and its commentary.

With the accomplishment of *diṭṭhivisuddhi*, the yogi clearly knows that *nāma* and *rūpa* cannot exist independently without each other's support. Therefore, the yogi understands that, at the moment of *paṭisandhi*, both *nāma* and *rūpa* must have occurred. Now, he or she must find the causes of *nāma* and *rūpa*.

It is clear to the yogi that beings are diverse. Even twins possess visibly different superior and inferior mental and physical features, despite having the same parents and being born from similar external causes such as sperm, blood, and food. The yogi understands that this cannot be something random or without cause, as those features are not present in everyone all the time (the same logic as mentioned above).

It is also evident that these differences must have existed from the moment they were conceived in the mother's womb.

The yogi then understands that there cannot be any other internal or external cause, apart from *kamma*, that can account for such diverse inferior and superior features.

Thus, this idea is illustrated in the *Visuddhimagga* and its commentary.

*Tattha siyā – kathaṃ panetaṃ jānitabbaṃ bhavo jātiyā paccayoti ce? Bāhirapaccayasamattepi hīnapañītatādivisesadassanato. Bāhirānaṃ hi janakajanānisukkasoniṭāhārādīnaṃ paccayānaṃ samattepi sattānaṃ yamakānampi sataṃ hīnapañītatādiviseso dissati. So, ca na ahetuko sabbadā ca sabbesaṇca abhāvato, na kammabhavato aññahetuko tadabhinibbattakasattānaṃ ajjhattasantāne aññassa kāraṇassa abhāvatoti*¹⁶¹ *kammabhavahetukova. Kammaṃ hi sattānaṃ hīnapañītatādivisesassa hetu. Tenāha bhagavā "kammaṃ satte vibhajati yadidaṃ hīnapañītatāyā"ti. Tasmā jānitabbametam "bhavo jātiyā paccayo"ti.*¹⁶²

*Jātānaṃ khandhānaṃ uññātātā, abhimatātā ca hīnapañītatā. Anīṭṭhañhi hīnaṃ, iṭṭhaṃ paṇītaṃ. Ādi-saddena suvaṇṇadubbaṇṇahīnuttamādiṃ saṅgaṇhāti. Yamakānampi satanti yamakabhāvena nibbattānampi samānānaṃ. So ca sattānaṃ viseso. Bhinnasantānikassa visesakāraṇassa sabbeṇa sabbāṃ abhāvato "ajjhattasantāne"ti vuttaṃ. Aññassa kāraṇassa abhāvatoti attasantānagatato aññassa visesakāraṇassa anupalabbhamānattā, sati ca tasmiṃ sabbadā sabbesaṃ abhāvatoti pasaṅgassa dunnivāraṇato kāraṇe avasiṭṭhe phalavisesassa ayujjamānakattā. Tenāha "kammabhavahetukovā"ti.*¹⁶³

In the phrase, “*Na kammabhavato aññahetuko tadabhinibbattakasattānaṃ ajjhattasantāne aññassa kāraṇassa abhāvatoti*” the word *tadabhinibbattakasattānaṃ* is translated as “of the beings who are born with that *kamma bhava*”.

Finally, the yogi comes to the conclusion that *nāma rūpa* is neither causeless nor created by a God; it arises due to specific causes. These causes cannot be *rūpa*, as

rūpa lacks the qualities needed to produce a new *nāma*. Based on the observable diversity of living beings, even among twins, the yogi understands that the cause of *nāma rūpa* in this life cannot be something inherent to this life. It is neither an internal reality of this life nor an external one.

Therefore, the yogi concludes that the *nāma rūpas* of this life were caused by a mental reality that belongs to a past life. Observing the nature of mental states, the yogi further concludes that it must be *cetanā* (volition) that produced the *nāma rūpas* in this life. Thus, the yogi clearly understands the causes of *nāma rūpa*.

Moreover, with this understanding, the yogi begins to see how the information found in the doctrine is valid. For example, a *dvihetuka omaka kamma* produces an *ahetuka* birth, a *dvihetuka ukkuṭṭha* and *thihetuka omaka kamma* produce a *dvihetuka* birth, and a *tihetuka ukkuṭṭha kamma* produces a *tihetuka* birth. It means the nature of one's life is greatly determined based on the nature of the *kamma* which gave the *paṭisandhi*. That means the diversity of beings is due to the diversity of *cetanās*.

Next, he or she must contemplate how the *nāma rūpas* in this very life are also conditioned by various other causes. In doing so, the yogi accomplishes *kaṅkhāvitaraṇa visuddhi* by contemplating these causes — *paccaya pariggaha ñāṇa*.

Lesson 9.20. Sammāsana Ñāṇa

Now the yogi must proceed to accomplish *maggāmagga ñāṇadassana visuddhi*. However, before one can accomplish *maggāmagga ñāṇadassana visuddhi*, it is recommended to contemplate the three universal characteristics of *nāma rūpas* that were understood by the yogi, along with their causes.

The wisdom that contemplates the three universal characteristics of *nāma rūpas* is called *sammāsana ñāṇa*. This contemplation of the three universal characteristics of *nāma rūpas* is known as *kalāpa sammāsana* and *naya vipassanā*. It should be noted that *sammāsana ñāṇa* does not belong to any of the five *visuddhis* related to *vipassanā*. Therefore, some teachers of the ancient Mahāvihāra tradition advocated *vipassanā* meditation without *sammāsana ñāṇa*. However, it is highly recommended to include this section of *vipassanā* despite its exclusion from the seven *visuddhis*.

Tasmāti ādibhūtattā. Atha vā tasmāti yasmā āraddhaviṇṇasakassa...pe... kalāpasammāsanaṃ ādi, tasmā. Etanti kalāpasammāsanaṃ. Apicātiādi kalāpasammāsanasseva vipassanāya ādibhāve upacayahetudassanaṃ. Udayabbayañāṇapariyosānā tīraṇapariññā, asampatte eva ca udayabbayañāṇe maggāmaggavavatthānaṃ hotīti āha “Tīraṇapariññāya vattamānāyā”ti. Kalāpasammāsane tāva yogo kātabboti etthāpi tasseeva paṭhamārambhe kāraṇaṃ vuttanayeneva veditabbaṃ. Yasmā kalāpasammāsanaṃ nāma ekaviṇṇasakampi na antogadhaṃ, ekacce ca taṃ anāmasitvā vipassanācāraṃ vaṇṇenti. Evaṃ santepi taṃ suttantesu ekadesena, anavasesato ca dassitaṃ. Paṭisambhidāyaṃ ādikammikānaṃ manasikārasukaratāya vipassanāya ādibhāvena ṭhapitaṃ. Vipassantassa ca obhāsādīsu uppannesu maggāmaggañāṇasambhavo, tasmā “Taṃ sampādetukāmenā”tiādinā ayaṃ vicāro katoti dattṭhabbaṃ.¹⁶⁴

Lakkhaṇa and Lakkhaṇavanta

To gain *sammasana ñāṇa*, the yogi must know the meanings of *tilakkhaṇa* (three characteristics) and *tilakkhaṇavanta* (realities which have the three characteristics). There are six terms to be known.

- (1). *Anicca lakkhaṇa*
- (2). *Anicca*
- (3). *Dukkha lakkhaṇa*
- (4). *Dukkha*
- (5). *Anatta lakkhaṇa*
- (6). *Anattā*

Anicca lakkhaṇa and anicca

The nature of not being stable (*athira*) after arising and the nature of vanishing after arising is the *anicca lakkhaṇa*. According to Theravada, this is the characteristic of “impermanence”. Realities that are together with *anicca lakkhaṇa* are *anicca* (impermanent).

Dukkha lakkhaṇa and dukkha

A being who is attached to or considers impermanent realities as “I” or “mine” must undergo considerable hardship to protect those realities and produce new ones for those that have passed away. This hardship is inevitable for one who possesses realities that are unstable and bound to vanish. Moreover, the possessor is also in constant fear of losing the realities one possesses due to their impermanence. All conditioned realities have this nature of causing hardship and fear in the person who possesses them. This is the *dukkha lakkhaṇa* — the nature of producing suffering (hardship and fear). Realities that have *dukkha lakkhaṇa* are called *dukkha* (things that produce suffering).

Anatta lakkhaṇa and anattā

A self must be something stable. It must have a stable essence (*thira sāra*). If not, the self is the stable essence itself. There is no such essence in or within or among the realities that decay and vanish. Those realities themselves cannot be such essence. Impermanent realities are opposed to a self (a stable essence). Not having a stable essence or not being a stable essence is the *anatta lakkhaṇa* (non-selfness). Realities that have the *anatta lakkhaṇa* are called *anattā* (non-self realities).

Ti-anupassanā

There are three *anupassanās*.

- (1). *Aniccānupassanā*
- (2). *Dukkhānupassanā*
- (3). *Anattānupassanā*

Aniccānupassanā

Repeatedly contemplating the realities with wisdom as “*rūpaṃ aniccaṃ, vedanā aniccā*” and so on and repeatedly contemplating their impermanence is *aniccānupassanā*.

Dukkhānupassanā

Repeatedly contemplating the realities with wisdom as “*rūpaṃ dukkhaṃ, vedanā dukkhā*” and so on and repeatedly contemplating their nature of begetting suffering is *dukkhānupassanā*.

Anattānupassanā

Repeatedly contemplating the realities with wisdom as “*rūpaṃ anattā, vedanā anattā*” and so on and repeatedly contemplating their non-selfness is *anattānupassanā*.

A yogi who has accomplished *kaṅkhāvitarāṇa visuddhi* must then continue meditation by repeatedly contemplating conditioned realities as impermanent, suffering (realities that beget suffering) and non-self. This meditation is called *tilakkhaṇa bhāvanā*.

It is not possible to contemplate all conditioned realities as *anicca*, *dukkha*, and *anattā*, and yogis should not attempt to do so. If yogis were to consider all *saṅkhāras* as a single collection and contemplate them as *anicca*, *dukkha*, and *anattā* all at once, it would not be possible to gain a clear understanding of the *saṅkhāras*, as many realities are involved. Therefore, a yogi who engages in these *anupassanās* must first categorize the *saṅkhāras* into various groups, such as *khandha*, *dhātu*, and *āyatana*, and contemplate them based on these categories in different ways, such as “*rūpaṃ aniccaṃ, cakkhu dhātu dukkhā, manāyatanaṃ anattā*.” After understanding the three characteristics of conditioned realities and perceiving them as *anicca*, *dukkha*, and *anattā*, the yogi must proceed to observe the rising and falling of conditioned realities — a meditation known as *udayabbaya ñāṇa*.

Lesson 9.21.

Maggāmagga Ñāṇadassana Visuddhi

A yogi who progresses in the *vipassanā* starts to experience *upakkilesas* such as *obhāsa* (light), zest (*pīti*) and tranquility (*passaddhi*). A yogi could easily go astray when encountering them thinking that he or she had attained *magga phala* or starts to admire those experiences. When they arise, the yogi should get the wisdom to understand what the correct and wrong path towards the liberation is. That wisdom which distinguishes right path from wrong path is called the *maggāmagga ñāṇadassana visuddhi*.

Maggāmagga ñāṇadassana visuddhi is of two stages.

- (1). Seeing the rising (*udaya*) and vanishing (*vaya*) of conditioned realities.
- (2). Overcoming the *upakkilesas* and knowing the correct and wrong paths towards the liberation.

Udayabbaya ñāṇa

After the yogi had gained clear understanding about the three characteristics of the conditioned realities, the yogi must then start to see their rising and vanishing. The wisdom which understands the rising and falling of the realities is called *udayabbaya ñāṇa*. This wisdom is also twofold.

- (1). Observing the rising and vanishing of the realities based on the causes.
- (2). Observing the rising and vanishing of the realities without seeing the relationship between the realities and the causes.

Arising of the realities is called *udaya* in Pāḷi. Vanishing of the realities is called *vaya*. Wisdom that sees the rising and vanishing of the realities is called the *udayavaya ñāṇa* or *udayabbaya ñāṇa*.

Lesson 9.22.

Vipassanā Upakkilesa

When the yogi keeps on observing the rising and falling of the realities, he or she starts to experience ten *upakkilesas*. They are as follows.

- (1). *Obhāsa* – light
- (2). *Pīti* – rapture
- (3). *Passaddhi* – tranquillity
- (4). *Adhimokkha* – *saddhā* which purifies the mind
- (5). *Paggaha* – effort
- (6). *Sukha* – bliss
- (7). *Ñāṇa* – wisdom
- (8). *Upaṭṭhāna* – mindfulness
- (9). *Upekkhā* – neutrality
- (10). *Nikanti* – attachment

Above ten are called *vipassanā upakkilesas* as they approach the *vipassanā* and defiles it making it impure – “*Vipassanaṃ upecca kilesenti, malīnabhāvaṃ gamentīti vipassanupakkilesā*”.¹⁶⁵ They can mislead the yogi in *vipassanā* meditation. They do not arise in a yogi who has not done the *vipassanā* properly. Their arising is a sign of the progress of *vipassanā* meditation.

- (1). *Obhāsa* is a light that arises to a yogi due to the power of *vipassanā*. It can only be seen by the yogi and not by others. It is a *cittaja* matter which lightens the matter in the body. As long as it is within the body it is *cittaja*, and it becomes *utuja* after going out of the body. Some yogis could see only their body with it. Some could see the entire chamber they are meditating in. Some could even see *gāvutas* and *yojanas* with this light. The distance it spreads depends on the strength of the *vipassanā* wisdom.
- (2). *Pīti* is the rapture that arises due to the improvement of the insight wisdom and clearly seeing the rising and falling of *saṅkhāras*.
- (3). *Passaddhi* is the mental and bodily tranquillity due to *vipassanā*. Due to this tranquillity, the yogi becomes capable in meditating for longer durations as he or she wishes without any difficulty. The yogi does not even feel the passing away of the time.
- (4). *Adhimokkha* is the strong *saddhā*. This *saddhā* is not faith about the triple gem but the mental factor that purifies the mind due to the removal of defilements.
- (5). *Paggaha* is the *virīya* (effort). At this moment, an effort that is neither too weak nor strong arises in the yogi. This effort is well balanced.

- (6). *Sukha* is the mental happiness that arises together with the *vipassanā citta*. As the pleasant *cittaja rūpas* produced by the *vipassanā citta*s spread throughout the body, the yogi also experiences bodily bliss at this moment.
- (7). *Ñāṇa* is the wisdom that can penetrate into *nāma rūpas* very sharply.
- (8). *Upaṭṭhāna* is the mindfulness (*sati*) associated with the *vipassanā citta*. At this moment, powerful mindfulness arises in the yogi which does not shake like a mountain and remain in the *saṅkhāras* that are being contemplated.
- (9). *Upekkhā* is the neutrality. It is twofold as *vipassanupekkhā upekkhā* and *āvajjanupekkhā*.
- (a). *Vipassanupekkhā* which is the *tattrmajjhataṭṭa cetasika*, is the neutrality in examining the true natures of the *saṅkhāras*. At this moment, the yogi is not that much enthusiastic in examining the true natures of the *saṅkhāras* as he has already seen their true natures very well by then. However, he is not lethargic as well.
- (b). *Āvajjanupekkhā* is the neutrality in adverting towards new *saṅkhāras*. As the *vipassanā* wisdom is very strong and powerful, adverting new *saṅkhāras* to see their true nature happens as if it is happening naturally. This neutrality is the *cetanā* of the *manodvārāvajjana citta*.
- (10). *Nikanti* is the attachment towards the *vipassanā* that is adorned with above nine realities. *Nikanti* is difficult to be recognized as a defilement. In the ultimate sense, it is the *lobha*. The actual *upakkilesa* is the *nikanti*. The above nine realities are called *upakkilesas* as they become causes for the arising of the real *upakkilesa* – *nikanti*.

When some unskilled and untalented yogis experiences above *upakkilesas*, they consider, “I never had this type of a light, rapture, wisdom, effort and so on before. I get these special experiences and realities as I have attained *magga* and *phala*”. Then they stop their meditation thinking that they have achieved their goal. Without becoming *sotāpannas*, they start to think that they have become *sotāpannas*. Without becoming *sakadāgāmīs*, they start to think that they have become *sakadāgāmīs*. Without becoming *anāgāmīs*, they start to think that they have become *anāgāmīs*. Without becoming Arahants, they start to think that they have become Arahants.

However, skilled yogis would understand that a slight attachment has arisen in them. They also consider that if this craving strengthens, they will eventually get away from the path to liberation and fall into the path towards the *samsāra*. Having considered thus, they start to contemplate the *upakkilesas* as *anicca*,

dukkha and *anattā*. *Visuddhimaggas* says about thirty such contemplations – three for each *upakkilesa*. The wisdom of a yogi who had seen the *upakkilesas* as impermanent, suffering and non-self and suppressed the craving towards them is capable in knowing the correct path and wrong path towards the liberation. That wisdom is called the *maggāmagga ñāṇadassana visuddhi*.

Lesson 9.23.

Dasavidha Vipassanā Ñāṇa

There are ten insight knowledges. They are as follows.

- (1). *Sammasana ñāṇa*
- (2). *Udayabbaya ñāṇa*
 - (a). *Taruṇa udayabbaya ñāṇa*
 - (b). *Balava udayabbaya ñāṇa*
- (3). *Bhaṅgānupassanā ñāṇa*
- (4). *Bhayatupaṭṭhāna ñāṇa*
- (5). *Ādīnavānupassanā ñāṇa*
- (6). *Nibbidānupassanā ñāṇa*
- (7). *Muñcitukamyatā ñāṇa*
- (8). *Paṭisaṅkhānupassanā ñāṇa*
- (9). *Saṅkhārupekkhā ñāṇa*
- (10). *Anuloma ñāṇa*

Out of the ten, the knowledges starting from the *balava udayabbaya ñāṇa* belongs to the *paṭipadā ñāṇadassana visuddhi*. In this lesson, we shall recap the *sammasana ñāṇa* and the *taruṇa udayabbaya ñāṇa*.

Sammasana ñāṇa

The wisdom which knows the three characteristics of the *saṅkhāras* and understands them as *anicca*, *dukkha* and *anattā*. In order to attain this wisdom, the yogi must contemplate the *saṅkhāras* understanding their three universal characteristics.

Taruṇa udayabbaya ñāṇa

From the moment the yogi starts to see the rising and falling of the *saṅkhāras*, till the moment he or she accomplishes the *maggāmagga ñāṇadassana visuddhi*, the wisdom which sees the rising and falling of the *saṅkhāras* is the *taruṇa udayabbaya ñāṇa*. This wisdom is not very powerful as it is being constantly disturbed by *upakkilesas*.

Lesson 9.24.

Paṭipadā Ñāṇadassana Visuddhi

Paṭipadā ñāṇadassana visuddhi is the *vipassanā* knowledges starting from the *balava udayabbaya ñāṇa* till *anuloma ñāṇa*.

Balava udayabbaya ñāṇa

The wisdom, which sees how *saṅkhāras* arise (*udaya*), having not existed before, and vanish (*vaya*), without getting stored up somewhere, is called the *udayabbaya ñāṇa*. The significance of the *balava udayabbaya ñāṇa* is that this knowledge is not interrupted by *upakkilesas*. This wisdom is capable in weakening the latent defilements.

Bhaṅgānupassanā ñāṇa

When the yogi is observing the rising and the vanishing of the conditioned realities, the yogi's wisdom becomes sharpened. As a result, conditioned realities start to appear to the yogi's wisdom quickly. At that time, it seems as if the yogi does not have enough time to contemplate the rising and vanishing of the *saṅkhāras*. Therefore, the yogi starts to focus only on the vanishing of the realities without focusing on the arising. Then the destruction of *saṅkhāras* pertaining to yogi's life appears to the yogi's wisdom as water bubbles, which appear on a water pond while raining, vanish as soon as they arise. This wisdom which sees the vanishing of realities is called the *bhaṅgānupassanā ñāṇa*.

At this stage, the yogi must also try to see the vanishing of the wisdom which observed the destruction of realities. Having seen the vanishing of a certain reality, the yogi must then observe how the wisdom which did the observation also vanishes. This act is called “*ñāṭaṇca ñāṇaṇca ubho vipassati*”.

Bhayatupaṭṭhāna ñāṇa

With the attainment of the *bhayatupaṭṭhāna ñāṇa*, the yogi starts to understand that all the *saṅkhāras* in all three types of worlds, i.e., *kāma* realm, *rūpa* realm and *arūpa* realm, vanish as mustard seeds on the frying pan cracks. At that time, those conditioned realities appear to the yogi as things that should be afraid of. The yogi starts to see the *saṅkhāras* as things that one should be afraid of, it means as a danger. The wisdom that sees *saṅkhāras* as dangers is called the *bhayatupaṭṭhāna ñāṇa*.

Ādīnavānupassanā ñāṇa

There is no one who could stop the vanishing of *saṅkhāras*. There is no way to prevent *saṅkhāras* from vanishing as well. There is no refuge for *saṅkhāras*. Therefore, they are helpless. The knowledge which sees the helpless nature of *saṅkhāras* is called the *ādīnavānupassanā ñāṇa*.

Nibbidānupassanā ñāṇa

With the *ādīnavānupassanā ñāṇa* the yogi starts to see how helpless the *saṅkhāras* are. At that time, the yogi starts to feel disenchantment towards the *saṅkhāras* which the yogi considered as “I” and “mine” and to which the yogi attached to. The yogi starts to reject the *saṅkhāras* and feel dispassionate towards them. The wisdom which is together with the disenchantment towards *saṅkhāras* is called *nibbidānupassanā ñāṇa*.

Starting from the *bhayatupaṭṭhāna ñāṇa*, the yogi must also consider the good qualities of Nibbāna in addition to contemplating the faults of *saṅkhāras*. It should be done based on the scriptural knowledge one had gained on Nibbāna. That contemplation is very vital for the arising of the dispassion towards the *saṅkhāra* and the desire to attain the Nibbāna by abandoning all conditioned realities.

Muñcitukamyatā ñāṇa

With strong disenchantment towards the *saṅkhāras*, a strong urge arises in the yogi to get rid of the *saṅkhāras*. The wisdom that is together with strong desire to get rid of *saṅkhāras* is called *muñcitukamyatā ñāṇa*.

Paṭisaṅkhānupassanā ñāṇa

When the yogi gets a strong desire to get rid of *saṅkhāras*, he starts to find out the way of getting rid of these *saṅkhāras*. For that, there is no other way than doing *vipassanā* meditation. Therefore, the yogi who got dispassionate towards the *saṅkhāras* starts to do *vipassanā* meditation seeing the faults of *saṅkhāras* in various and broader ways. This knowledge which contemplates the *saṅkhāras* in various ways is called the *paṭisaṅkhānupassanā ñāṇa*.

Saṅkhārupekkhā ñāṇa

The yogi who has gained the *paṭisaṅkhānupassanā ñāṇa* becomes happy about the fact that he or she has gained the way out from suffering. As a result, the yogi gives away the strong urge to investigate the *saṅkhāras*. At this juncture, the yogi maintains the *vipassanā ñāṇa* with a balanced effort. This wisdom is called *saṅkhārupekkhā ñāṇa*. Though this wisdom is void of a great urge to investigate the *saṅkhāras*, this is more powerful than all the other previously mentioned *vipassanā* knowledges. A stone that is taken up and released falls down with high speed. Similarly, the *saṅkhārupekkhā ñāṇa* sees the universal characteristics of the *saṅkhāras* as it is happening naturally.

Anuloma ñāṇa

The wisdom that is in conformity with the previously mentioned eight vipassanā knowledges and the wisdom of the noble path that is about to arise.¹⁶⁶ This wisdom arises when the *saṅkhārupekkhā ñāṇa* has developed to its peak and the noble path is about to arise.

Bh Na Da Ma **Pk U Nu** Go Mg Ph Ph Bh

Wisdom that arises in the three consciousnesses of *parikamma*, *upacāra* and *anuloma* is the *anuloma ñāṇa*.

Lesson 9.25.

Ñānadassana Visuddhi

When insight meditation has been done correctly as stated above, the *saṅkhārupekkhā ñāṇa* develops into a higher level. That *saṅkhārupekkhā ñāṇa* which has reached its highest level contemplates one of the *saṅkhāras* as *anicca*, *dukkha* or *anattā*. This wisdom is called *sikhāpatta saṅkhārupekkhā ñāṇa*. Then the mind stream falls back into the *bhavaṅga*. Then the mind door adverting consciousness (*manodvārāvajjana citta*) adverts a *saṅkhāra* and vanishes. It will be followed by one of the *ñāṇa sampayutta mahā kusala citta*s cognizing the same *saṅkhāra* either as *anicca*, *dukkha* or *anattā*. This *citta* will arise either two times or three times. Those *cittas* are called *parikamma*, *upacāra* and *anuloma*. Wisdom in these *cittas* is the *anuloma ñāṇa*.

Vuṭṭhāna is a name used to the *lokuttara magga citta*. It is called *vuṭṭhāna* for four reasons.

- (1). *Magga citta* is called *vuṭṭhāna* as it emerges from the *saṅkhāras* by cognizing the Nibbāna.
- (2). *Magga citta* is called *vuṭṭhāna* as it emerges from the nature of being a base (*kilesa vatthu*) of fetters.
- (3). *Magga citta* is called *vuṭṭhāna* as it rises up the yogi from the nature of a *puthujjana*.
- (4). *Magga citta* is called *vuṭṭhāna* as it rises up the yogi from the *saṃsāra*.

The *sikhāpatta saṅkhārupekkhā ñāṇa* together with the *anuloma ñāṇa* is called the *vuṭṭhānagāminī vipassanā*.¹⁶⁷

After the three *cittas*, that are called *parikamma*, *upacāra* and *anuloma* a similar *ñāṇa sampayutta mahā kusala citta* arise as the *gotrabhū citta* cognizing the Nibbāna.

After the *gotrabhū citta*, the *sotāpatti magga citta* that is together with the supra mundane eight-fold noble path arises performing the *javana* function. This *sotāpatti magga citta* completely comprehends (*pariññākaraṇa*) the *dukkha sacca*, eradicates (*pahāna*) the *samudaya sacca* and perceives the *nirodha sacca* by cognizing it (*sacchikaraṇa*). Arising of the eight-fold noble path together with the *sotāpatti magga citta* is the development (*bhāvanā*) of the *magga sacca*.

After the vanishing of the *sotāpatti magga citta*, the *sotāpatti phala citta* arises two or three times. Then the mind stream falls back to the *bhavaṅga*. With the happening of this – with the arising of the first *sotāpatti phala citta* – the yogi overcomes the *puthujjana* nature and become the noble person called the *sotāpanna*.

Afterwards, the yogi reviews (reflects) five things: the path (*magga*) one attained, the fruition (*phala*) one attained through the path, defilements that were eradicated (*pahīna kilesa*), remnant defilements (*avasesa kilesa* / *appahīna kilesa*) and the Nibbāna. This reflection is called *paccavekkhaṇā*. This is done by all the noble

beings after their attainments. An Arahant does not review remnant defilements as there is no defilement left in an Arahant.

A *sotāpanna* person, who wishes to attain the *sakadāgāmī magga* and *phala*, should contemplate the *saṅkhāras* as before through *vipassanā* meditation. While doing so, when the *saṅkhārupekkhā ñāṇa* reaches its peak as before, after the arising of *anuloma ñāṇa* and *vodāna ñāṇa* the *sakadāgāmī magga citta* and *phala citta* will arise respectively. *Anāgāmi* and *Arahanta magga* and *phala citta*s arise in the same way.

The wisdom which arises together with the four noble paths is called the *ñāṇa dassana visuddhi*.

Lesson 9.26.

Ariya Puggala and Kilesa Pahāna

Ariya Puggala

Beings who have aroused *magga* and *phala*, having done *vipassanā* meditation, are called **ariya puggalas** (noble beings). The other beings are called *puthujjanas*.

There are eight noble beings.

- (1). *Sotāpatti maggaṭṭha puggala*
- (2). *Sotāpatti phalaṭṭha puggala*
- (3). *Sakadāgāmī maggaṭṭha puggala*
- (4). *Sakadāgāmī phalaṭṭha puggala*
- (5). *Anāgāmī maggaṭṭha puggala*
- (6). *Anāgāmī phalaṭṭha puggala*
- (7). *Arahanta maggaṭṭha puggala*
- (8). *Arahanta phalaṭṭha puggala*

Out of the eight, four beings are *maggaṭṭhas* and four are *phalaṭṭhas*. A being remains a *maggaṭṭha* only during the period when the *magga citta* is existing in his *santāna*. The existing time period of a *magga citta* is very brief. Therefore, it is not possible to find *maggaṭṭha puggalas*. As the *phala citta* arises immediately after the vanishing of the *magga citta*, a *maggaṭṭha puggala* becomes a *phalaṭṭha puggala* after one mind moment. As the existing moment of a *maggaṭṭha puggala* is very brief, the words *sotāpanna puggala*, *sakadāgāmī puggala*, *anāgāmi puggala* and *Arahanta puggala* are mostly used referring to the *phalaṭṭhas*.

Kilesa pahāna

Following is how fetters and *akusalas* are eradicated with the noble paths.

Eradication done by the *sotāpatti magga*

In terms of *saṃyojana*: the *sotāpatti magga* eradicates *sakkāya diṭṭhi*, *vicikicchā* and *sīlabbata parāmāsa* completely. It also eradicates gross *saṃyojanas* that leads to births in awful realms.

In terms of *cittas*: the *sotāpatti magga* eradicates four *diṭṭhigata sampayutta cittas* and the *vicikicchā sampayutta citta* completely. It also eradicates four *diṭṭhigata viappayutta cittas* and two *dosamūla cittas* that are gross enough to lead to births in awful realms.

Remnant *akusala cittas* of a *sotāpanna*: four *diṭṭhigata vippayutta cittas* and two *dosamula cittas* that are not gross enough to lead to births in awful realms and the *uddhacca sampayutta citta* are remnant within a *sotāpanna puggala*.

Eradication done by the *sakadāgāmī magga*

In terms of *saṃyojana*: the *sakadāgāmī magga* eradicates gross *kāma rāga* and *vyāpāda*. *Kāmarāga* and *vyāpāda* arise in a *sakadāgāmī* rarely. Even when they arise, they do not arise grossly.

In terms of *cittas*: the *sakadāgāmī magga* eradicates four *diṭṭhigata vippayutta cittas* with gross *kāma rāga* and two *dosamūla cittas* with gross *vyāpāda*.

Remnant *akusala cittas* of a *sakadāgāmī*: four *diṭṭhigata vippayutta cittas* together with subtle *kāmarāga* and together with *rūpa rāga* and *arūpa rāga* and two *dosamūla cittas* with subtle *vyāpāda* and the *uddhacca sampayutta citta* are remnant within a *sakadāgāmī puggala*.

Eradication done by the *anāgāmī magga*

In terms of *saṃyojana*: the *anāgāmī magga* eradicates subtle *kāmarāga* and subtle *vyāpāda* completely.

In terms of *cittas*: the *anāgāmī magga* eradicates four *diṭṭhigata sampayutta cittas* together with subtle *kāmarāga* and two *dosamūla cittas* with subtle *dosa*.

Remnant *akusala cittas* of an *anāgāmī*: four *diṭṭhigata vippayutta cittas* together with *rūpārūpa rāga* and the *uddhacca sampayutta citta* is remnant within a *anāgāmī puggala*.

Eradication done by the *arahatta magga*

In terms of *saṃyojana*: the *arahatta magga* eradicates *rūparāga*, *arūparāga*, *māna*, *uddhacca* and *avijjā* completely.

In terms of *cittas*: the *arahatta magga* eradicates four *diṭṭhigata vippayutta cittas* together with *rūpa rāga* and *arūpa rāga* and the *uddhacca sampayutta citta*.

Remnant *akusalas* of an Arahanta: there is no *akusala* remnant in an Arahanta *puggala*.

Appendix

Wholesome consciousness and unwholesome consciousness: kusala citta and akusala citta

What is wholesome action? What is unwholesome action? What causes makes a particular dhamma wholesome or unwholesome? These are deep matters which are not realized by normal people. Normal people accept certain matters to be wholesome and others to be unwholesome, because of hearing others say so, but not knowing anything about the wholesomeness and unwholesomeness of dhammas. Various arguments about wholesomeness and unwholesomeness also arise due to this ignorance. Persons with a good knowledge about these are not common even among monks. This Dhamma cannot be understood with the meanings of words, but rather by looking at facts with practical observation.

The wholesome-unwholesome nature of javana citta occurs due to the cetasika dhamma that are mixed with it. Among the cetasika, there is a group of mental factors that has the unsatisfactory nature of burning, oppressing, hurting the mind and the body. There is also a section of gentle cetasikas that satisfies and develops the mind and the body. Greed, hatred and delusion are mental factors which burn and oppress the citta and kaya (rūpa of a being). Faith, wisdom, loving kindness and compassion are the gentle mental factors which satisfy the consciousness and the body. The burning, oppressing nature of hatred is very prominent. The face of the person in whom, strong hatred occurs becomes dark. Sweat pours down the body. The body trembles. They happen because of the burning, oppressing nature of hatred. Lust is also a form of greed. The person who has strong lust will spend anything to satisfy it. Will work hard. Sometimes will engage in dangerous and wicked activities. Will act, not only ignoring minor harm but also danger to life. It is done because of the inability to bear up the burning caused by lust. The foolish, consider lust to be a great quality. Praises it as “heavenly love”. All mental factors which are unwholesome have the tendency to burn and oppress, at least to a small extent. The nature of burning, oppressing to a small extent is not prominent. When consciousness which consists of faith, wisdom, loving kindness and compassion arises, the person’s face become bright, shining and the body is satisfied. It shows that, these dhammas has the nature of satisfying the both body and mind. The hermit Akīrti did not feel any suffering even after three days of starving by giving away the food, because of the satisfaction created by the dhamma such as faith. Sickesses are cured after listening to paritta Dhammas, because of the satisfaction of mind and body created by the dhamma such as faith arisen in the person’s mind stream. The characteristic of a wholesome action is the production of a good and pleasant result. The characteristic of an unwholesome action is the production of a bad result. A bitter gourd seed can only produce a bitter gourd and not a grape. Likewise, a grape seed can produce only a grape and not a bitter gourd. Similarly, a citta which has taken the impure nature of a burning, oppressing, by associating certain oppressing mental factors can only produce an unsatisfactory result and not a satisfactory result. Citta which consist

of greed and the like are unwholesome as they bring about unsatisfactory results. A citta which has become tranquil with dhammas such as faith that pleases the mind and the body can only produce a satisfactory result and not an unsatisfactory result. Citta which have become good by having dhamma such as faith are wholesome because they produce good results. It is not possible to kill someone while having a placid citta but only with a citta consisting of burning mental factors such as hatred. Such ferocious citta will produce, only a similar result in the future. Therefore, killing living beings is an unwholesome act. The person, who helps another, does so with a mild citta consisting of dhammas such as loving kindness. Such citta will produce a similar mild result. Therefore, helping others is a wholesome act. Therefore, the wholesomeness-unwholesomeness occurs according to the characteristics of various dhamma and not according to anyone's order. The Buddha realized these wholesomenesses-unwholesomenesses with his own intelligence and expressed it to the world.

Definitions of various consciousnesses

- (1). *Kusalacitta* – consciousnesses that has the capacity to produce good results in future are called *kusalacittas*.
- (2). *Akusalacitta* – consciousnesses that has the capacity to produce bad results in future are called *akusalacittas*.
- (3). *Vipākacittas* – consciousnesses that arise as results of past *kammas* are called *vipākacittas*.
- (4). *Kiriyacittas* – consciousnesses that neither have the capacity to produce results in future nor are the results of past *kammas*.
- (5). *Kāmāvacaracittas* – consciousnesses that arise mostly in the *kāma* realm are called *kāmāvacaracittas*.
- (6). *Rūpāvacaracittas* – consciousnesses that arise mostly in the *rūpa* realm are called *rūpāvacaracittas*.
- (7). *Arūpāvacaracittas* – consciousnesses that arise mostly in the *arūpa* realm are called *kāmāvacaracittas*.
- (8). *Lokuttaracittas* – consciousnesses that transcend or that have transcended the world (*loka*) are called *lokuttaracittas*.
- (9). *Ahetukacittas* – consciousnesses that do not associate any of the roots, i.e., *lobha*, *dosa*, *moha*, *alobha*, *adosa* or *amoha*, are called *ahetukacittas*.

Meditation

There are three types of meritorious deeds called *dāna*, *sīla* and *bhāvanā*. It is possible to obtain all the results gained through *dāna* and *sīla* by *bhāvanā*. But higher results and benefits gained through *bhāvanāmaya kusala* cannot be obtained only thorough *dāna* and *sīla*. Therefore, *bhāvanāmaya kusala* is higher over other two types of merits.

The highest goal to achieve by practicing the Buddha's teachings is the Nibbāna. It can be achieved only by developing the wisdom (*paññā/ñāṇa*). There is no other way to attain the Nibbāna without enhancing one's wisdom. The only thing to do in order to improve the wisdom till the arising of the supra mundane wisdom (*lokuttara magga ñāṇa*) is *vipassanā* meditation. Concentration is vital for the development of wisdom through meditation. Therefore, one should practice *samatha* meditation to develop the concentration. Every Buddhist who wishes to garner higher fruits of following Buddhism must practice at least one meditation subject.

There are two methods of practicing meditation. First is the method introduced in books such as the *Visuddhimagga*. It shows how a yogi should practice in order to attain *jhānas* and *magga* in this very life. Those books mainly elaborate how that path should be followed by a monk or a nun. Not by a lay person. It is a mode that is very hard to follow. Such course of practice can be followed only by special beings who have courage to abandon all other mundane expectations in life and to dedicate one's life only for the sole purpose of attaining higher human states such as *jhānas*. Such beings are very rare in the world. There is only one in tens of thousands.

The second way of meditating is the doing meditation while being involved in other mundane work. Such training is done to obtain merits through meditation and to develop a habit in meditation that would run into one's future *saṃsāra*. A person who is willing to follow the second way must dedicate a certain portion of his time for meditation and practice one of the meditation subjects.

The purpose of meditation is to upgrade the level (status) of one's mind. It means to develop the mind. There are two bodies of every being (in the *pañcavokāra* realm). They are the *nāma kāya* (mental body) and *rūpa kāya* (material or physical body). *Rūpa kāya* is the body that is visible to the eyes. *Nāma kāya* is the lineage of *viññāṇas* that are located inside the body. It controls the physical body and directs the body to do various activities. There is no benefit to be gained from the *rūpa kāya* after the *nāma kāya* has vanished from it. The *rūpa kāya* without the *nāma kāya* is something to be buried. There is no connection between the *rūpa kāya* in the present life with the *rūpa kāya* that will be obtained in future lives. Only the *nāma kāya*, which is the lineage of *viññāṇas*, connects to the future lives. Therefore, the main most prominent part of one's life is the *nāma kāya*. It is the essence of a being. Therefore, one must give greater attention to the *nāma kāya*.

Yet, many people spend their entire time to develop, protect and adorn the physical body but do nothing about the mental body. They do not know that it

should be developed and protected. The dangers and damages to the physical body is limited to one life only. The deterioration of the mental body affects all the future lives to come. Therefore, a certain part of one's time should be set aside for the development of the mental body. One should at least set aside half an hour of the twenty-four hours in a day to develop the *nāma kāya* and do one meditation during that allocated time.

Morality is the foundation for meditation. Therefore, both laymen and monks, who are willing to meditate, must establish themselves on a *sīla* which suits them. This does not mean that meditating without *sīla* is harmful or fruitless. Meditation is suitable even for one who does not have any *sīla*. Even if someone meditates without *sīla*, he or she will still get the merit of meditating. The yogi will acquire strength to protect morality when meditating over a period of time.

Buddhānussati

There are two methods of practicing the meditation on the recollection of the Buddha:

- (1). Recalling the Buddha's body
- (2). Recalling the Buddha's virtues

Recollection of the Buddha's Body

First, go to a Buddha statue that you find pleasing and good to look at, and keep observing it until the image of the Buddha is fixed in your mind. Observe and absorb each feature of the Buddha statue separately. Look at each body part of the statue and imprint it on your mind. Continue looking at the Buddha image without blinking for as long as possible. After several days of practice, the Buddha image will be firmly fixed in your mind.

Then, sit in a quiet place, imagine the Buddha sitting in front of you, and contemplate the physical form of the Buddha. If you can contemplate the entire Buddha image at once, do so. If not, focus on each body part separately — head, forehead, eyebrows, eyes, nose, lips, cheeks, chin, neck, shoulders, hands, chest, stomach, hips, knees, and feet (in that order). Also, try to recall the total image. With practice, some yogis will be able to contemplate the entire Buddha image at once, and the Buddha will appear as though sitting in front of them. A certain level of concentration can be achieved by fixing the mind on such an image of the Buddha, and great happiness can arise from focusing on the Buddha's body. This happiness is called *buddhālambaṇa pīti*.

Recollection of the Buddha's Virtues

The other method of practicing *buddhānussati* is the recollection of the Buddha's virtues. There are many virtues of the Buddha, and recollecting all of them is an impossible task. The person who wishes to recollect the Buddha's virtues should first select a few attributes that he understands well and feel strongly about. Then, the yogi must meditate by recalling these attributes repeatedly.

A yogi who wishes to practice this form of *buddhānussati* should go to a shrine room, *cetiya*, Bodhi tree, or any other peaceful, quiet place. Once there, the yogi should sit down, close their eyes, keep their body still, and contemplate as follows:

- (1). "The Blessed One realized every reality belonging to the past, present, and future, as well as everything that is free from time, correctly and as it is. There is nothing that He does not know".
- (2). "The Blessed One knew the exact causes of all conditioned realities and the causes of every occurrence as they truly are".

- (3). "The Blessed One is a being of great compassion. He has the same compassion for his own son Rāhula as he does for his archenemy Devadatta".
- (4). "The Blessed One underwent immense suffering over four *asaṅkheyya* and one hundred thousand *kappas* solely for the purpose of liberating living beings from the *saṃsāra*. There is no sacrifice He did not make to free beings from suffering".
- (5). "The Blessed One taught the path that leads to human, divine, and brahmic bliss, as well as the unconditioned, everlasting bliss of Nibbāna".
- (6). "The Blessed One is the foremost in the world because He is utterly pure, having destroyed all defilements, including their *vāsanā*, with the *arahatta magga ñāṇa*. His powers as a Buddha (*buddha bala*) surpass those of devas and brahmas. There is no one equal to Him in morality or psychic powers".
- (7). "The Blessed One deserves the veneration, respect, and homage of all humans, deities, and brahmas".

Recollect the virtues of the Buddha in this manner. What has been provided here are a few virtues of the Buddha that can be easily comprehended and understood. Recollection of the Buddha's virtues in any way that one finds meaningful constitutes the practice of *buddhānussati*.

It is important to note that merely reciting sentences from books that one does not understand does not constitute the practice of *buddhānussati*.

Maraṇānussati

Contemplating the fact that oneself and everyone in the world will surely meet death, that it is impossible to escape death by any power, and that death is certain constitutes the practice of *maraṇānussati*.

Practice *maraṇānussati bhāvanā* in the following manner:

- (1). "Every giant who had the strength of elephants, every rich man with millions in wealth, every great scholar, every great scientist, every powerful king, and every deva and brahma with immense glory, all fell when struck by death. How could someone as feeble as i am be free from death? I will certainly meet with death. There is no way of escaping it."
- (2). "Everyone who is born carries death with them. They are born with death facing them. Everyone moves directly toward death like cattle taken to a slaughterhouse. Death approaches every day, rather than receding."
- (3). "This life is very fragile. It is like a ripe fruit on a tree, like a water bubble, like froth. There is no place where death cannot occur, and no time when death cannot strike. Some die in the mother's womb. Some die at birth. Some die within a few days after birth. Some die after a few weeks. Some die after several months. Some die after several years. Those who live long endure great suffering due to decay. It is not surprising that people like me die when even universal kings with great wealth, and devas and brahmas with immense glory, also meet death. Death could come to me even today. Life is uncertain; death is certain."

Kāyagatāsati

The meditation practiced by focusing on body parts, such as head hair and body hair, is *kāyagatāsati* meditation. It is also referred to as *dvattiṃsākāra bhāvanā* and *paṭikkūla bhāvanā*. Most people in this dispensation of the Buddha have attained *arahantship* through this meditation. This is the meditation subject given to young monks who ordain in the Buddha's dispensation.

There are thirty-two parts of the body, which are as follows:

- | | |
|------------------------|---------------------------|
| (1). <i>Kesā</i> | (17). <i>Antaguṇaṃ</i> |
| (2). <i>Lomā</i> | (18). <i>Udariyaṃ</i> |
| (3). <i>Nakhā</i> | (19). <i>Karīsāṃ</i> |
| (4). <i>Dantā</i> | (20). <i>Matthaluṇgaṃ</i> |
| (5). <i>Taco</i> | (21). <i>Pittaṃ</i> |
| (6). <i>Maṃsaṃ</i> | (22). <i>Samhaṃ</i> |
| (7). <i>Nahārū</i> | (23). <i>Pubbo</i> |
| (8). <i>Aṭṭhi</i> | (24). <i>Lohitaṃ</i> |
| (9). <i>Aṭṭhimiñjā</i> | (25). <i>Sedo</i> |
| (10). <i>Vakkaṃ</i> | (26). <i>Medo</i> |
| (11). <i>Hadayaṃ</i> | (27). <i>Assu</i> |
| (12). <i>Yakanaṃ</i> | (28). <i>Vasā</i> |
| (13). <i>Kilomakaṃ</i> | (29). <i>Khelo</i> |
| (14). <i>Pihakaṃ</i> | (30). <i>Siṅghānikā</i> |
| (15). <i>Papphāsāṃ</i> | (31). <i>Lasikā</i> |
| (16). <i>Antaṃ</i> | (32). <i>Muttaṃ</i> |

A yogi who practices this meditation should properly understand the thirty-two parts listed above. The yogi should know the colour (*vaṇṇato*) of each part, their shapes (*saṇṭhānato*), and the direction of their location (*disato*) — whether in the upper or lower part of the body.¹⁶⁸ The yogi should also know their specific location (*okāsato*) and their boundaries (*pariccheda*) from above, below, and all around.¹⁶⁹

In the beginning, this meditation must be practiced by reciting the words aloud (with a sound audible to oneself). One should not meditate on all thirty-two parts at once in the beginning. Instead, the thirty-two parts should be divided into six groups, and the yogi should chant them in both forward and reverse order. Below is how the groups are divided:

- (1). Chant the first group as: “*kesā, lomā, nakhā, dantā, taco*”.
- (2). Chant the second group as: “*maṃsaṃ, nahārū, aṭṭhi, aṭṭhimiñjā, vakkaṃ*”.

- (3). Chant the third group as: “*hadayaṃ, yakaṇaṃ, kilomaṇaṃ, pihakaṃ, papphāsaṃ*”.
- (4). Chant the fourth group as: “*antaṃ, antagaṇaṃ, udariyaṃ, karīsaṃ, matthaluṇaṃ*”.
- (5). Chant the fifth group as: “*pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo*”.
- (6). Chant the sixth group as: “*assu, vasā, khelo, siṅghānikā, lasikā, muttaṃ*”.

Chant each group for several days. When each body part appears in the mind as soon as the name of that part is recited, begin reciting the next section. Once every part is clear in the mind, chant all thirty-two parts in both forward and reverse order.

Below is how all the body parts are chanted in the ordinary (anuloma) and reverse (paṭiloma) order:

Anuloma recitation

“*Kesā, lomā, nakhā, dantā, taco, maṃsaṃ, nahārū, aṭṭhi, aṭṭhimiñjā, vakkhaṃ, hadayaṃ, yakaṇaṃ, kilomaṇaṃ, pihakaṃ, papphāsaṃ, antaṃ, antagaṇaṃ, udariyaṃ, karīsaṃ, matthaluṇaṃ, pittaṃ, semhaṃ, pubbo, lohitaṃ, sedo, medo, assu, vasā, khelo, siṅghānikā, lasikā, muttaṃ*”.

Paṭiloma recitation

“*Muttaṃ, lasikā, siṅghānikā, khelo, vasā, assu, medo, sedo, lohitaṃ, pubbo, semhaṃ, pittaṃ, matthaluṇaṃ, karīsaṃ, udariyaṃ, antagaṇaṃ, antaṃ, papphāsaṃ, pihakaṃ, kilomaṇaṃ, yakaṇaṃ, hadayaṃ, vakkhaṃ, aṭṭhimiñjā, aṭṭhi, nahārū, maṃsaṃ, taco, dantā, nakhā, lomā, kesā*”.

One can attain the first *jhāna* with this meditation. By turning this into *vipassanā*, one can attain *maggaphala* as well.

Appamaññā

There are four meditation practices called *appamaññā bhāvanā*.

- (1). *Mettā bhāvanā*
- (2). *Karuṇā bhāvanā*
- (3). *Muditā bhāvanā*
- (4). *Upekkhā bhāvanā*

In this lesson, we shall learn important facts related to these four sublime practices.

Mettā Bhāvanā

Friendliness, non-opposition, harmony with others, and desiring the well-being of others is *mettā* (loving-kindness). Regularly cultivating *mettā* in one's consciousness is known as *mettā bhāvanā* (the meditation on loving-kindness). That means arousing consciousnesses together with loving-kindness frequently.

There are two methods of practicing *mettā bhāvanā*:

- (1). *Mettā bhāvanā* aimed at attaining *jhāna*
- (2). *Mettā bhāvanā* practiced to acquire the merit of meditation

Whichever method is followed, the yogi who initiates *mettā bhāvanā* should first contemplate the disadvantages of *vyāpāda* (anger) and the benefits of *khanti* (patience).

The disadvantages of anger are numerous. Anger is a mental state that torments the mind. It erodes happiness, removes the tenderness and softness of the mind, and gives a dangerous look to one's face. It tarnishes morality, distracts the mind, diminishes wisdom, and obstructs spiritual practice. Anger is a path leading to unfortunate realms, producing great unwholesomeness, and destroying the path of Dhamma. It is a destroyer of good virtues, blocking the way to heaven (*sagga*) and deliverance (*mokkha*). Anger gives rise to various calamities (*byasana*) and misfortunes (*upaddava*). It is an internal danger. Developing hatred is like swallowing burning embers, liking a razor blade, or embracing a serpent.

On the other hand, patience is the root of all virtues. It is the fertile field where virtues grow, a cooling water that extinguishes the fire of hatred, and an essential quality for enlightenment (*bodhi sambhāra*). Patience is the mother of wholesome qualities (*kusala dhamma*), relieving all suffering, bringing well-being, calming the mind, and benefiting both oneself and others.

Thus, the faults of anger and the benefits of patience should be thoroughly contemplated.

Mettā bhāvanā for attaining jhāna

The easiest method of attaining *jhāna* through *mettā bhāvanā* is to select a suitable person and develop loving-kindness towards them. The following individuals should not be selected during the initial stage:

- (1). *Appiya puggala* (unpleasant person)
- (2). *Atiapiya puggala* (very pleasant person)
- (3). *Majjhatta puggala* (neutral person)
- (4). *Verī puggala* (enemy)
- (5). *Visabhāga puggala* (person of the opposite sex)
- (6). *Mata puggala* (dead person)

A mother, father, or brother should not be selected as they may be too dear to the yogi. Instead, a teacher, someone similar to a teacher, or any other person with admirable qualities should be chosen. There are many phrases suitable for cultivating loving-kindness, but it is best to use the same phrase consistently when developing concentration based on *mettā*.

First, the yogi must develop *mettā* towards themselves. However, no amount of self-directed loving-kindness will lead to the attainment of *jhāna*. The purpose of cultivating *mettā* towards oneself is to understand that everyone desires happiness just as much as one's own self. After exuding loving-kindness towards oneself, the yogi should recognize that others also wish for happiness and well-being.

Next, the yogi must visualize the selected person sitting in front of them. The yogi should then focus on the space between the eyebrows, near the top of the nose, and repeatedly exude loving-kindness while contemplating: "May this virtuous person be well and happy". By cultivating loving-kindness in this manner, it is possible to attain the *jhāna* of loving-kindness.

However, the yogi should not stop with practicing *mettā* towards just one person. The yogi should extend loving-kindness towards four types of people: oneself, a *piya puggala* (someone dear), a *majjhatta puggala* (neutral person), and a *verī puggala* (enemy). The yogi must cultivate the same attitude towards all four types of individuals. Afterward, the yogi can expand their practice by cultivating loving-kindness towards many beings, eventually attaining the more profound state of *puṭhula mettā jhāna*.

Mettā bhāvanā done in general

For those practicing *mettā* meditation in a general sense, it is beneficial to develop loving-kindness using various phrases and in multiple ways. One should extend loving-kindness towards oneself, those who are dear, neutral individuals, and even enemies, using different expressions. During this practice, the yogi must genuinely desire to bring comfort and happiness to others. Merely reciting the words "May you be happy" without the true intent to make others happy is not a

sincere practice of loving-kindness. Such an effort lacks the power that comes from an honest heart.

Here are the steps to follow for this form of practice:

First, one should begin by extending loving-kindness towards oneself, as follows:

"May I be free from enmity! May I be free from evil thoughts! May I be free from suffering! May I live happily!"

While practicing loving-kindness towards other beings, the yogi must group them based on their location, species, realm, and some other factors and extend *mettā* as follows:

"May the beings living in the eastern direction be free from enmity! May they be free from evil thoughts! May they be free from suffering! May they live happily! May none look down on others! May none harm another! May they all benefit from each other's well-being! May they have virtues such as faith and morality! May they avoid unwholesome actions! May they engage in wholesome acts, such as charity and morality, and attain Nibbāna!"

After this, the yogi should continue by extending loving-kindness towards beings in other directions as well. The yogi should also group beings by their species, realms, and other categories, exuding *mettā* towards them all.

Karuṇā bhāvanā

The nature of not tolerating others suffering as not tolerating one's own, the desire to release others from their suffering, and the nature of being agitated about others suffering is *karuṇā*. Regularly cultivating *karuṇā* in one's consciousness is known as *karuṇā bhāvanā* (the meditation on compassion). That means arousing consciousnesses together with compassion frequently.

Karuṇā bhāvanā for attaining jhāna

A yogi who wishes to practice *karuṇā* (compassion) meditation to attain *jhāna* must first contemplate on a person who is unable to work due to broken limbs, incurable disease, or a similar condition, and who lives by begging. Observing this person's suffering with wisdom, the yogi should think, "May this helpless person, who is subject to great suffering, be released from suffering! May he be free from suffering!". Afterward, the yogi should extend compassion to others who are suffering, including those whom the yogi likes (*piya*), feels neutral towards (*majjhata*), or even considers enemies (*verī*). By extending compassion equally to oneself, *piya puggala*, *majjhata puggala*, and *verī puggala*, the *karuṇā jhāna* can arise. The object of this *jhāna* is beings who are afflicted by suffering.

Karuṇā bhāvanā done in general

A yogi who practices *karuṇā bhāvanā* in general must wisely consider the suffering of various beings and develop compassion, thinking, "May these beings be released from such-and-such forms of suffering". There is no being who cannot be an object of compassion. Even beings who seem to be well and happy are not

free from suffering. For example, some people who commit many unwholesome acts may appear happy and enjoy sense pleasures, but after death, they will experience much suffering. One should contemplate this and feel compassion for them.

Even the wealthy and powerful, such as kings and rich men living in luxury, will eventually die and lose their material wealth. Similarly, deities who live happily in divine mansions and parks like Nandana Uyyāna, surrounded by celestial maidens, and brahmas who shine like great fires and live for aeons, will also lose their glory when their merits are exhausted. The yogi should wisely contemplate the suffering of all beings in this way and direct compassion towards them, thinking, “May these beings be free from suffering.”

This meditation can also be done by grouping living beings into various categories, just as with *mettā bhāvanā*.

Muditā bhāvanā

The nature of being happy about beings who are in well-being is *mutitā* (sympathetic joy). Regularly cultivating *mutitā* in one's consciousness is known as *mutitā bhāvanā* (the meditation on sympathetic joy). That means arousing consciousnesses together with sympathetic joy frequently.

Muditā bhāvanā for attaining jhāna

A yogi who wishes to attain *jhāna* through *mutitā bhāvanā* must first find a healthy and wealthy person who enjoys both mental and physical well-being, has a loving family, delightful children, tasty meals, and possesses beautiful houses, vehicles, jewellery, and other valuable items. Observing this person's happiness wisely, the yogi should contemplate, “This person is living well without any shortages or suffering, either mental or physical. It is good! It is good!”

After initiating this contemplation, the yogi should extend *mutitā bhāvanā* to others. The yogi should also consider the person's wife and children, who benefit from his well-being, and direct *mutitā* towards them. Similarly, the *mutitā* mind should be extended to the friends, relatives, and neighbours of that person, as they too benefit from his happiness.

In this way, the *mutitā* mind should be directed towards the *piya puggala* (dear person), *majjhata puggala* (neutral person), and *verī puggala* (enemy). By cultivating an equal level of *mutitā* towards everyone, the yogi can attain *mutitā jhāna*.

Muditā Bhāvanā Done in General

Those who wish to develop *mutitā bhāvanā* in general should reflect on the well-being of living beings and practice sympathetic joy, saying, “These beings are living well. It is good! It is good!” There is no being who cannot be considered as experiencing happiness or connected with happiness. For example, brahmas with great glory live happily for thousands of aeons, consuming rapture itself as

nourishment. Many deities in heavenly realms such as Cāturmahārājika live joyfully in magnificent mansions adorned with gems, surrounded by celestial maidens, and gratifying their senses.

In the human world, kings, rich men, and even ordinary people enjoy good food, drink, clothing, and live happily with their relatives and friends. Poor people also manage to obtain food, drink, and other necessities and live contentedly. Even beings in hell will eventually experience happiness once they are freed from their torment.

Thus, *muditā* can be developed towards all beings by wisely considering their happiness.

Upekkhā bhāvanā

Neutral attitude towards living beings is *upekkhā* (equanimity). Regularly cultivating *upekkhā* in one's consciousness is known as *upekkhā bhāvanā* (the meditation on equanimity). That means arousing consciousnesses together with equanimity frequently.

Only the fifth *jhāna* can be obtained with this meditation. Only a yogi who had attained the first, second, third and fourth *jhānas* with another meditation can attain the fifth *jhāna* with *upekkhā bhāvanā*.

Upekkhā bhāvanā done in general

Those who wish to develop *upekkhā* (equanimity) should intelligently reflect on the nature of the world and cultivate neutrality towards living beings. The following is how one should consider living beings to develop *upekkhā*:

“The eight *loka dhammas*—that is to say, gain (*labha*), loss (*alābha*), criticism (*nindā*), praise (*pasamsā*), having retinue (*vasa*), being alone or not having a retinue (*ayasa*), happiness (*sukha*), and suffering (*dukkha*)—are experienced by all living beings. The nature of the world does not change according to anyone's wishes. Everyone is subject to these *loka dhammas*. No one can control the world according to their desires. Beings experience well-being and suffering according to their actions (*kamma*). They encounter suffering due to following the wrong path and experience happiness by following the right path. Happiness is not granted by someone wishing them happiness, nor is suffering alleviated by someone wishing them to be free from suffering”.

Having made this consideration, the yogi should then contemplate: “These living beings experience happiness and suffering according to their *kamma* (actions).”

Ārammaṇa saṅgaha

Cittas that can take only **kāmāvacara**-objects (25 cittas)

- 2 cakkhu-viññāṇa – **present** rūpārammaṇa (**ajjhata & bahiddhā**)
2 sota-viññāṇa – **present** saddārammaṇa (**ajjhata & bahiddhā**)
2 ghāna-viññāṇa – **present** gandhārammaṇa (**ajjhata & bahiddhā**)
2 jivhā-viññāṇa – **present** rasārammaṇa (**ajjhata & bahiddhā**)
2 kāya-viññāṇa – **present** paṭhavi, tejo and vāyo (**ajjhata & bahiddhā**)
2 sampaṭicchana & 1 pañcadvārāvajjana – **present** rūpārammaṇa, saddārammaṇa, gandhārammaṇa, rasārammaṇa, paṭhavi, tejo and vāyo (**ajjhata & bahiddhā**)
3 saṇṭīraṇa, 8 mahāvipāka & 1 hasituppāda – **present, past and future** 54 kāmāvacara citta, their associated 52 cetāsikas and 28 rūpas (**ajjhata & bahiddhā**)

Cittas that can take only **mahaggata**-objects (6 cittas)

- 3 viññāṇañcāyatana cittas – **past** ākāsānañcāyatana kusala or kiriya (**ajjhata**)
3 nevasaññānāsaññāyatana cittas – **past** ākiñcaññāyatana kusala or kiriya (**ajjhata**)

Cittas that can take only **lokuttara**-objects (8 cittas)

- 8 lokuttara cittas – Nibbāna (**time-freed / kālamuttaka**) (**bahiddhā**)

Cittas that can take only **paññatti**-objects (21 cittas)

- 15 rūpāvacara cittas – respective paññatti (**time-freed / kālamuttaka**) (**bahiddhā**)
3 ākāsānañcāyatana cittas – infinite space-paññatti (**time-freed / kālamuttaka**) (**bahiddhā**)
3 ākiñcaññāyatana cittas – nothingness of the ākāsānañcāyatana citta (**time-freed / kālamuttaka**) (**neither ajjhata nor bahiddhā**)

Cittas that can take **kāmāvacara, mahaggata** and **paññatti**-objects (20 cittas)

- 12 akusala cittas, 4 ñāṇavippayutta mahākusala cittas & 4 ñāṇavippayutta mahākiriya cittas - 81 lokiya cittas, their associated 52 cetāsikas, 28 rūpas and paññatti (present, past future, time-freed / kālamuttaka) (ajjhata and bahiddhā)

Cittas that can take all **kāmāvacara, mahaggata, lokuttara** and **paññatti**-objects except arahattamagga and arahattaphala (5 cittas)

- 4 Ñāṇasampayutta mahākusala citta & 1 kusala abhiññāna citta – 87 cittas except arahatta-magga citta and arahatta-phala citta, their associated 52 cetāsikas, 28 rūpa, nibbāna and paññatti (present, past future, time-freed / kālamuttaka) (ajjhata and bahiddhā)

Cittas that can take all objects: **kāmāvacara, mahaggata, lokuttara** and **paññatti**-objects (6 cittas)

- 4 ñāṇasampayutta mahākiriya cittas, 1 kiriya abhiññāna citta & 1 manodvārāvajjana citta – 89 cittas, their associated 52 cetāsikas, 28 rūpas, nibbāna and paññatti (present, past future, time-freed / kālamuttaka) (ajjhata and bahiddhā)

Remarks

3 virati takes **kāmāvacara** objects and nibbāna (**lokuttara**) as their object. At the same time their objects are can be **present, (future)**¹⁷⁰ or **time-freed / kālamuttaka**. Their objects can be **ajjhata** or **bahiddhā**.

2 appamaññā only has a **paññatti** object. Therefore, its object is always **time-freed / kālamuttaka** and **bahiddhā**.

(However, when classifying these 5 cetāsikas into ārammaṇattika, their categorisation under a specific term should be treated accordingly).

The Lifespan in Four Apāya (Duggati Bhūmi)

Lifespan in the hell

The lifespan of hell beings is decided by their kamma. They will suffer in the hells as long as the power of their evil deed remains¹⁷¹

Despite that fact of kamma, still the lifespans of the major hells are given in the Abhidhamma Anuṭṭikā as following. As some hell beings die without completing their lifespan in these hells due to their past merits, the following ages are not fixed.¹⁷²

Lifespan in eight major hells (*mahā niraya*)

- (1). The entire lifespan in the Cātummahārājika realm is a single day for the Sañjīva-hell. There are 30 such-hell-days per hell-month and 12 hell-months per hell-year in that realm. Beings who are born there suffer for 500 such-hell-years.
- (2). The entire lifespan in the Tāvatiṃsa-realm is a single day for the Kālasutta-hell. There are 30 such-hell-days per hell-month and 12 hell-months per hell-year in that realm. Beings who are born there suffer for 1,000 such hell-years.
- (3). The entire lifespan in the Yāma-realm is a single day for the Saṅghāta-hell. There are 30 such-hell-days per hell-month and 12 hell-months per hell-year in that realm. Beings who are born there suffer for 2,000 such-hell-years.
- (4). The entire lifespan in the Tusita-realm is a single day for the Roruva-hell. There are 30 such-hell-days per hell-month and 12 hell-months per hell-year in that realm. Beings who are born there suffer for 4,000 such-hell-years.
- (5). The entire lifespan in the Nimmānarati-realm is a single day for the Mahāroruva-hell. There are 30 such-hell-days per hell-month and 12 hell-months per hell-year in that realm. Beings who are born there suffer for 8,000 such-hell-years.
- (6). The entire lifespan in the Paranimmitavasavattī-realm is a single day for the Tāpa-hell. There are 30 such-hell-days per hell-month and 12 hell-months per hell-year. Beings who are born there suffer for 16,000 such-hell-years.
- (7). Half of an antarakappa is the lifespan in the Patāpa-hell.
- (8). One antarakappa is the full lifespan in the Avīci-hell¹⁷³ (Some holds the idea that life span in the Avīci is one asankheyya-kappa).¹⁷⁴

Lifespan in remaining three awful realms: *tiracchānanikāya*, *pettivisaya* and *asurakāya*

- (1). The life span of the beings, who are born in other three awful realms, is also decided by their *akusala kamma*.¹⁷⁵
- (2). Though it is mentioned in the *Aṭṭhakathā* that the *kamma* is the main cause to decide the lifespan even in the animal realm, it is an obvious fact that there is a certain life expectance for each species in the animal kingdom.

Methods of Counting One Thousand Five Hundred Defilements

There are various ways of enumerating 1500 defilements. The Dhammasaṅgī anutika shows six ways of counting 1500 defilements. *Lobha, Dosa, Moha, Māna, Diṭṭhi, Vicikicchā, Thīna, Uddhacca, Ahirika, Anottappa* are the defilements. All other enumerations on defilements are based on these ten defilements.

The terms "fifty," "hundred," and "thousand" continue to be used descriptively despite occasional omissions, due to being strong numerals. Hence, when enumerating instances of unwholesome realities, they are often regarded collectively as 1500, notwithstanding occasional deviations from this precise quantity, either fewer or greater.

The first method mentioned in the Anuṭika

There are fourteen mental states that are permanently unwholesome (*ekanta akusala cetasika*) 1. Moho, 2. Ahirika, 3. Anottappa, 4. Uddhacca 5. Lobho, 6. Diṭṭhi, 7. Māno, 8. Doso, 9. Issā, 10. Macchariya, 11. Kukkucca, 12. Thīna, 13. Middha, 14. Vicikicchā

1. Saddhā, 2. Sati, 3. Hiri, 4. Ottappa, 5. Alobho, 6. Adoso, 7. Tatramajjhataṭṭā, 8. Kāyapassaddhi, 9. Cittapassaddhi, 10. Kāyalahutā, 11. Cittalāhutā, 12. Kāyamudutā, 13. Cittamudutā, 14. Kāyakammaññatā, 15. Cittakammaññatā, 16. Kāyapāguññatā, 17. Cittapāguññatā, 18. Kāyujjukatā, 19. Cittujjukatā are the 19 kuśalabyākata mental realities.

1. Phasso, 2. Vedanā, 3. Saññā, 4. Cetanā, 5. Ekaggatā, 6. Jāvitindriyā, 7. Manasikāro, 8. Vitakko, 9. Vicāro, 10. Adhimokkho, 11. Viriya, 12. Pīti, 13. Chando thus there are kuśalākusala abyākata mental realities. 14 permanently unwholesome mental realities, 19 wholesome and undetermined mental states and 13 wholesome, unwholesome and undetermined mental state and consciousness makes 53 mental realities.

1. Paṭhavi 2. Āpo 3. Tejo 4. Vāyo 5. Cakkhuppasāda 6. Sotappasāda 7. Ghāṇappasāda 8. Jivhappasāda 9. Kāyappasāda 10. Vaṇṇarūpa 11. Sadda 12. Gandha 13. Rasa 14. Pumbhāva 15. Hadayarūpa 16. Jīvitindriya 17. Ojā/āhā 18. paricchedarūpa 19. Kāyaviññattirūpa 20. Vaciviññattirūpa 21. lahutā 22. mudhutā 23. kamaññatā 24. Upacaya 25. Santati 26. Jaratā 27. aniccataṭṭā thus there are twenty five rūpas, except upacaya, santati and itthibhāva rūpa. Collectively there are seventy-nine ultimate realities. When these 79 ultimate realities are multiplied by 2 in terms of internal and external, they become 158. Ten kilesas arise regarding these 150 objects. Therefore, there can be 1580 kilesas, based on the objects they arise about ($158 \times 10 = 1,580$).

Second method of counting

52 mental states and consciousness constitutes 53 mentalities, 18 concretely produced matters (*nippaṇṇa rūpas*), Ākāśadhātu, four lakkaṇa rūpa are the 75 realities that become the object of defilements. When these 75 are multiplied by 2 in terms of internal and external, they become 150. Kilesas arise regarding these

150 objects. Therefore, there can be 1500 kilesas, based on the objects they arise about ($150 \times 10 = 1,500$).

Third method of counting

In the third method of counting, Vedanā cetasika, which encompasses sukha vedhanā, dukkha vedhanā, somanassa vedhanā, domanassa vedhanā, and upekkhā vedhanā, along with the remaining 51 cetasikās and consciousness, constitutes 53 mental realities. Additionally, there are 18 rūpās that serve as objects for vipassana meditation, bringing the total to 75 realities. As previously mentioned, 10 kilesas arise in relation to these 75 realities, resulting in a total of seven hundred and fifty. When these 75 realities are multiplied by 2 to account for internal and external aspects, they amount to 1500.

Fourth method of counting

In the first akusala citta, somanasa sahagata diṭṭhigata sampayutta asankhārika lobha mūla citta, the six defilements lobha, moha, diṭṭhi, uddhacca, ahirika, anottappa arise together with this citta.

In the second akusala citta, somanasa sahagata diṭṭhigata sampayutta sasankhārika lobha mūla citta, the seven defilements lobha, moha, diṭṭhi, thīna, uddhacca, ahirika, anottappa arise together with this citta.

In the third akusala citta, somanasa sahagata diṭṭhigata vippayutta asankhārika lobha mūla citta, the six defilements lobha, moha, māna, uddhacca, ahirika, anottappa arise together with this citta.

In the fourth akusala citta, somanasa sahagata diṭṭhigata vippayutta sasankhārika lobha mūla citta, the seven defilements lobha, moha, māna, thīna, uddhacca, ahirika, anottappa arise together with this citta.

In the fifth akusala citta, upekkhā sahagata diṭṭhigata sampayutta asankhārika lobha mūla citta, the six defilements lobha, moha, diṭṭhi, uddhacca, ahirika, anottappa arise together with this citta.

In the sixth akusala citta, upekkhā sahagata diṭṭhigata sampayutta sasankhārika lobha mūla citta, the seven defilements lobha, moha, diṭṭhi, thīna, uddhacca, ahirika, anottappa arise together with this citta.

In the seventh akusala citta, upekkhā sahagata diṭṭhigata vippayutta asankhārika lobha mūla citta, the six defilements lobha, moha, māna, uddhacca, ahirika, anottappa arise together with this citta.

In the eighth akusala citta, upekkhā sahagata diṭṭhigata vippayutta sasankhārika lobha mūla citta, the six defilements lobha, moha, māna, thīna, uddhacca, ahirika, anottappa arise together with this citta.

In the ninth akusala citta, domanassa sahagata paṭigha sampayutta asankhārika dosa mūla citta, the five defilements dosa, moha, uddhacca, ahirika, anottappa arise together with this citta.

In the tenth akusala citta, domanassa sahagata paṭigha sampayutta sasankhārika dosa mūla citta, the six defilements dosa, moha, thīna, uddhaccha, ahirika, anottappa arise together with this citta.

In the eleventh akusala citta, upekkhā sahagata vicikicchā sampayutta moha mūla citta, the five defilements, moha, uddhaccha, vicikicchā, ahirika, anottappa arise together with this citta.

In the twelfth akusala citta, upekkhā sahagata uddhaccha sampayutta mūla citta, the four defilements, moha, uddhaccha, ahirika, anottappa arise together with this citta.

Accordingly, there are seventy-two defilements present in the twelve unwholesome cittas. Akusala cittas manifest across the six sense doors. Within the akusala cittas arising at the eye door (cakkhudvāra), there are seventy-two defilements, termed as rūpārammaṇika. The seventy-two defilements accompanying the citta at the ear door (sotaddvāra) are saddārammaṇika, and similarly, those at the nose (ghānaddvāra), tongue (jivhādvāra), and body (kāyaddvāra) doors are respectively gandhārammaṇika, rasārammaṇika, and phoṭṭhabbārammaṇika. Thus, the seventy-two defilements amount to a total of three hundred and sixty considering the doors where they arise ($72 \times 5 = 360$).

Furthermore, the mind door (manodvāra) cittas encompass all six sense objects. Hence, the defilements arising in the mind door citta are multiplied by six due to the diverse objects it engages with, resulting in a total of four hundred and thirty-two defilements. Combining the three hundred and sixty defilements from the five sense doors with the four hundred and thirty-two defilements from the mind door yields seven hundred and ninety-two ($360 + 432 = 792$) defilements.

When these 792 realities are considered both internally and externally, they double to become 1584.

Fifth method of counting

The five objects are color, sound, smell, taste, and touch, while the five aggregates are rūpakkhanda, vedanākkhanda, saññākkhanda, saṅkhārakkhanda, and viññāṇakkhanda. When these ten are considered both internally and externally, they double to become twenty. Additionally, when including paññatti, they amount to a total of twenty-one objects. The aforementioned seventy-two defilements arise in relation to these twenty-one objects. Hence, when multiplying the 72 defilements by the 21 objects, they amount to a total of 1512 ($72 \times 21 = 1512$).

Sixth method of counting

In the first lobha mūla citta, there are 19 cetāsikas: 13 aññasamāna cetāsikas and 4 sabbākusala sādārana cetāsikas, along with lobha and diṭṭhi. Together with the citta, there are 20 ultimate realities. Similarly, in the second lobha mūla citta, there are 22 ultimate realities: 21 mental states and consciousness. In the third lobha mūla citta, there are 20 ultimate realities, while in the fourth lobha mūla citta, there

are 22 ultimate realities. In the fifth lobha mūla citta, there are 19 ultimate realities, and in the sixth lobha mūla citta, there are 21 ultimate realities. The seventh lobha mūla citta comprises 19 ultimate realities, and the eighth lobha mūla citta consists of 21 ultimate realities. In the first dosa mūla citta, there are 21 ultimate realities, while in the second dosa mūla citta, there are 23 ultimate realities. The first moha mūla citta contains 16 ultimate realities, and the second moha mūla citta also has 16 ultimate realities. Altogether, there are 240 ultimate realities.

Since these unwholesome ultimate realities arise in the six doors, they are multiplied by 6, resulting in a total of 1440 ultimate realities. Despite sixty ultimate realities being missing, this group of unwholesome realities is still referred to as one thousand and five hundred unwholesome realities.

Representation of Realities of the Paṭiccasamuppāda (Suttanta Method) according to Paramatthadīpanī

Causal Link	Suttanta Method	
<i>Avijjāpaccayā saṅkhārā</i>	(<i>avijjā</i>): <i>moha</i> in 12 <i>akusala cittas</i>	(<i>saṅkhāra</i>): <i>cetanā</i> in 29 <i>lokiya kusalākusala cittas</i>
<i>Saṅkhārapaccayā viññāṇaṃ</i>	(<i>saṅkhāra</i>): <i>cetanā</i> in 29 <i>lokiya kusalākusala cittas</i>	(<i>viññāṇa</i>): 32 <i>lokiya vipākca cittas</i>
<i>Viññāṇapaccayā nāmarūpaṃ</i>	(<i>viññāṇa</i>): 81 <i>lokiya cittas</i>	(<i>nāma</i>): 52 <i>cetasikas</i> arising in 81 <i>lokiya cittas</i> ; (<i>rūpa</i>): <i>kammaja rūpas</i> arising at the moment of <i>paṭisandhi</i> and <i>cittaja rūpas</i> arising during the <i>pavatti</i> and all four types of <i>rūpas</i> supported by <i>viññāṇa</i> in terms of <i>pacchājāta paccaya</i> during the <i>pavatti</i>
<i>Nāmarūpapaccayā saḷāyatanaṃ</i>	(<i>nāma</i>): 52 <i>cetasikas</i> in 81 <i>lokiya cittas</i> ; (<i>rūpa</i>): 4 <i>mahābhūta</i> , 6 <i>vatthu rūpa</i> , <i>jīvitindriya</i> and <i>āhāra rūpa</i> .	(<i>saḷāyatana</i>): 5 <i>pasāda rūpas</i> and 81 <i>lokiya cittas</i>
<i>Saḷāyatanapaccayā phasso</i>	(<i>saḷāyatana</i>): 6 internal bases, that is to say, 5 <i>pasāda rūpas</i> , and 81 <i>lokiya cittas</i> and 6 external bases, that is to say, <i>rūpa</i> , <i>sadda</i> , <i>gandha</i> , <i>rasa</i> , <i>poṭṭhabba</i> and <i>dhamma</i> (all realities pertaining to <i>dharmāyatana</i>).	(<i>phassa</i>): <i>phassa cetasika</i> arising in 81 <i>lokiya cittas</i>
<i>Phassapaccayā vedanā</i>	(<i>phassa</i>): <i>phassa cetasika</i> arising in 81 <i>lokiya cittas</i>	(<i>vedanā</i>): <i>vedanā cetasika</i> arising in 81 <i>lokiya cittas</i>

<i>Vedanāpaccayā taṇhā</i>	(vedanā): vedanā cetasika arising in 81 lokiya cittas	(taṇhā): taṇhā in 8 lobhamūla cittas
<i>Taṇhāpaccayā upādānaṃ</i>	(taṇhā): taṇhā in 8 lobhamūla cittas	(upādāna): strong taṇhā in 8 lobhamūla cittas and diṭṭhi in 4 diṭṭhigata sampayutta cittas
<i>Upādānapaccayā bhavo</i>	(upādāna): strong taṇhā in 8 lobhamūla cittas and diṭṭhi in 4 diṭṭhigata sampayutta cittas	(kamma bhava): cetanā in 29 lokiya kusalākusala cittas or all cetasikas in 29 lokiya kusalākusala cittas; (upapatti bhava): 32 lokiya vipāka cittas, their 35 cetasikas and kammajarūpas
<i>Bhavapaccayā jāti</i>	(kamma bhava): cetanā in 29 lokiya kusalākusala cittas or 12 akusala cittas, 17 lokiya kusala cittas and 52 cetasikas	(jāti): first arising of upapatti bhava in the following life at them moment of paṭisandhi
<i>Jātipaccayā jarāmarāṇaṃ sokaparidevadukkhad omanassupāyāsā sambhavanti</i>	(jāti): first arising of upapatti bhava in the following life at them moment of paṭisandhi	(jarā): decay of the khandhas in the following life; (marāṇa): death of khandhas in the following life; (soka): domanassa vedanā in 2 dosamūla cittas domanassa vedanā that arises due to five types of disasters; (parideva); unpleasant sound while crying due to five types of disasters; (dukkha): dukkha vedanā in body consciousness; (domanassa): domanassa vedanā in 2 dosamūla cittas; (upāyāsa): dosa cetasika that arises like mental tiredness in five types of disasters.

	<p>(<i>jāti</i>): momentary arising of mundane (?) realities in the following life</p>	<p>(<i>jarā</i>): momentary decay of mundane (?) realities in the following life; (<i>maraṇa</i>): momentary vanishing of mundane (?) realities in the following life;</p> <p>(<i>soka</i> and so on): - same as mentioned above.</p>
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Representation of Realities of the Paṭiccasamuppāda (Suttanta Method) in Visuddhimagga

Causal Link	Suttanta Method	
<i>Avijjāpaccayā saṅkhārā</i>	<i>(avijjā): moha in 12 akusala cittas</i>	<i>(saṅkhārā): cetanā in 29 lokiya kusalākusala cittas</i>
<i>Saṅkhārapaccayā viññāṇaṃ</i>	<i>(saṅkhārā): cetanā in 29 lokiya kusalākusala cittas</i>	<i>(viññāṇa): 32 lokiya vipākca cittas</i>
<i>Viññāṇapaccayā nāmarūpaṃ</i>	<i>(viññāṇa): 81 lokiya cittas</i>	<i>(nāma): 52 cetāsikas arising in 81 lokiya cittas; (rūpa): kammaja rūpas arising at the moment of paṭisandhi and cittaja rūpas arising during the pavatti, and all four types of rūpas supported by viññāṇa in terms of pacchājāta paccaya during the pavatti</i>
<i>Nāmarūpapaccayā saḷāyatanaṃ</i>	<i>(nāma): 52 cetāsikas in 81 lokiya cittas; (rūpa): 4 mahābhūta, 6 vatthu rūpa, jīvitindriya and āhāra rūpa.</i>	<i>(saḷāyatana): 5 pasāda rūpas and 81 lokiya cittas</i>
<i>Saḷāyatanapaccayā phasso</i>	<i>(saḷāyatana): 5 pasāda rūpas, and 81 lokiya cittas</i>	<i>(phassa): phassa cetāsika arising in 32 lokiya vipāka cittas</i>
<i>Phassapaccayā vedanā</i>	<i>(phassa): phassa cetāsika arising in 32 lokiya vipāka cittas</i>	<i>(vedanā): vedanā cetāsika arising in 32 lokiya vipāka cittas</i>
<i>Vedanāpaccayā taṇhā</i>	<i>(vedanā): vedanā cetāsika arising in 81 lokiya cittas</i>	<i>(taṇhā): taṇhā in 8 lobhamūla cittas</i>
<i>Taṇhāpaccayā upādānaṃ</i>	<i>(taṇhā): taṇhā in 8 lobhamūla cittas</i>	<i>(upādāna): strong taṇhā in 8 lobhamūla cittas and diṭṭhi in 4 diṭṭhigata sampayutta cittas</i>
<i>Upādānapaccayā bhavo</i>	<i>(upādāna): strong taṇhā in 8 lobhamūla cittas and diṭṭhi</i>	<i>(kamma bhava): cetanā in 29 lokiya kusalākusala cittas or all cetāsikas in 29 lokiya</i>

	in 4 <i>diṭṭhigata sampayutta cittas</i>	<i>kusalākusala cittas</i> ; (<i>upapatti bhava</i>): 32 <i>lokiya vipāka cittas</i> , their 35 <i>cetasikas</i> and <i>kammajarūpas</i>
<i>Bhavapaccayā jāti</i>	(<i>kamma bhava</i>): <i>cetanā</i> in 29 <i>lokiya kusalākusala cittas</i> or 12 <i>akusala cittas</i> , 17 <i>lokiya kusala cittas</i> and 52 <i>cetasikas</i>	(<i>jāti</i>): first arising of <i>upapatti bhava</i> in the following life at them moment of <i>paṭisandhi</i>
<i>Jātipaccayā jarāmarañam sokaparidevadukkhad omanassupāyāsā sambhavanti</i>	(<i>jāti</i>): first arising of <i>upapatti bhava</i> in the following life at them moment of <i>paṭisandhi</i>	(<i>jarā</i>): decay of the <i>khandhas</i> in the following life; (<i>marāṇa</i>): death of <i>khandhas</i> in the following life; (<i>soka</i>): <i>domanassa vedanā</i> in 2 <i>dosamūla cittas</i> <i>domanassa vedanā</i> that arises due to five types of disasters; (<i>parideva</i>); unpleasant sound while crying due to five types of disasters; (<i>dukkha</i>): <i>dukkha vedanā</i> in body consciousness; (<i>domanassa</i>): <i>domanassa vedanā</i> in 2 <i>dosamūla cittas</i> ; (<i>upāyāsa</i>): <i>dosa cetasika</i> that arises like mental tiredness in five types of disasters.

Representation of Realities of the Paṭiccasamuppāda (Suttanta Method) according to Some Ancient Teachers of the Mahāvihāra Tradition

Causal Link	Suttanta Method	
<i>Avijjāpaccayā saṅkhārā</i>	<i>(avijjā): moha in 12 akusala cittas</i>	<i>(saṅkhāra): cetanā in 29 lokiya kusalākusala cittas</i>
<i>Saṅkhārapaccayā viññāṇaṃ</i>	<i>(saṅkhāra): cetanā in 29 lokiya kusalākusala cittas</i>	<i>(viññāṇa): 32 lokiya vipākca cittas</i>
<i>Viññāṇapaccayā nāmarūpaṃ</i>	<i>(viññāṇa): 32 lokiya vipāka cittas</i>	<i>(nāma): 35 cetasikas arising in 32 lokiya vipāka cittas; (rūpa): kammaja rūpas arising at the moment of paṭisandhi and pavatti¹⁷⁶</i>
<i>Nāmarūpapaccayā saḷāyatanaṃ</i>	<i>(nāma): 35 cetasikas in 32 lokiya vipāka cittas; (rūpa): 4 kammaja mahābhūta, 6 vatthu rūpa, jīvitindriya and kammaja āhāra rūpa.</i>	<i>(saḷāyatana): 5 pasāda rūpas and 32 lokiya vipāka cittas</i>
<i>Saḷāyatanapaccayā phasso</i>	<i>(saḷāyatana): 5 pasāda rūpas and 32 lokiya vipāka cittas</i>	<i>(phassa): phassa cetasika arising in 32 lokiya vipāka cittas</i>
<i>Phassapaccayā vedanā</i>	<i>(phassa): phassa cetasika arising in 32 lokiya vipāka cittas</i>	<i>(vedanā): vedanā cetasika arising in 32 lokiya vipāka cittas</i>
<i>Vedanāpaccayā taṇhā</i>	<i>(vedanā): vedanā cetasika arising in 32 lokiya vipāka cittas</i>	<i>(taṇhā): taṇhā in 8 lobhamūla cittas</i>
<i>Taṇhāpaccayā upādānaṃ</i>	<i>(taṇhā): taṇhā in 8 lobhamūla cittas</i>	<i>(upādāna): strong taṇhā in 8 lobhamūla cittas and diṭṭhi in 4 diṭṭhigata sampayutta cittas</i>
<i>Upādānapaccayā bhavo</i>	<i>(upādāna): strong taṇhā in 8 lobhamūla cittas and diṭṭhi in 4</i>	<i>(kamma bhava): cetanā in 29 lokiya kusalākusala cittas or all cetasikas in 29 lokiya kusalākusala cittas; (upapatti</i>

	<i>diṭṭhigata sampayutta cittas</i>	<i>bhava</i>): 32 <i>lokiya vipāka cittas</i> , their 35 <i>cetasikas</i> and <i>kammajarūpas</i>
<i>Bhavapaccayā jāti</i>	(<i>kamma bhava</i>): <i>cetanā</i> in 29 <i>lokiya kusalākusala cittas</i> or 12 <i>akusala cittas</i> , 17 <i>lokiya kusala cittas</i> and 52 <i>cetasikas</i>	(<i>jāti</i>): first arising of <i>upapatti bhava</i> in the following life at them moment of <i>paṭisandhi</i>
<i>Jātipaccayā jarāmarañam sokaparidevadukkhado manassupāyāsā sambhavanti</i>	(<i>jāti</i>): first arising of <i>upapatti bhava</i> in the following life at them moment of <i>paṭisandhi</i>	(<i>jarā</i>): decay of the <i>khandhas</i> in the following life; (<i>marāṇa</i>): death of <i>khandhas</i> in the following life; (<i>soka</i>): <i>domanassa vedanā</i> in 2 <i>dosamūla cittas</i> <i>domanassa vedanā</i> that arises due to five types of disasters; (<i>parideva</i>): unpleasant sound while crying due to five types of disasters; (<i>dukkha</i>): <i>dukkha vedanā</i> in body consciousness; (<i>domanassa</i>): <i>domanassa vedanā</i> in 2 <i>dosamūla cittas</i> ; (<i>upāyāsa</i>): <i>dosa cetasika</i> that arises like mental tiredness in five types of disasters.

End Notes

¹ Here, the word reality does not imply state of things as they actually exist or the existence. It should be known in the meaning as “*things that exist*”. The word represents datums that exist and of which actual state of existence can be verified by intellectual investigation. Each reality has its own individual existence separate from other realities. They can be translated as existents – things that truly exist.

² Within the doctrine, the term *vibhāvaṇa* has been defined as the act of consciousness making the object apparent to co-existing mentalities, that is to say, to *cetasikas*. But in some places, consciousness is considered the element with the help of which living beings get to know objects.

³ In this regard, the *magga citta* transcends the world while the *phala citta* has transcended the world.

⁴ According to definition the Buddha gave in the *Lokapañhā Sutta*, *loka* (world) is the conditioned realities that are subject to destruction and are object of wrong views. They are the mundane conditioned realities – *lokiya saṅkhata dhammas*.

⁵ *Kammamyeva ca sugatiduggatīnaṃ tattha uppajjanakasukhadukkhānañca pathabhāvena pavattaṃ kamma pathoti vuccatīti.* (M-ṭ. I. 304.).

⁶ Strongness of *upekkhā lobhamūla citta* over *somanassa lobhamūla citta* needs more clarification and explanation, since it seems that this notion is not applicable all the time.

⁷ The Pāli rendering of the word *root* is *hetu*. In Theravada teachings, *hetu* can also refer to *cause*. Therefore, sometimes, *ahetuka citta*s may be misunderstood as consciousness that arise without a cause, and it is not so.

⁸ Pali here refers to Abhidhamma text in the Pali language and not merely to the Pali language.

⁹ Another definition for *mahaggata* consciousness is that they have reached a great capacity in suppressing the defilements, brining great results and last long in generations.

¹⁰ Dhs-a. I. 92; Ml-ṭ. I. 54.

¹¹ Here cognition refers to all sort of mental acts done with the awareness upon an object.

¹² One meaning of the term *identify* is *assign (a particular characteristic or categorization) to oneself; describe oneself as belonging to (a particular category or group)*.

¹³ With regard to each unwholesome root, this bliss is threefold as *lobhavivekarasa*, *dosavivekarasa* and *mohavivekarasa*.

¹⁴ Other generation is called *vīthimuttaka* process.

¹⁵ Things belonging to the *dhammārammaṇa* will be clear after studying the sixth chapter.

¹⁶ According to medical science the images of visible forms appear in the retina which is located on the back wall of the eyeball.

¹⁷ In general, all consciousnesses can act as the mind door. There is no consciousness that does not become the mind door. We shall learn about this concept later.

¹⁸ Things belonging to the *dhammārammaṇa* will be clear after studying the sixth chapter.

¹⁹ In this regard, it should be clearly noted that *past*, *present* and *future* objects do not refer to objects that were in a specific time. A *past object* means an object that has arisen and already passed away. Objects that have arisen but have not passed away are called *present objects* (*paccuppanna*) and objects that have not arisen yet are called *future objects* (*anāgata*).

²⁰ Out of the three *santīraṇa cittas*, only two *upekkhā sahaḡata santīraṇa cittas* perform *paṭisandhi*, *bhavaṅga* and *cuti* functions.

²¹ Bhikkhu Bodhi, *A Comprehensive Manual of Abhidhamma*, (Buddhist Publication Society, Kandy, Sri Lanka) 2016, 153.

²² Reasons for *rūpārammaṇa* to delay its strike **are the object being small, the object being at a distance even if it is large or the light in the surrounding being dim.**

²³ Here the word ‘realities’ implies ultimate and conceptual realities and conventional usages.

²⁴ There are few occasions, in which this law is broken. Some teachers, do not take this law seriously, especially explaining the mind processes which occur while reading others’ minds.

²⁵ These are the matter other than two *viññatti* and four *lakkhaṇa rūpas*.

²⁶ These are the eight *avinibbhoga rūpas* and *ākāsadhātu*.

²⁷ All the *kāmāvacara-javana-cittas* that arise in a *phala-samāpti-vīthi* are generally called *anuloma-cittas*. So, in a *vīthi* chart, all the four *kāma-javanas* are termed as *Nu*.

²⁸ *Jāvanesucāti casaddo pana saddattho. Chakkhattu mevavā javanti. Pakatikālepi ārammaṇassa dubbalabhāve satīti adhippāyo. Aṭṭhakathāyaṃpi hi pakatikāle ārammaṇadubbalaṭṭhāne eva kāmāvacarajavanānaṃ chakkhattuṃ pavatti vuttāti. Keci pana chakkhattunti idaṃ mucchākālavasena vuttanti maññanti.* (Prd. 184.).

²⁹ Prd. 193.

³⁰ Prd. 193.

³¹ Prd. 193..

³² Sdn-dhā. 105.

³³ Srd-ṭ. II. 134.

³⁴ S. I. 56; Dhp. 15; 58; Vmv. 66.

³⁵ *Nā’haṃ, bhikkhave, aññaṃ ekanikāyaṃpi samanupassāmi evaṃ cittaṃ. Yathayidaṃ, bhikkhave, tiracchānagatā pāṇā.* (S. II. 123.).

³⁶ *Manussā viya uddhaṃ uccā ahutvā tiro añcitā āyatā’ti tiracchānā.* (Prd. 195.).

³⁷ *Ettha, bhikkhave, vattati dubbala-khādikā.* (M. III. 207.).

³⁸ *Aññamañña-khādikā ettha.* (M. III. 207.).

Aññamañña-khādikā’ti aññamañña-khādanam. (M-a. III. 151.).

³⁹ According to teachings, some *patas* are born in the womb and some even in eggs. Mositure-born *patas* are also there.

⁴⁰ *Ussito uggato ussanno vā mano etesanti manussā.* (Prd. 195.).

⁴¹ Some characteristics of the humans living in the Uttarakuru are mentioned in the *Āṭānāṭiya Sutta*.

⁴² Since the God Sakka is considered the supreme leader of the two celestial worlds, Cātummahārājika and Tāvatiṃsa the sovereignty of the four guardian kings over Cātummahārājika must be in the lower Cātummahārājika realm or it is under the paramount sovereignty of the Sakka over the entire realm of Cātummahārājika.

⁴³ In this book, when it is mentioned as lower Cātummahārājika realm, the word refers to beings who belong to the Cātummahārājika bhūmi but are not born in the Cātummahārājika bhūmi that is located 42,000 *yojana* above the human realm.

⁴⁴ These are animal *nāgas*. There for it should be further researched whether this King too belongs to the animal realm or not.

⁴⁵ *Yāmoti tasmim devaloke issaradevakulassa nāmaṃ. Tathā suyāmotica. Taṃ saha-caritattā pana so deva lokopi tattha nibbattadevāpi yāmāteva vuccanti.* (Prd. 198.).

⁴⁶ *Vipulāya sirisampattiyā samannāgatattā niccaṃ tusanti ativiya haṭṭhatuṭṭhamukhā honti etthāti tusitā.* (Prd. 198.).

⁴⁷ *Yathārucite bhoge sayameva nimminivā nimminivā ramanti etthāti nimmānaratī.* (Prd. 198.).

⁴⁸ *Attano ruciṃ ṇatvā parehi nimmitesu bhogesu vasaṃ vattenti etthāti paranimmitavasavattī.* (Prd. 198.).

⁴⁹ But not all *yakkhas* are *vinipātika asuras*.

⁵⁰ AbhiA II, 504-505: *Bhummadevānampi kammameva pamāṇaṃ. Tattha nibbattā hi keci sattāhamattaṃ tiṭṭhanti, keci addhamāsaṃ, keci māsamattaṃ, kappam tiṭṭhamānā'pi atthi yeva.*

⁵¹ *Etarahi, bhikkhave, yo ciraṃ jīvati so vassasataṃ appaṃ vā bhiyyo.* (A. VII. 503.).

⁵² Commentaries do not give an exact number to the word “*asaṅkheyya*.” Commentary of *Cariyāpiṭaka* states that *asaṅkheyya* is an incalculable number. However, as mentioned in Pāli grammar books, *asaṅkheyya* equals to the number 10¹⁴⁰.

⁵³ ... *Tathāgatassa kho, Ānanda, cattāro iddhipādā bhāvitā bahulikatā yānīkatā vatthukatā anuṭṭhitā paricitā susamāraddhā, so ākaṅkhamāno, Ānanda, tathāgato kappam vā tiṭṭheyya kappāvasesam vā'ti.* (D. II. 86.).

⁵⁴ *Ettha ca kappanti āyukappaṃ. Tasmim tasmim kāle yaṃ manussānaṃ āyupamāṇaṃ hoti, taṃ paripuṇṇaṃ karonto tiṭṭheyya. Kappāvasesam vā'ti – “appaṃ vā bhiyyo”ti vuttavassato atirekaṃ vā.* (D-a. II. 144.).

⁵⁵ *Alaṃ, Devadatta. Mā te rucci saṅghabhedo. Garuko kho, Devadatta, saṅghabhedo. Yo kho, Devadatta, samaggaṃ saṅghaṃ bhindati, kappatthikaṃ kibbisam pasavati, kappam nirayamhi paccati. Yo kho, Devadatta, bhinnaṃ saṅghaṃ samaggaṃ karoti, brahmaṃ puññaṃ pasavati, kappam saggamhi modati. Alaṃ, Devadatta. Mā te rucci saṅghabhedo. Garuko kho, Devadatta, saṅghabhedoti.* (Cīv. 360.).

⁵⁶ *Kappanti āyukappaṃ. ... Saggam kappamhī'ti āyukappameva.* (V-a. IV. 111.).

⁵⁷ *Antarakappo nāma ekassa vivaṭṭhaṭṭhāyi-asaṅkheyyassa abbhantare manussānaṃ āyukappaṃ hāyana-vaḍḍhana-vasena dissamānantarā catusaṭṭhippabhedā cūlakappā*

vuccanti. *Vīsati bheda'ti keci. Asīti bheda'ti apare. Cuddasappabhedā'pi vedavidū.* (Prd. 206.).

⁵⁸ *Antarakappo nāma ekassa vivaṭṭhaṭṭhāyi-asāṅkheyyassa abbhantare manussānaṃ āyukappassa hāyana-vaḍḍhana-vasena dissamānantarā catusaṭṭhippabhedā cūḷakappā vuccanti.* (Prd. 206.).

⁵⁹ D. III. 66-81.

⁶⁰ D.III. 48-65.

⁶¹ D. III. 60-61

⁶² *Rāgadosamohānaṃ adhiabhāvena yathākkamaṃ rogantarakappo satthantarakappo dubbhikkhantarakappo'ti ime tividhā antarakappā.* (Srd-ṭ. I. 287.).

⁶³ *Satthantarakappena naṭṭhā yebhuyyena niraye uppajjanti. Kasmā? Aññāmaññaṃ balavāghātāya.* (D-a. III. 38.).

⁶⁴ D. III. 61.

⁶⁵ *Rāgadosamohānaṃ adhiabhāvena yathākkamaṃ rogantarakappo satthantarakappo dubbhikkhantarakappo'ti ime tividhā antarakappā.* (D-a. III. 38.).

⁶⁶ *Rogantarakappena naṭṭhā yebhuyyena sagge nibbattanti. Kasmā? Tesāñhi "Aho vataññesaṃ sattānaṃ evarūpo rogo na bhavyeyā"ti mettacittaṃ uppajjantī'ti.* (D-a. III. 38.).

⁶⁷ *Rāgadosamohānaṃ adhiabhāvena yathākkamaṃ rogantarakappo satthantarakappo dubbhikkhantarakappo'ti ime tividhā antarakappā.* (Srd-ṭ. I. 287.).

⁶⁸ *Tattha dubbhikkhantarakappena naṭṭhā yebhuyyena pettivisaye uppajjanti. Kasmā? Āhāraniknatiyā balavatāya.* (D-a. III. 38.).

⁶⁹ *Tattha lobhussadāya pajāya dubbhikkhantarakappo hoti. Mohussadāya rogantarakappo. Dosussadāya satthantarakappo.* (D-a. III. 38.).

⁷⁰ *Yadā taṃ āyuraṃ vaḍḍhitvā asāṅkheyyataṃ patvā puna hāyamānaṃ.* (D-a. III. 39.).

⁷¹ *Na hi buddhā vaḍḍhamāne āyuraṃ nibbattanti, hāyamāne pana nibbattanti.* (D-a. III. 39.).

⁷² *Antarakappo nāma ekassa vivaṭṭhaṭṭhāyi-asāṅkheyyassa abbhantare manussānaṃ āyukappassa hāyana-vaḍḍhana-vasena dissamānantarā catusaṭṭhippabhedā cūḷakappā vuccanti.* (Prd. 206.).

⁷³ *Ye loke manvantara-kappā'ti vuccanti. Ekamekena manunāmakena mahāsammatarājena upalakkhitā antarakappā'ti vuttaṃ hoti.* (Prd. 206.).

Still some teachers hold the idea that there appears only one King with the name of Manu for the entire *asāṅkheyya kappā* during which humans live in the world.

⁷⁴ Prd. 206.

⁷⁵ Prd. 207.

⁷⁶ *Tattha rage ussannatare agginā vinassati, dose ussannatare udakena vinassati. ... Mohe pana ussannatare vātena vinassati.* (Srd-ṭ. I. 287.).

⁷⁷ *Eteneva upāyena yāva paṭhamajjhānabhūmiṃ gaṇhāti, tattha tayo'pi brahmaloke jhāpetvā ābhassare āhacca tiṭṭhati.* (Srd-ṭ. I. 281.).

Upari pana cha 'pi brahmaloke vilīyāpetvā subhakiṇhe āhacca tiṭṭhati. (Srd-ṭ. I. 285.).

Paṭhavito yāva tatiyajjhānabhūmi vāto gaṇhāti, nava 'pi brahmaloke vināsetvā vehapphale āhacca tiṭṭhati. (Srd-ṭ. I. 286.).

⁷⁸ S II. 389-390.

⁷⁹ S II. 390.

⁸⁰ S-a. II. 147; S-ā. II. 152.

⁸¹ S. II. 390-391.

⁸² S. II. 391-392.

⁸³ Ap-a. II. 286.

Sārakappo maṇḍakappo – sārāmaṇḍakappo tathā

Varakappo bhaddakappo – kappa pañcavidhā siyuṃ.

Eko dve tayo cattāro – pañca buddhā yathākkamaṃ

etesu pañcakappesu – uppajjanti vināyakā.

⁸⁴ Ap-a. II. 286.

⁸⁵ *Uṭṭhānavato satimato – sucikamassa nisammakārino*

saññatassa ca dhammajīvino – appamattassa yaso 'bhivaḍḍhati. (Dhp. 16.).

⁸⁶ However, the word *kamma* always does not represent the wholesome or unwholesome deeds. The meaning of the term differs according to the context. For instance, in twenty-four conditional relations *sahajāta kamma* represents *cetanā* that arise in all the *cittas*. Moreover, in the term *vinayakamma* the word represents recitation done by the monks as a disciplinary act

⁸⁷ *Sā pana cetanā nirujjhamānā sabbaso abhāvaṃ patvā na nirujjhati. Āyatim pana vipāka-pātubhāvathāya attano sabbākāra-paripūraṃ kriyāvisesaṃ tasmim cittasantāne nidahiṭvā nirujjhati.* (Prd. 43.).

⁸⁸ *Ayaṃ kammamaṅgītā nāma.* (Prd. 43.).

However, *kammamaṅgītā* refers only to the *kammic* energy that has the capacity to give forth a rebirth as it is clearly mentioned in commentaries that *kammamaṅgītā* ends with the attainment of Arahant-hood.

Yāva pana arahattaṃ na pāpuṇanti, tāva sabbepi sattā pubbe upacitaṃ vipākārahaṃ kammaṃ sandhāya "kammamaṅgino" ti vuccanti, esā kammamaṅgītā. (M-a. IV. 87.).

⁸⁹ This is also the *paccayasatti* of the *nānākkhaṇia kammapaccaya satti*.

⁹⁰ *So pana visuṃ eko paramatthadhammo 'ti 'pi saṅkhyāṃ na gacchati.* (Prd. 43.).

⁹¹ Prd. 44.

⁹² *Nirussāha-santa-bhāva-lakkhaṇā vipākā.* (Anu-ṭ. I. 41.).

⁹³ *Vipakkabhāvamāpannānaṃ arūpadhammānametaṃ adhivacanaṃ.* (Dhs-a. I. 84.)

⁹⁴ Prd. 44.

⁹⁵ Here, the term results encompasses both *vipāka citta cetasikas* and *kammaja rūpas*.

⁹⁶ The term can be used to *cetanā* of all four supramundane paths.

⁹⁷ In some places this factor – “the person to whom offering is made being an Arahant” – is mentioned as “*vatthu sampatti*” instead of “*khetta sampatti*.”

Aparāpi imasmiṃ ṭhāne catasso dakkhiṇāvisuddhiyo gahitā – paccayānaṃ dhammikā, cetanāmahattaṃ, vatthusampatti, guṇātirekatāti. Tattha dhammena samena uppannā paccayā ‘Dhammikā’ nāma. Saddahitvā okappetvā dadato pana ‘Cetanāmahattaṃ’ nāma hoti. Khīṇāsavabhāvo ‘Vatthusampatti’ nāma. Khīṇāsavasseva nirodhā vuṭṭhitabhāvo ‘Guṇātirekatā’ nāma. Imāni cattāri samodhānetvā dātuṃ sakkontassa kāmāvacaraṃ kusalaṃ imasmiṃyeva attabhāve vipākaṃ deti. Puṇṇakaseṭṭhikākavaliyasumanamālākārādīnaṃ viya. (Dhs-a. 206).

⁹⁸ From the forth *javana* afterwards, the *javana* process and the mind process are considered “to have fallen” – “*patita*.”

⁹⁹ It should be noted that fifth *jhāna cetanā* of *abhiññāna kusala citta*s can produce *viññatti rūpas*.

¹⁰⁰ There are few exceptions regarding this phenomenon.

¹⁰¹ This cluster is so-called, because when enumerating, the *ojārūpa* is counted as the eighth *rūpa*.

¹⁰² Some translate as born in *placenta* or *viviparous*.

¹⁰³ Those *kammaja rūpas* vanish together with the *cuti citta*.

¹⁰⁴ Shapes are seen when corporeal realities existing groups or clusters.

¹⁰⁵ *Nibbānassa asatipi paramatthato bhede parikappitabhedopi bhedoyeva vohāraṇisayeti katvā sopādisesādibhedo vutto. (Anu-ṭ. I. 147-8.).*

¹⁰⁶ *Nibbānaṃ nippadesato gahitanti sopādisesa-nirupādisesa-rāgakkhayādi-asaṅkhatādivacanīyabhāvena bhinnaṃ nippadesato gahitaṃ. Atthato hi ekāva asaṅkhatā dhātūti. (Ml-ṭ. I. 140.).*

¹⁰⁷ There is an opinion of some sub-commentators that all types of *lobha* that does not fall under the category of *bhavāsava* must be grouped under *kāmāsava*.

¹⁰⁸ Ml-ṭ. III. 142.

¹⁰⁹ *Sakkāyadiṭṭhi saṃyojana* – Fetter of believing in a self

¹¹⁰ *Indaṭṭhaṃ kāretīti ‘Maṃ antarena tumhākaṃ adhimuccanaṃ natthi, mayā saddahathā’ ti viya attānaṃ anuvatteti sampayuttadhamme. Evaṃ sesesupi. (Ml-ṭ. I. 89.).*

¹¹¹ Here the term *saṅkhāra* refers to *cetanā* in mundane *kusalākusala javana citta*s. The term, here, should be well distinguished from other meanings it convey in words and phrases such as *saṅkhārakkhandha* and “*sabbe saṅkhārā aniccā*”.

¹¹² Though the term *nāma* comprises *citta*, *cetasika* and *Nibbāna*, here only *cetasikas* are taken.

¹¹³ *Lokuttara viññāṇas* are not taken under any causal link in the doctrine of *paṭiccasamuppāda*.

¹¹⁴ In the doctrine of *vipassanā*, the term *nāma* only refers to *citta*s and *cetasikas*.

¹¹⁵ *Visuddhimaggaṭīkā* says that in another method it is possible to include all types of rūpas in under the term rūpa as any rūpa can be an object of manāyatana. – “*Ettha evaṃ-saddena vā rūpāyatanādīnampi saṅgaho daṭṭhabbo*”. (Vsm-ṭ. II. 321.).

¹¹⁶ *Lokiyakusalākusalabhūtā cetanāca. Cetanāsampayuttā abhijjhādayo anabhijjhādayoca kammabhavo. Yathāha-sabbampi bhavagāmikammaṃ kammabhavoti.* (Prd. 379).

¹¹⁷ Including *upacaya* and *santati*.

¹¹⁸ *Bhavapaccayā jātīti kammabhavova. So hi jātiyā paccayo hoti, na itaro. So hi paṭhamābhinihattakkhandhasabhāvo jātiyeva, na ca tadeva tassa kāraṇaṃ yuttaṃ. Tesam tesam sattānaṃ taṃtaṃgatiādīsu attabhāvapaṭilābho jāti. Tathānibbattassa ca attabhāvassa purāṇabhāvo jarā. Etasseva ekabhavaparicchinnaṃ pariyoṣāṇaṃ maraṇaṃ.* (Vbhvñ-ṭ. 237.).

¹¹⁹ *Jātijarāmarāṇāni sabbesaṃ saṅkhata dhammānaṃ lakkhaṇapattāni.* (Prd. 379.).

¹²⁰ *Evaṃ nicco hutvā sandhāvantopana avijjādīhi sādhetabbo nahoti. Tasmā avijjāsaṅkhārehi bhavantare puna viññāṇupattiṃ vadantena sassatadiṭṭhi nīvāritā hotīti.* (Prd. 381.).

¹²¹ *Suttantaṇayo pana avijjāsaṅkhāto moho ca taṇhāsaṅkhāto lobho cāti dve dhammā sabbesampi vaṭṭadukkhadhammānaṃ mūlāni honti. Doso pana lobhassa nissandabhūtaṃ pāpamūlaṃ hoti. Vijjāsaṅkhāto amoho ca nikkhamadhātusaṅkhāto alobho cāti dve dhammā vivaṭṭadhammānaṃ mūlāni honti. Adoso pana alobhassa nissandabhūtaṃ kalyāṇamūlaṃ hoti. Evaṃ chabbidhāni mūlāni saha jātānampi asahajātānampi nāmarūpadhammānaṃ paccayā hontīti.* (Paṭṭhānud. 467.).

¹²² Chandawimala Mahāthera has given the simile of a match box and matchstick. It was changed to this simile for more clarity.

¹²³ According to Theravada, in any conditional relationship, the same reality cannot be both the cause and the effect.

¹²⁴ Under this causal category, it is not compulsory for ārammaṇādhipati matter to be ultimately pleasant (*iṭṭha*). A pig is attracted towards excrement smell which is foul and excrement taste which is unpleasant.

*Ārammaṇapaccaye vuttesu ārammaṇesu yāni ārammaṇāni atītiṭṭhāni honti atikantāni atimanāpāni garukatāni. Tāni ārammaṇāni ārammaṇādhipatipaccayo. **Tattha atītiṭṭhānī sabhāvato iṭṭhāni vā hontu aniṭṭhāni vā, tena tena puggalena atīcchitāni ārammaṇāni idha atītiṭṭhāni nāma.*** (Ptthud. 268.).

¹²⁵ *Kenatṭhena anantaro, kenatṭhena paccayoti. Attano anantare attasadisassa dhammantarassa uppādanaṭṭhena anantaro, upakāraṇatṭhena paccayo. Tattha attasadisassāti sārammaṇa bhāvena attanā sadisassa. Sārammaṇabhāvenāti ca yo dhammo ārammaṇena vinā na pavattati, so sārammaṇo nāma, evaṃ sārammaṇabhāvena. Dhammantarassa uppādanaṭṭhenāti purimasmim citte niruddhepi tassa cintanakiriyāvego na vūpasammati, pacchimaṃ cittaṃ uppādevā eva vūpasammati, evaṃ pacchimaṃ dhammantarassa uppādanaṭṭhena.* (Paṭṭhānuddesa. 473.).

¹²⁶ *Tattha purimā purimā mātuparamparā viya anantarapaccayaparamparā daṭṭhabbā. Pacchimā pacchimā dhītuparamparā viya tassa paccayuppannaparamparā daṭṭhabbā. Evaṃ sante arahantānaṃ sabbapacchimaṃ parinibbānacittampi puna paṭisandhicittasaṅkhātānaṃ dhammantaraṃ uppādeyyāti. Na uppādeyya. Kasmā, tadā*

kammakilesavegānaṃ sabbaso paṭippassaddhibhāvena accantasantatarattā tassa cittassāti. (Paṭṭhānuddesa. 473.).

¹²⁷ As the *ekaggatā* in *vicikicchā sampayutta citta* does not become an *indriya*, it should have been highlighted here. As it is not highlighted in books of twenty-four *paccayas*, it is not mentioned in this book as well.

¹²⁸ As the *ekaggatā* in *vicikicchā sampayutta citta* does not become a *maggāṅga*, it should have been highlighted here. As it is not highlighted in books of twenty-four *paccayas*, it is not mentioned in this book as well.

¹²⁹ This law is applicable to *rūpāvacara kiriya cittas*, *arūpāvacara kusala* and *kiriya cittas* and also *lokuttara phala cittas*.

¹³⁰ Prd. 425.

¹³¹ *Setu viya sīghasotāya nadiyā oghaṃ bhavaṅgavegaṃ upacchinditvā yathāparicchinnaṃ kālāṃ jhānaṃ thapetum samatthatā bhavaṅgapātato rakkhanaṃ yogyatā adhiṭṭhānavasitā nāma.* (Vibhāvinī. 264.).

¹³² There are other ways of interpreting these abilities as well.

¹³³ *Na pana kevalaṃ "anantaṃ ananta"nti. Evaṃ viññāṇaṃ cāyatanepi. "ananta"nti avatvāpi "ākāso ākāso, viññāṇaṃ viññāṇa"nti manasi kātuṃ vaṭṭatīti ācariyā.* (Vibhāvinī. 264.).

¹³⁴ A person who has attained *jhānas* is called a “*jhānalābhī*”.

¹³⁵ Psm-a. II. 264.

¹³⁶ Adp. 286.

¹³⁷ A-ṭ. II. 62.

¹³⁸ Psm-a. I. 119.

¹³⁹ In this place, the particle “*eva*” added after the term “*niccasīla*” to signify that fixed uninterrupted virtue itself is the *sīla visuddhi* – “*Sīlameva visuddhi sīlavissuddhīti imamatthaṃ dassento ‘niccasīlamevā’ tiādimāha*”. (Adp. 286.).

¹⁴⁰ Prd. 431.

¹⁴¹ Prd. 431-2.

¹⁴² Psm-a. I. 99.

¹⁴³ Vsm-ṭ. II. 350.

¹⁴⁴ Vsm-ṭ. II. 351.

¹⁴⁵ *Nippariyāyena pana pathamaphalato paṭṭhāya chasu thānesu kāyasakkhī nāma hoti, so ca kho aṭṭhasamāpattilābhī, na vipassanāyāniko sukkhavipassako, upacāramattalābhī, rūpajjhānamattalābhī vā.* (Vsm-ṭ. II. 466.).

¹⁴⁶ *Kasmā pana bhagavatā cattārova satipaṭṭhānā vuttā anūnā anadhikāti? Veneyyahitattā. Tanhācaritadiṭṭhacaritasamathayānikavipassanāyānikesu hi mandatikkhavasena dvedhā dvedhā pavattesu veneyyesu mandassa tanhācaritassa oḷārikaṃ kāyānupassanāsatiipaṭṭhānaṃ visuddhimaggo, tikkhassa sukhumaṃ vedanānupassanāsatiipaṭṭhānaṃ. Diṭṭhacaritassapi mandassa nātippabhedagataṃ cittānupassanāsatiipaṭṭhānaṃ visuddhimaggo, tikkhassa atippabhedagataṃ dhammānupassanāsatiipaṭṭhānaṃ visuddhimaggo. Samathayānikassa ca mandassa*
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akicchena adhigantabbanimittam paṭhamam satipaṭṭhānam visuddhimaggo, tikkhassa oḷārikārammaṇe asaṇṭhahanato dutiyam. Vipassanāyānikassapi mandassa nātipabbhedagatārammaṇam tatiyam, tikkhassa atippabhedagatārammaṇam catuttham. Iti cattāro vuttā anūnā anadhikāti. (D-a. II. 345.).

¹⁴⁷ Prd. 432.

¹⁴⁸ Ettha dhammānam paccattasabhāvo lakkhaṇamāma. Aggissa uṇhattam viya. Tena sabhāvena sādhetabbaṃ kiccaṃvā sādhanapaccayā paṭiladdhagūṇasaṅkhātā sampattivā rasonāma. Aggissa parivācana jotānāni viya. Sā eva sampattivā kāriyasaṅkhātā phalaṃvā paccupaṭṭhānamāma. Aggissa dhūmo viya. Attano uppattiyā asādhāraṇapaccayasāṅkhātā āsannakāraṇam padaṭṭhānamāma. (Prd. 435.).

“Paccattasabhāvo”ti paccekasabhāvo. “Kāriyasaṅkhātā”ti kātābbaṃ abhinipphādetabbanti kāriyam. Āsannapphalam. Tenāha “Aggissadhūmoviyā”ti. Āsannakāraṇam padaṭṭhānam nāma aggikārako viya. Pajjati gacchati pavattati phalam etenāti padaṃ. Tiṭṭhati phalam etthāti ṭhānam. Ubhayampi kāraṇa pariyāyo eva. Tena atissayatthopi sijjhatīti āha “Āsannakāraṇam”ti. (Adp. 294.).

¹⁴⁹ ... yā ca khandhāyatanadhātuindriyasaccapaṭiccasamuppādādibhedesu catubhūmaṃ dhammesu uggahaparipucchāvasena ñāṇaparicayaṃ katvā **sīlavissuddhi cītavissuddhī mūlabhūtāsu** imāsu dvīsu visuddhīsu **paṭiṭṭhāya diṭṭhivissuddhi kaṅkhāvitaraṇavissuddhi** **maggāmaggañāṇadassanavissuddhi** **paṭipadāñāṇadassanavissuddhi** **ñāṇadassanavissuddhī sarīrabhūtā** imā pañca visuddhiyo sampādentena bhāvetabbā lokiyalokuttarabhedā bhāvanāpaññā (D-abh-ṭ. 285-6.).

¹⁵⁰ Forty-two body parts constitute with twenty paṭhavi parts, twelve āpo parts, four tejo parts and six vāyo parts.

¹⁵¹ Tikkhapaññasamathayāniko oḷārikārammaṇam pariggaṇhanto tattha aṭṭhatvā jhānam samāpajjitvā uṭṭhāya vedanaṃ pariggaṇhātīti vuttaṃ “Oḷārikārammaṇe asaṇṭhahanato”ti. Vipassanāyānikassa pana sukhume citte, dhammesu ca cittaṃ pakkhandatīti cittadhammānupassanānam mandatikkhapaññāvipassanāyānikānam visuddhimaggatā vuttā. (D-ṭ. 289.).

¹⁵² Svāyam hāro kattha sambhavati, yassa satthā vā dhammaṃ desayati aññataro vā garuṭṭhānīyo sabrahmacārī, so taṃ dhammaṃ sutvā saddhaṃ paṭilabhati. Tattha yā vīmaṃsā ussāhanā tulanā upaparikkhā, ayaṃ sutamayī paññā. Tathā sutena nissayena yā vīmaṃsā tulanā upaparikkhā manasānupekkhā, ayaṃ cintāmayī paññā. Imāhi dvīhi paññāhi manasikārasampayuttassa yaṃ ñāṇam uppajjati dassanabhūmiyaṃ vā bhāvanābhūmiyaṃ vā, ayaṃ bhāvanāmayī paññā. (Net. 8.).

Evam paṭipadāvibhāgena veneyyapuggalavibhāgaṃ dassetvā idāni taṃ ñāṇavibhāgena dassento yasmā bhagavato desanā yāvadeva veneyyavinayanatthā, vinayanañca nesaṃ sutamayādīnaṃ tissannaṃ paññānam anukkamena nibbattaṃ, yathā bhagavato desanāya pavattibhāvavibhāvanañca hāranayabyāpāro, tasmā imassa hārassa samuṭṭhitappakāraṃ tāva pucchitvā yena puggalavibhāgadassanena desanābhājanam vibhajitvā tattha desanāyaṃ desanāhāraṃ niyojetukāmo taṃ dassetuṃ “Svāyam hāro kattha sambhavatī”tiādimāha.

Tattha yassāti yo so aṭṭhahi akkhaṇehi vimutto sotāvadhānapariyosānāhi ca sampattīti samannāgato yassa. Satthāti diṭṭhadhammikasamaparāyikaparamatthehi yathārahaṃ anusāsanato satthā. Dhammanti yathānusiṭṭhaṃ paṭipajjamāne apāyesu apatamāne dhāretīti dhammo, taṃ dhammaṃ. Desayatīti saṅkhepaviṭṭhāranayehi bhāsati katheti. Aññataroti bhagavato sāvakesu aññataro. Garuṭṭhānīyoti sīlasutādiguṇavisesayogena

garukaraṇīyo. Sabrahmacārīti brahmaṃ vuccati seṭṭhaṭṭhena sakalaṃ satthusāsanaṃ. Samaṃ saha vā brahmaṃ carati paṭipajjati sabrahmacārī. Saddhaṃ paṭilabhati “Sammāsambuddho vata so bhagavā yo evarūpassa dhammassa desetā”ti tathāgate, “Svākkhāto vatāyaṃ dhammo yo evaṃ ekantaparipuṇṇo ekantaparisuddho”ti tiādinā dhamme ca saddhaṃ labhati uppādeti attho.

Tatthāti tasmiṃ yathāsute yathāpariyatte dhamme. Vīmaṃsāti pāliya pāliatthassa ca vīmaṃsanapaññā. Sesam tassā eva vevacanaṃ. Sā hi yathāvuttavīmaṃsane saṅkocaṃ anāpajjivā ussahanavasena ussāhanā, tulanavasena tulanā, upaparikkhaṇavasena upaparikkhāti ca vuttā. Atha vā vīmaṃsatīti vīmaṃsā, sā padapadatthavicāraṇā paññā. Ussāhanāti vīriyena upatthambhitā dhammassa dhāraṇaparicayasādhikā paññā. Tulanāti padena padantaraṃ, desanāya vā desanantaraṃ tulayitvā saṃsanditvā gahaṇapaññā. Upaparikkhāti mahāpadese otāretvā pāliya pāliatthassa ca upaparikkhaṇapaññā. Attahitaṃ parahitaṇca ākaṅkhanthehi suyyatīti sutam, kālavacanicchāya abhāvato, yathā duddhanti. Kiṃ pana tanti? Adhikārato sāmattiyaṃ vā pariyattidhammoti viññāyati. Atha vā savanaṃ sutam, sotadvārānusārena pariyattidhammassa upadhāraṇanti attho. Sutena hetunā nibbattā sutamayī. Pakārena jānātīti paññā. Yā vīmaṃsā, ayaṃ sutamayī paññāti paccekampi yojetabbaṃ. Tathāti yathā sutamayī paññā vīmaṃsādipariyāyavatī vīmaṃsādībhāgavatī ca, tathā cintāmayī cāti attho. Yathā vā sutamayī oramattikā anavaṭṭhitā ca, evaṃ cintāmayī cāti dasseti.

Sutena nissayenāti sutena pariyattidhammena pariyattidhammassavanena vā upanissayena itthambhūtalakkhaṇe karaṇavacanaṃ, yathāvuttaṃ sutam upanissāyati attho. Vīmaṃsātiādisu “Idaṃ sīlaṃ, ayaṃ samādhi, ime rūpārūpadhammā, ime pañcakkhandhā”ti tesam tesam dhammānaṃ sabhāvavīmaṃsanabhūtā paññā vīmaṃsā. Tesameva dhammānaṃ vacanattaṃ muñcitvā sabhāvasarasalakkhaṇassa tulayitvā viya gahaṇapaññā tulanā. Tesameva dhammānaṃ salakkhaṇaṃ avijahitvā aniccatādiruppanasappaccayādiākāre ca takketvā vitakketvā ca upaparikkhaṇapaññā upaparikkhā, tathā upaparikkhite dhamme saviggahe viya upaṭṭhahante evametehe nijjhānakkhame katvā cittaṃ anu anu pekkhaṇā manasānupekkhaṇā. Ettha ca yathā sutamayī paññā yathāsutassa dhammassa dhāraṇaparicayavasena pavattanato ussāhajātā “Ussāhanā”ti vattabbaṃ arahati, na evaṃ cintāmayīti idha “Ussāhanā”ti padaṃ na vuttaṃ. Cintanaṃ cintā, nijjhānanti attho. Sesam vuttanayameva.

Imāhi dvīhi paññāhīti yathāvuttāhi dvīhi paññāhi kāraṇabhūtāhi. Sutacintāmayāñānesu hi paṭiṭṭhito vipassanaṃ ārabhati. “Imāsu dvīsu paññāsū”tipi paṭhanti. “Tehi jātāsu uppannāsū”ti vā vacanaseso yojetabbo. Manasikārasampayuttasāti rūpārūpapariggahādīmanasikāre yuttappayuttassa. Yaṃ ñānaṃ uppajjati vuttanayena manasikārappayogena diṭṭhivissuddhikaṅkhāvitaraṇavisuddhimaggāmaggañānadassanavisuddhipaṭipadāñānad assanavisuddhīnaṃ sampa ādanena vipassanaṃ ussukantassa yaṃ ñānadassanavisuddhisāṅkhātā ariyamaggañānaṃ uppajjati, ayaṃ bhāvanāmayī paññāti sambandho. Taṃ pana dassanaṃ bhāvanāti duvidhanti āha – “Dassanabhūmiyaṃ vā bhāvanābhūmiyaṃ vā”ti. Yadi dassananti vuccati, kathaṃ tattha paññā bhāvanāmayīti? Bhāvanāmayameva hi taṃ ñānaṃ, paṭhamaṃ nibbānadassanato pana “Dassana”nti vuttanti saphalo paṭhamamaggo dassanabhūmi. Sesā sekkhāsekkhadhammā bhāvanābhūmi. (Net-a 53-5).

¹⁵³ The word, “evametehe” is not clearly explained in the sub-commentary or the Nittivibhāvinī. The word “etehe” must be referring to the mental acts such as vīmaṃsā and tulanā. It means, the yogi must make the realities clear to him with those wisdoms.

¹⁵⁴ Net-a. 54-5.

¹⁵⁵ Net-a. 54-5.

¹⁵⁶ Net-ṭ. 46.

¹⁵⁷ *Etasseva pana nāmarūpassa paccayapariggahaṇena tīsu addhāsu kaṅkhaṃ vitaritvā ʔhitam nāṇam kaṅkhāvitaraṇavisuddhi nāma.* (Vsm. II. 233.).

Paccayapariggahenāti hetumhi karaṇavacanam. Paccayapariggahahetu hissa addhattayakaṅkhāvitaraṇam hoṭīti, karaṇe vā etaṃ karaṇavacanam paccayapariggahassa sādhakatamabhāvato kaṅkhāvitaraṇakiriyāya. Yadā hissa supārisuddho nijaṭṭho niggumbo paccayapariggaho sijjhati, tadānena kaṅkhā vitarīyatīti. (Vsm-ṭ. II. 368)

¹⁵⁸ Prd. 432.

¹⁵⁹ *Taṃ sampādetukāmo bhikkhu yathā nāma kusalo bhisakko rogaṃ disvā tassa samuṭṭhānaṃ pariyesati. Yathā vā pana anukampako puriso daharaṃ kumāraṃ mandaṃ uttānaseyyakaṃ rathikāya nipannaṃ disvā "kassa nu kho ayaṃ puttako"ti tassa mātāpitaro āvajjati, evameva tassa nāmarūpassa hetupaccayapariyesanaṃ āpajjati. So āditova iti paṭisaṇcikkhati "na tāvidhaṃ nāmarūpaṃ ahetukaṃ, sabbattha sabbadā sabbesaṇa ekasadisabhāvāpattito, na issarādihetukaṃ, nāmarūpato uddhaṃ issarādīnaṃ abhāvato. Yepi nāmarūpamattameva issarādayoti vadanti, tesaṃ issarādisaṅkhātānāmarūpassa ahetukabhāvāpattito. Tasmā bhavitabbamassa hetupaccayehi, ke nu kho te"ti.* (Vsm. II. 233.).

¹⁶⁰ Vsm. II. 195.

¹⁶¹ In the Sinhalese version of the Visuddhimagga, this sentence is written as “*na kammabhavato aññāhetuko tadabhinibbattakassa sattānaṃ ajjhattasantāne aññassa kāraṇassa abhāvato*” – “It cannot have a cause other than the *kamma bhava* due to the absence of another cause that can produce those diverse features”.

¹⁶² Vsm. II. 210.

¹⁶³ Vsm-ṭ. II. 234.

¹⁶⁴ Vsm-ṭ. II. 386-7.

¹⁶⁵ Adp. 303.

¹⁶⁶ This wisdom is in conformity with the *bodhipakkhiya dhammas* that are about to arise in the noble path.

¹⁶⁷ *Yā sikhāpattā, sā sānulomā saṅkhārupekkhā vuṭṭhānagāminivipassanāti pavuccati.* (Abh.Sṅg. 65.).

¹⁶⁸ In this regard, the naval is considered the centre of the body.

¹⁶⁹ This amounts to knowing the parts bordering a certain body part.

¹⁷⁰ Some teachers hold the idea that; object of 3 *virati* is always [present](#).

¹⁷¹ *Niraye tāva kammameva pamāṇaṃ. Yāva kammaṃ na khīyati, tāva na cavanti.* (Vbh-a. 504.).

¹⁷² *Devānaṃ adhimutta-kālakiriyā viya tādisena puñṇabalena antarā'pi maraṇaṃ hotī'ti "kammameva pamāṇa"nti vuttanti vedītabbaṃ.* (Vbh-a. 504.).

¹⁷³ ItA, 66: *Ekaṃ antarakappaṃ paripuṇṇameva katvā tiṭṭhatī'ti kappatṭho. ... Kappanti āyukappaṃ. So panettha antarakappo 'va. Nirayamhī'ti avīcimahānirayamhi.*

AbhiA III, 234: *Āpāyiko nerayiko 'ti suttaṃ yaṃ so ekaṃ kappam asātibhāge katvā tato ekabhāgamattaṃ kālāṃ tiṭṭheyya, taṃ āyukappaṃ sandhāya vuttaṃ, ...* (According to this commentary one antarakappa is 1/80 of an asaṅkheyyakappa).

MT III, 47: *Avīcimhi uppajjitvā tattha āyukappasaññitaṃ antarakappaṃ tiṭṭheyyā 'ti attho*¹⁷⁴ *"Kappaṭṭhitiyo" ti saṅghabhedo yeva cettha kappaṭṭhitiyo. Saṅghahante hi kappe kappavemajjhe vā saṅghabhedam katvā kappavināseyeva muccati.* (Vbh-a. II. 409; M-a. IV. 78.).

VinVmT II, 254: *Kappanti mahāniraye āyukappaṃ, taṃ antarakappanti keci. Keci pana "asaṅkheyya-kappan" ti*

All this information on lifespan of hells is taken from the *Anuṭṭikā*. (Anu-ṭ. II. 227.).

¹⁷⁵ Ibid: *Niraye tāva kammameva pamāṇaṃ. Yāva kammaṇ na khīyati, tāva na cavanti. Tathā sese-apāyesu.*

¹⁷⁶ *Kamma viññāṇa*, belonging to the previous lives, of which the *cetanā* produces *kammaja rūpas*, in the present life, is a cause for the arising of those *kammajarūpas*. **This causal link is applicable to other two charts as well.**

Idaṅca asaṅṇasattesu kammamasamutṭhānattā pañcavokārabhave pavattaabhisāṅkhāraviññāṇapaccayā rūpaṃ. Tathā pañcavokāre pavattiyam kusalādicittakkhaṇe kammamasamutṭhānanti yuttameva (Vsm. II. 194.).

Kusalādicittakkhaṇeti ādi-saddena akusalakiriyacittakkhaṇe viya vipākacittakkhaṇepi vipākājanakakammamasamutṭhānaṃ saṅgahitanti veditabbaṃ. Vipākacittakkhaṇe pana abhisāṅkhāraviññāṇapaccayā pubbe vuttanayena ubhayaṅca labbhatīti tādīsavipākacittakkhaṇavajjanatthaṃ "kusalādicittakkhaṇe" ti vuttaṃ. (Vsm-ṭ. II. 320.).