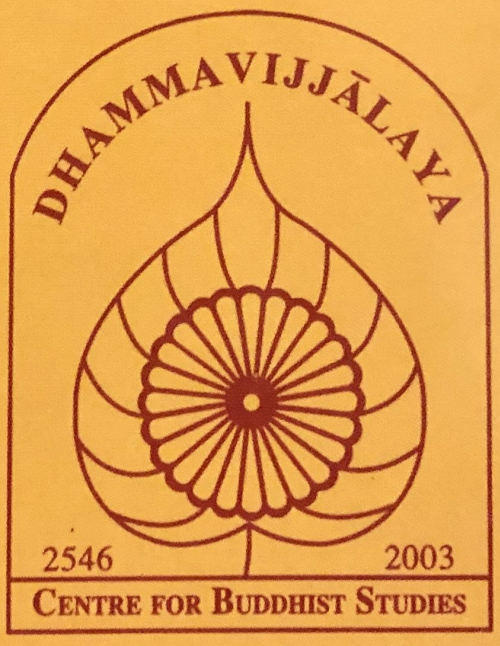
FUNDAMENTAL ABHIDHAMMA

Venerable Sayādaw Dr Nandamālābhivaṃsa
Aggamahāganthavācakapaṇḍita
Aggamahāpaṇḍita

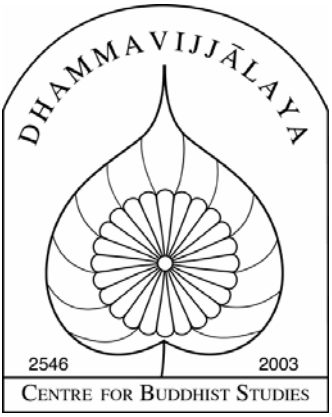


Sagaing Hills, Myanmar

FUNDAMENTAL ABHIDHAMMA

PART I

Dr. Nandamālābhivaṃsa



Sagaing Hills, Myanmar

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Editorial preface

I have followed and benefited from the lectures on *Abhidhamma* delivered by Ven. Ashin Nandamālābhivaṃsa to the Burmese Buddhist community in the Baltimore, Maryland and Washington, D.C. area during his visits to the United States of America in 1993-94 and again in April-June 1997. This book provides the core curriculum of these lectures.

Abhidhamma is, in the words of Nāradha Mahāthera "a psychology without a psyche". *Abhidhamma* teaches that ultimate reality consists of four elementary constituents: *Nibbāna*, which is unconditioned, and *citta*, *cetasika* and *rūpa* (meaning consciousness, mental factors and matter, respectively) that are conditioned. They are also called *dhamma*. *Dhamma* literally means to hold its own nature and characteristics. *Dhamma*s are natural laws that are always true. Thus, *Abhidhamma* describes the *dhamma*s, their characteristics, their functions and their relations. All conceptual entities, such as self or person are resolved into their ultimates, i.e., into bare mental and material phenomena that are impermanent.

Some of the laity became scared when they are invited to lectures on *Abhidhamma*. Some think that the lecture, as the name implies, will be "profound" and "way over their heads", or that the lecture will be too "heavy" or "dry" (meaning boring). I would submit that *Abhidhamma* is within us and all around us – in the way we think, speak and act, in our interactions with those – animate and inanimate – around us, and in the purposes underlying these actions and interactions. Thus, I think that *Abhidhamma* is to be applied every day by every one to every conscious action (thought, speech or deed), and that *Abhidhamma* forms the foundation of *Vipassanā* mindfulness that will help us get on the Eightfold Noble Path towards Liberation.

In this book, Ven. Ashin Nandamālābhivaṃsa has provided a concise and simplified, yet thorough and systematic, presentation of *Abhidhamma*. The chapters are written in a simple manner to give

the backbone of *Abhidhamma* which the layman may make reference to, so that he could get an overview of *Abhidhamma* at the basic level. A more detailed "intermediate" level book and an in-depth "advanced" level book on *Abhidhamma* are planned for the near future.

May all beings be able to understand and practise the Buddha's teachings.

Dr. Khin Maung U,
Myanmar-Buddhist Meditation Society, Baltimore, Maryland, USA
June 1997

Foreword to the second edition

The Ven. Sayadaw U Nandamāla's "Fundamental Abhidhamma" has already benefited many students of his *Abhidhamma*-classes. Now-a-days, where *Abhidhamma* is spreading to the world, and more and more foreigners become interested in *Abhidhamma* – especially in connection with *Vipassanā*-meditation – we are in great need of basic and comprehensible *Abhidhamma*-books in straightforward Western languages.

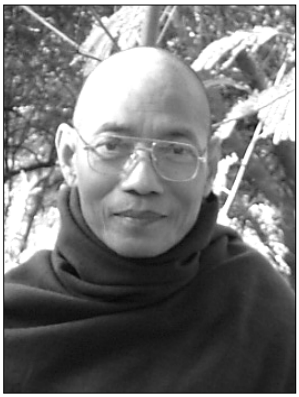
So, the first edition from 1997 was computerized again, a few obvious mistakes were corrected and the *Pāḷi* diacritic marks were complemented. Chapter 4 and 5, meanwhile written by the Ven. Sayadaw, newly could be added.

Still the book on "Fundamental Abhidhamma" is not complete, but we are confident that it will be continued and published completely within the next few years.

I apologize for all mistakes, which are only due to my lack of mindfulness, or my ignorance and limited knowledge.

Aggañāṇī,
Centre for Buddhist Studies, Sagaing Hills, Sagaing, Myanmar
January 2005 - revised November 2005

A Brief Biography of
Dr. Nandamālābhivaṃsa



Ashin Nandamāla was born on 22nd March 1940 at the village of Nyaung-bin in Sint-ku, Mandalay, the Union of Myanmar. His parents were U San Hla and Daw Khin, who were pious Buddhists.

At the age of six, he was sent to the monastic school to learn the three R's (Elementary reading, writing and arithmetic) in the Myanmar language.

He was ordained a novice at the Sagaing Hills when he was ten years old. His preceptor was Sayadaw U Canda, well-known as the "Sankin Sayadaw", the presiding monk of the prestigious "*Vipassanā*" monastery. He was given the ecclesiastical name of "Nandamāla".

Ashin Nandamāla started to learn the *Pāḷi* language and the basic Buddhist scriptures under the tutelage of his own elder brother, Sayadaw U Nārada.

Ashin Nandamāla is one of the founders of the Buddhist Teaching Centre, Mahā Subodhayon, in Sagaing, where about two hundred monks receive education in Buddhist philosophy and Buddhist literature. Ashin Nandamāla serves as a religious worker to promote and propagate the Buddha's teaching, both in Myanmar and abroad. Since 2003 he yearly gives Abhidhamma-courses in Europe.

In 1995, Ashin Nandamāla was conferred the title of the Senior Lecturer, "*Aggamahā gantha vācaka paṇḍita*" by the Government of

Myanmar and in 2000 the title "*Aggamahā paṇḍita*". He wrote his ph. D.-thesis about Jainism in Buddhist literature.

He is Rector of the Sītagū International Buddhist Academy (SIBA) in Sagaing and, after being a Visiting Professor at the International Theravāda Buddhist Missionary University (ITBMU) in Yangon since its opening in 1998, in 2005 he was appointed the Rector also of this University. In 2003 he founded "*Dhammavijjālaya* - Centre for Buddhist Studies (CBS)" in Sagaing, connected to Mahāsubodhayon monastery.

Ashin Nandamāla is the author of the following books written in Myanmar, *Pāḷi* and English languages:

1. The Biography of the Master (1970)
2. The Life and Literature of Shwehintha Sayadaw (1979)
3. The 90 Years of Life of Daw Malayee (1975)
4. The Hundred Verses on the Life of the Master (1970)
5. The Hundred Verses on the Life of the Thera (1985)
6. The Exposition of True Meaning (Paramattha dīpanī) with Critical Introduction to the Text (Thesis for the degree of Master of Philosophy)
7. Buddhism and Vegetarianism (1990)
8. The Three Meritorious Actions in Buddhism (1992)
9. Mettā (1994)
10. The Fundamental Abhidhamma (including a chapter on the History of Abhidhamma) (1997)
11. A Study of Jainism according to Buddhist Literature (Thesis for the degree of Ph.d., 2001)
12. Patthann Myat Desana (Discourse on Paṭṭhāna, 2004)
13. The Dhamma mirror (2004)

THE HISTORY OF ABHIDHAMMA

1. Why is it called *Abhidhamma*?

Abhidhamma is unique in Buddhism. It is one of the *Tipiṭaka Pāḷi* texts which explains *dhamma*s in detail and in an analytical way. Regarding the explanation of *dhamma*s, it does so in more detail than *Suttanta*. That is why the text is called "*Abhidhamma*".

2. Who is the author?

The Buddha is the author of *Abhidhamma*. There was a controvery about the authorship. It has been said that *Abhidhamma* is not the teaching of the Buddha. Indeed, that it is only later work.

Thera Buddhaghosa, a new commentator, advocates that *Abhidhamma* is the Buddha's teaching. It is described in his commentary on *Dhammasaṅgaṇī*, *Atthasālinī* by name:

> "His heart by that world-pitying love inspired,
> When, after the Twin Miracle, he dwelt.
> At the high mansion of the Thirty-three,
> Throned – like the sun on Mount *Yugandhara*
> On *Pandukambula*, his rocky seat,
> Under the tree called *Paricchattaka*,
> He by that noble insight gave discourse,
> On the *Abhidhamma* to the spirit who came,
> Led by his mother, from the myriad worlds,
> And compassed him about on every side."
>
> (The Expositor, 2)

3. Who brought *Abhidhamma* to the human world?

In *Theravāda* Buddhist circle, it is widely accepted that *Abhidhamma* was taught to the deity. In the seventh year after His enlightenment, the Buddha went to the world of the deity and taught *Abhidhamma* for three months.

During those days the Buddha came down to this world for the purpose of having meals every morning as a human. *Uttarakuru*, the north continent, was the place where the Buddha went for alms-food. After lunch, the Buddha rested under a big tree on the bank of the lake, *Anotatta*.

Ven. *Sāriputta*, one of the chief disciples, approached and served the Buddha with water. At this meeting with Ven. *Sāriputta*, the Buddha briefed him about what He had taught in the deity world. Ven. *Sāriputta* thus learnt and brought the *Abhidhamma* to the human world. Then, he taught his *Bhikkhu* pupils the doctrine. In this way, *Abhidhamma* was introduced into our world. However, it should be noted that the *Abhidhamma* taught to the deity is in great detail and that the *Abhidhamma* retold by Ven. *Sāriputta* is in a concise form.

4. The Seven *Abhidhamma* Texts

The *Abhidhamma* comprises seven texts, viz.,
(1) *Dhammasaṅgaṇī*, the Explanation of *Dhamma*s,
(2) *Vibhaṅga*, the Book of Analysis,
(3) *Dhātukathā*, the Speech on the Elements,
(4) *Puggalapaññatti*, the Designation of Individuals,
(5) *Kathāvatthu*, the Points of Controversy,
(6) *Yamaka*, the Book of Pairs, and
(7) *Paṭṭhāna*, the Book of Conditions.

This is the list that is widely accepted in the *Theravāda* Buddhist circle. There was a controversy about the treatise, *Kathāvatthu*. Instead of *Kathāvatthu* the *Abhidhamma* text was enumerated as "*Dhamma hadaya vibhaṅga*" by some, as "*Mahā dhātu kathā*" by others.

Ven. *Buddhaghosa* advocated the list of the *Abhidhamma* text only with "*Kathāvatthu*". However, *Kathāvatthu* is a work of *Thera Moggaliputta Tissa* who made his appearance 263 years after the

Buddha's *parinibbāna*. Although it was so, originally the Buddha himself gave "the outline of *Kathāvatthu*". Then it was detailed by Ven. *Moggaliputta Tissa* referring to one thousand *sutta*s – five hundred of His own and five hundred of others. Therefore, as justified by Ven. *Buddhaghosa*, *Kathāvatthu* is a teaching of the Buddha in a manner.

5. Commentaries on *Abhidhamma*

There are five topics that are expounded in the *Abhidhamma* texts, namely *Citta* (consciousness), *Cetasika* (mental concomitants), *Rūpa* (matter), *Nibbāna* (a state of freedom from attachment) and *Paññatti* (concept). Of them the *Paññatti* alone is unreal (unsubstantive) while the others are real (substantive) in the ultimate sense. They are all denoted by using the term *dhamma*, which is in the sense of "bearing its own nature".

The *dhamma*s which are expounded in the *Abhidhamma* texts are profound. It is difficult to understand them without a complete explanation. Thus commentaries were written to explain the *Abhidhamma*. It is not known how many commentaries have been compiled. *Mahā aṭṭhakathā* could be the first commentary. It might be of Indian origin and was brought to Sri Lanka island by Ven. *Mahinda* who introduced Buddhism into Sri Lanka. *Mahā aṭṭhakathā* was written in Singhalese in order to avoid mixing of the original meaning with other sect's views.

Then Ven. *Buddhaghosa* condensed *Mahā aṭṭhakathā* and translated it into *Pāḷi*. Ven. *Buddhaghosa*'s commentaries are translated into three texts:

(1.) *Atthasālinī*, the commentary on *Dhammasaṅgaṇī*,
(2.) *Sammohavinodanī*, the commentary on *Vibhaṅga*, and
(3.) *Pañca-pakaraṇa aṭṭhakathā*, the commentary on the other five texts.

When the new commentaries appeared, the old ones gradually disappeared. As a new commentary became popular and it became necessary to explain it. Ven. *Ānanda* wrote a sub-commentary on the new commentary. This sub-commentary is known as *Mūlaṭīkā*. Ven. *Ānanda*'s Abhidhammic views are very high and his comments are very elucidatory. He criticized some of the views that are expounded by Ven. *Buddhaghosa*.

Then, *Anuṭīkā* appeared to explain *Mūlaṭīkā*. It is a work of Ven. *Dhammapāla* who was also a commentator of *Visuddhimagga Mahā Ṭīkā*. He was an advocate of the opinion of Ven. *Buddhaghosa*, which was rejected by Ven. *Ānanda*.

6. *Abhidhamma* flourished in Sri Lanka

It is believed that *Abhidhamma* was introduced into Sri Lanka when Ven. *Mahinda*, a leader of the *Asoka* mission, arrived on the island. During the earlier period, the study of *Abhidhamma* could be through the *Pāḷi* text and its commentary, *Mahā aṭṭhakathā.*

Before or at the time of Ven. *Buddhaghosa*, there appeared celebrated Abhidhammic scholars in Sri Lanka. Their names and views are found here and there in the commentaries of Ven. *Buddhaghosa*. They are:

(1) *Tipiṭaka Cūḷānāga*,
(2) *Moravāpivāsi Mahādatta*,
(3) *Tipiṭaka Mahādhammarakkhita*,
(4) *Tipiṭaka Cūḷābhaya*, and
(5) *Abhidhammika Godatta*.

They are believed to be senior to Ven. *Buddhaghosa*, the new commentator. Their Abhidhammic views are referenced significantly in his books.

Actually *Abhidhamma* is so profound that it is hard to understand. Students need easy access to that subject. Therefore, the

Abhidhammic scholars in Sri Lanka tried to write concise books on *Abhidhamma*.

Ven. *Buddhadatta*, a contemporary of Ven. *Buddhaghosa*, wrote two books: *Abhidhammāvatāra* (An Approach to Abhidhamma) and *Rūpārūpa-vibhāga* (The Analysis of Mind and Matter).

In about the ninth century A.D., there appeared an Abhidhammic scholar in Sri Lanka. He is Ven. *Anuruddha* who came from Southern India to Sri Lanka. He wrote three books on *Abhidhamma*:

(1) *Abhidhammattha Saṅgaha*, Compendium of *Abhidhamma*,
(2) *Paramattha vinicchaya*, the Clarification of Reality, and
(3) *Nāmarūpa-pariccheda*, the Analysis of Mind and Matter.

Through these books the study of *Abhidhamma* flourished and is kept alive.

7. How *Abhidhamma* flourished in Myanmar

Perhaps Buddhism could have been introduced into Myanmar earlier than the *Asoka* mission that arrived in *Suvaṇṇa bhūmi*, a part of Myanmar. When Buddhism was introduced, the *Tipiṭaka Pāḷi* texts could have been brought.

During the reign of King Manuhā in early 11th century A.D., there were Buddhist monks who were well-versed in *Tipiṭaka* in *Suvaṇṇa bhūmi*. When King Anawratha united the entire Myanmar people into one kingdom, Buddhism became more prevalent. The king brought *Tipiṭaka* books from *Suvaṇṇabhūmi* as well as from Sri Lanka and established a library to keep them.

The study of *Abhidhamma* started to become popular in Myanmar. At the time of King Navapati Seethū, 1173 A.D., Ven. *Saddhammajotipāla*, well known as *Sappada* (*chappada*), was back from Sri Lanka after having made a long-term study. He wrote two

books on *Abhidhamma*, *Saṅkhepa vaṇṇanā* (Concise Explanation) and *Nāma cāradīpaka* (the Exposition of Mind Appearance).

During the reign of King Kyaswā, 1234 A.D. the people of Bagan were interested in *Abhidhamma*. The king and other members of the royal families earnestly studied *Abhidhamma*. The king wrote a small book, *Paramattha vindu* (A Spot of Reality). Some of the women in Bagan, it was said, even those who had children, learnt a section of *Paṭṭhāna* by heart. It was recorded that there was a minister who was well-versed in *Tipiṭaka*.

When the era of Pinya (1312 A.D.) started the study of *Abhidhamma* continued to be propagated. At the time of King Thiha Thura (1350- 1359) Ven. *Ñāṇakitti* wrote the two books on *Abhidhamma*, namely, *Atthasālinī-yojanā* and *Sammohavinodanī yojanā*. In "*yojanā*" book it gives *Pāḷi* to *Pāḷi* explanation.

When the era of Inwa (726) dawned, the study of *Abhidhamma* flourished in Myanmar. The list of *Abhidhamma* texts that were studied in Inwa are as follows:

(1) The Seven *Abhidhamma Pāḷi* texts
(2) Commentaries on the above
(3) *Mūlaṭīkā*
(4) *Anuṭīkā*
(5) *Abhidhammattha Saṅgaha*
(6) *Ṭīkā* on the above [old]
(7) *Ṭīkā* on the above [new]
(8) *Nāmarūpa-pariccheda Ṭīkā* [new]
(9) *Paramattha-vinicchaya Ṭīkā* [new]
(10) *Mohāvicchedani*

During the reign of King Narapati (1442-1468) of Inwa, *Thera Ariya vaṃsa* wrote in *Pāḷi* a commentary on *Vibhāvinī*. It is named "*Manisāramañjūsā*". In Ramañña Territory, lower Myanmar, the King Sinphyushin ruled Haṃsavati (Hantharwady as the Burmese pronounced). During that time (1550-1580) *Thera Mahāsuvaṇṇadīpa* wrote in *Pāḷi Apheggusara-dīpanī*, a commentary on *Vibhāvinī*.

Also, there have been many books, *Nissaya*, in which word for word translation into Burmese is offered.

During the reign of King Thalun (1629-1648), the *Pathamapyan* examinations were held. In this examination *Abhidhamma* was a compulsory subject. Therefore, the study of *Abhidhamma* was prevalent among Buddhist monks. A large number of books on *Abhidhamma* either in *Pāḷi* or in Burmese appeared in this period.

During the Konbaung period 1753-1885), the study of *Abhidhamma* continued to be popular. In monastic examinations, *Abhidhamma* was a compulsory subject. At present, even lay people are interested in *Abhidhamma*. *Abhidhamma* examinations are held yearly for lay people.

Mandalay, a great Buddhist study centre, was founded in 1859 by King Mindon. During the reign of King Mindon (1859-1878), there were 60,000 monk students who were studying *Pāḷi* and *Tipiṭaka* under 80 great monk teachers in Mandalay. The king honoured the teachers with the highest title, *Rājagūru*, and awarded provisions for food, cloths, shelter and medical treatment.

In those days, monks delivered lectures on *Abhidhamma* using two reference books, *Mūlaṭīkā* and *Anuṭīkā*. No reference was made to the two books, *Vibhāvinī* and *Manisaramañjūsā*. Their opinion was that *Vibhāvinī* was full of mistakes and *Manisaramañjūsā* was full of unnecessary points.

In Myanmar there are a large number of Abhidhamma texts that are edited and printed. There are seven *Abhidhamma* treatises which are of Indian origin. The commentaries and sub-commentaries which were written in Sri Lanka, number 26.

In reference to those *Pāḷi* and Commentaries, Abhidhammic scholars in Myanmar wrote numerous books that dealt with

Abhidhamma. Those which are written in *Pāḷi* number 43, those written in *Pāḷi* and Burmese number 112, and those that give general information on *Abhidhamma* amount to 333 books, according to the list of "*Abhidhamma* History" in Burmese (printed in 1965). Thus, in Myanmar, the study of *Abhidhamma* is still kept alive.

8. The role of *Abhidhammattha saṅgaha*

In Myanmar *Abhidhammattha saṅgaha* is widely known as "*Thingyo*" which is derived from the *Pāḷi* word "*saṅgaha*", or "*thingaha*" as Burmese people pronounce.

In monastic schools in Myanmar the two books, "*Thada*" and "*Thingyo*" are very important subjects. They are compulsory in *Pāḷi* examinations and young novices are required to learn them by heart. Here "*thada*" which is derived from "*sadda*" is denoted "*kaccayāna*", the *Pāli* Grammar.

Thingyo or *Abhidhamma saṅgaha* serves as a primer of *Abhidhamma* in Myanmar. Its utility ranks very high, and its excessively condensed points stimulates students who wish to learn *Abhidhamma* with greater efforts.

The way in which Burmese *Abhidhamma* students practice is as follows: First they learn "*Thingyo*" by heart, then the meaning through the "*Nissaya*" books in which word for word translation is given. After that students need to study the text by going into detail through commentaries, such as *Vibhāvinī Ṭīkā*. This is the way of learning the text at the ordinary level. At the advanced level, students need to proceed with the study of *Abhidhamma* through the original *Pāḷi* texts and their commentaries. In this way, Burmese Buddhist monks are well-versed in *Abhidhamma*. So *Abhidhammattha saṅgaha* plays a key role in study of *Abhidhamma*.

To learn *Abhidhammattha saṅgaha* there needs to be commentaries in which general information are given. The following are some of Commentaries on *Abhidhammattha saṅgaha*:

1. *Abhidhammattha saṅgaha Ṭīkā* [old], by *Nava vimalabuddhi* of Sri Lanka,
2. *Abhidhammattha Vibhāvinī*, by *Sumaṅgala sāmi* of Sri Lanka,
3. *Sankhepa vaṇṇanā*, by *Saddhamma-jotipāla* of Myanmar [1446],
4. *Abhidhammattha dīpanī,* by *Silācāra* of Myanmar [1801],
5. *Paramatthadīpanī,* by *Ñāṇa Thera*, *Ledi Sayadaw*, of Myanmar [1897],
6. *Aṅkura Ṭīkā*, by *Vimala Thera* of Myanmar [1905],
7. *Mahā atula Ṭīkā*, by *Nāgindasāmi* of Myanmar [1914],
8. *Abidhammattha saṅgaha vinicchaya,* by *Paññājota* of Myanmar [1919].

9. The role of *Vibhāvinī*

Vibhāvinī, as its full name *Abhidhammattha Vibhāvinī*, is one of the commentaries on *Abhidhammattha saṅgaha*. It is a work of *Sumaṅgala sāmi* and the most popular and most authoritative.

The writing style is very simple and the explanations are elucidatory. So the Commentary is known in Myanmar as "*Ṭīkā-gyaw*" meaning "the famous *Ṭīkā*".

In Myanmar Buddhist monks have been studying *Ṭīkā-gyaw* since long time ago. It demands the easy access to the text and commentaries were compiled in *Pāḷi* or in Burmese by scholar monks.

During the *Konbaung* period (1753-1885) there have been some Abhidhammic scholars whom criticize *Vibhāvinī*. They asserted that *Vibhāvinī* is full of mistakes.

Although it is so, *Vibhāvinī* continues to maintain its populatity among those who study Abhidhamma in Myanmar.

10. Ledi Sayadaw

The history of Abhidhamma would not be complete without mentioning Ledi Sayadaw, a great teacher of *Abhidhamma*, and one of his famous writings, *Paramatthadīpanī*, the most important book in the history of Abhidhamma.

He was born in 1846 in a village, Saipyin, in Dipeyin Topwnship, upper Myanmar. The name given him by his preceptor was *Ñāṇa*. After he had entered into the order, he studied *Pāḷi* and *Tipiṭaka* in Mandalay. In 1886, he founded a monastery in the forest, *Ledi*, in the north of Monywa. It was named "Ledi" after the forest. Ven. *Ñāṇa* was known "Ledi Sayadaw" after the name of the monastery he founded.

Ledi Sayadaw wrote over 100 books on grammar, ethical, religious and philosophical aspects of Buddhism. Of them *Paramatthadīpanī* is a book which is written in *Pāḷi* and, as mentioned before, it is the most important in the history of *Abhidhamma*. His fame spread beyond the borders of Myanmar. In 1911 the Government honoured him with the title of "*Aggamahā paṇḍita*". In 1918 an honorary degree, D.Lit., was conferred on him by the University of Rangoon.

Ledi Sayadaw passed away in Pyinmanar at the age of 77.

11. *Paramatthadīpanī*, the critique of *Vibhāvinī*

Ledi Sayadw was very interested in *Abhidhamma*, and had been studying that doctrine with great attention. He noticed that some opinions were mistakenly informed in *Abhidhamma* commentaries. Especially *Vibhāvinī* is full of grammatical, logical and philosophical mistakes.

In 1897 Ledi Sayadaw wrote *Paramatthadīpanī*, a commentary on *Abhidhammattha saṅgaha*. It offers general information of the text and correct meaning of the words. It also pointed out some mistakes which are put forward in *Abhidhamma* commentaries, especially in *Vibhāvinī*.

Paramatthadīpanī made several unfavourable comments about the opinion of *Vibhāvinī* and presented innovative ideas.

However, the innovations presented in *Paramatthadīpanī* had not met with general acceptance. Actually the critique aroused more controversy among the readers.

The advocates of *Vibhāvinī* published some commentaries which were written in *Pāḷi*:

1. *Aṅkura Ṭīkā*, by Ven. *Vimala*, Talaigon Sayadaw, in 1905,
2. *Mahā atula Ṭīkā*, by Ven. *Nāgindasāmi*, in 1914,
3. *Paramattha visodhanī*, by Ven. *Dīpamāla*, Chaung Oo Sayadaw,
4. *Abhidhammattha Vibhāvinī yojanā*, by Ven. *Ñāṇindāsabha*, in 1918, and
5. *Abhidhammattha-saṅgaha vinicchaya*, by Ven. *Paññājota*, in 1919.

There were also other books and articles written in Burmese, some offering unfavourable comments and others giving favourable comments about the criticizing *Vibhāvinī*. But "*Abhidhammattha saṅgaha vinicchaya*" arbitrates between the two commentaries, *Vibhāvinī* and *Paramatthadīpanī*.

In 1916, Ledi Sayadaw wrote *Anudīpanī*, a sub-commentary on *Paramatthadīpanī*, to clarify his innovation in *Paramatthadīpanī*.

Ven. *Ashin Nandamālabhivaṃsa*
Mahā Subodhayon Kyaung Taik
Sagaing Hill, Sagaing, Myanmar
June 1997

THE FUNDAMENTAL ABHIDHAMMA

Namo sammāsambuddhassa

Abhidhamma:

Abhidhamma, the *Pāḷi* term, is used for the profound *dhamma*. The text in which the profound *dhamma* is explained is also called "*Abhidhamma*".

The commentary gives the definition of "*Abhidhamma*" thus: *Abhidhamma* is a treatise in which the *dhamma* is explained in more detail and in an analytical way than *Suttanta*.

Seven *Abhidhamma* Texts:

There are seven treatises that compose the whole "*Abhidhamma piṭaka*", meaning "the basket of philosophy". They are comprised as follows:

1. *Dhammasaṅgaṇī*	Classification of *Dhamma*s
2. *Vibhaṅga*	The Book of Analysis
3. *Dhātukathā*	A Talk on the Elements
4. *Puggala paññatti*	Designation of Individuals
5. *Kathāvatthu*	Points of Controversy
6. *Yamaka*	The Book of Pairs
7. *Paṭṭhāna*	Conditional Relation

The Two Types of *Dhamma*s explained in *Abhidhamma*:

There are two types of *dhamma*s that are explained in *Abhidhamma* treatise. They are *Paññatti* and *Paramattha*.

Paññatti comprises names and things. The names are *paññatti*. Because, through names we are able to know things. Things are also *paññatti*. Because they have to be known through names. All of the

names we call and all of the words we use are "*sadda paññatti*". Because, through them we have to know the things concerned. The things are "*attha paññatti*". Because they have to be known by mean of names and words.

Paññatti changes its designation when its form or substance changes. It is, however, conventional truth (*sammuti sacca*), because it is something that is generally accepted. Using the conventional truth, the Buddha gives guidelines dealing with status, obligation of human society, morality, conditions of success in life and so on.

Paramattha is the ultimate reality. The *dhamma* of ultimate reality is that they never change (their nature or characteristic). It is real forever. The ultimate reality is abstract truth (*paramattha sacca*). Using the abstract truth, the Buddha expounds the wisdom of realization and emancipation (liberation).

The Four Ultimate Realities

The ultimate reality can be divided into four according to its own characteristics, namely:

1. *Citta* Consciousness
2. *Cetasika* Mental states
3. *Rūpa* Matter
4. *Nibbāna* The state of freedom from attachment

In the ultimate sense, a human being is only a concept. It is composed of mind and matter. Mind consists of consciousness and mental states.

Nibbāna is a state in which mind and matter become completely extinct.

CHAPTER 1

Citta: Consciousness

Definition and classification

Citta, consciousness, is awareness of object. It is conscious (aware) of object, so it is called *citta*. All types of consciousness are the same according to the nature of being conscious of the object. But, it can be classified into 89 or 121 through the plane where it arises, type, associated *dhamma*, promptitude, *jhāna*, object that receives and *magga* (the constitution of the Eight Noble Paths).

Citta 89/121

Kāmāvacara = 54	*akusala* = 12	*lobhamūla*	= 8
		dosamūla	= 2
		mohamūla	= 2
	ahetuka = 18	*akusala vipāka*	= 7
		kusala vipāka	= 8
		kriya	= 3
	kāma sobhana = 24	*kusala*	= 8
		vipāka	= 8
		kriya	= 8
Rūpāvacara = 15		*kusala*	= 5
		vipāka	= 5
		kriya	= 5
Arūpāvacara = 12		*kusala*	= 4
		vipāka	= 4
		kriya	= 4
Lokuttara = 8/ 40		*magga*	= 4/20
		phala	= 4/20

Kāmāvacara – 54

*Citta*s that frequent *kāma* plane are called "*kāmāvacara*" (consciousness that frequents the plane of sensual pleasure). The *kāmāvacara citta* is first classified into three, namely, *akusala, ahetuka* and *sobhana*.

Akusala – 12

Akusala means "contradiction of *kusala*". *Kusala* means meritorious, wholesome or moral. So *akusala* is demeritorious, unwholesome or immoral. All types of *akusala* are with fault and bring about ill (bad) results.

Akusala consciousness is classified into three types by means of its root, namely:

1. *Lobhamūla* Attachment-rooted consciousness
2. *Dosamūla* Hatred-rooted consciousness
3. *Mohamūla* Delusion-rooted consciousness

Note: Attachment, hatred and delusion are mental concomitants, and they are the root of all types of *akusala*.

Lobhamūla – 8

The consciousness that is rooted in attachment is *"lobhamūla"*. All types of *lobhamūla* are the same in the nature of craving. But it is divided into eight according to feeling, association and promptitude.

The *lobhamūla* consciousness is twofold by means of feeling: pleasant feeling and neutral feeling. Each one is twofold by means of association: with wrong view and without wrong view. So *lobhamūla* is four types. Again each of them is divided twofold by means of promptitude: with promptitude and without promptitude. Thus *lobha-mūla* is classified into eight.

The following is how *lobhamūla* can be divided into eight types:

Feeling	**Association**	**Promptitude**
With pleasant	With wrong view	Without
With neutral	Without wrong view	With

The meaning of *Pāḷi* terms:

Somanassa-sahagata = accompanied by pleasure
Upekkhā-sahagata = accompanied by indifference
Diṭṭhigata-sampayutta = connected with wrong view
Diṭṭhigata-vippayutta = disconnected from wrong view
Asaṅkhārika = without promptitude
Sasaṅkhārika = with promptitude

Dosamūla – 2

The consciousness that is rooted in hatred is "*dosamūla*". All types of *dosamūla* are the same in feeling and association. But it is classified into two by means of promptitude: with promptitude and without promptitude.

The following is how *dosamūla* can be divided into two types:

Feeling	**Association**	**Promptitude**
With displeasure	With ill will	Without
		With

Pāḷi terms and their meanings:

Domanassa-sahagata = accompanied by displeasure
Paṭīgha-sampayutta = connected with ill will

Mohamūla – 2

The consciousness that is rooted in delusion is "*mohamūla*". All types of *mohamūla* are the same in feeling, indifference. It is classified into two according to association. But it cannot be divided as "with promptitude and without promptitude".

How *mohamūla* can be divided into two types:

Feeling	**Association**
Indifference	Connected with doubt
	Connected with restlessness

Pāḷi terms and their meanings:

Upekkhā-sahagata = accompanied by indifference
Vicikicchā-sampayutta = connected with doubt
Uddhacca-sampayutta = connected with restlessness

Ahetuka – 18

In *Abhidhamma* treatise, the six types of mental states, *lobha* = attachment, *dosa* = hatred, *moha* = delusion, *alobha* = non-attachment, *adosa* = non-hatred, and *amoha* = non-delusion, are described as "*hetu*", meaning conditions that fortify effects concerned like the root of a tree.

The consciousness that dissociates from such a "*hetu*" is called "*ahetuka*". It means a consciousness that is absent from "*hetu*".

Ahetuka citta is divided into three according to "types", namely,

1. *Akusala vipāka* = result of *akusala*
2. *Kusala vipāka* = result of *kusala*, and
3. *Kriya / kiriya* = functional consciousness

Akusala vipāka – 7

The consciousness that is the result of *akusala* is called "*akusala vipāka*". The *akusala vipāka citta* is classified into seven according to base where mind arises and function that mind performs.

Note: The base where mind arises is six-fold; the function mind performs is 14. They will be explained later.

How *akusala vipāka* is classified into seven:

A. According to base:

1. Eye-consciousness accompanied by indifference, and so are
2. Ear-consciousness
3. Nose-consciousness
4. Tongue-consciousness
5. Body-consciousness accompanied by pain

B. According to function:

6. Receiving consciousness accompanied by indifference
7. Investigating consciousness accompanied by indifference

Pāḷi terms and their meanings:

Upekkhā-sahagata	= accompanied by indifference
Dukkha-sahagata	= accompanied by pain
Cakkhu-viññāṇa	= eye-consciousness
Sota-viññāṇa	= ear-consciousness
Ghāna-viññāṇa	= nose-consciousness
Jivhā-viññāṇa	= tongue-consciousness
Kāya-viññāṇa	= body-consciousness
Sampaṭicchana	= receiving
Santīraṇa	= investigating

Kusala vipāka – 8

The consciousness that is the result of *kusala* is called "*kusala vipāka*". The *kusala vipāka citta* is classified into eight according to base where mind arises and function that mind performs.

How *kusala vipāka* is classified into eight:

A. According to base:

1. Eye-consciousness accompanied by indifference, and so are
2. Ear-consciousness
3. Nose-consciousness
4. Tongue-consciousness
5. Body-consciousness accompanied by happiness

B. According to function:

6. Receiving consciousness accompanied by indifference
7. Investigating consciousness accompanied by indifference
8. Investigating consciousness accompanied by pleasure

Pāḷi terms and their meanings:

Upekkhā-sahagata	= accompanied by indifference
Sukha-sahagata	= accompanied by happiness

Kriya – 3

The consciousness that acts, but does not produce an effect (as *kamma* does) is called "*kriya*". The *kriya citta* is classified into three according to function.

How *kriya* is classified into three types:

1. Adverting consciousness in Five-door accompanied by indifference
2. Adverting consciousness in Mind-door accompanied by indifference
3. Smile-producing consciousness accompanied by pleasure

Pāḷi terms and their meanings:

Pañca-dvāra-āvajjana	=	altering consciousness in Five-door
Mano-dvāra-āvajjana	=	altering consciousness in Mind-door
Hasituppāda	=	smile-producing consciousness

Kāma-sobhana – 24

Among the *kamāvacara cittas*, 24 types of consciousness are called "*sobhana*" because they are magnificent due to being good qualities and producing good effects.

The *kāma-sobhana* citta is classified into three types, namely, *kusala*, *vipāka* and *kriya*.

Kusala – 8

Kusala is so-called because it eradicates evil. All types of *kusala* are naturally free from fault and bring about happiness.

Kusala citta is classified into eight, according to feeling, association and promptitude. The following is how *kusala* can be divided into eight types:

Feeling	**Association**	**Promptitude**
With pleasant	With knowledge	Without
With neutral	Without knowledge	With

When *kusala citta* arises, it feels pleasant or indifferent. Each of them is two-fold: with knowledge and without knowledge. So *kusala* is four. Four multiplied by the two promptitudes, without or with, gives eight.

The meaning of *Pāḷi* terms:

Ñāṇa-sampayutta	=	connected with knowledge
Ñāṇa-vippayutta	=	disconnected from knowledge

Vipāka – 8

The consciousness that is the result of *kusala* is called "*vipāka*". The *vipāka citta* is classified in the same way as *kusala* that is its cause. Thus, *vipāka* is classified into eight types similar to *kusala*.

Kriya – 8

Kriya means mere action. It is, although similar to *kusala*, not operative. Nor does it bear the result of *kusala*. It arises within *arahanta*s who are devoid of mental defilements and do not come to be reborn in the next life. *Kriya* is classified into eight types in the same way.

Classification of *kāmāvacara citta*

1. According to feeling:

Citta associated with pleasure		18
Citta associated with happiness		1
Citta associated with displeasure		2
Citta associated with pain		1
Citta associated with neutral feeling		32
	Total	54

2. According to type:

Kusala		8
Akusala		12
Vipāka		23
Kriya		11
	Total	54

Rūpāvacara – 15

The consciousness that arises mostly in the "*rūpa brahma*" world is called "*rūpāvacara*". The *rūpāvacara citta* is basically classified into five according to the five *jhāna* stages. Then five multiplied by the three types, *kusala*, *vipāka* and *kriya*, comes to 15.

The constitution of *jhānas*

1. The first *jhāna* that is constituted by *vitakka*, *vicāra*, *pīti*, *sukha* and *ekaggatā*.
2. The second *jhāna* that is constituted by *vicāra*, *pīti*, *sukha* and *ekaggatā*.
3. The third *jhāna* that is constituted by *pīti*, *sukha* and *ekaggatā*.
4. The fourth *jhāna* that is constituted by *sukha* and *ekaggatā*.
5. The fifth *jhāna* that is constituted by *upekkhā* and *ekaggatā*.

The meaning of *Pāḷi* terms:

Jhāna	= *Jhāna* is so called because it concentrates firmly on an object. The word *jhāna* is used for the unity of *jhāna* factors.
Jhānaṅga	= There are 5 *jhāna* factors, namely, *vitakka*, *vicara*, etc.
Vitakka	= Initial application
Vicāra	= Sustained application
Pīti	= Joy
Sukha	= Happiness
Upekkhā	= Neutral feeling
Ekaggatā	= One-pointedness of the object

Paṭhama jhāna is the constitution of five *jhāna* factors, and it is the first stage that is attained.

Dutiya jhāna is the constitution of four *jhāna* factors, and it is the second stage that is attained.

Tatiya jhāna is the constitutions of three *jhāna* factors, and is the third stage attained.

Catuttha jhāna is the constitution of two *jhāna* factors, and it is the fourth stage that is attained.

Pañcama jhāna is the constitution of two *jhāna* factors, and it is the fifth stage that is attained.

Jhānaṅgas					Jhānas
V	V	P	S	E	1st
	V	P	S	E	2nd
		P	S	E	3rd
			S	E	4th
			U	E	5th

The meaning of *jhāna:*

In another way, *jhāna* is so-called because it temporarily burns those adverse mental states. They are termed *nivaraṇa* in *Pāḷi*.

***Nivaraṇa* – 5**

The *Pāḷi* word, *nivaraṇa*, is equivalent to the English word "hindrance". *Nivaraṇa* is the hindrance of merit. There are five types of mental states:

1. *Kāmacchanda* = sensual desire
2. *Byāpāda* = ill will
3. *Thīna-middha* = sloth and torpor
4. *Uddhacca-kukkucca* = restlessness and remorse
5. *Vicikicchā* = doubt

Those five hindrances are burnt by the five *jhāna* factors each:

1. *Thīna-middha* by *vitakka*
2. *Vicikicchā* by *vicāra*
3. *Byāpāda* by *pīti*
4. *Uddhacca-kukkucca* by *sukha*
5. *Kāmacchanda* by *ekaggatā*

How *rūpāvacara citta* is classified into 15:

Jhāna	***Kusala***	***Vipāka***	***Kriya***
First *jhāna* = 3	1	1	1
Second *jhāna* = 3	1	1	1
Third *jhāna* = 3	1	1	1
Fourth *jhāna* = 3	1	1	1
Fifth *jhāna* = 3	1	1	1
Total 15 =	5 +	5 +	5

Arūpāvacara – 12

The consciousness that mostly arises in the *arūpa brahma* world is called "*arūpāvacara*". *Arūpāvacara citta* is basically classified into 4 types, according to object. Then, 4 multiplied by 3 types, namely, *kusala*, *vipāka* and *kriya*, comes to 12.

Object - 4

The 4 objects are divided into two: Passing over and receiving.

The passed-over objects	**The receiving objects**
Kasiṇa device	Infinite space
Infinite space	First *viññāṇa*
First *viññāṇa*	Nothingness
Nothingness	Third *viññāṇa*

The meaning of terms:

Kasiṇa = Entirety of device. The ten kinds of entirety of device are used as an object of *rūpa jhāna*.

Infinite space = A space that is known by removing the entirety of device.

First *viññāṇa* = The consciousness that occurs depending on infinite space. It is only the first type of *arūpa citta*s.

Nothingness = It is the non-existence of the first *viññāṇa* of *arūpa citta*.

Third *viññāṇa* = The consciousness that occurs depending on the non-existence of the first *viññāṇa*.

How *arūpāvacara citta* is classified into 12:

Object		***Kusala***	***Vipāka***	***Kriya***
Ākāsānañca āyatana	= 3	1	1	1
Viññāṇañca āyatana	= 3	1	1	1
Ākiñcañña āyatana	= 3	1	1	1
Nevasaññā-nāsaññā āyatana	= 3	1	1	1
Total	12 =	4 +	4 +	4

The meaning of *Pāḷi* terms:

Ākāsānañcāyatana = The consciousness that has the "infinite space" as its object.

Viññāṇañcāyatana = The consciousness that has the "infinite *viññāṇa*" as its object.

Ākiñcaññāyatana = The consciousness that has "non-existence of the first *viññāṇa*" as its object.

Nevasaññā-nāsaññāyatana = The consciousness that has neither perception nor non-perception based on its object.

Note: All types of *arūpa jhāna* belong to the fifth *jhāna*, the constitution of *upekkhā* and *ekaggatā*.

Lokuttara – 8/40

These three types of worlds, *kāma*, *rūpa* and *arūpa,* are called "*loka*", meaning "mundane". The consciousness that goes out from "*loka*" or is higher than *loka* is called "*lokuttara*", meaning "supra-mundane".

Magga, the constitution of the Eightfold Noble Path, is classified into four. So, *lokuttara citta* is classified into four according to *magga*.

Phala, the effect of *magga*, is also four, according to *magga* that is its cause.

The meaning of *Pāḷi* terms:

Magga	=	By removing mental defilements, it attains *Nibbāna*, so it is called *magga*
Maggaṅga	=	The eight factors that compose *magga*: they are described as the "Eightfold Noble Path."
Sammā-diṭṭhi	=	Right understanding
Sammā-saṅkappa	=	Right thought
Sammā-vācā	=	Right speech
Sammā-kammanta	=	Right action
Sammā-ājīva	=	Right livelihood
Sammā-vāyāma	=	Right effort
Sammā-sati	=	Right mindfulness
Sammā-samādhi	=	Right concentration

Four Types of *Magga*

Magga, the constitution of the Eightfold Noble Path, is classified into four:

1. *Sotāpatti* = *Magga* that enters the stream to *Nibbāna*
2. *Sakadāgāmi* = *Magga* of once-returner to the *kāma* world
3. *Anāgāmi* = *Magga* of non-returner to the *kāma* world
4. *Arahatta* = *Magga* that is the cause of *arahatta* fruition

Magga and *saṃyojana*s (fetters)

The *magga* of *sotāpatti* completely eradicates the two fetters, wrong view and doubt.

The *magga* of *sakadāgāmi* causes reduction of sensual desire and hatred.

The *magga* of *anāgāmi* completely eradicates the two fetters, sensual desire and hatred.

The *magga* of *arahatta* completely eradicates the five fetters, desire for *rūpa jhāna*, desire for *arūpa jhāna*, conceit, mental restlessness, and ignorance.

Phala = fruition

Phala is that which is the effect of *magga.* It belongs to *vipāka citta.* But "*phala*" is a special term for the effect of *magga.*

Lokuttara jhāna

Lokuttara is divided twofold: without *jhāna* and with *jhāna.* If it arises without *jhāna*, *lokuttara citta* is divided into 8. If it arises with *jhāna, lokuttara citta* is divided into 40.

The 5 *jhāna*s multiplied by the 4 *magga*s make 20. The 5 *jhāna*s multiplied by the 4 *phala*s is 20. Thus, 20 plus 20 becomes 40.

Jhāna citta – 67

The *jhāna cittas*, mundane and supramundane, total 67.

	Mundane	Supramundane	Total
First *jhāna*	3	8	= 11
Second *jhāna*	3	8	= 11
Third *jhāna*	3	8	= 11
Fourth *jhāna*	3	8	= 11
Fifth *jhāna*	15	8	= 23
Total			= 67

CHAPTER 2

Cetasika

Definition

When *citta* arises, there are mental states that depend on *citta*. Those that have to occur depending on *citta* are called "*cetasika*".

All types of *cetasika* are able to arise only by depending on *citta*. Without *citta*, they are not able to arise. But *citta* arises without some of the *cetasika*.

When *citta* and *cetasika* associate with one another, they have four characteristics:

1. to arise together,
2. to pass away together,
3. to have an equal object, and
4. to have an equal basis.

Cetasika – 52

Cetasika is composed of 52 types. It is classified into three groups:

1.	*Aññasamāna* group	13
2.	*Akusala* group	14
3.	*Sobhana* group	25
	Total	52

Aññasamāna – 13

Aññasamāna, "common to others", is classified into two: universal and particular.

The universal *aññasamāna* that associates with all *citta*s is further subdivided into seven:

1. *Phassa* = Contact
2. *Vedanā* = Feeling
3. *Saññā* = Perception
4. *Cetanā* = Motivation
5. *Ekaggatā* = One-pointedness
6. *Jīvitindriya* = Faculty of mental life
7. *Manasikāra* = Attention

The particular *aññasamāna* that associates with some of the *citta*s is further subdivided into six:

1. *Vitakka* = Initial application
2. *Vicāra* = Sustained application
3. *Adhimokkha* = Decision
4. *Vīriya* = Effort
5. *Pīti* = Joy
6. *Chanda* = Wish to do

Akusala cetasika – 14

Akusala cetasika, "immoral mental state" is subdivided into 14:

1. *Moha* = Ignorance
2. *Ahirika* = Shamelessness
3. *Anottappa* = Fearlessness
4. *Uddhacca* = Restlessness
5. *Lobha* = Attachment
6. *Diṭṭhi* = Wrong view
7. *Māna* = Conceit
8. *Dosa* = Hatred, fear
9. *Issā* = Envy
10. *Macchariya* = Stinginess
11. *Kukkucca* = Remorse

12. *Thīna* = Sloth
13. *Middha* = Torpor
14. *Vicikicchā* = Doubt

Note: The first four are common to all types of immoral mental states. *Lobha* is common to all attachment-rooted consciousness and *diṭṭhi* and *māna* to some of them. The other four, *dosa*, etc., are common to all types of hatred-rooted consciousness. *Thīna* and *middha* associate with some of both attachment-rooted and hatred-rooted consciousness. *Vicikicchā* is associated with the consciousness accompanied by doubt.

***Sobhana cetasika* – 25**

The mental state that is with virtue is "*sobhana*". The *sobhana* mental states are 25. They should be classified into four groups:

1. *Sobhana-sādhāraṇa* = Common to all types of *sobhana citta*s
2. *Virati* = Abstinence
3. *Appamaññā* = Illimitable (Limitless, Boundless, Immeasurable)
4. *Paññā* = Wisdom

***Sobhana-sādhāraṇa* – 19**

There are 19 *sobhana* mental states that are common to all types of *sobhana citta*:

1. *Saddhā* = Faith
2. *Sati* = Mindfulness
3. *Hiri* = Moral shame
4. *Ottapa* = Moral dread
5. *Alobha* = Non-attachment
6. *Adosa* = Non-hatred
7. *Tatramajjhattatā* = Equanimity
8. *Kāya-passaddhi* = Tranquillity of mental factors

9. *Citta-passaddhi* = Tranquillity of mind
10. *Kāya-lahutā* = Lightness of mental factors
11. *Citta-lahutā* = Lightness of mind
12. *Kāya-mudutā* = Pliancy of mental factors
13. *Citta-mudutā* = Pliancy of mind
14. *Kāya-kammaññatā* = Adaptability of mental factors
15. *Citta-kammaññatā* = Adaptability of mind
16. *Kāya-pāguññatā* = Proficiency of mental factors
17. *Citta-pāguññatā* = Proficiency of mind
18. *Kāyu-jukatā* = Rectitude of mental factors
19. *Cittu-jukatā* = Rectitude of mind

Virati cetasika – 3

Virati is a type of mental state that abstains from evil speech, action and livelihood. It is classified into three:

1. *Sammā-vācā* = Right speech
2. *Sammā-kammanta* = Right action
3. *Sammā-ājīva* = Right livelihood

Appamaññā cetasika – 2

Appamaññā is a type of mental state that has limitless objects on which one must be practised. *Appamaññā* is divided twofold:

1. *Karuṇā* = Compassion
2. *Muditā* = Sympathetic joy

Paññā cetasika – 1

Paññā is a mental state that realizes an object. It is termed in *Pāḷi*, "*paññindriya*", faculty of wisdom.

Two Ways of Association

Cetasika arises depending only on *citta*. *Citta* associates with *cetasika*. *Citta*s and some of the *cetasika*s work together on the same object. When *citta* and *cetasika* associate with one another, there are two ways of association:

1. The way of *sampayoga*, and
2. The way of *saṅgaha*.

The way of *sampayoga*

In the way of *sampayoga*, it describes how the *cetasika* associates with how many *citta*s.

1. The seven universal mental states arise depending on all types of *citta*s.
2. ***Vitakka*** arises depending on 55 types of *citta*s, namely, 44 *kāma citta*s except the 10 *viññāṇa cittas*, and the 11 First *jhāna citta*s. Altogether, they are 55.
3. ***Vicāra*** arises depending on 66 types of *citta*s. It comprises the 11 Second *jhāna citta*s and the 55 *citta*s of *vitakka*.
4. ***Adhimokkha*** arises depending on 78 types of *citta*s. It comprises the 43 *kāma-citta*s except the 10 *viññāṇa citta*s, and 1 *citta* of *vicikicchā*, 15 *rūpāvacara citta*s, 12 *arūpāvacara citta*s and 8 *lokuttara citta*s. Altogether, they are 78.
5. ***Vīriya*** arises depending on 73 types of *cittas*: 12 *akusala*, 2 *ahetuka*, namely *manodvārāvajjana* and *hasituppāda*, and the other 59 *sobhana citta*s. Altogether, they are 73.
6. ***Pīti*** arises depending on 51 types of *citta*s: 18 *kāma citta*s accompanied by pleasure, 11 First *jhāna*s, 11 Second *jhāna*s and 11 Third *jhāna*s. Altogether, they are 51.

7. ***Chanda*** arises depending on 69 types of *citta*s: 10 *akusala citta*s except 2 *mohamūla*, and 59 *sobhana citta*s. Altogether, they are 69.

***Aññasamāna* – 13**

Cetasika	**Associated *citta***	**Dissociated *citta***
Phassa, etc.	89	No
Vitakka	55	66
Vicāra	66	55
Adhimokkha	78	11
Vīriya	73	16
Pīti	51	70
Chanda	69	20

Regarding *akusala* 14:

8. ***Moha*, *ahirika*, *anottappa*** and ***uddhacca*** arise depending on 12 *akusala citta*s.
9. ***Lobha*** arises depending on 8 *lobhamūla citta*s.
10. ***Diṭṭhi*** arises depending on 4 types of *lobhamūla* connected with wrong view.
11. ***Māna*** arises depending on 4 types of *lobhamūla* disconnected from wrong view.
12. ***Dosa, issā, macchariya*** and ***kukkucca*** arise depending on 2 *dosamūla*s.
13. ***Thīna*** and ***middha*** arise depending on 5 types of *akusala* with promptitude.
14. ***Vicikicchā*** arises depending on only 1 *citta* accompanied by doubt.

***Akusala* – 14**

Cetasika	**Associated *citta***	**Dissociated *citta***
Moha, etc. 4	12	77
Lobha	8	81
Diṭṭhi / Māna	4	85

Dosa, etc. 4	2	87
Thīna, Middha	5	84
Vicikicchā	1	88

Regarding *sobhana* 25:

15. The 19 types of ***sobhana*** mental states arise depending on 59 types of *sobhana citta*s.

16. The three ***virati***s arise depending on 16 *citta*s: on the 8 *kāma kusala*s sometimes and separately, and on the 8 *lokuttara citta*s always and together.

17. The 2 types of ***appamaññā*** arise depending on the 28 types of *citta*s: the 8 *mahākusala citta*s, the 8 *mahā kriya citta*s and the 12 *rūpāvacara citta*s except the 3 types of the fifth *jhāna*.

18. ***Paññindriya*** arises depending on the 47 types of *citta*s: the 12 types of *kāma sobhana citta*s connected with knowledge, the 15 *rūpāvacara citta*s, the 12 *arūpāvacara citta*s and the 8 *lokuttara citta*s.

***Sobhana* – 25**

Cetasika		**Associated *citta***	**Dissociated *citta***
Sobhana	19	59	30
Virati	3	16	73
Appamañña	2	28	61
Paññā	1	47	42

The Way of *Saṅgaha*

In the way of *Saṅgaha*, it describes how the *citta* associates with how many *cetasika*s.

(A) Regarding the 12 *akusala citta*s

1. The 8 types of ***lobhamūla citta*** associate with the 22 *cetasika*s, namely, the 13 *aññasamāna* mental states, the 4 types of

akusala mental states that are common to all immoral mental states, and *lobha*, *diṭṭhi*, *māna*, *thīna* and *middha*. Altogether they are 22.

Note: The 12 *aññasamāna* except *pīti*, the 4 *akusala* mental states that are common to all immoral mental states, and *lobha*: altogether 17 types of mental states are common to all *lobhamūla citta*s. The other 5 mental states, namely, *pīti*, *diṭṭhi*, *māna*, *thīna* and *middha* are common to some of the *lobhamūla citta*s.

2. The 2 ***dosamūla citta***s associate with the 22 *cetasika*s: the 12 *aññasamāna* except *pīti*, the 4 *akusala* mental states common to all immoral mental states, and *dosa*, *issā*, *macchariya*, *kukkucca*, *thīna* and *middha*. Altogether they are 22.

   Note: *Issā*, *macchariya* and *kukkucca* are sometimes and separately associated, *thīna* and *middha* sometimes, but always together.

3. The 2 ***mohamūla citta***s associate with the 16 *cetasika*s: the 11 *aññasamāna*s except *pīti* and *chanda*, the 4 *akusala* mental states common to all immoral mental states, and *vicikicchā*. Altogether, they are 16.

Therefore, the 12 types of *akusala citta*s associate with 27 *cetasika*s: namely, the 13 *aññasamāna*s and the 12 *akusala* mental states. Altogether they are 27.

***Lobhamūla* – 8**

Citta	**Associated *Cetasika***
1st *Lobhamūla*	19
2nd *Lobhamūla*	21
3rd *Lobhamūla*	19
4th *Lobhamūla*	21
5th *Lobhamūla*	18
6th *Lobhamūla*	20
7th *Lobhamūla*	18
8th *Lobhamūla*	20

***Dosamūla* – 2**

Citta	Associated *Cetasika*
1st *Dosamūla*	20
2nd *Dosamūla*	22

***Mohamūla* – 2**

Citta	Associated *Cetasika*
1st *Mohamūla*	15
2nd *Mohamūla*	15

(B) Regarding the 18 *ahetuka citta*s

1. The 10 types of ***viññāṇa citta***s associate with the 7 universal mental states.
2. The 4 types of *citta*s, the 2 ***sampaṭicchana***s and the 2 ***santīraṇa***s accompanied by indifference and the ***pañcadvārāvajjana*** associate with the 10 *aññasamāna*s except *vīriya*, *pīti* and *chanda*.
3. The ***santīraṇa*** accompanied by pleasure associates with the 11 *aññasamāna*s except *chanda* and *vīriya.*
4. The ***manodvārāvajjana*** associates with the 11 *aññasamāna*s except *chanda* and *pīti*.
5. The ***hasituppāda*** associates with the 12 *aññasamānas* except *chanda.*

***Ahetuka* – 18**

Citta		Associated *Cetasika*
Viññāṇa	10	7
Sampaṭicchana	2	10
Upekkhā santīraṇa	2	
Pañcadvārāvajjana	1	
Somanassa santīraṇa	1	11
Manodvārāvajjana	1	
Hasituppāda	1	12

(C) Regarding the 24 *kāma sobhana citta*s

1. The 8 ***mahā kusala citta***s associate with the 38 types of *cetasika*s: the 13 *aññasamāna*s and the 25 *sobhana* mental states. Altogether they are 38.
2. The 8 ***mahā vipāka citta***s associate with the 33 types of *cetasika*s: the 13 *aññasamāna*s and the 20 *sobhana* mental states except the 3 *virati* and the 2 *appamaññā*. Altogether they are 33.
3. The 8 ***mahā kriya citta***s associate with the 35 types of *cetasika*s: the 13 *aññasamāna*s and the 22 *sobhana* mental states except the 3 *virati*. Altogether they are 35.

***Mahākusala* – 8**

Citta	**Associated *Cetasika***
1st, 2nd	38
3rd, 4th	37
5th, 6th	37
7th, 8th	36

***Mahākriya* – 8**

Citta	**Associated *Cetasika***
1st, 2nd	35
3rd, 4th	34
5th, 6th	34
7th, 8th	33

***Mahāvipāka* – 8**

Citta	**Associated *Cetasika***
1st, 2nd	33
3rd, 4th	32

5th, 6th	32
7th, 8th	31

(D) Regarding the mundane *jhāna citta*s

1. The 3 **first *jhāna citta***s associate with the 35 types of *cetasika*s: the 13 *aññasamāna*s and the 22 *sobhana* mental states except the 3 *virati*.
2. The 3 **second *jhāna citta***s associate with the 34 types of *cetasika*s as before apart from *vitakka*.
3. The 3 **third *jhāna citta***s associate with the 33 types of *cetasika*s as before apart from *vitakka* and *vicāra*.
4. The 3 **fourth *jhāna citta***s associate with the 32 types of *cetasika*s as before apart from *vitakka, vicāra* and *pīti.*
5. The 3 **fifth *jhāna citta***s associate with the 30 types of *cetasika*s as the fourth *jhāna citta* apart from the 2 types of *appamaññā*.

Mundane *Jhāna* – 27

Citta		**Associated *Cetasika***
1st *Jhāna*	3	35
2nd *Jhāna*	3	34
3rd *Jhāna*	3	33
4th *Jhāna*	3	32
5th *Jhāna*	15	30

(E) Regarding the supramundane *jhāna citta*s

1. The 8 **first *jhāna citta***s associate with the 36 types of *cetasika*s: the 13 *aññasamāna*s and the 23 *sobhana* mental states except the 2 *appamaññā*s.
2. The 8 **second *jhāna citta***s associate with the 35 types of *cetasika*s as before apart from *vitakka*.

3. The 8 **third *jhāna citta***s associate with the 34 types of *cetasika*s as before apart from *vitakka* and *vicāra*.

4. The 8 **fourth *jhāna citta***s associate with the 33 types of *cetasika*s as before apart from *vitakka, vicāra* and *pīti.*

5. The 8 **fifth *jhāna citta***s associate with the 33 types of *cetasika*s as before apart from *vitakka, vicāra* and *pīti.*

Supramundane *Jhāna* – 40

Citta		**Associated *Cetasika***
1st *Jhāna*	8	36
2nd *Jhāna*	8	35
3rd *Jhāna*	8	34
4th *Jhāna*	8	33
5th *Jhāna*	8	33

Special Note

1. There are 10 types of *cetasika*s that differentiate the number of *cetasika*s associated with *citta*s, namely *vitakka, vicāra, pīti, sukha, 3-virati, 2-appamaññā* and *paññindriya*.

2. There are 11 types of *cetasika*s that only sometimes associate with *citta*s. They are as follows:

   - *Issā, macchariya* and *kukkucca* sometimes and separately arise depending on *dosamūla citta*s.
   - *Māna* sometimes arises depending on *lobhamūla citta*s disconnected from wrong view.
   - *Thīna* and *middha* sometimes, but always together, arise depending on *lobhamūla* and *dosamūla* with promptitude.
   - The 3 *virati*s and the 2 *appamaññā*s sometimes, and separately, arise depending on some *citta*s.

3. There are 71 types of *citta*s associated with "*hetu*". They are classified into 3 types according to the *hetu* associated with them. They are as follows:

   (i) *Ekahetuka*: The *citta*s associated with one *hetu*.
   This comprises the 2 *mohamūla citta*s which have one *hetu*: *moha*.

   (ii) *Dvihetuka*: The *citta*s asociated with two *hetu*s. They are altogether 22: the 8 *lobhamūla*s, the 2 *dosamūla*s and the 12 *kāma sobhana citta*s disconnected from knowledge.

   (iii) *Tihetuka*: The *citta*s associated with three *hetu*s. They are altogether 47: the 12 *kāma sobhana citta*s associated with knowledge, the 15 *rūpāvacara*s, the 12 *arūpāvacara*s and the 8 *lokuttara*s.

CHAPTER 3

Rūpa: Matter

Enumeration

Rūpa

Matter is termed in *Pāḷi* "*rūpa*", because it transforms through the influence of adverse physical conditions such as heat, cold, etc.

The two types of matter

All types of matter are the same with regard to having the characteristic of transforming. But matter is basically classified into two types:

1. *Mahā bhūta* = the great appearance
2. *Upādāya rūpa* = the derivative

Mahābhūta – 4

"*Mahābhūta*" means the great appearance. They are mentioned sometimes as "the elements" (*dhātu*). The *mahābhūta*s are classified into four:

1. *Pathavī* = the element of extension
2. *Āpo* = the element of cohesion
3. *Tejo* = the element of heat
4. *Vāyo* = the element of motion

Upādāya rūpa – 24

These are some types of matter that depend on the 4 *mahābhūta*s. They are termed in Pāḷi "*upādāya rūpa*", meaning

"derivative". The derivative matters are classified into 24 types, being enumerated as 10 groups:

1. *Pasāda* = sense-organ
2. *Gocara* = object
3. *Bhāva* = matter of sex
4. *Hadaya* = matter of the heart
5. *Jīvita* = matter of life
6. *Āhāra* = matter of nutrition
7. *Pariccheda* = limiting
8. *Viññatti* = communicating
9. *Vikāra* = distinction
10. *Lakkhaṇa* = characteristic

***Pasāda* – 5**

The matter of sense-organ is described in *Pāḷi* "*pasāda*". The word *pasāda* means "to clarify the elements". These matters are sensitive and enumerated into 5 types: eye, ear, nose, tongue and the body.

1. *cakkhupāsada* = sensitive matter of the eye
2. *sotapasāda* = sensitive matter of the ear
3. *ghānapasāda* = sensitive matter of the nose
4. *jivhāpasāda* = sensitive matter of the tongue
5. *kāyapasāda* = sensitive matter of the body

(1) The eye (visual) matter lies at the centre of the pupil where an image forms, pervading the 7 layers of the visual sense-organ.

(2) The ear (auditory) matter lies at the smooth hairs inside the inner ear.

(3) The nose (olfactory) matter lies on the olfactory bulb.

(4) The tongue (gustatory) matter lies at the centre of the tongue, the lotus-petal-like growth.

(5) The body matter lies on the body spreading through out all parts of the body.

Gocara – 7

Gocara is the object matter. It is an object of the five-*viññāṇa* minds. They are fivefold in type, but enumerated into 7:

1. *Rūpa* = visible object (form and colour)
2. *Sadda* = sound
3. *Gandha* = smell
4. *Rasa* = taste
5. *Phoṭṭhabba* = tangibility (touchable object)

Note: *Phoṭṭhabba* is not a single matter, but is composed of three elements: extension, heat and motion. The element of cohesion is not tangible (touchable); so it cannot be the tangible (touchable) object.

Bhāva – 2

"*Bhāva*" literally means the source of material quality from which the idea and the terms of male and female are derived. *Bhāva*, the matter of sex, is twofold:

1. *Itthibhāva* = femininity
2. *Pumbhāva* = masculinity

The two types of *bhāva* matters lie on all parts of the whole body.

Hadaya – 1

The matter of the heart is a matter that lies on the blood of the heart. It is perceived as the seat of mind apart from the five-*viññāṇa* minds. The matter of the heart is described in *Pāḷi* "*hadaya vatthu*", meaning the heart that is the base of the mind.

In another way, "*hadaya*" means mind and "*vatthu*" means seat. Therefore, "*hadaya vatthu*" is the seat of mind.

Jīvita – 1

Jīvita means life. It protects the *kamma*-born matters. The *jīvita* matter manages the function of protecting. Therefore, it is called "*jīvitindriya*". The matter of life lies on all parts of the whole body.

Āhāra – 1

The nutritive essence is called *āhāra*. It lies on any kind of food that is ingested by making into morsels. Therefore it is described as "*kabaḷikāra*".

Pariccheda – 1

The space that is non-entity is called "*pariccheda*", the matter of limiting, because it limits or separates material groups.

Viññatti – 2

"*Viññāṭṭī*" means signifying. The sign of the body and the speech cause one's ideas to be known to others. Therefore, they are called "*viññatti*". *Viññatti* depends on the matter and so it is included in the matter. Its duration is only one thought-moment.

Viññatti is twofold:

1. *Kāya viññatti* = bodily intimation
2. *Vāci viññatti* = vocal intimation

Vikāra – 5

"*Vikāra*" means distinction. It deals with matters. So the distinction of matter is also called matter. The *vikāra* matter is classified into 5:

1. *Lahutā* = physical lightness
2. *Mudutā* = physical softness
3. *Kammaññatā* = physical adaptability
4. *Kāya viññatti* = bodily intimation
5. *Vāci viññatti* = vocal intimation

Note: Herein, the last two matters, #4 and #5 are mentioned by the two names *viññatti* and *vikāra*, according to their mode.

Lakkhaṇa – 4

"*Lakkhaṇa*" means characteristic. Here, the characteristic of matter is described as matter. The "characteristic" matter is divided fourfold:

1. *Upacaya* = initial appearance
2. *Santati* = continuity
3. *Jaratā* = decay
4. *Aniccatā* = impermanence

CLASSIFICATION OF MATTER

All types of matter dissociate from "*hetu*s". Hence, they are all "*ahetuka*", meaning the avoidance of *hetu*.

All types of matter are unable to perceive an object. Hence, they are called "*anārammaṇa*", meaning non-awareness of object.

All types of matter are not eradicated by the "path", as mental defilements are done.

All types of matter are classified into 10 groups according to their mode and function.

1. *Nipphanna* and *Anipphanna*

"*Nipphanna*" is a matter that is produced by cause. They number 18: the *bhūta* 4, the *pasāda* 5, the *gocara* 4, the *bhāva* 2, the *hadaya* 1, the *jīvita* 1 and the *āhāra* 1 – altogether comprising 18.

The other matters are *anipphanna*. They are 10 in number.

2. *Ajjhattika* and *Bāhira*

"*Ajjhattika*" is a matter that is useful to and the main part of the body. They are composed of the 5 *pasāda* matters.

The other matters, 23 in number, are "*bāhira*", meaning external.

3. *Vatthu* and *Avatthu*

"*Vatthu*" is matter that is a seat of mind. *Vatthu* matters are sixfold. The *pasāda* 5 and the *hadaya* 1 together make 6.

The other matters, 22 in number, are "*avatthu*".

4. *Dvāra* and *Advāra*

Dvāra means door. The matters of *dvāra* are the door of the mind. They are 7, namely the *pāsada* 5 and the *viññatti* 2.

The other matters, 21 in number, are "*advāra*".

5. *Indriya* and *Anindriya*

The matters that manage the function concerned are called "*indriya*". They are 8, comprising the 5 *pasāda*, the 2 *bhāva* and the *jīvita* (1).

The other matters, 20 in number, are "*anindriya*".

6. *Oḷārika* and *Sukhuma*

The matters that are gross by serving as a seat of mind and mental object are called "*oḷārika*". They are 12: the *pasāda* 5 and the *gocara* 7.

The other matters, 16 in number are *sukhuma*, meaning subtle, by not doing so.

7. *Santike* and *Dure*

The matters that are near as being easily perceived are called "*santike*". They are 12, similar to the 12 constituting *oḷārika*.

The other matters, 16 in number, are "*dure*", for not being so (and are the same like *sukhuma*).

8. *Sappaṭigha* and *Appaṭigha*

The matters that are with impingement being as the base and the object of mind are called "*sappaṭigha*". They are 12, similar to the 12 constituting *oḷārika*.

The other matters, 16 in number, are "*appaṭigha*", for not being so (and are the same like *sukhuma*).

9. *Upādinna* and *Anupādinna*

The matters that are the result of *kamma* accompanied by craving and wrong view are called "*upādinna*". They are 18, being composed of the *pasāda* 5, the *bhāva* 2, the *hadaya* 1, the *jīvita* 1, the *avinibbhoga* 8 and *ākāsa* 1.

The other matters, 10 in number, constitute "*anupādinna*".

10. *Sanidassana* and *Anidassana*

The matter that is seen with eye is "*sanidassana*". It is only the visible object matter.

The other maters, 27 in number, are "*anidassana*".

11. *Gocaraggāhika* and *Agocaraggāhika*

The matters that receive an object are called "*gocaraggāhika*". They are 5, being composed of the 5 *pasāda* matters.

Note: Of these *pasāda* matters, eye and ear matters receive an object each that does not touch them. Therefore they are qualified as "*asampatta*". The other 3 receive an object each that touches them, therefore, they are "*sampatta*".

The other matters, 23 in number, are called "*agocaraggāhika*".

12. *Avinibbhoga* and *Vinibbhoga*

The matters that are inseparable are "*avinibbhoga*". They are 8 in inanimate things. The 4 *mahābhūta*s, colour, odour, taste and nutritive essence make up the 8. (In animate things they are 9 including jīvita.)

The other matters, 20 in number, are separable.

The Four Causes and Conditions

There are four causes and conditions through which matter has to arise. They are:

1. *Kamma*
2. *Citta* (mind)
3. *Utu* (heat)
4. *Āhāra* (nutritive essence)

Herein, ***kamma*** that produced matter is enumerated to be 25: The 12 unwholesome *kamma*s and the 8 wholesome *kamma*s in the *kāma* plane, and the 5 wholesome *kamma*s in the *rūpa* plane. Altogether, they are 25.

Citta that produces the matter is 75, apart from the 10 *dvipañca viññāṇa*s and the 4 results of *arūpa* plane.

Heat and **nutritive essence** are only matters that produce some of the other matters.

The Four Conditions and Matter

The 4 conditions relate to matter in this way:

1. The *kamma* that is the condition of matter produces the *kamma*-born matter within beings (where), starting from the moment the *paṭisandhi* mind arises (when) for every mental moment (how).

2. The *citta* that is the condition of matter produces the mind-born matter within beings, starting from the moment the first *bhavaṅga* mind arises, and as soon as the mind arises.

3. The *utu* (heat) that is the condition of matter produces the heat-born matter within beings and inanimate things at the moment it exists.

4. *Āhāra*, nutritive essence, that is the condition of matter produces the nutriment-born matter at the moment it spreads.

Matters born of Conditions

Matters are classified into 5 according to their conditions, as follows:

1. ***Ekaja* matters:** These are born of a single condition. They are 11, consisting of the 5 *pasāda*s, the 2 *bhāva*s, *hadaya*, *jīvita* and the 2 *viññatti*s. Altogether, they are 11. Of these matters, the 2 *viññatti*s are born of mind only.

2. ***Dvija* matters:** They are born of two conditions. It is composed only of the matter sound that is born of two conditions, mind and heat.

3. ***Tija* matters:** They are born of three conditions. These matters are lightness, softness and adaptability. They are born of the three conditions, namely mind, heat and nutriment.

4. ***Cattuja* matters:** They are matters born of four conditions. There are 9 types, consisting of the 8 inseparables (*avinibbhoga*) matters and the space (*ākāsa*) matter.

5. ***Nakutocija* matters:** They are not born of any conditions. They are the 4 characteristic (*lakkhaṇa*) matters.

Matter may be enumerated by their relation to the four conditions as follows:

1. Kammaja: Matters that are born of kamma = 18
2. Cittaja: Matters that are born of mind = 15
3. Utuja: Matters that are born of heat = 13
4. Āhāraja: Matters that are born of nutriment = 12

Note: The list can be made up easily by reviewing the classification mentioned previously.

Mental Effects

Mind, among the 4 conditions of matter, plays a key role in the performance of activities by sentient beings. Mind not only produces matter, but also physical contact.

There are 5 effects of mind, namely

matter,

body posture,

intimation (*viññatti*),

laughter or smiling, and

crying.

1. 19 types of mind composed of the 2 *sampaṭicchana*s, the 3 *santīraṇa*s, the *āvajjana* in five-door, the 8 *mahāvipāka*s and the 5 *rūpa vipāka*s produce only matter.

2. 26 types of mind composed of the 10 *rūpa kusala*s and *kriya*s, the 8 *arūpa kusala*s and *kriya*s, and the 8 *lokuttara*s produce matter and sustain bodily posture.

3. 32 types of mind composed of the 12 *akusala*s, the *āvajjana* in the mind-door, the *hasituppāda*, the 8 *mahākusala*s, the 8 *mahākriya*s and the 2 *abhiññā* minds (the 5th *kusala* and *kriya rūpa-jhāna* can produce supernormal power) produce matter, sustain bodily posture and bring about intimation (*viññatti*).

4. The 13 types of mind with pleasant feeling arising from *lobhamūla* (=4), *hasituppāda* (=1), *mahākusala* (=4), *mahākriya* (=4) produce matter, sustain bodily posture, bring about intimation (viññatti) and cause laughter.

5. The 2 *dosamūla*s produce matter, sustain bodily posture, bring about intimation and cause crying.

Material Groups

When matter arises through one of the 4 conditions, it arises in groups. The matters exist in groups according to the 4 characteristics:

1. arising together
2. ceasing together
3. having a common dependence (base)
4. co-existence

A material group comprises a minimum of 8 types of material qualities in inanimate things or external things without life.

Within a sentient being, a material group comprises a minimum of 9 matters (by adding material life to the 8 types of material qualities).

The 4 Material Groups

According to the 4 conditions of matter, there are 4 material groups (*kalāpa* in *Pāḷi*):

1. *Kammaja-kalāpa* = the group of matter born of *kamma*
2. *Cittaja-kalāpa* = the group of matter born of mind
3. *Utuja-kalāpa* = the group of matter born of heat
4. *Āhāraja-kalāpa* = the group of matter born of nutriment

Kammaja-kalāpa – 9

The *kamma*-born matters are 18. A minimum of 9 types of matter form a unit of this group. These are the 8 Inseparables (*avinibbhoga*) and material life (*jīvita*). By adding the other *kamma*-born matters (5 *pasāda*, 2 *bhāva*, 1 *hadaya*) to the unit, the *kammaja-kalāpa* is classified into 9 units as follows:

1. *Jīvita-navaka* = vital-nonad
2. *Cakkhu-dasaka* = eye-decad
3. *Sota-dasaka* = ear-decad
4. *Ghāna-dasaka* = nose-decad
5. *Jivhā-dasaka* = tongue-decad
6. *Kāya-dasaka* = body-decad
7. *Ittibhāva-dasaka* = female-decad
8. *Pumbhāva-dasaka* = male-decad
9. *Vatthu-dasaka* = basis-decad

Cittaja-kalāpa – 6

The mind-born matters are 15. Of them the 8 types of matter form one unit of this group. They are the 8 inseparable (*avinibbhoga*) matters born of mind. By adding the other 6 mind-born matters (*sadda*, 2 *viññatti*, 3 *vikāra*) to the unit, the *cittaja-kalāpa* is classified into 6:

1. *Suddhaṭṭhaka* = pure octad
2. *Kāyaviññatti-navaka* = bodily intimation nonad
3. *Vacīviññatti-dasaka* = vocal intimation decad
4. *Lahutādi-ekādasaka* = un-decad of lightness, etc.
5. *Kāyaviññatti-lahutādi-dvādasaka*
   = do-decad of bodily intimation, lightness, etc.
6. *Vacīviññatti-sadda-lahutādi-terasaka*
   = tri-decad of vocal intimation, sound, lightness, etc.

Note: The 1, 2, 3 and 4 groups are pure forms. By adding the 4th to the 2nd, it forms the 5th group, and by adding the 4th to the 3rd, it forms the 6th group.

Utuja-kalāpa – 4

The heat-born matters are 13. Of them, 8 types of matter form a unit. By adding the other 4 heat-born matters to the unit, the *utuja-kalāpa* is classified into 4:

1. *Suddhaṭṭhaka* = pure octad
2. *Sadda-navaka* = sound-nonad
3. *Lahutādi-ekādasaka* = un-decad of lightness, etc.
4. *Sadda-lahutādi-dvādasaka* = do-decad of sound, lightness, etc.

Note: The 1, 2, and 3 groups are pure forms. By adding the 3rd to the 2nd, it forms the 4th group.

Āhāraja-kalāpa – 2

The nutriment-born matters are 12. Of them, 8 types of matter form a unit. By adding the other 3 nutriment-born matters to the unit, the *āhāraja-kalāpa* is classified into 2:

1. *Suddhaṭṭhaka* = pure octad
2. *Lahutādi-ekādasaka* = un-decad of lightness, etc.

Matters that cannot be in Group

There are 5 types of matter that are not included in material groups. They are space (*ākāsa*) and the four characteristics (*lakkhaṇa*) of matter.

The space (*ākāsa*) matter is a mere division of the two material groups.

The four characteristics (*lakkhaṇa*) of matter are not real matter but the characteristics of all types of matter.

Internal and External Matter-Groups

The material groups make up 21 units. Of them the two groups of *utuja*, pure octad and sound-decad are both internal and external. The other 19 groups are only internal.

How Matters Arise

To know how matters arise, it must be explained according to the plane where matter arises, the time when matter arises and ceases, and the beings within whom matter is known.

Plane:

There are three planes where matter arises. They are the 11 *kāma* planes, the 15 *rūpa* planes and the plane of *asaññāsatta*.

Time:

There are two periods when matter arises. They are the time of rebirth (*paṭisandhi*) mind and the time of life-continuity.

Beings:

There are 4 beings dealing with the way they are born:

1. *Aṇḍaja* = those who are born of an egg
2. *Jaḷābuja* = those who are born in a womb
3. *Saṃsedaja* = those who are born in moisture
4. *Opapātika* = those who are born by making their appearance

Note: 1 and 2 are mostly mentioned as "*gabbha seyyaka*" meaning those who lie in a womb.

Beings and Planes

There are 31 planes where beings are born. Of these, in some planes, only one type of beings is found, and in others, all 4 types of beings are found.

In the 27 planes (the *niraya,* the 6 worlds of deity, the 20 Brahma worlds), only one type of being – *opapātika* – is found, but not the other types of beings.

In the other 4 planes, all 4 types of beings can be found. However, the deities whose abode is on the soil are sometimes born in a womb. Some of the ghosts who are suffering wasting and the human beings who were born in the beginning of *kappa* are only *opapātika*s.

The Arising of Matters in Kāma Planes

The 3 *kamma*-born material groups, the body decad, the basis-decad and the *bhāva* decad, arise together at the moment of the arising of rebirth (*paṭisandhi*) mind within those who are born in a womb. The other material groups continue to arise on the occasion of life-continuity.

However, within those who are born in moisture and those born by making their appearance, there arise the 7 *kamma*-born material groups, eye, ear, nose, tongue, body, *bhāva* and the heart-based decad, altogether, at the moment the rebirth (*paṭisandhi*) mind arises. The other material groups continue to arise on the occasion of life-continuity.

The First and the Last Moments of Matters

1. The matters born of *kamma* start from the moment of arising of the rebirth (*paṭisandhi*) mind.

2. The matters born of mind start from the moment of arising of the first *bhavaṅga* just after the rebirth mind.

3. The matters born of heat start from the static moment of the rebirth mind.

4. The matters born of nutriment start from the moment of permeation (diffusion) of the nutritive essence.

Note: All types of matter are continuously arising like the current of a river and the flame of a lamp starting from the time they first arise.

Then,

1. The matters born of *kamma* cease to continue arising starting from the static moment of the 17th mind before the death (*cuti*) mind. The matters born of *kamma* that have already arisen cease simultaneously with the death mind.

2. The matters born of mind cease after the 48 moments when the death mind ceases.

3. The matters born of nutriment cease after death.

4. The matters born of heat keep arising without ceasing.

Arising of Matters in Rūpa Plane

In *rūpa* plane, the *kamma*-born material groups, eye, ear, basis, decads and life-nonad, arise together at the moment of rebirth

(*paṭisandhi*) mind. However, the material groups born of mind and heat arise on the occasion of life-continuity.

In the *rūpa* planes, the material groups, nose, tongue, body and *bhāva* decads and the material groups born of nutriment never arise.

Arising of Matters in the Plane of *Asaññāsatta*

In the Plane of *Asaññāsatta*, only the life-nonad arises at the moment of rebirth (*paṭisandhi*) mind. However, on the occasion of life-continuity, the two material groups born of heat, the pure octad and the un-decad of lightness, etc., arises.

Therefore:

1. In the *kāma*-plane 28 matters and 21 material groups arise

2. In the *rūpa*-plane arise 23 matters except three – nose, tongue and body – matters, and the 14 material groups except the 7 material goups, namely nose, tongue, body, the 2 bhāva decads and the 2 material groups of nutriment

3. In the plane of *asaññāsatta* arise 17 matters consisting of the 8 inseparable (*avinibhoga*) matters, the life, the lightness, the softness, the adaptability, the 4 material characteristics, and the 3 material groups, namely the life nonad and the two material groups born of heat.

Matters at the moment of Rebirth

At the moment of rebirth, 8 types of matters do not arise. They are: sound, the 5 *vikāra* matters, decay and impermanence. The other 20 types of matter arise.

CHAPTER 4

Pakiṇṇaka: Miscellaneous

Introduction

1. In this chapter *citta* and *cetasika* will be classified by way of the following 6 points:

(a)	Feelings	*vedanā*
(b)	Roots	*hetu*
(c)	Functions	*kicca*
(d)	Doors	*dvāra*
(e)	Objects	*ārammaṇa*
(f)	Bases	*vatthu*

2. There are 53 associated mental phenomena which will be dealt in this chapter. They run as follows:

(a)	*Citta*	01
(b)	*Cetasika*	52
	Altogether	53

According to their intrinsic nature (*sabhāva*) the associated mental phenomena (*citta* and *cetasika*) are 53. Regarding this the 89 *citta*s are counted "one", because they all have the same characteristic, the awareness of an object. But the *cetasika*s are 52, because they have their own characteristic each.

1. Classification of Feeling

Feeling (*vedanā*) is a universal *cetasika* which has the characteristic of feeling. In *Abhidhamma* feeling is analyzed into two ways – by way of the intrinsic nature and by way of the governing faculty.

(A) By way of the intrinsic nature the feeling is threefold:

1. Pleasant feeling *sukha*
2. Painful feeling *dukkha*
3. Feeling that is neither painful nor pleasant *adukkhamasukha*

(B) By way of the governing faculty the feeling is fivefold:

1. Pleasure *sukha*
2. Pain *dukkha*
3. Joy *somanassa*
4. Displeasure *domanassa*
5. Neutral feeling *upekkhā*

Classification of *Citta* through associated "feeling"

According to the three types of feeling *citta* must be classified thus:

1.	*Citta* with pleasure	*sukha-sahagata citta*	63
2.	*Citta* with pain	*dukkha-sahagata*	3
3.	*Citta* with neither-pleasure-nor pain		55
	Altogether		121

According to the fivefold feeling *citta* must be classified thus:

1.	*Citta* with pleasure	*sukha-sahagata*	1
2.	*Citta* with pain	*dukkha-sahagata*	1
3.	*Citta* with joy	*somanassa-sahagata*	62
4.	*Citta* with displeasure	*domanassa-sahagata*	2
5.	*Citta* with neutral feeling	*upekkhā-sahagata*	55
	Altogether		121

***Citta* with pleasure is 1**

Body-consciousness with pleasure 1

***Citta* with pain is 1**

Body-consciousness with pain 1

***Citta*s with joy are 62**

Lobhamūla with pleasure	4
Ahetuka with pleasure	2
Kāma sobhana with pleasure	12
First jhāna	11
Second jhāna	11
Third jhāna	11
Fourth jhāna	11

***Citta*s with displeasure are 2**

Dosamūla	2

***Citta*s with neutral feeling are 55**

Akusala with neutral feeling	6
Ahetuka with neutral feeling	14
Kāma sobhana with neutral feeling	12
Fifth jhāna	23

Note: By way of the three types of feeling the *citta*s with pleasure are 63, by adding those *citta*s with pleasure and with joy together. And the *citta*s with pain are 3, by adding those *citta*s with pain and with displeasure together.

2. Classification of Roots

Roots (*hetu*) are all *cetasika*s which are analyzed into 6 by way of their intrinsic nature, namely

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

But by way of species (*jāti*) they are 9:

1. Wholesome roots (*kusala hetu*) are 3: *alobha, adosa, amoha*
2. Unwholesome roots (*akusala hetu*) are 3: *lobha, dosa, moha*
3. Intermediate roots (*abyākata hetu*) are 3: *alobha, adosa, amoha*

Classification of *citta*s through associated Roots

***Citta*s without roots – 18**

*Citta*s without roots are 18. They are according to the order of thought-process as follows:

1.	Five-door adverting	1
2.	Sense-consciousness	10
3.	Receiving	2
4.	Investigating	3
5.	Determining	1
6.	Smiling	1

***Citta*s with one root – 2**

*Citta*s with one root (*ekahetuka*) are 2:

	*citta*s rooted in delusion (mohamūla)	2

***Citta*s with two roots – 22**

*Citta*s with two roots (*dvihetuka*) are 22:

1.	*Citta*s rooted in greed (*lobhamūla*)	8
2.	*Citta*s rooted in hatred (*dosamūla*)	2
3.	Beautiful *citta*s without knowledge	12

***Citta*s with three roots – 47**

*Citta*s with three roots (*tihetuka*) are 47:

1.	Beautiful *kāma-citta*s with knowledge	12
2.	Fine-material sphere (*rūpāvacara*)	15
3.	Immaterial sphere (*arūpāvacara*)	12
4.	Supramundane (*lokuttara*)	8

3. Classification of Functions

There are 14 functions which *citta*s perform each:

1.	Rebirth-linking	*paṭisandhi*
2.	Life-continuum	*bhavaṅga*
3.	Adverting	*āvajjana*
4.	Seeing	*dassana*
5.	Hearing	*savana*

6.	Smelling	*ghāyana*
7.	Tasting	*sāyana*
8.	Touching	*phusana*
9.	Receiving	*sampaṭicchana*
10.	Investigating	*santīraṇa*
11.	Determining	*voṭṭhabbana*
12.	Javana (dynamic)	*javana*
13.	Following the *javana*-object	*tadārammaṇa*
14.	Death	*cuti*

Classification of Stages

The stages of *citta*s are 10:

1.	Rebirth-linking	*paṭisandhi*
2.	Life-continuum	*bhavaṅga*
3.	Adverting	*āvajjana*
4.	Fivefold Sense Conscousness	*pañcaviññāṇa*
5.	Receiving	*sampaṭicchana*
6.	Investigating	*santīraṇa*
7.	Determining	*voṭṭhabbana*
8.	Javana	*javana*
9.	Following the *javana*-object	*tadārammaṇa*
10.	Death	*cuti*

Classification of *Citta*s through their Functions

*Citta*s are classified by way of theses 14 functions they perform.

*Citta*s of Rebirth-linking – 19

*Citta*s which perform the function of rebirth-linking are 19:

1.	Investigating with neutral feeling	2
2.	Great resultants (*mahāvipāka*)	8
3.	Fine-material-sphere resultants	5
4.	Immaterial-sphere resultants	4

Note: *Citta*s of life-continuum and *citta*s of death are each 19. They are totally the same with the *citta*s of rebirth-linking.

***Citta*s of Adverting – 2**

*Citta*s which perform the function of adverting, etc. are two:

1. Five-door adverting (*pañcadvārāvajjana*) 1
2. Mind-door adverting (*manodvārāvajjana*) 1

***Citta*s of Seeing – 2**

Eye-consciousness (*cakkhuviññāṇa*) 2

***Citta*s of Hearing – 2**

Ear-consciousness (*sotaviññāṇa*) 2

***Citta*s of Smelling – 2**

Nose-consciousness (*ghānaviññāṇa*) 2

***Citta*s of Tasting – 2**

Tongue-consciousness (*jivhāviññāṇa*) 2

***Citta*s of Touching – 2**

Body-consciousness (*kāyaviññāṇa*) 2

***Citta*s of Receiving – 2**

Receiving consciousness (*sampaṭicchana*) 2

***Citta*s of Investigating – 3**

*Citta*s which perform the function of investigating are three:

Investigating consciousness (*santīraṇa*) 3

***Citta*s of Determining – 1**

It is only the mind-door adverting consciousness which performs the function of determining in five-door.

***Citta*s of Javana – 55**

*Citta*s which perform the function of *javana* are 55:

1. Unwholesome consciousness 12
2. Wholesome consciousness 21
3. Functional consciousness except the two types of adverting consciousness 18
4. Fruition consciousness 4

***Citta*s of Following the *javana*-object – 11**

*Citta*s which perform the function of following the *javana*-object are 11:

1. Investigating consciousness (*santīraṇa*) 3
2. Great resultant consciousness (*mahāvipāka*) 8

*Citta*s with different functions

Here we should study *citta*s by way of the function they perform. Some of the *citta*s perform only one function and some several functions. They are classified thus:

***Citta*s with one function – 68**

1. Fivefold sense consciousness 10
2. Five-door adverting consciousness 1
3. Receiving consciousness 2
4. *Javana* consciousness 55

Note: These *citta*s have only one function each – seeing, hearing, smelling, tasting, touching, receiving and *javana* function.

***Citta*s with two functions – 2**

1. Investigating consciousness with pleasure 1
2. Mind-door adverting consciousness 1

Note: Investigating consciousness has 2 functions as investigating and following the *javana*-object. But mind-door adverting has 2 functions as adverting and determining.

***Citta*s with three functions – 9**

1. Fine-material-sphere resultant 5
2. Immaterial-sphere resultant 4

Note: They have 3 functions as rebirth-linking, lif-continuum and death.

***Citta*s with four functions – 8**

Great resultant consciousness (*mahāvipāka*) 8

Note: They have 4 functions as rebirth-linking, lif-continuum, death and following the *javana*-object.

***Citta*s with five functions – 2**

Investigating consciousness with neutral feeling 2

Note: They have 5 functions as rebirth-linking, lif-continuum, death, following the *javana*-object and investigating.

4. Classification of Doors

There are 6 doors through which *citta* interacts with the objective world. They are as follows:

1.	Eye-door	*cakkhudvāra*
2.	Ear-door	*sotadvāra*
3.	Nose-door	*ghānadvāra*
4.	Tongue-door	*jivhādvāra*
5.	Body-door	*kāyadvāra*
6.	Mind-door	*manodvāra*

Therein the eye itself is the "eye-door", and so for the ear-door and the others. But the life-continuum is called "mind-door".

Classification of *citta*s through their doors

Through doors cittas are to be classified thus:

***Citta*s in eye-door are 46**

*Citta*s that arise in eye-door are 46. They are mentioned according to the order of thought-process. They are as follows:

1.	Five-door adverting consciousness	1
2.	Eye-consciousness	2
3.	Receiving consciousness	2
4.	Investigating consciousness	3
5.	Determining consciousness	1
6.	*Kāma javana*	29
7.	Following the *javana*-object (11)	8

Note: *Citta*s in ear-door, etc. are mostly similar to the *citta*s in eye-door except the 2 *citta*s "eye-consciousness", which are specially in eye-door. Therefore we should note that ear-consciousness is only in ear-door; nose-consciousness is only in nose-door; tongue-consciousness is only in tongue-door; body-consciousness is only in body-door. The other *citta*s are general to all.

*Citta*s in mind-door are 67

*Citta*s that arise in mind-door are 67. They are mentioned according to the order of thought-process. They are as follows:

1.	Mind-door adverting consciousness	1
2.	*Javana citta*s	55
3.	Following the *javana*-object	11

*Citta*s that are door-free are 19

19 types of rebirth-linking consciousness are "door-free".

Cittas in different doors

*Citta*s in one door are 36

*Citta*s that arise in one door are 36:

1.	Sense-consciousness	10
2.	*Appanā javanas*	26

Note: The ten types of sense consciousness are each in their own door as eye-consciousness in eye-door, and so on. *Appanā javana*s are in mind-door.

*Citta*s in five door are 3

1.	Receiving consciousness	2
2.	Five-door adverting consciousness	1

*Citta*s in six door are 31

1.	Investigating consciousness with pleasure	1
2.	Determining consciousness	1
3.	*Kāma javana*s	29

***Citta*s either in six doors or door-free are 10**

1.	Investigating consciousness with neutral feeling	2
2.	Great resultants	8

Note: Investigating consciousness has 5 functions. If it performs the function of investigation or following the *javana*-object it is in 6 doors. If it performs one of the functions of *paṭisandhi, bhavaṅga* or *cuti* it is door-free.
The great resultants have 4 functions. They are in 6 doors, if they perfom the function of following the *javana*-object. If they perform one of the functions of *paṭisandhi, bhavaṅga* or *cuti* they is door-free.

***Citta*s that are ever door-free are 9**

1.	Fine-material-sphere resultant	5
2.	Immaterial-sphere resultant	4

5. Classification of Objects

There are 6 kinds of objects corresponding to the 6 senses. They are as follows:

1.	Visible object	*rūpārammaṇa*
2.	Sound	*saddārammaṇa*
3.	Smell	*gandhārammaṇa*
4.	Taste	*rasārammaṇa*
5.	Tangible object	*poṭṭhabbārammaṇa*
6.	*Dhamma*-object	*dhammārammaṇa*

Defining of objects

Therein, visible form itself is visible object. Likewise sound, etc. are sound-object, etc. But the *dhamma*-object is sixfold:

1.	Sensitive matter	*pasādarūpa*	5
2.	Subtle matter	*sukhumarūpa*	16
3.	Consciousness	*citta*	89
4.	Mental factors	*cetasika*	52
5.	*Nibbāna*		1

6.	Concepts	*paññatti*	1

Note: *ārammaṇa* = where *citta*s delight in; *ālambaṇa* = where *citta*s hang on.

Classification of *Citta*s through their objects (general)

*Citta*s in eye-door, ect.

There are 46 *citta*s which arise in eye-door. They have only one object as visible object that pertains only to the present. Likewise, sounds, etc., that pertain only to the present are the object of the *citta*s in ear-door, etc.

*Citta*s in mind-door

There are 67 *citta*s which arise in mind-door. They have one of all six kinds of objects. And they are present, past, future or independent of time, according to circumstances.

*Citta*s door-free

There are 19 *citta*s which are door-free. They have the six objects which are mentioned as 3 by their special terms:

1.	Volitional action	*kamma*
2.	Sign of volitional action	*kamma-nimitta*
3.	Sign of destiny	*gati-nimitta*

According to the situation, that object has usually been apprehended in one of the six doors in the immediately preceding existence, as either a present or past object or as a concept.

Classification of *Citta*s through their objects (special)

To classify in special way there are 4 types of the six kinds of objects. They are as follows:

1.	Sense-sphere objects	*kāmāvacarārammaṇa*
2.	Sublime objects	*mahaggata*
3.	Concept objects	*paññatti*

4. *Nibbāna* *nibbānārammaṇa*

_Citta_s with only sense-sphere objects are 25

1. Sense consciousness 10
2. The triple mind-element 3
3. The remaining sense-sphere resultants 11
4. Smiling consciousness 1

Note: The term 'triple mind-element' (*manodhātu*) comprises 3 kinds of consciousness: *pañcadvārāvajjana* and the 2 *sampaṭicchana*s. The 'remaining sense-sphere resultants' are the 3 *santīraṇa-citta*s and the 8 *mahāvipāka*s.

_Citta_s with only sublime objects are 6

Immaterial-sphere consciousness (the 2nd and 4th) 6

Note: The object of the 2nd *arūpāvacara-citta* is the 1st *arūpāvacara citta*, and the object of the 4th *arūpāvacara citta* is the 3rd *arūpāvacara citta*. That applies to *arūpa-kusala, -kiriya* and- *vipāka-citta*s.

_Citta_s with only concept objects are 21

1. Fine-material-sphere consciousness (*rūpāvacara*) 15
2. Immaterial-sphere consciousness (the 1st and 3rd) 6

Note: Concept objects are 28: 10 *asubha*, 10 *kasiṇa*, *ānāpāna, kāyagatāsati*, 4 beings objects of the 4 noble abodes, infinite space and nothingness.

Paññatti-object for meditation	1st *jhāna*	2nd - 4th *jhāna*	5th *jhāna*	1st *arūpa-jhāna*	3rd *arūpa-jhāna*
10 *asubha*	10				
1 *kāyagatasati*	1				
1 *mettā*	1	1			
1 *karuṇā*	1	1			
1 *muditā*	1	1			
1 *upekkhā*			1		
10 *kasiṇa*	10	10	10		
1 *ānāpānasat*i	1	1	1		
1 infinite space				1	
1 nothingness					1

possible objects	25	14	12	1	1

***Citta*s with only *Nibbāna* object are 8**

Supramundane consciousness (*lokuttara*) 8

Classification of *Citta*s through their objects (general)

***Citta*s with mundane objects are 20**

1. Unwholesome consciousness (*akusala*) 12
2. Sense-sphere *javana*s dissociated from knowledge 8

***Citta*s with all objects except path and fruition of arahantship are 5**

1. Sense-sphere wholesome with knowledge 4
2. Wholesome direct-knowledge (*abhiññā*) 1

***Citta*s with all kinds of objects are 6**

1. Sense-sphere functionals with knowledge 4
2. Functional direct-knowledge (*abhiññā*) 1
3. Determining consciousness 1

Cittas and their objects

	Objects	special	general cittas
1.	Sense-sphere objects	25	31
2.	Sublime objects	6	31
3.	Concept objects	21	31
4.	*Nibbāna* object	8	11

6. Classification of Bases

There are 6 bases depending on which *citta* arises. They are as follows:

1. Eye-base *cakkhu-vatthu*
2. Ear-base *sota-vatthu*

3.	Nose-base	*ghāna-vatthu*
4.	Tongue-base	*jivhā-vatthu*
5.	Body-base	*kāya-vatthu*
6.	Heart-base or base of mind	(*hadaya-) vatthu*

Note: All these bases are found in the sense world. But in the fine-material world 3 bases – nose, tongue and body – are not found. In the immaterial world, no bases exist.

Seven Elements of *Citta*s

1.	Element of eye-consciousness	*cakkhuviññāṇadhātu*
2.	Element of ear-consciousness	*sotaviññāṇadhātu*
3.	Element of nose-consciousness	*ghānaviññāṇadhātu*
4.	Element of tongue-consciousness	*jivhāviññāṇadhātu*
5.	Element of body-consciousness	*kāyaviññāṇadhātu*
6.	Element of mind	*manodhātu*
7.	Element of mind-consciousness	*manoviññāṇadhātu*

In the sense-plane, there are 7 elements which are dependent on the 6 bases; in the fine-material plane 4 are dependent on 3 bases; in the immaterial plane one element is not dependent on any base.

*Citta*s and their Bases

***Citta*s on the eye-base – 2**		
Eye-consciousness	*cakkhuviññāṇa*	2
***Citta*s on the ear-base – 2**		
Ear-consciousness	*sotaviññāṇa*	2
***Citta*s on the nose-base – 2**		
Nose-consciousness	*ghānaviññāṇa*	2
***Citta*s on the tongue-base – 2**		
Tongue-consciousness	*jivhāviññāṇa*	2

***Citta*s on the body-base – 2**

Body-consciousness	*kāyaviññāṇa*	2

***Citta*s on the heart-base (always) – 33**

1. Hatred-rooted consciousness	*dosamūla citta*	2
2. Receiving	*sampaṭicchana*	2
3. Investigating	*santīraṇa*	3
4. Five-door adverting	*pañcadvārāvajjana*	1
5. Smile-producing	*hasituppada*	1
6. Great resultants	*mahāvipāka*	8
7. Fine-material-sphere	*rūpāvacara*	15
8. Path of stream-entry	*sotāpattimagga*	1

***Citta*s on the heart-base (sometimes) – 42**

1. Greed-rooted consciousness	*lobhamūla citta*	8
2. Delusion-rooted	*mohamūla*	2
3. Mind-door adverting	*manodvārāvajjana*	1
4. Great wholesome	*mahākusala*	8
5. Great functional	*mahākriya*	8
6. Immaterial wholesome	*arūpa kusala*	4
7. Immaterial functional	*arūpa kriya*	4
8. Supramundane (except 1st path)	*lokuttara*	7

***Citta*s without base – 4**

Immaterial resultant	*arūpa vipāka*	4

CHAPTER 5

Vīthi: Mental Process

***Citta-vīthi*:** "*Vīthi*" in *Pāḷi* means process. A mental process is called *citta-vīthi*. A material process is "*rūpa-vīthi*". In the life of beings the two types of process, mental and material, mostly run side by side without interruption.

***Vīthi* and *Vīthimutta*:** A mental process that runs with a present object coming into contact to one of the six mental bases is "*vīthi*". But *vīthi-mutta* is a mental process that runs with an object - *kamma*, the conditions of *kamma*, and the sign of destination (*gati-nimitta*) - that is manifested just before death in previous life. That process is free from the present activities, so it is called "*vīthi-mutta*" (process-free).

80 *Vīthi-citta*: *Citta*s that deal with *vīthi* (process) are 80. According to the process order these *vīthi citta*s are as follows:

1.	*Āvajjana*	attentions	2
2.	*Viññāṇa citta*s		10
3.	*Sampaṭicchana*	receiving	2
4.	*Santīraṇa*	investigating	3
5.	*Javana*	dynamic	55
6.	*Tadārammaṇa*		8
		total	80

19 *Vīthi-mutta-citta*s: The *citta*s that are not included in *Vīthi-citta*s are 19:

1.	*Upekkhā santīraṇa*s (that perform the function of relinking, etc.)	2
2.	*Mahāvipāka*s (with the function of relinking, etc.)	8
3.	*Rūpavipāka*s	5
4.	*Arūpavipāka*s	4
	total	19

Note on *citta-vīthi*: When a *citta-vīthi* runs, it depends on one of the 6 bases; it comes into contact to one of the 6 objects through one of the 6 doors. Therefore, the 6 bases, the 6 objects, the 6 doors and the 6 *viññāṇa* must be noted here:

6 *Viññāṇa*	6 Bases	6 Doors	6 Objects
Eye-consciousness	Eye-base	Eye-door	Form
Ear- "	Ear-base	Ear-door	Sound
Nose- "	Nose-base	Nose-door	Smell
Tongue- "	Tongue-base	Tongue-door	Taste
Body- "	Body-base	Body-door	Tangibility
Mind- "	Mind-base	Mind-door	Dhamma

6 *Citta-vīthi*: The c*itta-vīthi*, mental process, is sixfold each as dealing with doors and *viññāṇa*s. They are as follows:

6 as Doors	6 as *Viññāṇa*s
Cakkhu-dvāra vīthi	*Cakkhu-viññāṇa-vīthi*
Sota-dvāra vīthi	*Sota-viññāṇa-vīthi*
Ghāna-dvāra vīthi	*Ghāna-viññāṇa-vīthi*
Jīvha-dvāra vīthi	*Jīvha-viññāṇa-vīthi*
Kāya-dvāra vīthi	*Kāya-viññāṇa-vīthi*
Mano-dvāra vīthi	*Mano-viññāṇa-vīthi*

6 *Visayappavatti*: "*Visaya*" here means object; "*pavatti*" appearance or presentation; so the ways of appearance or presentation of the six objects are called *Visayappavatti*. The *Visayappavatti*s are sixfold as concerning the 5 doors 4, the mind-door 2.

6 Objects	in 5-door	in Mind-door
Form	*Atimahanta*	
Sound		
Smell	*Mahanta*	*Vibhūta*
Taste	*Paritta*	*Avibhūta*
Tangibility	*Atiparitta*	
Dhamma		

Atimahanta = very great,
Mahanta = great,
Paritta = small,
Atiparitta = very small
dealing with a form object.

If the object is a sound, it must be very loud, loud, low, very low. If smell or taste, it must be very strong, strong, little, very little. If tangibility, it must be much strike, strike, smooth, very smooth.

Then, "*vibhūta*" means clear and "*avibhūta*" not clear.

But the appearance of the object of *vīthimutta citta*s is threefold:
kamma,
kamma-nimitta, and
gati-nimitta.

Citta-kkhaṇa: "*Cittakkhaṇa*" means mental moment. A mental moment has three sub-moments - arising (*uppāda*), stop (*ṭhiti*), and falling (*bhaṅga*). The three sub-moments are a life-span of a mind. But the 17 mental moments that are composed of 51 sub-moments are a life-span of 22 material qualities - 28 *rūpa*s except the 2 *viññatti*s and the 4 *lakkhaṇa*s.

Manifestation: The 5 objects - form, sound, smell, taste, and tangibility - , when at the moment of existence (*ṭhiti-khaṇa*), come into manifestation in the 5 doors respectively. The manifestation is possible when the five objects passed over one mental moment or several mental moments.

75 Vīthi in 5-Door: In 5 doors 75 types of mental processes are possible:

	The mental process	
1.	in eye-door	15
2.	in ear-door	15
3.	in nose-door	15
4.	in tongue-door	15
5.	in body-door	15
	total	75

Mental process	Objects			
	Very great	Great	Small	Very small
in eye-door	1	2	6	6
in ear-door	1	2	6	6
in nose-door	1	2	6	6
in tongue-door	1	2	6	6
in body-door	1	2	6	6

Mental Process in Eye-door (*Cakkhudvāra-vīthi*)

A mental process in eye-door runs as follows:

A person opens his eye to look at something. Then a very great visible object comes into manifestation in the sense eye after having passed one thought-moment. The thought moment is a *Bhavaṅga* moment and that *Bhavaṅga* is a "passed-*bhavaṅga*" (*Atīta-bhavaṅga*).

Bhavaṅga citta cannot be aware of a present object. Its object is the object of "*maraṇāsanna javana*" (preceding *javana* of death) in previous life.

The visible object comes into contact not only to the eye, but to the mind-door also. Therefore the *Bhavaṅga citta* (mind-door) vibrates and then it ceases. There are two *Bhavaṅga citta*s: Vibrating (*Bhavaṅga-calana*) and ceasing (*Bhavaṅga-upaccheda*).

(1) Then the attending consciousness in five-door (*pañca-dvārā-vajjana*) arises paying attention to the visible object and ceases.
Thereafter the following *citta*s arise and cease:
(2) Eye-consciousness seeing that object,
(3) Receiving consciousness receiving that object,
(4) Enquiring consciousness enquiring that object,
(5) Determining consciousness determining that object,

(6) Then one of the 29 *Javana citta*s concerning the *Kāma* plane runs mostly for 7 times experiencing that object for 7 times and ceases.
(7) Following the *Javana citta* the Retentive resultant consciousness arises twice succeeding the *Javana* with that object and ceases.

These 7 *Vīthi-citta*s run with the present visible object that comes into manifestation. After that the *Bhavaṅga citta* runs again with the past object.

Duration of object: The visible object that reflects on the sense eye starts with the past *Bhavaṅga* moment and ends in the second *Tadārammaṇa* (Retentive consciousness) moment. The life-span of the visible object is 17 mental moments.

Mental Process with Very Great Object

In Eye-door:

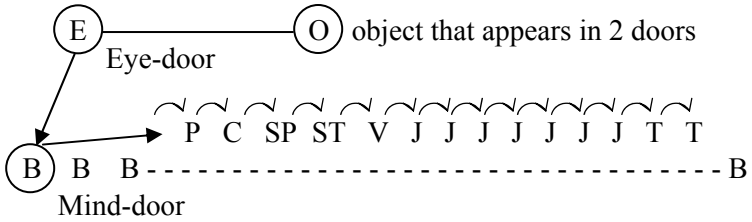
1. B. = *Bhavaṅga* that has passed
2. B. = *Bhavaṅga* that vibrates
3. B. = *Bhavaṅga* that ceases
4. P. = *Pañcadvārāvajjana* = Attending consciousness that attends the present object coming into contact
5. C. = *Cakkhuviññāṇa* = Eye-consciousness that sees the present visible object
6. S.P. = *Saṃpaṭicchana* = Receiving consciousness that receives the present object
7. S.T. = *Santīraṇa* = Enquiring consciousness that enquires the present object
8. V. = *Voṭṭhappana* = Determining consciousness that determines the present object

9.-15. J. = *Javana* = Energetic consciousness that experiences the present object

16.-17. T = *Tadārammaṇa* = retentive consciousness that succeeds the object of *Javana*

In Ear-door, etc.:

Instead of *Cakkhuviññāṇa* there arise the other *Viññāṇa*s respectively according to the door and the object. The other 16 *citta* are the same. They run with one of the 5 objects that come into contact to the concerning doors.



To have further information about the object the other mental processes run in mind-door. Among the mental processes in mind-door the first is aware of the past object. The second catches the name or the word and the fourth knows the meaning. There arise the 3 mental processes in mind-door minimum for running with the object.

(1) B B M J J J J J J J T T
(2) B B M J J J J J J J T T
(3) B B M J J J J J J J T T

Note: No. 1 just follows the object.
No. 2 names the object.
No. 3 catches the meaning of the object.

Mental process with Great Object

Regarding the great object 2 types of mental process are possible to run with the great object. It passed 2 or 3 *Bhavaṅga*s and there arise no *Tadārammaṇa*. So it ends in *Javana*.

Mental process with Small Object

Regarding the small object 6 types of mental process are possible to run with the small object. It passed from 4 to 9 *Bhavaṅga*s. It ends in *Voṭṭhappana*.

Mental process with Very Small Object

Regarding the very small object there arise just *Bhavaṅga*. It makes the *Bhavaṅga* vibrate, but not cease. There do not arise any active minds (*Vīthi-citta*s).

15 Mental Process in Eye-door

object	Vīthi-cittas / Bhavaṅga				marks
	arising moment of object	manifestation moment	B. ceased		
Very Great	B	B	B	P·C·Sp·St·V·J·J·J·J·J·J·J·T·T	Tadārammaṇa
Great	B.2	B	B	P·C·Sp·St·V·J·J·J·J·J·J·J (B)	Javana
	B.3	B	B	P·C·Sp·St·V·J·J·J·J·J·J·J	
Small	B.4	B	B	P·C·Sp·St·V·V·V·(B·B·B·B)	Voṭṭhappana
	B.5	B	B	P·C·Sp·St·V·V·V·(B·B·B)	
	B.6	B	B	P·C·Sp·St·V·V·V·(B·B)	
	B.7	B	B	P·C·Sp·St·V·V·V·(B)	
	B.8	B	B	P·C·Sp·St·V·V·V	
	B.9	B	B	P·C·Sp·St·V·V	
Very Small	B.10	B	B	B·B·B·B·B	Mogha (empty)
	B.11	B	B	B·B·B·B	
	B.12	B	B	B·B·B	
	B.13	B	B	B·B	
	B.14	B	B	B	
	B.15	B	B		

Classification: There are 15 types of mental process in the eye-door. In the mental process there occur *Bhavaṅga citta*s and *Vīthi citta*s. Regarding *Vīthi citta*s the classification runs as follows:

1. The number of *Vīthi citta*s,
2. Their arising times,
3. The total number of them.

object	number of vīthi citta	arising time	total number of vīthi citta
Very Great	7	14	46
Great	6	12	38
Small	5	7	9
Very Small	nil	nil	nil

Mental Process in Mind-door

A mental process in mind-door runs with six objects that are either present or past or future or timeless object. The object that comes into contact to the mind-door is divided into two:

1. clear appearance (*vibhūta*)
2. not clear appearance (*avibhūta*)

Regarding the *Javana* there are sections:

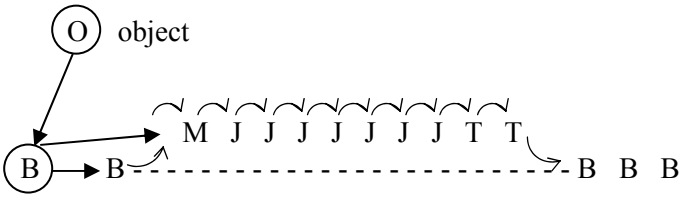
1. *Kāma javana* secion
2. *Appanā javana* section

In *Kāma javana* the presentation of the object is in two ways: clear and not clear. But in the section of *Appanā Javana* the clear appearance alone is possible.

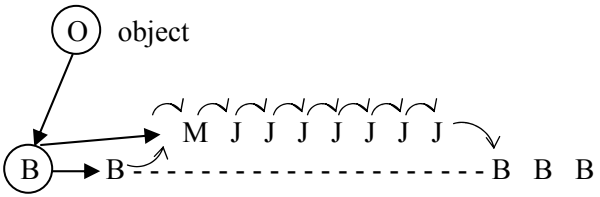
Kāma Javana Section

In the *Kāma Javana* Section a mental process in mind-door runs with the "clear appearance" object (*vibhūta*) as follows:

When the *vibhūta* object comes into contact to the mind-door, the running *Bhavaṅga citta* vibrates and then it ceases. After that the Attending consciousness in mind-door (*Manodvārāvajjana*) arises paying attention to the object. Then the *Javana* citta arises experiencing the object for 7 times. Following to the *Javana* the retentive consciousness arises twice succeeding the object of *Javana*. Then the *Bhavaṅga* runs again.



If a mental process runs in mind door with a "not clear appearance object (*Avibhūta*)", the mental process ends in *Javana*. The retentive consciousness does not arise. In the end of the seventh *Javana* the *Bhavaṅga* runs again.



object	number of *vīthi citta*	arising time	total number of *vīthi citta*
Vibhūta	3	10	41
Avibhūta	2	8	30

Apannā Javana Section

In *Apannā Javana* section a mental process in mind-door runs with only clear appearance objects (*Vibhūta*). There arise two types of *Javana*:

1. *Kāma javana*
2. *Appanā javana*

Kāma-jāvana: Here *Kāma-javana* precedes *Appanā-javana*. Therefore, the *Kāma-javana* is only one of eight *kāma-javanas* with knowledge: *Mahākusala* with *ñāṇa* 4, *mahākriya* with *ñāṇa* 4.

One of these eight *Kāma-javanas* that precedes an *Appanā-javana* arises three or four times with different names. If arising three times they are orderly named as: *Upacāra, Anuloma* and *Gotrabhū*. If arising four times they are orderly named as:

1. *Parikamma* = preparation
2. *Upacāra* = acces
3. *Anuloma* = conformity
4. *Gotrabhū* = new lineage

***Appanā-javana*:** There are 26 *Appanā-javanas* that follow the preceding *kāma-javanas*:

1. Rūpāvacara kusala	5
2. Rūpāvacara kriya	5
3. Arūpāvacara kusala	4
4. Arūpāvacara kriya	4
5. Lokuttara	8
all together	26

One of 26 *Appanā-javanas* that is preceded by a *Kāma-javana* occurs at the fourth or the fifth moment after the preceding *Kāma-javana* have ceased.

Person and his objective: If a person is quick in understanding, the preceding *kāma-javana* arises within him three times. But if a person is slow in understanding, it arises four times.

According to the person's objective *appanā-javana* occurs. If he intends to attain *Jhāna*, a *Jhāna appanā-javana* occurs. If he intends to attain *Magga* and *Phala*, there occurs a *Magga* or a *Phala* accordingly.

Person	Moment of *Kāma-javana*	*Appanā*
Slow	4	5th
Quick	3	4th

The initial Attainment of *Jhāna*:
Slow: B P U A G J B
Quick: B U A G J B

The initial Attainment of *Magga*:
Slow: B P U A G M P P B
Quick: B U A G M P P P B

Preceding and Following Javanas: Regarding to *Kāma-javana* and *Appanā-javana*, the procedure is according to feeling (*vedanā*) and type (*jāti*):

According to feeling (*vedanā*), if a preceding *kāma-javana* is with pleasure, the following *Appanā-javana* must be with pleasure; if with neutral, the following must be neutral feeling.

According to type (*jāti*), if a preceding *Kāma-javana* is a *kusala*, the following *Appanā-javana* must be *kusala* and the three lower *Phala cittas*; if a preceding *Kāma-javana* is a *kriya*, the following *Appanā-javana* must be *kriya* and the *Arahatta Phala citta*.

Person	Preceding	following	
Puthujjana	2 *Mahākusala* with pleasure	32	*Rūpa-kusala* with pleasure - 4 *Magga* with pleasure - 16 Lower *Phala* with pleasure - 12
Sekkha	2 *Mahākusala* with neutral feeling	12	*Rūpa* (5th *Jhāna*)-*Arūpa-kusala* with neutral feeling - 5 *Magga* with neutral feeling - 4 Lower *Phala* with neutral feeling - 3
Asekkha	2 *Mahākriya* with pleasure	8	*Rūpa-kriya* with pleasure - 4 *Arahatta-phala* with pleasure - 4
	2 *Mahākriya* with neutral feeling	6	*Rūpa* (5th *Jhāna*)-*Arūpa-kriya* with neutral feeling - 5 *Arahatta-phala* with neutral - 1

Procedure

Defining: In a mental process the running *cittas* are defined according to their object and the preceding *Javanas*. They are as follows:

According to object:

In a mental process the *vipāka cittas* - 5-*Viññāṇa*, *Sampaṭiccha-na*, *Santīraṇa* and *Taddārammaṇa* - must be an unwholesome result, if they run with an undesirable object.

If they run with a desirable object, they must be the result of a wholesome state.

However, if the object is very much desirable, the *Santīraṇa* and *Tadārammaṇa* must be only with pleasant feeling.

According to *Javana*: In a mental process -

(1) if the preceding *Javana* is one of the *Mahā-kriya* with pleasant feeling, the following *Tadārammaṇa* must be with pleasant feeling;

(2) if with neutral feeling, the following *Tadārammaṇa* must be with neutral feeling;

(3) if the preceding *Javana* is one of the two *Dosamūla*, the following *Tadārammaṇa* must be only with neutral feeling;
(4) if the preceding *Javana* is one of the other 18 *Kāma-Javanas* - 8 *Lobhamūla*, 2 *Mohāmūla*, 8 *Mahā-kusala* - all kinds of *Tadārammaṇa* are possible.

Defining of *Tadārammaṇa*:

In a mental process there arises *Tadārammaṇa* immediately after *Javana*, if the object is very great in 5-doors or clear in Mind-door. However, for the occurrence of *Tadārammaṇa* there are 3 conditions:

1. the preceding *Javana* must be a *Kāma javana*
2. the object must be a *kāma* object
3. it must be within *kāma* beings.

Problem of *Tadārammaṇa*:

Suppose, there is a person whose *Paṭisandhi* is with pleasant feeling. Within him, sometimes, one of the *Dosamūla Javanas* arises. Immediately after the *Dosamūla Javana*, the appearance of *Tadārammaṇa* with pleasant feeling is impossible. That person has *Paṭisandhi* with pleasant feeling, therefore the appearance of *Tadārammaṇa* with neutral feeling is impossible. To solve the natural problem, there occurs the *Santīraṇa* with neutral feeling depending on any experienced *kāma* object. Then *Bhavaṅga* runs.

Tadārammaṇa

Preceding *Javana*	*Tadārammaṇa*
5 *Kāma-kriya* with pleasant feeling	5 *Tadārammaṇa* with pleasant feeling
4 *Kāma-kriya* with pleasant feeling 2 *Dosamūla*	6 *Tadārammaṇa* with neutral feeling
18 { *Mahākusala* 8 *Lobhamūla* 8 *Mohamūla* 2	11 *Tadārammaṇa*

Analysis of *Javana*

Javana citta are 55. They are energetic mind. When they run in a mental process, they experience the object. Regarding to the object the final decision is the work of *Javana*. The *Javana* occurs once or several times according to their nature and condition.

1. *Javana* with one moment:
   (A) 9 *Mahaggata* (*Jhāna*) *Javanas*, that are the first time
   (B) 2 *Abhiñña Javana* at any time
   (C) 4 *Magga Javanas* occur only one mental moment. They never repeat.
   (D) The 2 fruition (*Phala*) *Javanas* - *Anāgāmi* and *Arahatta*, occur once when they arise after withdrawing from *Nirodha samāpatti*.

2. *Javana* with two or three moments:
   (A) The 2 *Nevasaññā nāsaññāyatana javanas* that precede to attain the *Nirodha-samapatti.*
   (B) The Fruition *javanas* preceded by *Magga javanas* arise 2 or 3 times.

3. *Javana* with four or five moments:
   The 4 *Paccavekkhaṇa javanas*, that are the 4 *Mahākriya javanas* with knowledge within the Buddha, arise 4 or 5 moments when he creates a supernormal power as issuing the pair of water and fire.

4. *Javana* with five moments:
   The *Kāma javanas* at the dying moment etc., due to weakness of the heart base, arise for five times.

5. *Javana* with six or seven moments:
   The *Kāma javanas* in a *Kāma* mental process arise usually 6 or 7 moments.

6. *Javana* with unlimited moment:
   In the process of *Jhāna* and *Phala* attainment, the *Javanas* of *Jhāna* or *Phala* run without limitation. As long as the attainment remains these *Javanas* run like the current of *Bhavaṅga citta*.

Division of *Vīthi citta*

80 *Vīthi cittas* are divided according to (A) plane and (B) individual.

(A) Plane:

Regarding to the classification of *Vīthi cittas* the 4 plane-groups should be known:

(1) *Kāmāvacara*
(2) *Rūpāvacara*
(3) *Arūpāvacara*
(4) *Asaññasatta*

In the *Kāmāvacara* planes all 80 *Vīthi cittas* are possible.

In the *Rūpāvacara* planes 64 *Vīthi cittas* are possible, because the 16 *Vīthi cittas*, 2 *Dosamūla*, the 6 *Viññāṇa cittas* - nose, tongue, body - and 8 *Mahāvipāka cittas* are impossible.

In *Arūpāvacara* planes 42 *Vīthi cittas* are possible. They are

Lobhamūla	8
Mohamūla	2
Manodvārāvajjana	1
Mahākusala	8
Mahākiriya	8
Arūpa kusala and kriya	8
Lokuttara except Sotāpattimagga	7
	26

In *Asaññasatta* plane no *citta*s arise. Therefore, in that plane any kind of *Vīthi citta* is impossible.

***Vīthi citta* and plane**

Plane	***Vīthi citta***	
	possible	**impossible**
Kāma	80	nil
Rūpa	64	16
Arūpa	42	38

(B) Individual:

There are 12 types of individuals. They are

1. *Puthujjana* 4
2. *Ariya* 8

} 12

Puthujjana: *Puthu* means majority. *Jana* means beings. So majority beings are called *puthujjana*.
The *Puthujjanas* are fourfold:

1. *Duggati Ahetuka* = a being whose *paṭisandhi* is without *hetu* and he is in a woeful plane.
2. *Sugati Ahetuka* = a being whose *paṭisandhi* is without *hetu*, but he is in a blissful plane.
3. *Dvihetuka* = a being whose *paṭisandhi* is with 2 *hetus* (in a blissful plane).
4. *Tihetuka* = a being whose *paṭisandhi* is with 3 *hetus* (in a blissful plane).

***Ariya*:** *Ariya* means those who are far from mental defilements. In other way *Ariyas* are noble persons through their noble mind. *Ariyas* are eightfold:

1. *Maggaṭṭha* = those whose stages are the paths are 4.
2. *Phalaṭṭha* = those whose stages are fruitions are 4.

Division of *Vīthi citta*

Regarding to Individuals the 80 *Vīthi cittas* are divided accordingly. They run as follows:

(1) *Duggati Ahetuka*: Within such a being 37 *Vīthi cittas* are possible. They are

Akusala	12	37
Ahetuka (except *Hasituppāda*)	17	
Mahākusala	8	

(2) *Sugati Ahetuka*: Within such a being 41 *Vīthi cittas* are possible. They are

Akusala	12	41
Ahetuka (except *Hasituppāda*)	17	
Mahākusala	8	
Mahāvipāka without knowledge	4	

(3) *Dvihetuka*: Within such a being 41 *Vīthi cittas* are possible. They are the same as abovementioned.

(4) *Tihetuka*: Within such a being 45 *Vīthi cittas* are possible. They are

Akusala	12	45
Ahetuka (except *Hasituppāda*)	17	
Mahākusala	8	
Mahāvipāka without knowledge	8	

If a *Tihetuka* person attains *Jhāna*, the attained *Jhāna citta* is also possible Therefore, if added 9 *Jhāna javanas*, 54 *Vīthi cittas* are possible.

Maggaṭṭa - 4: There are 4 *Maggaṭṭhas*. They are

1. *Sotāpatti Maggaṭṭha*
2. *Sakadāgāmi Maggaṭṭha*
3. *Anāgāmi Maggaṭṭha*
4. *Arahatta Maggaṭṭha*

Within these persons the concerning *Magga-citta* alone is possible.

Phalaṭṭha - 4: There are 4 *Phalaṭṭhas*. They are

1. *Sotāpatti Phalaṭṭha*
2. *Sakadāgāmi Phalaṭṭha*
3. *Anāgāmi Phalaṭṭha*
4. *Arahatta Phalaṭṭha*

Sotāpatti Phalaṭṭha: Within such a person 41 *Vīthi cittas* are possible. They are

Akusala (except 4 Diṭṭhi-sampayutta, 1 vicikiccha)	7
Ahetuka (except *Hasituppāda*)	17
Mahākusala	8
Mahāvipāka	8
Sotāpatti phala	1
	41

If he attains a *Jhāna*, there will be more *Vīthi cittas*. If added 9 *Jhāna javanas* to the 41, the number will be 50.

Sakadāgāmi Phalaṭṭha: Within such a person the 41 *Vīthi cittas,* if attained *Jhāna*, by adding 9 *Jhāna kusala javanas*, 50 *Vīthi cittas*, are possible as in the *Sotāpatti Phalaṭṭha (Sotāpanna)* respectively.

Anāgāmi Phalaṭṭha: Within such a person 39 *Vīthi cittas,* if attained *Jhāna*, by adding 9 *Jhāna kusala javanas*, 48 *Vīthi cittas*, are possible. The 39 *Vīthi cittas* are as follows:

Diṭṭhi-vippayutta lobhamūla	4
Uddhacca-sampayutta	1
Ahetuka (except *Hasituppāda*)	17
Mahākusala	8
Mahāvipāka	8
Anāgāmi phala	1
	39

Arahatta Phalaṭṭha: Within such a person (Arahanta) 35 *Vīthi cittas,* if attained *Jhāna*, by adding 9 *Jhāna kriya javanas*, 44 *Vīthi cittas*, are possible. The 35 *Vīthi cittas* are as follows:

Ahetuka	18
Mahākriya	8
Mahāvipāka	8
Arahatta phala	1
	35

Tihetuka **in other planes**

Tihetuka is a person whose *paṭisandhi citta* is with 3 *hetus*: *Alobha, Adosa* and *Amoha*. The *Tihetuka* persons are ninefold: 1 *Puthujjana* and 8 *Ariyas*. They are not only in *kāma-sugati* planes, but in some of the *Brahmā* planes also.

The possible *Vīthi cittas* within those 9 persons that were mentioned above belong to only *Kāma-sugati*. If they are in a *Rūpa*-plane or an *Arūpa*-plane the possible *Vīthi cittas* will be different in number.

In the *Brahmā* planes the following *Vīthi cittas* are impossible:

Dosamūla	2
Nose-consciousness	2
Tongue-consciousness	2
Body-consciousness	2
Mahāvipāka	8
	16

These 16 *Vīthi cittas* must be removed from each of those numbers.

Some *cittas* are impossible in *Arūpa*-planes. They must be removed.

Being, plane, *Vīthi cittas*

being	**plane**	**possible *Vīthi cittas***
Duggati Ahetuka	4 woeful planes	37
Sugati Ahetuka	- Human - *Cātumahārājika* - *Asaññasatta*	41
Dvihetuka	Human 6 Deity planes	41

9 *Tihetuka*

being	**plane**	**possible *Vīthi cittas***
Tihetuka Puthujjana	*Kāma-sugati*	45 / 54
	Rūpa	38
	Arūpa	23
Sotāpanna, Sakadāgāmi	*Kāma-sugati*	41 / 50
	Rūpa	34
	Arūpa	19
Anāgāmi	*Kāma-sugati*	39 / 48
	Rūpa	34
	Arūpa	19
Arahanta	*Kāma-sugati*	35 / 44
	Rūpa	30
	Arūpa	14

Note: In the *Rūpa*- and *Arūpa*-plane the respective *rūpa*- and *arūpa-vipāka cittas* also appear but only with the function of *paṭisandhi, bhavaṅga* and *cuti*. They are *vīthimutta cittas* (process-freed consciousness) and the next chapter will deal with them. If all possible *cittas* are mentioned, they must be added to the given numbers.

FUNDAMENTAL ABHIDHAMMA

PART II

CHAPTER 5

VĪTHI: MENTAL PROCESS

***Citta-vīthi*:** *Vīthi* in *Pāḷi* means process. There are 2 types of process: mental process (*citta-vīthi*) and material process (*rūpa-vīthi*). In the life of a being the two types of process mostly run side by side without interruption.

***Vīthi* and *vīthimutta*:** There are 2 mental processes: *vīthi* and *vīthimutta*. *Vīthi* process runs with one of 6 present objects coming into contact with one of the six mental bases.

But *vīthimutta* process runs with one of these 3 objects - *kamma* (motivation that causes action), *kamma-nimitta* (the conditions of *kamma*) and *gati-nimitta* (the sign of destination) - which are manifested just before death in the previous life. That process is free from the present activities, so it is called *vīthi-mutta* (process-free).

80 *Vīthi-citta*: In a *vīthi* process there are 80 c*itta*s that run with a present object. They are called *vīthicitta.* The *vīthicitta*s are enumerated into 80.

According to the order in process, they are mentioned as follows:

1. *Āvajjana*	Attention	2
2. *Viññāṇa citta*s	Awareness	10
3. *Sampaṭicchana*	Receiving	2
4. *Santīraṇa*	Investigating	3
5. *Javana*	Dynamic	55
6. *Tadārammaṇa*	Retentive	8
	Total	80

19 *Vīthi-mutta-citta*s: In a *vīthimutta* process there are 19 *citta*s running. The 19 *citta*s, however, do not run with a present object. They run with an object obtained by *javana*s in the death process in the previous life as mentioned above. So they are called *vīthimutta citta*.

They are enumerated into 19:

1. *Upekkhā santīraṇas* (which perform the function of relinking, etc.)	2
2. *Mahāvipāka*s (which perform the function of relinking, etc.)	8
3. *Rūpāvacara vipāka*s	5
4. *Arūpāvavara vipāka*s	4
Total *citta*	19

Categories

When a *citta-vīthi* arises, it depends on one of the 6 bases; it runs with one of the 6 objects which comes into contact with one of the 6 doors. Therefore, these categories - the 6 bases, the 6 objects, the 6 doors and the 6 *viññāṇa* - must be noted here:

6 *Viññāṇa*	6 Bases	6 Doors	6 Objects
Eye-consciousness	Eye-base	Eye-door	Form
Ear- "	Ear-base	Ear-door	Sound
Nose- "	Nose-base	Nose-door	Smell
Tongue- "	Tongue-base	Tongue-door	Taste
Body- "	Body-base	Body-door	Tangibility
Mind- "	Heart-base	Mind-door	Dhamma

6 *Citta-vīthi*: The c*itta-vīthi*, mental process, is sixfold dealing with doors and *viññāṇa*s respectively.

They are as follows:

6 as Doors	6 as *Viññāṇa*s
Cakkhu-dvāra-vīthi	*Cakkhu-viññāṇa-vīthi*
Sota-dvāra-vīthi	*Sota-viññāṇa-vīthi*
Ghāna-dvāra-vīthi	*Ghāna-viññāṇa-vīthi*
Jīvha-dvāra-vīthi	*Jīvha-viññāṇa-vīthi*
Kāya-dvāra-vīthi	*Kāya-viññāṇa-vīthi*
Mano-dvāra-vīthi	*Mano-viññāṇa-vīthi*

6 Visayappavatti: Visaya here means object; pavatti means appearance or presentation; so the ways of appearance or the presentation of the six objects are called visayappavatti.

The *visayappavatti* are sixfold: four concerning the 5 sense doors, and two concerning the mind-door.

6 Objects	in 5 sense doors	in Mind-door
Form	*Atimahanta* *Mahanta* *Paritta* *Atiparitta*	*Vibhūta* *Avibhūta*
Sound		
Smell		
Taste		
Tangibility		
Dhamma		

Atimahanta = very great (in mental impact),
Mahanta = great (in mental impact),
Paritta = small (in mental impact),
Atiparitta = very small (in mental impact)

Atimahanta is an object that runs with the most mental moments. *Mahanta* is an object that runs with many mental moments. *Paritta* is an object that runs with few mental

moments. *Atiparitta* is an object that runs only with *bhavaṅga* mental moments.

Then, *vibhūta* means clear and *avibhūta* means not clear. They are the objects that run with more or less mental moments respectively.

But the appearance of the object of *vīthimutta citta*s is threefold:

1. *kamma,*
2. *kamma-nimitta,* and
3. *gati-nimitta.*

Cittakkhaṇa: *Cittakkhaṇa* means mental moment. A mental moment comprises three sub-moments: arising (*uppāda*), stopping (*ṭhiti*), and falling (*bhaṅga*). The three sub-moments form a life-span of one mind. But the 17 mental moments that are comprised of 51 sub-moments are a life-span of 22 material qualities except the 2 *viññatti*s and the 4 *lakkhaṇa*s.

Therein the 2 *viññatti*'s life-span is equal to that of the mind, *jāti* has only arising moment, *aniccatā* has only falling moment (they are shorter than a life-span of mind), and *jaratā* has 49 sub-moments.

Manifestation: Each of these 5 objects - form, sound, smell, taste, and tangibility - come into manifestation at one of the 5 doors respectively, only at the moment of existence (*ṭhiti-khaṇa*). The manifestation of an object at a door is possible when the five objects have passed over at least one mental moment or several mental moments.

75 *vīthis* in 5-door: In the 5 doors, 75 types of mental processes are possible to run with the manifesting objects:

The mental process in:

1.	eye-door	15
2.	ear-door	15
3.	nose-door	15
4.	tongue-door	15
5.	body-door	15
	Total	75

Mental process in	Objects			
	Very great	Great	Small	Very small
eye-door	1	2	6	6
ear-door	1	2	6	6
nose-door	1	2	6	6
tongue-door	1	2	6	6
body-door	1	2	6	6

Mental Process in Eye-door
(*Cakkhudvāra-vīthi*)

A mental process in eye-door runs as follows: A person opens his eye. Then a very great visible object comes into manifestation in the sensitive eye after having passed one mental moment. The mental-moment is a *bhavaṅga* moment and that *bhavaṅga* is called a past-*bhavaṅga* (*atīta-bhavaṅga*). The *bhavaṅga citta* cannot be aware of a present object. Its object is the object of a mental process at the time of death in the previous life.

The visible object comes into contact not only with the eye-door, but with the mind-door also. Here *bhavaṅga* that precedes *āvajjana*, or all *bhavaṅga* are said to be mind-door. The appearance of the visible object at the mind-door makes the *bhavaṅga citta* (itself mind-door) vibrate and then it ceases.

There are two *bhavaṅga citta*s: the vibrating (*bhavaṅga-calana*) and the ceasing *(bhavaṅga-upaccheda).*

(1) Then the attending consciousness in five-door (*pañca-dvārā-vajjana*) arises paying attention to the present visible object and then it ceases. Thereafter the following *citta*s arise with that object and cease, successively.
(2) Eye-consciousness *(cakkhuviññāṇa)* sees that object.
(3) Receiving-consciousness (*sampaṭicchana*) receives that object.
(4) Investigating-consciousness (*santīraṇa*) enquires that object.
(5) Determining-consciousness (*voṭṭhapana*) determines that object.
(6) Then dynamic consciousness (*javana*), one of the 29 *Javana citta*s of the *kāma* plane, runs mostly for 7 times experiencing that object and then it ceases.
(7) Retentive consciousness (*tadārammaṇa*), one of the 11 types of resultant consciousness, following the *javana citta*, arises twice succeeding the *javana*'s object and then it ceases.

These 7 *vīthi-citta*s run with the present visible object that comes into manifestation. After that, the object disappears and the *bhavaṅga citta* enters again with its own object.

Duration of object: The visible object that reflects on the sensitive eye starts with the past *bhavaṅga* moment and ends in the second retentive consciousness (*tadārammaṇa*) moment. The life-span of the visible object is as long as the life-span of 17 mental moments.

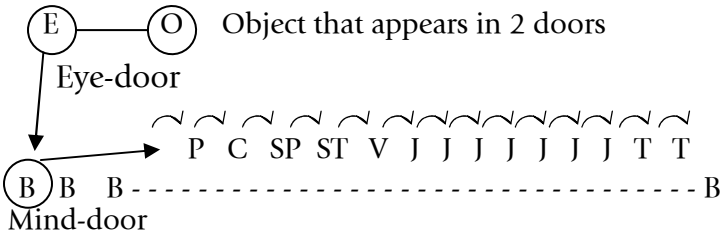
Mental Process with Very Great Object

In eye-door there are 17 mental moments that deal with a very great object:

Seq.	Abbr.	Description
1.	B.	*Bhavaṅga* that has passed
2.	B.	*Bhavaṅga* that vibrates
3.	B.	*Bhavaṅga* that ceases
4.	P.	*Pañcadvārāvajjana*, attending consciousness, that attends to the present object coming into contact
5.	C.	*Cakkhuviññāṇa*, eye-consciousness, that sees the present visible object
6.	S.P.	*Saṃpaṭicchana*, receiving consciousness, that receives the present object
7.	S.T.	*Santīraṇa*, investigating consciousness, that enquires the present object
8.	V.	*Voṭṭhapana*, determining consciousness, that determines the present object
9.-15.	J.	*Javana*, dynamic consciousness, that experiences the present object
16.-17.	T	*Tadārammaṇa*, retentive consciousness, that succeeds the object of *javana*

In other doors:

In other doors, ear-door, etc. there arise the other relevant *viññāṇa*s instead of *cakkhuviññāṇa,* according to the door and the object. The other 16 *citta* arise like in the mind door. They run with one of the 5 objects that come into contact with the respective doors.



To have further information about the object, other mental processes run with that object as memorized in mind-door. Among the 3 mental processes in mind-door, the first is aware of the past object. The second catches the name or the word and the third knows the meaning.

These are the minimum 3 mental processes in mind-door which run with the object:

(1) B B M J^1 J^2 J^3 J^4 J^5 J^6 J^7 T T
(2) B B M J^1 J^2 J^3 J^4 J^5 J^6 J^7 T T
(3) B B M J^1 J^2 J^3 J^4 J^5 J^6 J^7 T T

Note:
No. 1 just follows the object as memorized.
No. 2 names the object.
No. 3 catches the meaning of the object.

Mental process with Great Object

Regarding the great object, 2 types of mental process are possible to run with the great object. There are 2 or 3 *bhavaṅga*s that passed and there do not arise *tadārammaṇa*. The mental process running with a great object ends in *javana*.

Mental process with Small Object

Regarding the small object, 6 types of mental process are possible to run with the small object. There passed from 4 to 9 *bhavaṅga*s. The mental process that runs with a small object ends in *voṭṭhapana*.

Mental process with Very Small Object

Regarding the very small object, there arise just *bhavaṅga*. The very small object makes *bhavaṅga* vibrate, but not cease. There do not arise any active minds (*vīthi-citta*s).

15 Mental Process in Eye-door

object	*Vīthi-cittas* / *Bhavaṅga*				marks
	arising moment of object	manifestation moment	B. ceased	*Vīthi-cittas*	
Very Great	B	B	B	P·C·Sp·St·V·J·J·J·J·J·J·T·T	*Tadārammaṇa*
Great	B.2	B	B	P·C·Sp·St·V·J·J·J·J·J·J (B)	*Javana*
	B.3	B	B	P·C·Sp·St·V·J·J·J·J·J·J	
Small	B.4	B	B	P·C·Sp·St·V·V·V·(B·B·B·B)	*Voṭṭhappana*
	B.5	B	B	P·C·Sp·St·V·V·V·(B·B·B)	
	B.6	B	B	P·C·Sp·St·V·V·V·(B·B)	
	B.7	B	B	P·C·Sp·St·V·V·V·(B)	
	B.8	B	B	P·C·Sp·St·V·V·V	
	B.9	B	B	P·C·Sp·St·V·V	
Very Small	B.10	B.2		B·B·B·B·B	*Mogha* (empty)
	B.11	B.2		B·B·B·B	
	B.12	B.2		B·B·B	
	B.13	B.2		B·B	
	B.14	B.2		B	
	B.15	B.2			

Classification: There are 15 types of mental process in the eye-door. In this mental process there occur *bhavaṅga citta*s and *vīthicitta*s. Regarding *vīthicitta*s the classification runs as follows:

1. The number of *vīthicitta*s,
2. Their arising times,
3. The total number of them.

object	number of *vīthicitta*	arising time	total number of *vīthicitta*
Very Great	7	14	46
Great	6	12	38
Small	5	7	9
Very Small	nil	nil	nil

Mental Process in Mind-door

A mental process in mind-door runs with six objects that are either present or past or future or timeless object. The object that comes into contact with the mind-door is divided into two:

1. Clear appearance (*vibhūta*)
2. Not clear appearance (*avibhūta*)

Regarding the *javana* there are 2 sections:

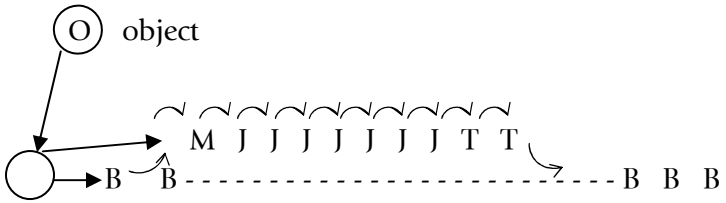
1. *Kāma javana* section
2. *Appanā javana* section

In the section of *kāma javana,* the presentation of the object is in two ways: clear and not clear. But in the section of *appanā javana,* the clear appearance alone is possible.

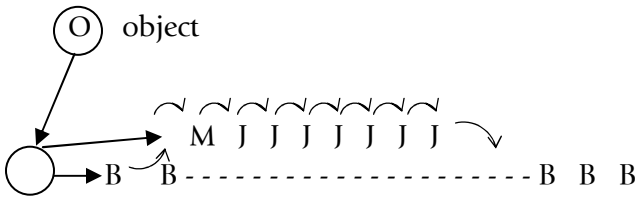
Kāma Javana Section

In the *kāma javana* section, a mental process in mind-door runs with the clear appearance object (*vibhūta*) as follows:

When the *vibhūta* object comes into contact with the mind-door, the running *bhavaṅga citta* vibrates and then it ceases. After that the attending consciousness in mind-door (*manodvārāvajjana*) arises, paying attention to the object. Then the *javana* citta arises 7 times, experiencing the object. Following the *javana,* the *retentive consciousness* arises twice, succeeding the object of *javana*. Then the *bhavaṅga* runs again.



If a mental process runs in mind door with a *not-clear-appearance object* (*avibhūta*), the mental process ends in *javana*. The retentive consciousness does not arise. In the end of the seventh *javana,* the *bhavaṅga* runs again.



object	number of *vīthicitta*	arising time	total number of *vīthicitta*
Vibhūta	3	10	41
Avibhūta	2	8	30

Appanā Javana Section

In *appanā javana* section a mental process in mind-door runs with only *clear appearance* objects (*vibhūta*). There arise two types of *javana*:

1. *Kāma javana*
2. *Appanā javana*

Kāma-jāvana: Here *kāma-javana* precedes *appanā-javana*. Therefore, the *kāma-javana* is only one of the eight *kāma-javana*s with knowledge: *Mahākusala* with *ñāṇa* 4, *mahākriya* with *ñāṇa* 4. One of these eight *kāma-javana*s that precedes an *appanā-javana* arises three or four times with different names. If it arises three times, they are named in due order as: *upacāra, anuloma* and *gotrabhū*. If it arises four times they are named in due order as:

1. *Parikamma*	Preparation
2. *Upacāra*	Access
3. *Anuloma*	Conformity
4. *Gotrabhū*	New lineage

***Appanā-javana*:** There are 26 *appanā-javana*s that follow the preceding *kāma-javana*s:

1. Rūpāvacara kusala	5
2. Rūpāvacara kriya	5
3. Arūpāvacara kusala	4
4. Arūpāvacara kriya	4
5. Lokuttara	8
All together	26

One of the 26 *appanā-javana*s that is preceded by a *kāma-javana* occurs at the fourth or the fifth moment after the preceding *kāma-javana* has ceased.

Person and his objective: If a person is quick in understanding (*khippābhiñña*), the preceding *kāma-javana* arises within him three times. But if a person is slow in understanding (*dandhābhiñña*), it arises four times.

According to the person's objective, *appanā-javana* occurs. If he intends to attain *jhāna*, a *jhāna appanā-javana* occurs. If he intends to attain *magga* and *phala*, there occurs a *magga* or a *phala* accordingly.

Person	Moment of *Kāma-javana*	*Appanā*
Slow	4	5th
Quick	3	4th

The initial Attainment of *Jhāna*:	
Slow	B B M P^1 U^2 A^3 G^4 Jh^5 B
Quick	B B M U^1 A^2 G^3 Jh^4 B

The initial Attainment of *Magga*:	
Slow	B B M P^1 U^2 A^3 G^4 M^5 Ph^6 Ph^7 B
Quick	B B M U^1 A^2 G^3 M^4 Ph^5 Ph^6 Ph^7 B

Preceding and Following *Javanas*

Regarding *kāma-javana* and *appanā-javana*, the procedure is according to feeling (*vedanā*) and type (*jāti*):

1. According to feeling (*vedanā*), if a preceding *kāma-javana* is with pleasure, the following *appanā-javana* must be with pleasure; if with neutral feeling, the following *appanā-javana* must be with neutral feeling.

2. According to type (*jāti*), if a preceding *kāma-javana* is a *kusala*, the following *appanā-javana* must be *kusala* and the three lower *phala cittas*; if a preceding *kāma-javana* is a *kriya*, the following *appanā-javana* must be *kriya* and the *arahatta phala citta*.

Table of preceding and following *Javana*s

Person	Preceding		Following	
Puthujjana Sekkha	2 *Mahākusala* with knowledge and pleasure	(32)	*Rūpa-kusala* with pleasure	4
			Magga with pleasure	16
			Lower *Phala* with pleasure	12
	2 *Mahākusala* with knowledge and neutral feeling	(12)	*Rūpa* (5th *Jhāna*)-*Arūpa-kusala* with neutral feeling	5
			Magga with neutral feeling	4
			Lower *Phala* with neutral feeling	3
Asekkha	2 *Mahākriya* with knowledge and pleasure	(8)	*Rūpa-kriya* with pleasure	4
			Arahatta-phala with pleasure	4
	2 *Mahākriya* with knowledge and neutral feeling	(6)	*Rūpa* (5th *Jhāna*)-*Arūpa-kriya* with neutral feeling	5
			Arahatta-phala with neutral feeling	1

Analysis of Mind in Process

Defining: In a mental process the running *citta*s are defined according to their object and the preceding *javana*s. They are as follows:

According to object: In a mental process the *vipāka citta*s – 5 *viññāṇa*, *sampaṭicchana*, *santīraṇa* and *tadārammaṇa* - must be an unwholesome result, if they run with an undesirable object.

If they run with a desirable object, they must be the result of a wholesome state.

However, if the object is very much desirable, the *santīraṇa* and *tadārammaṇa* must be only with pleasant feeling.

According to *Javana*: In a mental process -

(1) If the preceding *javana* is one of the *mahā-kriya* with pleasant feeling, the following *tadārammaṇa* must be with pleasant feeling;

(2) If with neutral feeling, the following *tadārammaṇa* must be with neutral feeling;

(3) If the preceding *javana* is one of the 2 *dosamūla*, the following *tadārammaṇa* must be only with neutral feeling;

(4) If the preceding *javana* is one of the other 18 *kāma-javana*s (8 *lobhamūla*, 2 *mohamūla*, 8 *mahā-kusala*) - all kinds of *tadārammaṇa* are possible.

3 Conditions of *Tadārammaṇa*

In a mental process, there arises *tadārammaṇa* immediately after *javana*, if the object is very great in 5-doors or clear in mind-door. However, there are 3 conditions for *tadārammaṇa*:

1. The preceding *javana* must be a *kāma javana,*
2. The object must be a *kāma* object,
3. It must be within *kāma* beings.

Problem of *Tadārammaṇa*

Suppose, there is a person whose *paṭisandhi* is with pleasant feeling. Within him, sometimes, one of the *dosamūla javana*s arises. Immediately after the *dosamūla javana*, the appearance of *bhavaṅga* with pleasant feeling is impossible. That person has *paṭisandhi* with pleasant feeling, therefore the appearance of *bhavaṅga* with neutral feeling is impossible. To solve the natural problem, there occurs the *santīraṇa* with neutral feeling depending on any experienced *kāma* object. Then *bhavaṅga* runs.

Table of *Javana* and *Tadārammaṇa*

Preceding *Javana*		*Tadārammaṇa*	
5	*Kāma-kriya* with pleasant feeling	5	*Tadārammaṇa* with pleasant feeling
6	4 *Kāma-kriya* with pleasant feeling 2 *Dosamūla*	6	*Tadārammaṇa* with neutral feeling
18	8 *Mahākusala* 8 *Lobhamūla* 2 *Mohamūla*	11	*Tadārammaṇa*

Analysis of *Javana*

Javana citta are 55. They are energetic or dynamic mind. When they run in a mental process, they experience the object. Regarding the object, the final decision is the work of *javana*. The *javana* occurs once or several times according to their nature and condition.

1. ***Javana* with one moment**:

   (A) 9 *mahaggata* (*jhāna*) *javana*s, that are the first time.
   (B) 2 *abhiññā javana*s at any time.
   (C) 4 *magga javana*s occur for only one mental moment. They never repeat.
   (D) The 2 fruition (*phala*) *javana*s - *anāgāmi* and *arahatta*, occur once when they arise after withdrawing from *nirodha samāpatti*.

2. ***Javana* with two or three moments**:

   (A) The 2 *nevasaññānāsaññāyatana javana*s that precede the attainment of the *nirodha-samapatti.*
   (B) The fruition *javana*s preceded by *magga javana*s arise 2 or 3 times.

3. ***Javana* with four or five moments**:

   # The 4 *paccavekkhaṇa javana*s, that are the 4 *mahākriya javana*s with knowledge within the Buddha, arise for 4 or 5 moments when he creates a supernormal power of issuing the pair of water and fire.

4. ***Javana* with five moments**:

   # The *kāma javana*s at the dying moment etc., due to weakness of the heart base, arise five times.

5. ***Javana* with six or seven moments**:

The *kāma javana*s in a *kāma* mental process arise usually for 6 or 7 moments.

6. ***Javana* with unlimited moment**:

In the process of *jhāna* and *phala* attainment, the *javana*s of *jhāna* or *phala* run without limitation. As long as the attainment remains, these *javana*s run like the current of *bhavaṅga citta*.

Division of *Vīthicitta*

80 *vīthicitta*s are divided according to (A) plane and (B) individual.

(A) Plane: Regarding the classification of *vīthicitta*s the 4 plane-groups should be known:

(1) *Kāmāvacara*
(2) *Rūpāvacara*
(3) *Arūpāvacara*
(4) *Asaññasatta*

Table of *Vīthicitta* and plane

Plane	*Vīthicitta*	
	Possible	Impossible
Kāma	80	Nil
Rūpa	64	16
Arūpa	42	38
Asaññasatta	nil	Nil

In the *kāmāvacara* planes, all 80 *vīthicitta*s are possible.

In the *rūpāvacara* planes, 64 *vīthicitta*s are possible while 16 *vīthicitta*s - 2 *dosamūla*, 6 *viññāāṇa citta*s (nose, tongue, body) and 8 *mahāvipāka citta*s - are impossible.

In *arūpāvacara* planes, 42 *vīthicitta*s are possible. They are:

Lobhamūla	8
Mohamūla	2
Manodvārāvajjana	1
Mahākusala	8
Mahākiriya	8
Arūpa kusala and *kriya*	8
Lokuttara except *Sotāpattimagga*	7
Total *citta*	42

In *asaññasatta* plane no *citta*s arise. Therefore, in that plane every kind of *vīthicitta*s is impossible.

(B) Individual: There are 12 types of individuals. They are:

1.*Puthujjana*	4
2. *Ariya*	8
Total	12

Puthujjana: *'Puthu'* means majority. *'Jana'* means beings. So majority beings are called *puthujjana*.

The *puthujjana*s are fourfold:

1. *Duggati Ahetuka* = a being whose *paṭisandhi* is without *hetu* and he is in a woeful plane.
2. *Sugati* Ahetuka = a being whose *paṭisandhi* is without *hetu*, but he is in a blissful plane.
3. *Dvihetuka* = a being whose *paṭisandhi* is with 2 *hetus* (in a blissful plane).
4. *Tihetuka* = a being whose *paṭisandhi* is with 3 *hetus* (in a blissful plane).

Ariya: *Ariya* means those who are far from mental defilements. In another way, *ariya*s are noble persons through their noble mind.

*Ariya*s are eightfold:

1. *Maggaṭṭha* = those whose stages are the paths, are 4.
2. *Phalaṭṭha* = those whose stages are fruitions, are 4.

*Vīthicitta*s and Individuals

Regarding individuals the 80 *vīthicitta*s are divided accordingly. They run as follows:

(1) ***Duggati Ahetuka***: Within such a being, 37 *vīthicitta*s are possible. They are:

Akusala	12
Ahetuka (except *hasituppāda*)	17
Mahākusala	8

(2) ***Sugati Ahetuka***: Within such a being, 41 *vīthicitta*s are possible. They are:

Akusala	12
Ahetuka (except *hasituppāda*)	17
Mahākusala	8
Mahāvipāka without knowledge	4

(3) ***Dvihetuka***: Within such a being 41 *vīthicitta*s are possible. They are the same *citta*s as mentioned above.

(4) ***Tihetuka***: Within such a being 45 *vīthicitta*s are possible. They are:

Akusala	12
Ahetuka (except *Hasituppāda*)	17
Mahākusala	8
Mahāvipāka	8

If a *tihetuka* person attains *jhāna*, the attained *jhāna citta* is also possible. Therefore, if 9 *mahaggata kusala javana*s are added, 54 *vīthicitta*s are possible.

***Maggaṭṭha* - 4**: There are 4 *maggaṭṭha*s who are at the moment when the *path citta* remains. They are:

1. *Sotāpatti Maggaṭṭha*
2. *Sakadāgāmi Maggaṭṭha*
3. *Anāgāmi Maggaṭṭha*
4. *Arahatta Maggaṭṭha*

Within these persons, the respective *magga-citta* alone is possible.

***Phalaṭṭha* - 4**: There are 4 *phalaṭṭha*s who have attained the fruition *citta*s. They are:

1. *Sotāpatti Phalaṭṭha*
2. *Sakadāgāmi Phalaṭṭha*
3. *Anāgāmi Phalaṭṭha*
4. *Arahatta Phalaṭṭha*

Sotāpatti Phalaṭṭha: Within such a person 41 *vīthicitta*s are possible. They are:

Akusala (except 4 *diṭṭhisampayutta, 1 vicikiccha*)	7
Ahetuka (except *hasituppāda*)	17
Mahākusala	8
Mahāvipāka	8
Sotāpatti phala	1
Total	41

If he attains a *jhāna*, there will be more *vīthicitta*s. If 9 *mahaggata kusala javana*s are added to the 41, the number will be 50.

Sakadāgāmi Phalaṭṭha: Within such a person, the 41 *vīthicitta*s are possible; if *jhāna* is attained, add 9 *mahaggata kusala javana*s. Thus, 50 *vīthicitta*s are possible as in the *sotāpatti phalaṭṭha* (*sotāpanna*).

Anāgāmi Phalaṭṭha: Within such a person 39 *vīthicitta*s are possible; if *jhāna* is attained, add 9 *mahaggata kusala javana*s. Thus, 48 *vīthicitta*s are possible.

The 39 *vīthicitta*s are as follows:

Diṭṭhi-vippayutta lobhamūla	4
Uddhacca-sampayutta	1
Ahetuka (except *hasituppāda*)	17
Mahākusala	8
Mahāvipāka	8
Anāgāmi phala	1
Total	39

Arahatta Phalaṭṭha: Within such a person (*arahanta*), 35 *vīthicitta*s are possible. If *jhāna* is attained, by adding 9 *jhāna kriya javana*s, 44 *vīthicitta*s are possible.

The 35 *vīthicitta*s are as follows:

Ahetuka	18
Mahākriya	8
Mahāvipāka	8
Arahatta phala	1
Total	35

Tihetuka in other planes

Tihetuka is a person whose *paṭisandhi citta* is with 3 *hetus*: *alobha, adosa* and *amoha*. The *tihetuka* persons are ninefold: 1 *puthujjana* and 8 *ariya*s. They are not only in *kāma-sugati* planes, but in some of the *brahmā* planes also.

The possible *vīthicitta*s within those 9 persons that were mentioned above belong to only *kāma-sugati*. If they are in a *rūpa*-plane or an *arūpa*-plane the possible *vīthicitta*s will be different in number.

In the *brahmā* planes the following *vīthicitta*s are impossible:

Dosamūla	2
Nose-consciousness	2
Tongue-consciousness	2
Body-consciousness	2
Mahāvipāka	8
Total	16

These 16 *vīthicitta*s must be removed from each of those numbers. Some *citta*s are impossible in *arūpa*-planes. They must be removed.

Table of Being, Plane, *Vīthicitta*s

Being	Plane	Possible *Vīthicitta*s
Duggati Ahetuka	4 woeful planes	37
Sugati Ahetuka	Human	41
	Cātumahārājika	41
	Asaññasatta	no *citta*
Dvihetuka	Human	41
	6 Deity planes	

Table of 9 *Tihetuka*

Being	Plane	Possible *Vīthicitta*s
Tihetuka Puthujjana	*Kāma-sugati*	45 / 54
	Rūpa	38
	Arūpa	23
Sotāpanna, Sakadāgāmi	*Kāma-sugati*	41 / 50
	Rūpa	34
	Arūpa	19
Anāgāmi	*Kāma-sugati*	39 / 48
	Rūpa	34
	Arūpa	19
Arahanta	*Kāma-sugati*	35 / 44
	Rūpa	30
	Arūpa	14

Note: In the *rūpa-* and *arūpa*-planes, the respective *rūpa-* and *arūpa-vipāka citta*s also appear but only with the function of *paṭisandhi, bhavaṅga* and *cuti*. They are *vīthimutta citta*s (process-freed consciousness) and the next chapter will deal with them. If all possible *citta*s are mentioned, they must be added to the given numbers.

The end of Chapter 5

CHAPTER 6

VĪTHIMUTTA: PASSIVE MENTAL PROCESS

(1) *BHŪMI* SECTION

***Bhūmi* (plane):** *Bhūmi* is so called because it is a place where beings are born and live. The *bhūmi* is divided into 3 or 4. As 3, they are:

1. *Kāmāvacara* - a plane where sense-desire frequents,
2. *Rūpāvacara* - a plane where desire for the life of *rūpa brahmā* frequents,
3. *Arūpāvacara* - a plane where desire for the life of *arūpa brahmā* frequents.

Kāmāvacara 11

As 4, *kāmāvacara* plane, among the 3 mentioned above, is divided into 2 - *apāya* and *kāmasugati*. Herein, *apāya* means a plane where there is no or little opportunity to have *kusala*. *kāmasugati* means a beautiful plane dealing with sense-desire.

There are 4 *apāya* planes. They are as follows:

1. *Niraya* - a plane where there is no happiness,
2. *Tiracchāna yoni* - animal kingdom,
3. *Petti visaya* - a plane of those who have little comfort,
4. *Asurakāya* - a community of those who have little power and enjoyment.

There are 7 *kāmasugati* planes. They are as follows:

1. *Manussa* - human world,
2. *Cātumahārājika* - a deity world where the 4 great Kings rule,
3. *Tāvatiṃsā* - a deity world where 33 ruling gods dwell,
4. *Yāmā* - a deity world of those who are far from suffering,
5. *Tusitā* - a deity world of those who ever enjoy themselves,
6. *Nimmānarati* - a deity world of those who delight in creating things,
7. *Paranimmitavasavattī* - a deity world of those who enjoy the things created by others.

The *kāmāvacara* planes are 11 altogether.

Rūpāvacara 16

There are 16 *rūpāvacara* planes. They are the world of those who have attained *jhāna* in previous life. The *jhāna kamma* causes them to be born in those *rūpa brahmā* worlds.

1st *Jhāna* planes (3)

1. *Brahma pārisajjā*
2. *Brahma purohitā*
3. *Mahā brahmā*

2nd *Jhāna* planes (3)

4. *Parittābhā*
5. *Appamāṇābhā*
6. *Ābhassarā*

3rd *Jhāna* planes (3)

7. *Parittasubhā*
8. *Appamāṇasubhā*
9. *Subhakiṇhā*

4th *Jhāna* planes (7)

10. *Vehapphalā*
11. *Asaññasatta*

Suddhāvāsa

12. *Avihā*
13. *Atappā*
14. *Sudassā*
15. *Sudassī*
16. *Akaṇiṭṭhā*

Arūpāvacara 4

There are 4 *arūpāvacara* planes. They are as follows:

1. *Ākāsānañcāyatana* - a plane where the effect of *jhāna* that is based on infinite space, exists,
2. *Viññāṇañcāyatana* - a plane where the effect of *jhāna* that is based on the first *arūpa-viññāṇa,* exists,
3. *Ākiñcaññāyatana* - a plane where the effect of *jhāna* that is based on the nothingness of the first *arūpa-viññāṇa*, exists,
4. *Nevasaññānāsaññāyatana* - a plane where the effect of *jhāna* that is based on the third *arūpa-viññāṇa*, exists. (It is so subtle, as it is with neither-perception-nor-non-perception).

31 Planes and 12 Individuals

There are 31 planes. They are locations of 12 types of individuals. The 12 individuals are classified according to the 31 planes.

(A) 4 *Puthujjana*s (majority)

(1) *Duggati Ahetuka* (whose *paṭisandhi* is without *hetu* and in woeful state)

(2) *Sugati Ahetuka* (whose *paṭisandhi* is without hetu, but in blissful state)

(3) *Dvihetuka* (whose paṭisandhi is with 2 hetus)

(4) *Tihetuka* (whose paṭisandhi is with 3 hetus)

(B) 8 *Ariya*s (Noble)

(5) *Sotāpattimaggaṭṭha* (with attainment of the 1st path)

(6) *Sotāpattiphalaṭṭha* (with attainment of the 1st fruition)

(7) *Sakadāgāmimaggaṭṭha* (with attainment of the 2nd path)

(8) *Sakadāgāmiphalaṭṭha* (with attainment of the 2nd fruition)

(9) *Anāgāmimaggaṭṭha* (with attainment of the 3rd path)

(10) *Anāgāmiphalaṭṭha* (with attainment of the 3rd fruition)

(11) *Arahattamaggaṭṭha* (with attainment of the 4th path)

(12) *Arahattaphalaṭṭha* (with attainment of the 4th fruition)

Table of 31 Planes and 12 Individuals

No.	31 Planes	12 Indidivuals	
1.	*Apāya* planes - 4	1	*Duggati ahetuka*
2.	Human	11	except *duggati ahetuka*
3.	*Cātumahārājika*	11	except *duggati ahetuka*
4.	5 Higher deities	10	except *ahetuka*
5.	*Asaññasatta*	1	*Sugati ahetuka*
6.	*Suddhāvāsa* - 5	3	*Anāgāmi, arahatta magga* & *phala*
7.	The rest of *Rūpabrahmā*	9	*Tihetuka*
8.	*Arūpa*	8	*Tihetuka* except *sotāpattimaggaṭṭha*

(2) *Paṭisandhi* Section

20 Rebirth states: Beings are born in one of 31 planes. Their life starts with one of the rebirth states. There are 20 states. They are as follows:

Rūpa paṭisandhi	1
Arūpa paṭisandhi	19
Total	20

Rūpa paṭisandhi: The 9 material groups led by *jīvita* (*jīvita navaka*) are called *rūpa-paṭisandhi*, a material rebirth state. With this state, *asaññasatta* beings in the *brahmā* world start their life. *Asaññasatta* are beings whose rebirth state is just matter.

Arūpa paṭisandhi: *Arūpa paṭisandhi* is one of the 19 types of consciousness. The 19 types of consciousness are as follows:

1. *Santīraṇa* with neutral feeling	2
2. *Mahā vipāka*	8
3. *Rūpa vipāka*	5
4. *Arūpa vipāka*	4
Total	19

In the 30 planes excluding *asaññasatta,* all beings start their lives with one of 19 types of rebirth consciousness.

Here are 20 types of *paṭisandhi* states that are classified according to the 31 planes.

10 - *Kāma Paṭisandhi*

The *paṭisandhi citta*s in the 11 *kāma* planes are 10:

Apāya paṭisandhi: *Upekkhā santīraṇa*, result of *akusala*, is the *paṭisandhi* of those who are born in an *apāya* planes.

Kāmasugati paṭisandhi:

(A) *Upekkhā santīraṇa*, result of *kusala*, is a *paṭisandhi* of those who are born in the human world and in a deity world with lower status. A human whose life starts with that *santīraṇa* is not normal. He or she is blind from birth and so on.
(B) *Mahāvipāka* is the *paṭisandhi* of those who are born in the human world and in the 6 deity worlds.

Rūpāvacara Paṭisandhi

There are 6 *rūpāvacara paṭisandhi states*. They are as follows:

1. *Rūpavipāka citta*	5
2. *Jīvita navaka rūpa*	1
Total	6

The 1st *jhāna vipāka* is the *paṭisandhi* of those who are born in the 1st *jhāna* plane.

The 2nd *jhāna vipāka* and the 3rd *jhāna vipāka* are the *paṭisandhi* of those who are born in the 2nd *jhāna* plane.

The 4th *jhāna vipāka* is the *paṭisandhi* of those who are born in the 3rd *jhāna* plane.

The 5th *jhāna vipāka* is the *paṭisandhi* of those who are born in the 4th *jhāna* plane.

Jīvita navaka (a material group of 9 matters led by *jīvita*) is the *paṭisandhi* of *Asaññasatta brahmā*s.

Arūpa Paṭisandhi

There are 4 *arūpa paṭisandhi*. They are classified according to their planes respectively.

The 1st *arūpa vipāka* is the *paṭisandhi* of those who are born in the *ākāsānañcāyatana* plane.

The 2nd *arūpa vipāka* is the *paṭisandhi* of those who are born in the *viññāṇañcāyatana* plane.

The 3rd *arūpa vipāka* is the *paṭisandhi* of those who are born in the *ākāsānañcāyatana* plane.

The 4th *arūpa vipāka* is the *paṭisandhi* of those who are born in the *nevasaññānāsaññāyatana* plane.

Plane and *Paṭisandhi*

No.	Plane	*Paṭisandhi*	
1.	4 *Apāyas*	*Upekkhā santīraṇa*, result of *akusala*	1
2.	Human (abnormal from birth), *Vinipātika* deity	*Upekkhā santīraṇa*, result of *kusala*	1
3.	Human (normal), 6 deity worlds	*Mahāvipāka*	8
4.	*Asaññasatta*	*Jīvita navaka*	1
5.	15 *Rūpa* planes	*Rūpa vipāka*	5
6.	4 *Arūpa* planes	*Arūpa vipāka*	4

One with 3 Functions

Almost all beings wander from one life to another. They begin their lives with *paṭisandhi*, the rebirth state. Rebirth consciousness has 3 functions to perform: relinking, life-continuing and passing away. In one life, it is the same type of *citta* that perform 3 functions. Therefore, in one life, *paṭisandhi*, *bhavaṅga* and *cuti* are only one *citta*. They have the same associating *cetasika*s, the same object and are the same effect of a *kamma*.

(3) *KAMMA* SECTION

Definition of *Kamma*

Kamma means what is done with or without intention. In doing with intention, there is motivation. This motivation (volition) leads to action. The Buddhist technical term for motivation is *cetanā*. It is *cetanā* that is mentioned as *kamma*. In *Paṭṭhāna*, the seventh *Abhidhamma* treatise, *cetanā* is said to be *kamma* condition (*kamma paccayo*).

However, not only *cetanā* is declared as *kamma*, but some other *cetasika*s also. For example, *abhijjhā*, *byāpāda*, *micchādiṭṭhi*, etc. are mentioned as *kamma*. Therefore, it should be noted that the Buddhist term, *kamma*, is used for *cetanā* and some of the other *cetasika*s.

Kamma is an energetic state that brings about mental, verbal and physical action. It associates with *kusala javana* and *akusala javana*. It accumulates within those who have mainly ignorance and craving. *Kamma* produces its result at a different moment from the arising moment.

Classification of *Kamma*

2 types of *Kamma*: The *kamma* is twofold according to its individual characteristic. They are

1. *Kusala kamma* (wholesome *kamma*) and
2. *Akusala kamma* (unwholesome *kamma*).

Kusala kamma has a characteristic that is without fault and producing a blissful result.

Akusala kamma has a characteristic that is with fault and producing a painful result.

(a) *Kusala Kamma*

Kusala kamma is threefold according to the plane where it frequents:

1. *Kāmāvacara kusala kamma* (wholesome *kamma* that frequents the *kāma* plane,
2. *Rūpāvacara kusala kamma* (wholesome *kamma* that produces its result in the *Rūpa* plane),
3. *Arūpāvacara kusala kamma* (wholesome *kamma* that produces its result in the *Arūpa* plane).

Note: The *cetanā* that associates with *magga citta* also can be called "*kamma*". However, that *kamma* produces its result, *phala* (fruition), immediately after it has ceased. The *magga kamma*, though it is *kusala kamma*, does not produce any kind of rebirth result. Therefore, it is not included in *kamma*, here.

(1) *Kāmāvacara kusala kamma*

(A) The wholesome *kamma* that frequents the *kāma* plane is three fold dealing with the door through which it arises:

1. *Kāya kamma* (*kamma* that arises in body-door),
2. *Vacī kamma* (*kamma* that arises in verbal-door),
3. *Mano kamma* (*kamma* that arises in mind-door).

3 *Kāya kamma*

1. *Pāṇātipātā veramaṇi* - abstinence from killing,
2. *Adinnādānā veramaṇi* - abstinence from stealing,
3. *Kāmesumicchācārā veramaṇi* - abstinence from unlawful sexual relations.

4 *Vacī kamma*

1. *Sacca vācā* - telling the truth,
2. *Apisuṇa vācā* - abstinence from dividing friends from each other,
3. *Saṇha vācā* - speaking kindly,
4. *Manta vācā* - talking wisely.

3 *Mano kamma*

1. *Anabhijjhā* - non-covetousness,
2. *Abyāpāda* - non-hatred,
3. *Sammā diṭṭhi* - right view.

(B) Regarding function, the wholesome *kamma* that frequents the *kāma* plane is divided into three:

1. *Dāna* - offering,
2. *Sīla* - morality,
3. *Bhāvanā* - meditation practice.

(C) According to associated consciousness, the wholesome *kamma* that frequents in *kāma* plane is divided into eight:

1. *Kamma* associated with knowledge	4
2. *Kamma* dissociated from knowledge	4
	8

(D) According to *puñña-kiriya-vatthu* (merit that conditions happiness), the wholesome *kamma* that frequents the *kāma* plane is divided into ten:

1. *Dāna*	Offering
2. *Sīla*	Morality
3. *Bhāvanā*	Meditation practice
4. *Apacāyana*	Veneration
5. *Veyyāvacca*	Service
6. *Pattidāna*	Sharing merit
7. *Pattānumodana*	Rejoicing at the shared merit
8. *Dhammassavana*	Listening to the *Dhamma*
9. *Dhammadesanā*	Talking the *Dhamma*
10. *Diṭṭhijukamma*	Correction of one's view

(2) *Rūpāvacara kusala kamma*

The wholesome *kamma* that produces its result in *rūpa* plane concerns only mental action (*mano kamma*). It is possible through *samatha* meditation that leads to the attainment of *jhāna*. The *rūpāvacara kusala kamma* is divided into five according to the five *jhāna* attainments.

(3) *Arūpāvacara kusala kamma*

The wholesome *kamma* that produces its result in *arūpa* plane concerns only mental action (*mano kamma*). It is also possible through *samatha* meditation after the 5th *rūpa jhāna* has been attained. The *arūpa kusala kamma* is fourfold according to the 4 *jhāna* objects.

(b) *Akusala Kamma*

(A) The unwholesome *kamma* is not classified according to plane but only classified according to the door through which it arises:

1. *Kāya kamma* (*kamma* that arises in body-door),
2. *Vacī kamma* (*kamma* that arises in verbal-door),
3. *Mano kamma* (*kamma* that arises in mind-door).

3 *Kāya kamma*

1. *Pāṇātipāta* - killing,
2. *Adinnādāna* - stealing,
3. *Kāmesu micchācāra* - unlawful sexual relations.

4 *Vacī kamma*

1. *Musāvāda* - telling lies,
2. *Pisuṇavācā* - speech that splits up friends,
3. *Pharusavācā* - saying abusive words,
4. *Samphappalāpa* - senseless talk.

3 *Mano kamma*

1. *Abhijjhā* - covetousness,
2. *Byāpāda* - hatred,
3. *Micchā diṭṭhi* - wrong view.

Root conditions of misconduct

There are 10 kinds of misconduct - killing, stealing and so on. They come out from root conditions: craving, hatred and delusion. Of them, delusion is a universal root condition while the other two are particular.

Regarding the particular root conditions, the 10 kinds of misconduct are classified as follows:

1. Killing, saying abusive words and hatred are rooted in *dosa*.
2. Unlawful sexual relations, covetousness and wrong view are rooted in *lobha*.
3. The other 4: stealing, telling lies, divisive speech and senseless talk are rooted in *lobha* and *dosa*.

(B) The unwholesome *kamma* is of 12 kinds according to associating *citta*s:

Lobhamūla	8
Dosamūla	2
Mohamūla	2
	12

Kamma and *Vipāka*

Kamma produces its result. The result of a *kamma* is called "*vipāka*". The *vipāka* is twofold: *paṭisandhi* and *pavatti*. *Paṭisandhi* is a result that gives rise to linking between two lives. *Pavatti* is a result that arises continuously in one life span.

Result of *Kusala kamma*

Mahākusala kamma: *Mahākusala* produces its *paṭisandhi* result, e.g. *upekkhā santīraṇa* and 8 *mahāvipāka*s, only in *kāmasugati* plane. And it produces its *pavatti* result, 8 *mahāvipāka*, only in *kāmasugati* plane. But the other *pavatti* results, 8 *ahetuka kusala vipāka*s, are possibly produced in *kāma* and *rūpa brahmā* planes.

Especially, the *mahākusala kamma* is divided into two: with three roots (*tihetuka*) and two roots (*dvihetuka*). Then each one can be classified as superior (*ukkaṭṭha*) and inferior (*omaka*).

That *mahākusala kamma*, according to its classification, produces its results in different classes.

(A) The superior *kusala kamma* with three roots (*tihetuka*) produces the *patisandhi* result with three roots (*tihetuka paṭisandhi*), e.g. *mahāvipāka ñāṇasampayutta* 4. But the *pavatti* results are 16: 8 *ahetuka vipāka*s and 8 *mahāvipāka*s.

(B) The inferior *kusala kamma* with three roots (*tihetuka omaka*) and the superior *kusala kamma* with two roots (*dvihetuka ukkaṭṭha*) produce the *paṭisandhi* results with two roots (*dvihetuka paṭisandhi*), e.g. *mahāvipāka ñāṇavippayutta* 4. But the *pavatti* results are 12: 8 *ahetuka kusala vipākas* and 4 *mahāvipāka ñāṇavippayutta*.

(C) The inferior *kusala kamma* with two roots (*dvihetuka omaka*) produces the *paṭisandhi* result without root (*ahetuka paṭisandhi*), e.g. *upekkhā santīraṇa kusala vipāka*. But the *pavatti* results are 8 as *ahetuka kusala vipāka*s. *Kamma*, *kusala* and *akusala*, are divided into 4 by way of function. They run as follows:

Kāma kusala kamma	***Paṭisandhi* results**	***Pavatti* results**
Superior with 3 roots	4 with 3 roots	16 with 3 / 2 roots or without roots
Inferior with 3 roots	4 with 2 roots	12 with 2 roots or without roots
Superior with 2 roots		
Inferior with 2 roots	1 without root	8 without roots

Note: The above classification dealing with roots is widely accepted by *Abhidhammic* scholars. However there were others who wanted to classify the *kusala kamma* dealing with promptitude, with or without. *Kamma* without promptitude produces its result only without promptitude, with promptitude only with promptitude. According to their view, the numbers of *pavatti* results will be as follows: 12, 10, and 8.

Rūpāvacara Kusala kamma: The wholesome *kamma* that produces its result in *rūpa* plane is divided into 5 as mentioned before, according to the stages of *jhāna* attainment. Then each of the 5 *jhāna kamma*s are classified again as with poor quality (*hīna*), medium quality (*majjhima*) and higher quality (*paṇīta*).

(A) The first *jhāna* with poor quality produces its result in the first *jhāna* plane, *brahmā pārisajjā;* with medium quality in the first *jhāna* plane, *brahmāpurohitā;* with higher quality in the first *jhāna* plane, *Mahābrahmā*.

(B) The 2nd or the 3rd *jhāna* with poor quality produces its result in the 2nd *jhāna* plane, *parittābhā*; with medium quality in the 2nd *jhāna* plane, *appamāṇābhā*; with higher quality in the 2nd *jhāna* plane, *ābhassarā*.

(C) The 4th *jhāna* with poor quality produces its result in the 3rd *jhāna* plane, *parittāsubhā;* with medium quality in the 3rd *jhāna* plane, *appamāṇāsubhā*; with high quality in the 3rd *jhāna* plane *subhakiṇhā*.

(D) The 5th *jhāna* with higher quality produces its result in the 4th *jhāna* plane, *vehapphalā*. The 5th *jhāna* with the intention to cease "perception" produces its result in the 4th *jhāna* plane, *asaññasatta*.

(E) Especially the *anāgāmi* noble persons are to be born in the 4th *jhāna* plane, 5 *suddhāvāsa*s (pure abodes).

Arūpāvacara kusala kamma: The wholesome *kamma* that produces its result in *arūpa* plane is only with higher quality. According to the 4 *jhāna* stages they produce their results in the 4 *arūpa* planes respectively.

Special note: Thus, the sublimated merit *kamma*, according to the classified plane, produces its result similarly at the moment of *paṭisandhi* and *pavatti*.

Result of *Akusala kamma*

Akusala (unwholesome) *kamma*s are 12 dealing with the associated *citta*s. All unwholesome *kamma*s produce their *pavatti* results, the 7 *akusala vipāka citta*s. But the *paṭisandhi* result, *upekkhā santīraṇa*, is not produced by the *uddhacca kamma, w*hen weak *cetanā* associated with *uddhacca* has no powerful condition to produce *paṭisandhi* result. But the other 11 unwholesome *kamma*s produce the *paṭisandhi* result, *upekkhā santīraṇa.*

Fourfold *Kamma*

***(a) Kamma* by way of function:** *Kamma*, *kusala* and *akusala,* is divided into 4 by way of function. It runs as follows:

(1) *Janaka kamma* - productive *kamma*,

(2) *Upathambhaka kamma* - supportive *kamma*,

(3) *Upapīḷaka kamma* - obstructive *kamma*,

(4) *Upaghātaka kamma* - destructive *kamma*.

Janaka-kamma: *Janaka* is a kamma, wholesome or unwholesome, that produces a *paṭisandhi* result in a new life.

Upatthambhaka kamma*: Upatthambhaka* is a *kamma*, wholesome or unwholesome, that supports the productive *kamma* which has already produced *paṭisandhi* result in a new life.

Upapīḷaka kamma*:* Upapīḷaka is a *kamma*, wholesome or unwholesome, that obstructs the productive *kamma* which has already produced *paṭisandhi* result in a new life.

Upaghātaka kamma*: Upaghātaka* is a *kamma*, wholesome or unwholesome, that destroys and removes the productive *kamma* which has already produced *paṭisandhi* result in a new life.

(b) Kamma **by order of ripening:** *Kamma*, *kusala* and *akusala* is divided into 4 by order of ripening. It runs as follows:

(1) *Garuka kamma* - weighty *kamma*,

(2) Ā*sanna kamma* - death-proximate *kamma*,

(3) Ā*ciṇṇa kamma* - habitual *kamma*,

(4) *Kaṭattā kamma* - reserve *kamma*.

Garuka kamma: *Garuka* is a *kamma* with great power in producing its result. It is wholesome or unwholesome. If unwholesome, the 5 *ānantariya kammas*: matricide, parricide, the murder of an arahant, the wounding of a Buddha, and the creation of a schism in the saṅgha, and *niyata-micchādiṭṭhi* (a strong skepticism) are *garuka kamma*. If wholesome, the *mahaggata kammas* are *garuka kamma*. The *garuka kamma* pushes the other kammas away and produces only its result.

Āsanna kamma*: Āsanna* is a *kamma* that is done or renewed at the moment of dying. If there is no *garuka*, the *āsana kamma* has chance to produce its result.

Āciṇṇa kamma*: Āciṇṇa* is a *kamma* that is habitually performed and accumulated. If there is no *garuka* or *āsanna*, the *āciṇṇa kamma* has chance to produce its result.

Kaṭattā kamma*: Kaṭattā* is a *kamma* that just has been done without special position as *garuka*, or *āsanna*, or *āciṇṇa*. If there is no the other *kamma*, the *kaṭattā kamma* produces its result.

***(c) Kamma* by time of ripening:** *Kamma*, *kusala* and *akusala*, is divided into 4 according to the time of ripening. They run as follows:

(1) *Diṭṭhadhammavedanīya kamma* - immediately effective *kamma*,

(2) *Upapajjavedanīya kamma* - subsequently effective *kamma*,

(3) *Aparāpariyavedanīya kamma* - indefinitely effective *kamma*,

(4) *Ahosi kamma* - defunct *kamma*.

Analysis: These *kammas* are classified according to the *cetanā* associated with *javana citta*s. Among the 7 *javana cetanā*s, the 1st produces its result only in the present life. It is not strong enough to continue to the next life, because it does not receive energy from the preceding javana. On the passing over of the present life it becomes *ahosi kamma* and expires.

The last *javana cetanā* produces its result in the second life. On passing over the second life, it becomes *ahosi kamma* and expires.

The 5 *javana cetanā*s, between the first and the last, produce their results during the life span from the third life to the life when one attains the final liberation, *Nibbāna*. On having attained *Nibbāna*, it becomes *ahosi kamma* and expires.

4 Conditions of Death

For those who are born as beings, death is certain to take place. There are 4 causes and conditions for the death of beings:

1. *Āyukkhaya* - The expiry of life-span,
2. *Kammakkhaya* - The expiry of *kamma*,
3. *Ubhayakkhaya* - The expiry of both (life-span and *kamma*),
4. *Upacchedaka kamma* - A *kamma* that cuts off the life productive *kamma*.

A death caused by the first three conditions is known as timely death (*kāla maraṇa*). The death that is caused by the last is known as untimely death (*akāla maraṇa*).

3 Objects of Death Consciousness

If someone is about to die, one of the 3 objects come into manifestation in one of the six doors by the power of kamma.

1. *Kamma*: the kamma that is accumulated, matures and will produce rebirth in the next life.
2. *Kamma-nimitta* (condition of the *kamma*): an object that was experienced when the *kamma* was performed.
3. *Gati-nimitta* (sign of destination): the things that will be obtained and experienced in the next life.

Among the 3 objects of death-process, *kamma* belongs to the past. It appears only in the mind-door.

The object, *kamma nimitta,* belongs to the past or the present. If it is past object, it manifests only in the mind-door. If it is present object, it manifests in the 6 doors.

The object, *gati nimitta*, belongs to the present. It manifests in the 6 doors.

At the death moment, the mental process runs with one of the 3 objects. It inclines mostly to the next life. Or the productive *kamma* presents itself to a sense-door by way of renewing.

Death Consciousness

A person is on the verge of death. Within him the death-consciousness (*cuticitta*) arises immediately after *bhavaṅga*, *tadārammaṇa* or *javana*. Then, at the end of the present life, death-consciousness comes into cessation.

Rebirth Consciousness

When the death-consciousness (*cuti citta*) ceases, immediately after it, there appears rebirth-consciousness (*paṭisandhi citta*). The rebirth-consciousness runs with the object of the death-process. It arises with base or without base according to plane.

The rebirth-consciousness, associating with mental states, arises as the forerunner of mind and matter that are born together. It is generated by *saṅkhāra* (*kamma*) with the help of ignorance (*avijjā*) and craving (*taṇhā*). The rebirth-consciousness arises, relinking the two lives, this life and the next life.

Death and Rebirth-process

At the last moment of a being, the death-process occurs in this life. After that the rebirth-process continues in the next life. The death-process and rebirth-process differ according to the person within whom they arise.

The two types of process can be classified into 8:

A being who will be born

(1) from 11 *kāma* planes to 11 *kāma* planes,

(2) from the 7 *kāma sugati* planes to the 16 *rūpa* planes,

(3) from the 7 *kāma sugati* planes to the 4 *arūpa* planes,

(4) from *rūpa* planes to *rūpa* planes,

(5) from *rūpa* planes to 7 *kāma sugati* planes,

(6) from *rūpa* planes to *arūpa* planes,

(7) from *arūpa* planes to *arūpa* planes,

(8) from *arūpa* planes to 7 *kāma sugati* planes.

(1) From 11 *kāma* planes to 11 *kāma* planes

There are some beings who will be born from 11 *kāma* planes to 11 *kāma* planes. For them, the 20 types of death and rebirth-process in 5 doors and the 4 in mind-door may possibly arise.

Herein, dealing with eye-door, the death and rebirth-process occurs in 4 ways:

The death consciousness occurs

(1) after *bhavaṅga* preceded by *tadārammaṇa*,

(2) after *bhavaṅga* preceded by *javana*,

(3) after *tadārammaṇa*,

(4) after *javana*.

The same applies to the other doors.

Death and rebirth-process in eye-door

(1) **Death:** B B B P C S S V J^1 J^2 J^3 J^4 J^5 T T B C

Rebirth: P B^1 --- B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B...

(2) **Death**: B B B P C S S V J^1 J^2 J^3 J^4 J^5 T T C

Rebirth: P B^1 --- B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B...

(3) **Death:** B B B P C S S V J^1 J^2 J^3 J^4 J^5 B C

Rebirth: P B^1 --- B ^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B...

(4) **Death**: B B B P C S S V J^1 J^2 J^3 J^4 J^5 C

Rebirth: P B^1 --- B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B...

Death and rebirth process in mind-door

(1) **Death:** B B M J^1 J^2 J^3 J^4 J^5 T T B C

Rebirth: P B^1 --B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B...

(2) **Death:** B B M J^1 J^2 J^3 J^4 J^5 T T C

Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B...

(3) **Death:** B B M J^1 J^2 J^3 J^4 J^5 B C

Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B...

(4) **Death:** B B M J^1 J^2 J^3 J^4 J^5 C

Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B...

Special Notes:

In death process in 6 doors, the *bhavaṅga* and *cuti* (death consciousness) are one of those 10 *kāma bhavaṅga citta*s that run with one of these three objects: *kamma*, *kammanimitta* and *gatinimitta*. *Javana citta*s must be *kāma kusala* for those who will be born in *kāmasugati*, but for those who will be born in woeful state, it must be akusala.

The active minds (*vīthicitta*s) in 5 doors or in mind-door run with one of the three objects: *kamma*, *kammanimitta* and *gatinimitta*.

The 5 sense *viññāṇa*s in death process arise depending on the respective base among the 5-bases that were born earlier. The remaining *vīthicitta*s arise depending on the heart-base that was born earlier.

In rebirth process, the *paṭisandhi* and *bhavaṅga* are one of 10 *kāma paṭisandhi*s, that run with one of three objects: *kamma*, *kammanimitta* and *gatinimitta*, received by the *javana*s in the preceding death process.

Then the mind-door attention consciousness and the *bhavanikanti javana*s (*javana*s that attach to the life-existence) run with the object of life-existence. Regarding the base, the *paṭisandhi citta* depends on the heart-base that was born together with it. But the remaining *citta*s depend on the heart-base that was born earlier than themselves.

(2) From the 7 *kāmasugati* planes to the 16 *rūpa* planes

There are some beings who will be born from 7 *kāmasugati* planes to 16 rūpa planes. For them, the 2 types of death and rebirth process in mind-door only, will arise. Especially to those who will be born in *asaññasatta,* rebirth mental process does not occur, but the material process of *9-jīvita group* comes into being.

To 15 *rūpa* planes:

(1) **Death**: B B M J^1 J^2 J^3 J^4 J^5 B C
Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B…

(2) **Death**: B B M J^1 J^2 J^3 J^4 J^5 C
Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B…

To *asaññasatta* plane:

(1) **Death**: B B M J^1 J^2 J^3 J^4 J^5 B C

Rebirth: P (9-material group led by *jīvita* occurs as rebirth and run for the whole life together with the possible *kamma*-born matters).

(2) **Death**: B B M J^1 J^2 J^3 J^4 J^5 C,

Rebirth: P (9-material group led by *jīvita* occurs as rebirth and run for the whole life together with the possible *kamma*-born matters).

Special Notes:

In death process in mind-door, the *bhavaṅga* and *cuti* are only one of the 4 *mahāvipāka* with 3-hetu. The *javana*s preceding death are only one of 8 *mahākusala*. They run with the object of *kammanimitta*. In rebirth process the *paṭisandhi* is one of 5 *rūpa jhāna paṭisandhi*s for 15 *rūpa brahmā*s, and for *asaññasatta,* the rebirth starts with the material group of 9 led by *jīvita*.

(3) **From the 7 *kāmasugati* planes to the 4 *arūpa* planes**

Death: B B M J^1 J^2 J^3 J^4 J^5 B C

Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B…

Special Note:

In death process in mind-door, the *bhavaṅga* and *cuti* are one of the 4 *mahāvipāka* with 3 hetus. In rebirth process the *paṭisandhi* is one of the *arūpa paṭisandhi*s.

(4) From *rūpa* plane to *rūpa* plane

Death: B B M J^1 J^2 J^3 J^4 J^5 B C

Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B…

(5) From *rūpa* planes to 7 *kāma sugati* planes

Death: B B M J^1 J^2 J^3 J^4 J^5 B C

Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B…

(a) From *rūpa* plane (except *asaññasatta*)

In 5-door:

(1) **Death:** B B B P C S S V J^1 J^2 J^3 J^4 J^5 B C

Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B…

(2) **Death**: B B B P C S S V J^1 J^2 J^3 J^4 J^5 C

Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B…

In Mind-door:

Death: B B M J^1 J^2 J^3 J^4 J^5 B C

Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B…

(b) From *Asaññasatta*

Death: On the ceasing of 9-*jīvita* group, death occurs in *asaññasatta* beings.

Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B…

Special Notes:

Those who passed away from *asaññasatta* have no mental process. In rebirth process, the *paṭisandhi* is one of 8 *mahāvipāka citta*s with one of the 3 objects. That object comes into manifestation through the power of *kamma* which has a chance to produce its result. That *kamma* was done before being in *asaññasatta*.

(6) From *rūpa* planes to *arūpa* planes

Death: B B M J^1 J^2 J^3 J^4 J^5 B C

Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B…

(7) From *arūpa* planes to *arūpa* planes

Death: B B M J^1 J^2 J^3 J^4 J^5 B C

Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B…

(8) From *arūpa* planes to 7 *kāma sugati* planes

Death: B B M J^1 J^2 J^3 J^4 J^5 B C

Rebirth: P B^1--B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B…

Paṭisandhi after *Cuti*

In *saṃsāra* all beings, except an *arahant,* will be born in a new life immediately after death. All kinds of rebirth (*paṭisandhi*) are preceded by death (*cuti*). Therefore there must be a classification of the types of *paṭisandhi* that are possible after the respective types of *cuti*.

Cuti		***Paṭisandhi***	
Ahetuka cuti	2	*Kāma paṭisandhi*	10
Kāma tihetuka	4	*Tihetuka paṭisandhi*s (= 19 *paṭisandhi citta*s, and *asaññasatta* 1)	all 20
Rūpa cuti	4	*Sahetuka Paṭisandhi*s (= mahāvipāka 8, rūpa 5, asaññasatta 1, arūpa 4)	all 18
Asaññasatta cuti	1	*Mahāvipāka*	8
Arūpa cuti	4	*Kāma tihetuka*	4
		Arūpa	4

Life-existence: Life starts with rebirth consciousness. It remains for only 3 very short moments - arising, stopping, and ceasing. Then the same type of consciousness appears with the object of rebirth consciousness. It is named *bhavaṅga* due to being the condition of life. In the end, the same type of consciousness arises with the same object and it is named *cuti* due to the cessation of life.

Then immediately after *cuti,* it continues as another *paṭisandhi*. Then *bhavaṅga* and *vīthicitta*s follow depending on conditions throughout the whole life. Finally, *cuti* arises as the end of life-existence. This process continues non-stop, revolving like a wheel.

The end of Chapter 6

CHAPTER 7

PACCAYASAṄGAHA
(Compendium of Causality)

Causality

Regarding causality there are two things: *paccaya* = cause, *paccayuppanna* = effect. Herein, *paccaya* is comprised of three states: *saṅkhata* = conditioned state, *asaṅkhata* = unconditioned state and *paññatti* = concept. *Paccayuppanna*, however, deals with conditioned state only.

Two Ways

There are two ways to explain causality: the way of *paṭiccasamuppāda*, and the way of *paṭṭhāna*. Herein, *paṭiccasamuppāda* means dependent origination while *paṭṭhāna* means various conditions and conditional relations.

In the way of *paṭiccasamuppāda,* causality is explained in terms of how the two states (*paccaya* and *paccayuppanna*) relate to each other, just as "*when this exists, that exists*". However, in the way of *paṭṭhāna,* not only how the two states are related to each other, but the specific efficacy of conditions (*paccayasatti*) is also explained.

1. The Way of *Paṭiccasamuppāda*:

(a) Ignorance conditions creative *kamma.*
(b) Creative *kamma* conditions rebirth consciousness.
(c) Consciousness conditions mind and matter.
(d) Mind and matter condition six-bases.
(e) Six-bases condition mental contact.
(f) Mental contact conditions mental feeling.
(g) Mental feeling conditions craving.
(h) Craving conditions clinging.

(i) Clinging conditions life-existence.
(j) Life-existence conditions birth.
(k) Birth conditions ageing and death, and moreover, the arising of grief, lamentation, pain, unhappiness and despair. In this way, there occurs this mere mass of *dukkha*.

Avijjāpaccayā Saṅkhārā

Avijjā is ignorance. It is an evil mental state (*cetasika*), delusion (*moha*). It arises associating with 12 *akusala citta*s. According to *Suttanta* it causes ignorance of the 4 Noble Truths. But in *Abhidhamma* it is said to be the ignorance of the 8 categories: the 4 Noble Truths, the states belonging to the past, to the future, or to both, and the *Paṭiccasamuppāda*.

Saṅkhāra is creative *kamma*. In *Paṭiccasamuppāda,* the word *saṅkhāra* is used for *kamma* only. *Kamma* is mainly c*etanā*, but there are some other *cetasika*s that are called *kamma*. They are *abhijjhā*, *byāpāda*, *micchādiṭṭhi, anabhijjhā, abyāpāda and sammādiṭṭhi*. In *Paṭiccasamuppāda,* it is *cetanā*, a universal mental state, that is referred to as *saṅkhāra*.

Saṅkhāra *is three-fold: (In different order) Apuññābhisaṅkhāra, cetanā* that associates with 12 *akusala citta*s. *Puññābhisaṅkhāra, cetanā* that associates with 8 *mahākusala citta*s and 5 *rūpāvacara kusala citta*s. *Āneñjābhisaṅkhāra, cetanā* that associates with 4 *arūpāvacara kusala citta*s.

Put in another way, there are 3 types of *saṅkhāra*s: *kāyasaṅkhāra* = physical creativity, *vacīsaṅkhāra* = verbal creativity, and *manosaṅkhāra* = mental creativity. The 20 c*etanā*s in 12 *akusala citta*s and 8 *mahākusala citta*s that occur in the body-door are the *kāyasaṅkhāra*. Only those *cetanā*s that occur in verbal door are the *vacīsaṅkhāra*. The 29 *cetanā*s in 12 *akusala citta*s, 8 *mahākusala citta*s, 5 *rūpakusala*s, and 4 *arūpakusala*s occuring in the mind-door are the *manosaṅkhāra*.

Herein, *avijjā* conditions *saṅkhāra*. *Saṅkhāra* produces its results within those who have *avijjā*. As long as *avijjā* remains, *saṅkhāra* remains to create conditioned states.

Saṅkhārapaccayā Viññāṇaṃ

Saṅkhāra: 12 *akusala cetanā* (*apuññābhisaṅkhāra*), and 17 *lokiya kusala cetanā* (*puññābhisaṅkhāra* / *āneñjābhisaṅkhāra*) are here mentioned as *saṅkhāra*. But the *cetanā* in *uddhaccasampayutta citta* produces only *pavatti* (life-continuity) result, not *paṭisandhi* (rebirth) result. The *cetanā* associated with *abhiññā* is not included in *saṅkhāra*, because it is just a result of the fourth *jhāna* concentration.

Viññāṇa: Here, *viññāṇa* refers only to *vipāka* consciousness. At the moment of rebirth, the *vipāka* consciousness performs the function of *paṭisandhi, of which there are* 19. During the life-continuity, the 32 *lokiya vipāka* consciousnesses are the *viññāṇa*.

Herein, *Saṅkhāra* conditions *Viññāṇa*. For without *saṅkhāra, viññāṇa* cannot arise in the next life. *Saṅkhāra* is compared with soil. *Viññāṇa* is seed. Seed is able to grow on soil (*kammaṃ khettaṃ, viññāṇaṃ vījaṃ*).

Saṅkhāra produces its result, *viññāṇa*, in the two different periods: rebirth, and life-continuity. The *apuññābhisaṅkhāra* (except *uddhacca cetanā*) produces its resulting *viññāṅa*, *akusala vipāka upekkhā santīraṇa*, at rebirth period, in one of the 4 *apāya* planes, but the *apuññābhisaṅkhāra* (including *uddhacca cetanā*) produces its resulting *viññāṅa*, 7 *akusala vipāka*s, in the period of continuity in all *kāma* and *rūpa* planes.

The *puññābhisaṅkhāra*, 8 *mahākusala cetanā*s, produces its resulting *viññāṇa*, 1 *kusala vipāka upekkhā santīraṇa*, and 8 *mahāvipāka*s at rebirth period in *kāmasugati* plane. But it produces its resulting *viññāṇa*, 8 *ahetuka kusala vipāka*s in *kāma* and *rūpa* planes, 8 *mahāvipāka*s only in *kāmasugati* plane at the life-continuity period.

The *puññābhisaṅkhāra*, 5 *rūpa kusala*s, produces its resulting *viññāṇa*, 5 *rūpa vipāka*s, only in the respective *rūpa* planes at the 2 periods, rebirth and life-continuity. The *āneñjābhisaṅkhāra*, 4 *arūpa kusala*s, produces its resulting *viññāṇa*, 4 *arūpa vipāka*s, only in the respective *arūpa* planes at 2 periods, rebirth and life-continuity.

saṅkhāra	**period**	***viññāṇa***	
11 *Akusala cetanā* (excluding *uddhacca*)	*paṭisandhi*	*Upekkhā Santīraṇa*	1
12 *Akusala cetanā*	*pavatti*	*Akusala vipāka*	7
8 *Mahākusala*	*paṭisandhi*	*Upekkhā Santīraṇa*	1
		Mahāvipāka	8
	pavatti	*Ahetuka kusala vipāka*	8
		Mahāvipāka	8
5 *Rūpa kusala*	*paṭisandhi*	*Rūpa vipāka*	5
	pavatti	*Rūpa vipāka*	5
4 *Arūpa kusala*	*paṭisandhi*	*Arūpa vipāka*	4
	pavatti	*Arūpa vipāka*	4

Viññāṇapaccayā Nāma-rūpaṃ

Viññāṇa: Here, *viññāṇa* is twofold: *abhisaṅkhāra viññāṇa* and *vipāka viññāṇa*. The 29 *citta*s, consisting of 12 *akusala*s and 17 *lokiya kusala*s, are the *abhisaṅkhāra viññāṇa*. The 32 *citta*s, consisting of 23 *kāma vipāka*s, 5 *rūpa vipāka*s, and 4 *arūpa vipāka*s, are the *vipāka viññāṇa*s. In other way, all the 89 *citta*s are referred to here as *viññāṇa*.

Nāma-rūpa: *Nāma* here consists of only *cetasika*s that associate with *lokiya vipāka citta*s, or all 52 *cetasika*s. *Rūpa* is only kamma-born matter, or all matters born of the 4 conditions.

Herein, *viññāṇa* conditions *nāma* and *rūpa*, because if *viññāṇa* does not arise, *nāma* (*cetasika*) and *rūpa* are unable to arise.

Nāma-rūpa-paccayā Saḷāyatanaṃ

Nāma-rūpa: Here *nāma* is only *cetasika*s, while *rūpa*s are 4 *mahābhūta*s, 6 *vatthu rūpa*s, *jīvitindriya*, and *āhāra*.

***Saḷāyatana* (*sa + āyatana*)**: 6 internal bases: eye, ear, nose, tongue, body and mind.

Herein, *nāma-rūpa* conditions the 6 bases, because when mind and matter exist, the 6 bases are able to exist.

Saḷāyatana-paccayā Phasso

Saḷāyatana: Here it means all ā*yatana*s: 6 internal bases, and 6 external bases.

Phassa: There are 6 types of *phassa*:

cakkhu-samphassa (contact associated with eye-consciousness),

sota-samphassa (contact associated with ear-consciousness),

ghāna-samphassa (contact associated with nose-consciousness),

jivhā-samphassa (contact associated with tongue-consciousness),

kāya-samphassa (contact associated with body-consciousness),

mano-samphassa (contact associated with the 22 *lokiya vipāka citta*s).

Herein *saḷāyatana* conditions *phassa* because *phassa* is able to arise only in dependence on 6 bases respectively.

Phassa-paccayā Vedanā

Phassa; There are 32 *phassa* that associate with 32 *lokiya vipāka citta*s.

Vedanā: There are 6 types of *vedanā*s: *cakkhu-samphassajā* (feeling produced by contact associated with eye-consciousness), *sota-samphassajā* (feeling produced by contact associated with ear-consciousness), *ghāna-samphassajā* (feeling produced by contact associated with nose-consciousness), *jivhā-samphassajā* (feeling produced by contact associated with tongue-

consciousness), *kāya-samphassajā* (feeling produced by contact associated with body-consciousness), *manosamphassajā* (feeling produced by contact associated with the 22 *lokiya vipāka citta*s).

Herein, *phassa* conditions *vedanā*, because *vedanā* is unable to arise without *phassa*. Depending on *phassa*, *vedanā* has to arise.

Vedanāpaccayā Taṇhā

Vedanā: Here *vedanā* is not only 32 *vedanā*s that associate with 32 *lokiya vipāka citta*s, but also those that associate with 81 *lokiya citta*s.

Taṇhā: There are six types of *taṇhā*s: *rūpataṇhā* (craving for visible object), *saddataṇhā* (craving for sound), *gandhataṇhā* (craving for smell), *rasataṇhā* (craving for taste), *phoṭṭhabbataṇhā* (craving for tangible object), and *dhammataṇhā* (craving for all other objects).

Put in another way, *taṇhā* is three-fold: *kāma-taṇhā* (craving for sensual pleasure), *bhava-taṇhā* (craving for permanent life existence or eternalism), and *vibhava-taṇhā* (craving for annihilation of life existence or nihilism). Each of them becomes 6 when dealing with 6 objects. So 3 multiplied by 6 are 18. Then 18 multiplied by 2, internal and external, becomes 36. And the 36 multiplied by 3 times - past, present, and future - becomes 108.

Herein, *vedanā* conditions *taṇhā*, because craving arises due to the enjoying of the objects through *vedanā*.

Taṇhā-paccayā Upādānaṃ

Taṇhā and ***Upādāna***: Here *taṇhā* is craving that is not so strong, while *upādāna* is strong together with wrong view (*diṭṭhi*). *Upādāna* means strong grasping of an object.

There are 4 *upādāna*s: *kāmupādāna* (strong grasping of sensual pleasure), *diṭṭhupādāna* (strong grasping of wrong view), *sīlabbatupādāna* (strong grasping of behaviour (*sīla*) and practice (*vata*) as the means of purification), *attavādupādāna* (strong grasping of the doctrine of *atta*). Herein, *kāmupādāna* alone belongs to craving, while the others belong to wrong view.

Herein, *taṇhā* conditions *upādāna*, because without craving, grasping does not arise.

Upādānapaccayā Bhavo

Upādāna* and *Bhava: Herein, the strong craving and wrong view are called *upādāna.*

Bhava is twofold: *kamma-bhava* (*kamma* that creates life-existence), *upapattibhava* (5 aggregates that are produced by *kamma*). There are 9 *upapattibhava*s: *kāmabhava* (aggregates that belong to *kāma* plane), *rūpabhava* (aggregates that belong to *rūpa* plane), *arūpabhava* (aggregates that belong to *arūpa* plane), *saññābhava* (aggregates of those who have *saññā*), *asaññābhava* (aggregates of those who have no *saññā*), *nevasaññā-nāsaññā-bhava* (aggregates of those who have no gross *saññā*, but subtle *saññā*), *ekavokārabhava* (those who have one aggregate), *catuvokārabhava* (those who have 4 aggregates), *pañcavokārabhava* (those who have 5 aggregates).

Herein, *upādāna* conditions *bhava*, because grasping causes desire for life existence. Therefore, *kamma* accumulates within beings and, through *kamma* they obtain life existence.

Bhavapaccayā Jāti

Bhava: Here *bhava* belongs to only *kamma-bhava*, because *kammabhava* alone conditions *jāti*.

Jāti: *Jāti* is just arising of *viññāṇa*, etc.

Herein, *bhava* conditions *jāti*, because without *kamma, viññāṇa*, etc. cannot arise. *Kamma* is like soil, *viññāṇa* is like seed, craving is like water.

Jātipaccayā Jarāmaraṇaṃ

Jāti conditions aging and death, because without birth, aging and death are impossible. Herein, *jarā* is decay of the aggregates. *Maraṇa* is dissolution of the aggregates.

As a result of birth, *soka* (worry), *parideva* (lamentation), *dukkha* (physical pain), *domanassa* (mental pain), *upāyāsa* (despair) come into being. Therein, *soka* is unpleasant feeling that is caused by loss of relations, etc. *Parideva* is mind-born distorted sound that is produced by unhappiness due to loss of relations, etc. *Dukkha* is physical pain associated with *kāyaviññāṇa citta*, the result of *akusala*. *Domanassa* is mental pain associated with *dosamūla citta*. *Upāyāsa* is *dosa* associated with *dosamūla citta*.

Classification of *Paṭiccasamuppāda*

12 Factors

Paṭiccasamuppāda is composed of 12 factors. They are as follows: *avijjā, saṅkhāra, viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā, taṇhā, upādāna, bhava, jāti, and jarā-maraṇa.*

3 Periods

The 12 factors of *Paṭiccasamuppāda* are divided into 3 dealing with the 3 periods: past, present, and future. Two factors, *avijjā* and *saṅkhāra*, belong to the past. Two factors, *jāti* and *jarā-maraṇa*, belong to the future. The remaining 8 factors, *viññāṇa... upādāna*, belong to the present.

3 *Vaṭṭa*s

The 12 factors are classified into 3 *vaṭṭa*s (rounds): *kilesa-vaṭṭa*, *kamma-vaṭṭa,* and *vipāka-vaṭṭa.* Three factors: *avijjā, taṇhā and upādāna*, belong to *kilesa-vaṭṭa*. One factor and half, *saṅkhāra* and *kamma-bhava* (a part of *bhava*), belong to *kamma-vaṭṭa*. The remaining 8 factors and half, *viññāṇa, nāma-rūpa, saḷāyatana, phassa, vedanā, upapattibhava* (a part of *bhava*), *jāti, jarā-maraṇa*, belong to *vipāka-vaṭṭa*.

3 Links

The 12 factors have 3 links: the first link is between *saṅkhāra* and *viññāṇa* as cause and effect. The second is between *vedanā* and *taṇhā* as effect and cause. The third is between *bhava* and *jāti* as cause and effect.

4 Groups

In *Paṭiccasamuppāda* there are 4 groups. They are (1) 5 causes in the past, (2) 5 effects in the present, (3) 5 causes in the present, and (4) 5 effects in the future.

20 Modes

In those 4 groups, there are 20 factors to be enumerated:

(1) The 5 causes in the past are *avijjā, saṅkhāra*, *taṇhā, upādāna*, and *kamma-bhava.*

(2) The 5 effects in the present are *viññāṇa, nāma-rūpa*, *saḷāyatana, phassa*, and *vedanā*.

(3) The 5 causes in the present are *taṇhā, upādāna, kamma-bhava, avijjā,* and *saṅkhāra.*

(4) The 5 effects in the future are *viññāṇa, nāma-rūpa, saḷāyatana, phassa,* and *vedanā.*

2 Roots

There are 2 roots in *Paṭiccasamuppāda*: they are *avijjā* and *taṇhā*. By destroying these two roots, the rounds (*vaṭṭa*) cease.

Bhavacakka (the cycle of Life)

The wheel of life is based on the two roots, *avijjā*, and *taṇhā*. It moves on in three planes starting with *avijjā* ending in *jarā-maraṇa*. When *jarā-maraṇa* overwhelm beings, *āsava*s flow into them. These *āsava*s cause *avijjā* to arise that leads to *saṅkhāra*. Then the wheel of life moves on. It is very long and its beginning is unknown. The wheel of life is known as *Paṭiccasamuppāda*.

2. The Way of *Paṭṭhāna*

Paṭṭhāna means a condition which is the source of phenomena. A Canonical text in which such conditions are explained is also called *Paṭṭhāna*.

In the *Paṭṭhāna* treatise, there are 3 main points:

(1) *paccaya* = conditioning state,
(2) *paccayuppanna* = conditioned state,
(3) *paccayasatti* = conditioning force.

Paccaya: There are 5 things in *paccaya* as the 4 ultimate realities and 1 concept.

Paccayuppanna: In *paccayuppanna* there are only 3 ultimate realities as *citta*, *cetasika* and *rūpa*.

Paccaya		*Paccayuppanna*	
1	consciousness	1	consciousness
2	mental state	2	mental state
3	matter	3	matter
4	*Nibbāna*		
5	*Paññatti*		

Paccayasatti: There are 24 conditions, each of which has conditioning force. It is the particular way in which the conditioning states perform their functions.

24 Conditions

(1) ***Hetupaccayo*** is a condition that fortifies its conditioned state.

(2) ***Ārammaṇapaccayo*** is a condition that is an object of the conditioned state.

(3) ***Adhipatipaccayo*** is a condition that predominates over its conditioned state.

(4) ***Anantarapaccyao*** is a condition that precedes its conditioned state without interval.

(5) ***Samanantarapaccayo*** is a condition that just precedes its conditioned state without interval.

(6) ***Sahajātapaccayo*** is a condition born together with its conditioned state.

(7) ***Aññamañña paccayo*** is a condition that reciprocates with its conditioned state.

(8) ***Nissayapaccayo*** is a condition that supports as a dependence of its conditioned state.

(9) ***Upanissayapaccayo*** is a condition that strongly supports as a dependence of its conditioned state.

(10) ***Purejātapaccayo*** is a condition born earlier than its conditioned state.

(11) ***Pacchājātapaccayo*** is a condition born later than its conditioned state.

(12) ***Āsevanapaccayo*** is a repeating condition for the arising of its conditioned state.

(13) ***Kammapaccayo*** is a condition that produces and stimulates its conditioned state.

(14) ***Vipākapaccayo*** is a resultant condition that quietens its conditioned state.

(15) ***Āhārapaccayo*** is a condition that sustains its conditioned state.

(16) ***Indriyapaccayo*** is a condition that controls its conditioned states in their functions.

(17) ***Jhānapaccayo*** is a condition that makes its conditioned state observe an object

(18) ***Maggapaccayo*** is a condition acting as the path of its conditioned state.

(19) ***Sampayuttapaccayo*** is a condition associating with the conditioned state.

(20) ***Vippayuttapaccayo*** is a condition dissociating from the conditioned state.

(21) ***Atthipaccayo*** is a condition for the conditioned states at the moment of existence.

(22) ***Natthipaccayo*** is a condition for the conditioned states at moment of non-existence.

(23) ***Vigatapaccayo*** is a condition for the conditioned states after having ceased.

(24) ***Avigatapaccayo*** is a condition for the conditioned states before it ceases.

9 Groups of Conditions

In the *Paṭṭhāna* there are 24 conditions through which the Buddha explains the Law of Causality. By way of particularity, if the conditions are divided into 9 groups, the conditions will total 49. They run as follows:

(1) *Ārammaṇa*	8
(2) *Sahajāta*	15
(3) *Anantara*	7
(4) *Purejāta*	6
(5) *Pacchājāta*	4
(6) *Āhāra*	3
(7) *Indriya*	3
(8) *Pakatūpanissaya*	2
(9) *Kamma*	1

8 Conditions in *Ārammaṇa* group

There are 8 conditions that participate in the *ārammaṇa* group.

1. *Ārammaṇa*
2. *Adhipati (Ārammaṇa)*
3. *Nissaya (Purejāta)*
4. *Upanissaya (Ārammaṇa)*
5. *Purejāta (Ārammaṇa)*
6. *Vippayutta (Purejāta)*
7. *Atthi (Purejāta)*
8. *Avigata (Purejāta)*

15 Conditions in *Sahajāta* group

There are 15 conditions that participate in the *sahajāta* group. The 15 are divided into 3 - big, medium and small.

The big conditions are 4. They cover all conditions in the 15 *sahajāta* groups:

1. *Sahajāta*
2. *Nissaya*
3. *Atthi*
4. *Avigata*

The medium are also 4. They cover some of the conditions in the *sahajāta* groups:

5. *Aññamañña*
6. *Vipāka*
7. *Sampayutta*
8. *Vipayutta*

But the small are 7. They are particular:

9. *Hetu*
10. *Adhipati*
11. *Āhāra*

12. *Kamma*
13. *Indriya*
14. *Jhāna*
15. *Magga*

7 Conditions in *Anantara* group

There are 7 conditions that participate in the *anantara* group.

1. *Anantara*
2. *Samanantara*
3. *Upanissaya*
4. *Āsevana*
5. *Kamma*
6. *Natthi*
7. *Vigata*

6 Conditions in *Purejāta* group

There are 6 conditions that participate in the *purejāta* group.

1. *Purejāta (Vatthu)*
2. *Nissaya*
3. *Indriya*
4. *Vippayutta*
5. *Atthi*
6. *Avigata*

4 Conditions in *Pacchājāta* group

There are 4 conditions that participate in the *pacchājāta* group.

1. *Pacchājāta*
2. *Vippayutta*
3. *Atthi*
4. *Avigata*

3 Conditions in *Āhāra* group

There are 3 conditions that participate in the *āhāra* group.

1. *Āhāra (Rūpa)*
2. *Atthi*
3. *Avigata*

3 Conditions in *Indriya* group

There are 3 conditions that participate in the *indriya* group.

1. *Indriya (Rūpajīvita)*
2. *Atthi*
3. *Avigata*

2 Conditions in *Pakatūpanissaya* group

There are 2 conditions that participate in the *pakatūpanissaya* group.

1. *Upanissaya*
2. *Kamma*

1 Condition in the particular *Kamma*:

1. *Kamma (Nānākkhaṇika)*

7 Ways of Relation

The 24 conditions are divided into 7 by way of relation between the conditioning states and the conditioned states. The ways of relation run as follows:

Way of Relations	Conditions
(1) Mind to mind	6
(2) Mind to matter	1
(3) Mind to mind-matter	5
(4) Matter to matter	1
(5) Matter to mind	1
(6) Mind-matter to mind-matter	9
(7) Mind-matter, *Nibbāna* and *Paññatti* to mind	2

(1) Mind to mind

There are 6 conditions through which mind (*citta* and *cetasika*) relates to another mind (*citta* and *cetasika*).

1. *Anantara*
2. *Samanantara*
3. *Āsevana*
4. *Sampayutta*
5. *Natthi*
6. *Vigata*

(2) Mind to matter

There is only one condition, *Pacchājāta*, through which mind relates to matter.

(3) Mind to mind and matter

There are 5 conditions through which mind relates to mind and matter.

1. *Hetu*
2. *Jhāna*

3. *Magga*
4. *Kamma*
5. *Vipāka*

(4) **Matter to matter**

There is only one condition, *Indriya (rūpa-jīvitindriya)*, through which matter relates to another matter.

(5) **Matter to mind**

There is only one condition, *Purejāta,* through which matter relates to mind.

(6) **Mind and matter to mind and matter**

There are 9 conditions through which mind and matter relates to mind and matter.

1. *Adhipati*
2. *Sahajāta*
3. *Aññamañña*
4. *Nissaya*
5. *Āhāra*
6. *Indriya*
7. *Vipayutta*
8. *Atthi*
9. *Avigata*

(7) **Mind and matter, *Nibbāna* and *Paññatti* to mind**

There are 2 conditions through which mind, matter, *Nibbāna* and *Paññatti* relate to mind.

1. *Ārammaṇa*
2. *Upanissaya*

How to relate between *Paccaya* and *Paccayupanna*

1. *Hetu paccayo*
Mind to mind and matter

Paccaya: 6 *Hetu*s:
(1) Craving
(2) Hatred
(3) Delusion
(4) Non-craving
(5) Non-hatred
(6) Non-delusion

Paccayuppanna:
(1) 71 *citta*s with *hetu* (except 18 *ahetuka citta*s) and 51 *cetasika*s (except delusion associated with *moha mūla*);
(2) Matter born of mind with *hetu*;
(3) *Kamma*-born matter at the moment of rebirth consciousness with *hetu*.

2. *Ārammaṇa paccayo*
Mind, matter, *Nibbāna* and *Paññatti* to mind

Paccaya: 6 objects (form, sound, smell, taste, tangibility and other *dhamma*s).

Paccayuppanna: 89 *citta*s and 52 *cetasika*s.

3. *Adhipati paccayo*
Mind, matter and *Nibbāna* to mind

(A) ***Adhipati* (*Sahajāta*)**
Mind to mind and matter

Paccaya: one of the four predominances: *chanda, vīriya, citta* and *vīmaṃsa.*

Paccayupanna:

(1) 52 *javana citta*s with *adhipati* and 51 *cetasika*s (except *vicikicchā*),

(2) matter born of mind with *adhipati.*

(B) *Adhipati* (*Ārammaṇa*)

(A)

Paccaya: 76 mundane *citta*s (excluding 2 *dosamūla*s, 2 *mohamūla*s and 1 *dukkha kāyaviññāṇa*), 47 *cetasika*s (excluding 5: *dosa, issā, macchariya, kukkucca* and *vicikicchā*), and 18 desirable *nipphanna* matter.

Paccayuppanna: 8 *lobhamūla citta*s and 22 *cetasika*s.

(B)

Paccaya: 17 mundane *kusala citta*s.

Paccayuppanna: 8 *mahākusala citta*s and 33 *cetasika*s (excluding 5: 3 *virati*s, 2 *appamaññā*s).

(C)

Paccaya: 8 *lokuttara citta*s and *Nibbāna.*

Paccayuppanna: 8 *ñāṇasampayutta citta*s: 4 *kusala*s and 4 *kiriya*s, and 33 *cetasika*s (excluding 5: 3 *virati*s, 2 *appamaññā*s).

(D)

Paccaya: *Nibbāna*

Paccayuppanna: 8 *lokuttara citta*s *and* 36 *cetasika*s.

4. *Anantara*/5. *Samanantarapaccayo*
Mind to mind

Paccaya: 89 *citta*s and 52 *cetasika*s that precede.

Paccayuppanna: 89 *citta*s and 52 *cetasika*s that follow.

6. *Sahajāta paccayo*

(A) **Mind to mind-matter**

Paccaya: 89 *citta*s and 52 *cetasika*s.

Paccayuppanna:
(1) 89 *citta*s, and 52 *cetasika*s,
(2) mind-born matter,
(3) *kamma*-born matter at rebirth-moment.

(B) **Matter to matter**

Paccaya: 4 *mahābhūta*s.

Paccayuppanna: 4 *mahābhūta*s and 24 *upādā rūpa*s.

(C) **Mind to matter and vice versa**

Paccaya: 15 rebirth minds of those who have 5 aggregates or heart-base at the moment of rebirth.

Paccayuppanna: heart-base at the moment of rebirth or 15 rebirth minds of those who have 5 aggregates.

7. *Aññamañña paccayo*
(A) **Mind to mind**

Paccaya: 89 *citta*s and 52 *cetasika*s.
Paccayuppanna: 89 *citta*s and 52 *cetasika*s.

(B) **Matter to matter**

Paccaya: 4 *mahābhūta*s.
Paccayuppanna: 4 *mahābhūta*s.

(C) Mind to matter and vice versa

Paccaya: 15 rebirth minds of those who have 5 aggregates or heart-base at the moment of rebirth.

Paccayuppanna: heart-base at the moment of rebirth or 15 rebirth minds of those who have 5 aggregates.

8. *Nissaya paccayo*

(A) Sahajāta *Nissaya*

The *sahajāta nissaya* is similar to *sahajāta*.

(B) *Purejāta Nissaya*

The *purejāta nissaya* is similar to *vatthu purejāta*.

9. *Upanissaya paccayo*

(A) *Upanissaya (Ārammaṇa)*
Mind, matter, Nibbāna to mind

The *upanissaya (ārammaṇa)* is similar to *ārammaṇa adhipati*.

(B) *Upanissaya (anantara)*
Mind to mind

The *upanissaya (anantara)* is similar to *anantara*.

(C) *Upanissaya (pakata)*
Mind and *Paññatti* to mind

Paccaya: 89 *citta*s, 52 *cetasika*s and *paññatti*, that are strong and preceded.

Paccayuppanna: the 89 *citta*s and 52 *cetasika*s that follow.

10. *Purejāta paccayo*

(A) *Purejāta (Ārammaṇa)*
Matter to mind

Paccaya: 18 *nipphanna* matters as object.

Paccayuppanna: 54 *kāma citta*s, 2 *abhiññā*s, and 50 *cetasika*s (excluding 2 *appamaññā*s).

(B) *Purejāta (vatthu)*
Matter to mind

Paccaya: 6 base matters.

Paccayuppanna: 85 *citta*s (except 4 *arūpa vipāka*s) and 52 *cetasika*s.

11. *Pacchājāta paccayo*

Mind to matter

Paccaya: The following 85 *citta*s (excluding 4 *arūpa vipāka*s) and 52 *cetasika*s.

Paccayuppanna: matters that arise together with preceding minds.

12. *Āsevana paccayo*

Mind to mind

Paccaya: 47 preceding mundane *javana citta*s and 52 *cetasika*s.

Paccayuppanna: 51 following *Javana citta*s (excluding 4 *phala citta*s) and 52 *cetasika*s.

13. *Kamma paccayo*

Mind to mind and matter

(A) ***Kamma (Nānākkhaṇika)***

Paccaya: 33 *cetanā*s associated with *kusala* and *akusala.*

Paccayuppanna: 36 *vipāka citta*s, 38 *cetasika*s and *kamma*-born matter.

(B) **Kamma (*Sahajāta*)**
Mind to mind and matter

Paccaya: all *cetanā*.

Paccayuppanna:

(1) 89 *citta*s and 51 *cetasika*s (excluding *cetanā*),
(2) mind-born matter,
(3) *kamma*-born matter at the moment of rebirth.

14. *Vipāka paccayo*

Mind to mind and matter

Paccaya: 36 resultant *citta*s and 38 *cetasika*s.

Paccayuppanna:

(1) 36 resultant *citta*s and 38 *cetasika*s,
(2) mind-born matter,
(3) *kamma*-born matter at the moment of rebirth.

15. *Āhāra paccayo*

(A) *Āhāra (Rūpa)*

Matter to matter

Paccaya: *ojā*

Paccayuppanna: nutriment-born matter, or matters born of 4 conditions (*kamma, citta, utu, āhāra*).

(B) *Āhāra (Nāma)*

Mind to mind and matter

Paccaya: *phassa, cetanā* and *viññāṇa.*

Paccayuppanna:

(1)89 *citta*s and 52 *cetasika*s,
(2) mind-born matter,
(3) *kamma*-born matter at the moment of rebirth.

16. *Indriya paccayo*

(A) *Indriya (Sahajāta)*

Mind to mind and matter

Paccaya: *citta, jīvita, vedanā, saddhā, vīriya, sati, ekaggatā* and *paññā* (8).

Paccayuppanna:

(1) 89 *citta*s, 52 *cetasika*s,
(2) mind-born matter,
(3) *kamma*-born matter at the moment of rebirth.

(B) *Indriya (Purejāta)*

Matter to mind

Paccaya: eye, ear, nose, tongue and body.
Paccayuppanna: 10 *viññāṇa*s and 7 *cetasika*s.

(C) *Indriya (Rūpajīvita)*
Matter to matter

Paccaya: material *jīvita.*

Paccayuppanna: 9 *kamma*-born matters in the same group.

17. *Jhāna paccayo*

Mind to mind and matter

Paccaya: 5 *jhāna*-factors: *vitakka, vicāra, pīti, vedanā, and ekaggatā.*

Paccayuppanna:

(1) 79 *citta*s (excluding 10 *viññāṇa citta*s), 52 *cetasika*s,
(2) mind-born matter,
(3) *kamma*-born matter at the moment of rebirth.

18. *Magga paccayo*

Mind to mind and matter

Paccaya: 9 path-factors: *paññā, vitakka, virati 3, vīriya, sati, ekaggatā*, and *diṭṭhi.*

Paccayuppanna:

(1) 71 *citta*s with *hetu*, 52 *cetasika*s;
(2) mind-born matter,
(3) *kamma*-born matter at the moment of rebirth.

19. *Sampayutta paccayo*

Mind to mind

Paccaya: 89 *citta*s and 52 *cetasika*s.

Paccayuppana: 89 *citta*s and 52 *cetasika*s.

20. *Vippayutta paccayo*

(A) *Vippayutta (Sahajāta)*

Mind and matter to mind and matter

Paccaya:

(1) 75 *citta*s that can produce matter and 52 *cetasika*s;

(2) 15 rebirth minds of those who have 5 aggregates or heart-base.

Paccayuppanna:

(1) mind-born matter,

(2) *kamma*-born at the moment of rebirth,

(3) heart-base or 15 rebirth minds of those who have 5 aggregates.

(B) *Vippayutta (Purejāta)*

It is similar to *purejāta.*

(C) *Vippayutta (Pacchājāta)*

It is similar to *pacchājāta.*

21. *Atthi paccayo*

It is similar to *sahajāta, purejāta, pacchājāta, āhāra and indriya.*

22. *Natthi paccayo*

It is similar to *anantara*, etc.

23. *Vigata paccayo*

It is similar to *anantara*, etc.

24. *Avigata paccayo*

It is similar to *sahajāta, purejāta, pacchājāta, āhāra and indriya.*

Analysis of Concepts

There are 2 *dhamma*s which are explained in *Abhidhamma* as a topic. The 2 *dhamma*s are *paramattha* and *paññatti*. The *paramattha*s are *citta, cetasika, rupa* and *nibbāna*. The remaining *dhamma*s are *paññatti*, concepts which are twofold: concept as that which is made known (*atthapaññatti*), and concept as that which makes known (*saddapaññatti*).

Concept as What is Made Known

Atthapaññatti

Concept as what is made known can be analysed as follows:

1. **Formal concepts** (*saṇṭhānapaññatti*) correspond to the form or configuration of particular things. For example, land, mountains, etc.

2. **Collective concepts** (*samūhapaññatti*) correspond to a collection or group of particular things. Examples are house, chariot, village, etc.

3. **Local concepts** (*disāpaññatti*) correspond to a locality or direction. Examples are east, west, etc.

4. **Temporal concepts** (*kālapaññatti*) correspond to periods or units of time. For example, morning, noon, week, month, etc.

5. **Spatial concepts** (*ākāsapaññatti*) correspond to spatial regions void of perceptible matter. Examples are well, cave, etc.

6. **Sign concepts** (*nimittapaññatti*) correspond to mental signs gained by meditative development. For example, kasina signs, etc, which are the objects of samatha meditation.

Concept as What Makes Known

Saddapaññatti

A concept as what makes known is described as name, nomenclature, etc. It is six-fold:

1. A concept of the real (*vijjamānapaññatti*), for example, matter, feeling, etc. They are real in the ultimate sense.

2. A concept of the unreal (*avijjamānapaññatti*), for example, land, mountain, etc. They are unreal in the ultimate sense.

3. A concept of the unreal with the real (*vijjamānena avijjamānapaññatti*), for example, a possessor of 6 types of higher knowledges, herein, possessor is not the real but the 6 types of higher knowledges is the real in the ultimate sense.

4. A concept of the real with the unreal (*avijjamānena vijjamānapaññatti*), for example, woman's sound. Herein, woman is not real but the sound is real in the ultimate sense.

5. A concept of the real with the real (*vijjamānena vijjamānapaññatti*), for example, eye-consciousness. Herein, eye is real and the consciousness is also real in the ultimate sense.

6. A concept of the unreal with the unreal (*avijjamānena avijjamānapaññatti*), for example, the king's son. Herein, king is unreal and the son is also unreal in the ultimate sense.

Conclusion

These concepts can be understood according to general consensus. On hearing the sound of speech, there arises first the process of ear-consciousness. Then a mental process in the mind-door arises, recalling the past sound. Subsequently, another mental process follows it, catching the sound of the word. Then, another mental process in the mind-door arises, understanding the meaning of the word. This meaning can be understood according to earlier general consensus.

The End of Chapter 7

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CHAPTER 8

KAMMAṬṬHĀNA SAṄGAHA
Meditation Subject

(1) *Bhāvanā*

Bhāvanā means development. It is divided into two: *Samatha bhāvanā* and *Vipassanā bhāvanā.*

1. *Samathabhāvanā* - a technique of mental development that leads to mental tranquility,
2. *Vipassanābhāvanā* - a technique of mental development that leads to special contemplation of, and detachment from conditioned things.

To attain these two mental developments, one must work with meditation objects. That meditation object is termed in *Pāḷi kammaṭṭhāna*.

Kammaṭṭhāna

Kammaṭṭhāna means meditation object with which a meditation practice runs. It is divided into two: *Samatha kammaṭṭhāna* and *Vipassanā kammaṭṭhāna.*

1. *Samathakammaṭṭhāna* - meditation object for *Samatha*,
2. *Vipassanākammaṭṭhāna* - meditation object for *Vipassanā*.

(1) *Samatha*

Objects for *Samatha*: The meditation objects for *Samatha* are mentioned in 7 categories:

1. *Kasiṇa* - kasina device as meditation object,
2. *Asubha* - foulness as meditation object,
3. *Anussati* - recollection as meditation object,
4. *Appamaññā* - limitless beings as meditation object,
5. *Saññā* - a special mental notion as meditation object,
6. *Vavaṭṭhāna* - analysis of elements as meditation object,
7. *Āruppa* - objects for Arūpa jhāna as meditation object.

10 *Kasiṇa*

The meditation object, *Kasiṇa,* is enumerated into 10:

(1) *Pathavī kasiṇa* - Earth as a *kasiṇa*,
(2) *Āpo kasiṇa* - Water as a *kasiṇa*,
(3) *Tejo kasiṇa* - Fire as a *kasiṇa*,
(4) *Vāyo kasiṇa* - Air as a *kasiṇa*,
(5) *Nīla kasiṇa* - Blue colour as a *kasiṇa*,
(6) *Pīta kasiṇa* - Yellow colour as a *kasiṇa*,
(7) *Lohita kasiṇa* - Red colour as a *kasiṇa*,
(8) *Odāta kasiṇa* - White colour as a *kasiṇa*,
(9) *Ākāsa kasiṇa* - Space as a *kasiṇa*,
(10) *Āloka kasiṇa* - Light as a *kasiṇa*.

Herein, the first 4 are the element *kasiṇa*s; while the second 4 are the colour *kasiṇa*s. *Kasiṇa* literally means entirety or wholeness. A meditator must be watchful on the entire object with which he works.

Asubha

Asubha means foulness. It is enumerated into 10 as follows:

(1) *Uddhumātaka* - repulsive bloated corpse,

(2) *Vinīlaka* - repulsive livid corpse,

(3) *Vipubbaka* - repulsive festering corpse,

(4) *Vicchiddaka* - repulsive dismembered corpse,

(5) *Vikkhāyitaka* - repulsive eaten corpse,

(6) *Vikkhittaka* - repulsive scattered-in-pieces corpse,

(7) *Hatavikkhittaka* - repulsive mutilated and scattered-in-pieces corpse,

(8) *Lohitaka* - repulsive bloody corpse,

(9) *Puḷuvaka* - repulsive worm-infested corpse,

(10) *Aṭṭhika* - repulsive skeleton.

Anussati

Anussati means recollection. It is enumerated into 10 as follows:

(1) *Buddhānussati* - recollection of the qualities of the *Buddha*,

(2) *Dhammānussati* - recollection of the qualities of the *Dhamma*,

(3) *Saṅghānussati* - recollection of the qualities of the *Saṅgha*,

(4) *Sīlānussati* - recollection of morality,

(5) *Cāgānussati* - recollection of generosity,

(6) *Devatānussati* - recollection of the virtues of deities,

(7) *Upasamānussati* - recollection of the peaceful state of nibbāna,

(8) *Maraṇānussati* - recollection of the nature of death,

(9) *Kāyagatāsati* - mindfulness of the body,

(10) *Ānāpānassati* - mindfulness of breathing-in and breathing-out.

Appamaññā

Appamaññā means limitless objects. It is enumerated into 4 as follows:

(1) *Mettā* - loving kindness to limitless beings,
(2) *Karuṇā*- compassion to limitless suffering beings,
(3) *Muditā*- appreciative joy to limitless blissful beings,
(4) *Upekkhā* - equanimity to limitless beings.

These four mental states are called 'limitless' because they are to be radiated towards all sentient beings without limit. They are also called 'Noble Abode' (*brahmavihāra*), because such a dwelling is noble, or they are the dwelling of Noble persons.

Saññā

Saññā means perception; it is a perception of repulsiveness of conditions in food (*Āhāre paṭikūla saññā*).

Vavaṭṭhāna

Vavaṭṭhāna means analysis; it is an analysis of four elements in the body as Earth element, Water element, Fire element and Air element.

Āruppa

The objects of *Arūpa jhāna* are called *Āruppa*. There are 4 objects of *Arūpa jhāna*: infinite space, first *arūpa citta*, nothingness of first *arūpa citta* and third *arūpa citta*.

40 Meditation objects and their Final Attainment

Regarding *Samatha* meditation, there are 40 meditation objects, which are enumerated into 7 categories. Among the 40 meditation objects, 10 (that is, 8 *Anussati* objects except *Kāyagatāsati* and *Ānāpānassati*; *Saññā* and *Vavaṭṭhāna*) lead to *Upacāra* only. With these objects, a meditator cannot attain the Appanā: *jhāna*, *magga* and *phala*. The other 30 objects lead to *Appanā*.

Meditation Objects and Temperaments

6 Temperaments:

There are 6 Temperaments (*cariyā*) by which a practitioner should choose his meditation object.

(1) *Rāga cariyā* - Lustful temperament,
(2) *Dosa cariyā* - Hateful temperament,
(3) *Moha cariyā* - Ignorant temperament,
(4) *Saddhā cariyā* - Faithful temperament,
(5) *Buddhi cariyā* - Intellectual temperament,
(6) *Vitakka cariyā* - Thoughtful temperament.

Regarding temperaments, there are 6 persons with individual temperament. According to the persons, those 40 meditation objects should be classified thus:

(1) For a person who has a **Lustful temperament**, these 11 meditation objects are more suitable: the 10 Impurities *(Asubha)* and Mindfulness on the body *(Kāyagatāsati).*

(2) For a person who has **Hateful temperament**, these 8 meditation objects are more suitable: the 4 Illimitables (*Appamaññā*), and the 4 colour *Kasiṇa*s.

(3) For a person who has **Ignorant temperament** or **Thoughtful temperament**, one meditation object, *Ānāpānassati*, is more suitable.

(4) For a person who has **Faithful temperament**, these meditation objects are more suitable: Reflection on the *Buddha*, *Dhamma*, *Saṅgha*, *Sīla*, *Cāga* and Deities.

(5) For a person who has **Intellectual temperament**, these 4 meditation subjects are more suitable: Recollection on Death, Recollection on Peace, the perception of Repulsiveness in food, and Analysis of 4 Elements.

(6) The remaining 14 meditation subjects, namely 10 *Kasiṇa*s and 4 *Āruppa*s, are suitable for all.

It should be noted that in making the Kasiṇa device, a wide one is more suitable for a person with ignorant temperament and a small one for a thoughtful person.

The 3 Stages of Mental Culture

There are 3 stages of mental culture. They are:

1. *Parikamma bhāvanā* - the Preliminary,
2. *Upacāra bhāvanā* - the Access, and
3. *Appanā bhāvanā* - the Absorption.

All the meditation objects deal with the Preliminary stage of mental culture. But regarding these 10 meditation objects: the 8 Recollections beginning with the recollection on the Buddha, etc., one Perception, and one Analysis; the 2 stages of mental culture are attained: the Preliminary, and the Access. In the 30 remaining meditation objects, all the 3 stages of mental culture are attained.

Meditation object	Stage of Mental Culture
8 M.O.	2 M.C.
30 M.O.	3 M.C.

M.O. - Meditation object
M.C. - Mental culture

Objects for *Jhāna*

Rūpa jhānas can be attained with 26 meditation objects that are the Concept objects (*Paññatti*). They are classified according to *Jhāna* stages.

1. For the attainment of the 1st *Jhāna*, there are 25 meditation objects: 10 *Kasiṇa*s, 10 *Asubha*s, 1 *Ānāpāna*, 1 *Kāyagatāsati*, 3 limitless being objects of *Mettā*, *Karuṇā* and *Muditā*. Of them, the 11 objects - 10 *Asubha*s and 1 *Ānāpāna* - can be the object of only the 1st *Jhāna*.

2. For the attainment of the 3 *Jhāna*s - 2nd, 3rd and 4th, there are 14 meditation objects namely, 10 *Kasiṇa*s, 1 *Ānāpāna*, 3 limitless being objects of *Mettā*, *Karuṇā* and *Muditā*.

3. For the attainment of the 5th *Jhāna*, there are 12 meditation objects namely, 10 *Kasiṇas*, 1 *Ānāpāna* and 1 limitless being object of *Upekkhā*.

For the attainment of the 4 *Arūpa jhānas*, there are 4 meditation objects: the infinite space, the 1st *Āruppa viññāṇa*, the nothingness of the 1st *Āruppa viññāṇa* and the 3rd *Āruppa viññāṇa*. Of them, the 1st and the 3rd are Concept objects and the 2 remaining objects are Sublime objects.

Meditation object	*Jhāna* attainment
11 M.O.	1st *Jhāna*
14 M.O.	4 *Jhānas* (1st, 2nd, 3rd, and 4th)
12 M.O.	5th *Jhāna*
Infinite Space	1st *Āruppa*
1st *Viññāṇa*	2nd *Āruppa*
Nothingness	3rd *Āruppa*
3rd *Viññāṇa*	4th *Āruppa*

Signs of Mental Culture

There are 3 Signs of mental culture in the practice of *Samatha* Meditation. They are:

1. *Parikamma-nimitta* - the preliminary sign,
2. *Uggaha-nimitta* - the abstract sign, and
3. *Paṭibhāga-nimitta* - the resembled sign.

The 40 meditation objects are all possible to appear as the preliminary sign (*Parikamma-nimitta*), and the abstract sign (*uggaha-nimitta*). But only 22 meditation objects appear as the resembled sign (*paṭibhāga-nimitta*): 10 *Kasiṇa*s, 10 *Asubha*s, 1 *Kāyagatāsati* and *1Ānāpāna*.

Parikamma-nimitta

The Preliminary sign is an object that is obtained by a practitioner at the first stage.

Uggaha-nimitta

The Abstract sign is an object that is obtained by the mind, as if being seen with the eye.

Paṭibhāga-nimitta

The Resembled sign is an imaginary concept object born of meditation. Depending on the Resembled sign, a practitioner establishes the Access concentration (*upacārasamādhi*) and the Absorption concentration (*appanāsamādhi*).

Nimitta and *Bhāvanā*

The Preliminary mental culture works with the Preliminary sign and the Abstract sign. When the Abstract sign appears, a practitioner establishes the Preliminary concentration (*Parikamma-samādhi*).

By means of the Preliminary concentration, there appears the Resembled sign. Since the appearance of the Resembled sign, the concentration becomes free from obstacles and it approaches to the *Jhāna* stage.

Nimitta	***Bhāvanā***
Parikamma	*Parikamma*
Uggaha	
Paṭibhāga	*Upacāra*
	Appanā

Attainment of *Jhānas*

The meditation object changes into the Resembled sign by means of concentration. The concentration on the Resembled sign removes the mental hindrances. When the concentration on the Resembled sign is strong enough, the practitioner attains the 1st *Jhāna* stage.

Note: M.O. = One of the 22 Meditation objects.

R.S. = Resembled Sign.

The Process of *Jhāna* Attainment: B B M P U A G Jh B

Note: B = *Bhavaṅga* (Life-principle)
P = *Parikamma* (Preliminary)
U = *Upacāra* (Access)
A = *Anuloma* (Conformity)
G = *Gotrabhū* (Birth or New lineage)
Jh = *Jhāna* attainment.

Having attained the 1st *Jhāna*, a practitioner tries to master it by means of the following 5 kinds of mastery:

Attention (*āvajjana*),
Attainment (*samāpajjana*),

Resolution (*adiṭṭhāna*),
Withdrawing (*Vuṭṭhāna*),
Reviewing (*paccavekkhaṇā*)

Then, he strives to remove the successive gross *Jhāna* factors, such as *vitakka*, etc., and to arouse the successive subtle *Jhāna* factors, such as *vicāra*, etc. Thus, he attains the 2nd *Jhāna*, 3rd *Jhāna* and so on, in due sequence according to his ability.

Attainment of *Jhāna* without Resembled sign

The 8 remaining meditation objects - the 4 limitless being objects of *Appamaññā* and the 4 *Arūpa jhāna* objects - do not change into the Resembled sign. But depending on the 4 limitless being objects, a practitioner can attain *Rūpa jhānas* accordingly.

After the attainment of the 5th *Rūpa jhāna*, a practitioner who wants to attain *Arūpa jhāna* needs to change his meditation object. Any *Kasiṇa,* except the *Space Kasiṇa*, which is the object of 5th *Rūpa jhāna,* must be removed without attention. Then a space remains instead of the removed *Kasiṇa*. This space is called *Infinite space*. If a practitioner works with the *Infinite Space* contemplating as *infinite space*, he attains the 1st *Arūpa jhāna*.

Then, he moves to the 1st *Arūpa viññāṇa* as meditation object and contemplates it as *infinite*, and so he attains the 2nd *Arūpa jhāna*.

As he contemplates the absence of the 1st *Arūpa viññaṇa* as "nothing exists", he attains the 3rd *Arūpa jhāna*.

Then, as he moves his object to the 3rd *Arūpa viññāṇa* and contemplates it as "it is peaceful, it is sublime", he attains the 4th *Arūpa jhāna*.

Abhiññā

A practitioner, who has attained the 5th *Rūpa jhāna*, can direct his concentration to *Abhiññā*, making the 5th *Rūpa jhāna* the foundation.

The *Abhiññā* are fivefold:

(1) The Supernormal Powers (*Iddhividha*),
(2) The Divine Ear (*Dibbasota*),
(3) The Knowledge of Others' Minds (*Cetopariya*),
(4) The Recollection of Past Lives (*Pubbenivāsa*),
(5) The Divine Eye (*Dibbacakkhu*).

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(2) *Vipassanā*

Vipassanā is Insight knowledge. It is so called because it sees conditioned things in special ways, such as impermanence, suffering and non-*atta*.

Regarding *Vipassanā*, the 6 Categories should be noted:

1. The 7 Purifications (*Visuddhi*),
2. The 10 types of Insight Knowledge (*Vipassanā nāṇa*),
3. The 3 Universal Characteristics (*Lakkhaṇa*),
4. The 3 Contemplations (*Anupassanā*),
5. The 3 Entries to the Emancipation (*Vimokkha-mukha*),
6. The 3 Emancipations (*Vimokkha*).

7 Purifications

There are 7 Purifications in Vipassanā meditation. They are:-

(1) *Sīla-visuddhi* - morality that purifies by removing impurities of *sīla*,

(2) *Citta-visuddhi* - mental concentration that purifies by removing mental hindrances,

(3) *Diṭṭhi-visuddhi* - view that purifies by removing wrong view of *atta* in the five Aggregates,

(4) *Kaṅkhāvitaraṇa-visuddhi* - a knowledge that overcomes doubt, and purifies by removing wrong views such as, non-existence of cause, or untrue cause as a true cause,

(5) *Maggāmaggañāṇadassana-visuddhi* - Knowledge and Vision of the Path and Not-Path that purify by removing the perception of the path which is not the path,

(6) *Paṭipadāñāṇadassana-visuddhi* - Knowledge and Vision of the Way that purify by removing the perception of *nicca*,

(7) *Ñāṇadassa-visuddhi* - Knowledge and Vision that purify by removing delusion.

Sīlavisuddhi

The Morality Purification is the 4 types of morality which purify physical and verbal conduct:

1. Morality as regards Major restraint,
2. Morality as regards Sense-restraint,
3. Morality as regards Purity of livelihood, and
4. Morality as regards Contemplating the advantages of requisites.

Cittavisuddhi

The Mind Purification is the two established Concentrations which purify the mind:

(1) Access concentration (*upacāra samādhi*), and
(2) Absorption concentration (*appanā samādhi*).

Diṭṭhivisuddhi

The View Purification is the analytical knowledge of mind and matter from the point of their characteristics, functions, manifestations and proximate causes. This knowledge purifies view. It removes the wrong view of *atta*.

Kaṅkhāvitaraṇavisuddhi

The Overcoming Doubt Purification is the knowledge of the causation of those minds and matters. This knowledge overcome doubt and purifies view. It removes these wrong views: *ahetuka* view (the view which rejects any cause) and *visamahetuka* view (the view which accepts untrue cause as cause).

Maggāmaggañāṇadassanavisuddhi

The Knowing and Vision of Path-and-not-path Purification is the Knowledge of discrimination: after the knowledge of rise and fall appears, then the insight knowledge arises that is free from the obstacles of *Vipassanā* and keeps to its course, which is the Path; and the obstacles of *Vipassanā* are not the Path. This knowledge purifies the path. It removes the perception of the Path which is not the Path.

Paṭipadāñāṇadassanavisuddhi

The Knowing and Vision of the Way Purification is the 9 Insight Knowledges from the 'Knowledge of Rise and Fall' that is free from the disturbances of *Vipassanā* up to the 'Knowledge of Conformity'.

Ñāṇadassanavisuddhi

The Knowledge and Vision Purification is the Knowledge of the Path which has to be developed in sequence by means of the sixfold purification.

10 Insight Knowledges

There are 10 types of Insight knowledges that can be attained one after the other. They run as follows:

(1) *Sammasana* - knowledge of examination,
(2) *Udayabbaya* - knowledge of rise and fall,
(3) *Bhaṅga* - knowledge of dissolution,
(4) *Bhaya* - knowledge of things as fearful,
(5) *Ādīnava* - knowledge of things as dangerous,
(6) *Nibbidā* - knowledge of disenchantment,
(7) *Muñcitukamyatā* - knowledge of desire for deliverance,
(8) *Paṭisaṅkhā* - knowledge of reflection,
(9) *Saṅkhārupekkhā* - knowledge of equanimity towards conditioned things,
(10) *Anuloma* - knowledge of conformity.

3 Universal Characteristics

All conditioned things have 3 Universal Characteristics. They are as follows:

Anicca - impermanence,
Dukkha - suffering through rise and fall,
Anatta - non-*atta*.

3 Contemplations

There are 3 Contemplations dealing with conditioned things:

(1) *Aniccānupassanā* - contemplation of impermanence,
(2) *Dukkhānupassanā* - contemplation of suffering of rise and fall,
(3) *Anattānupassanā* - contemplation of non-*atta*.

3 Entries to the Emancipation

There are 3 entries to the emancipation:
(1) *Suññānupassanā* - contemplation of emptiness,
(2) *Animittānupassanā* - contemplation of signlessness,
(3) *Appaṇihitānupassanā* - contemplation of desirelessness.

3 Emancipations

There are 3 emancipations dealing with *Vipassanā*:

(1) *Suññata vimokkha* - the emancipation that empties defilements,
(2) *Animitta vimokkha* - the emancipation without the sign of defilements,
(3) *Appaṇihita vimokkha* - the emancipation without desire.

Anupassanā	***Vimokkhamukha***
Aniccānupassanā	*Animitta*
Dukkhānupassanā	*Appaṇihita*
Anattānupassanā	*Suññata*

Vipassanā Practice in brief

(1) *Vipassanā* Practice starts to run with an Ultimate Reality object: mind or matter. A *Yogī* sees mind and matter from the point of their individual characteristics (*sabhāvalakkhaṇā*), functions (*rasa*), and manifestations (*paccupaṭṭhāna*). By seeing mind and matter as they really are, he purifies his view. He sees not a being, but only the unity of mind and matter with the analytical knowledge of mind and matter (*nāmarūpa-pariccheda-ñāṇa*). By means of this knowledge, he can remove the wrong view of *atta* (*atta-diṭṭhi*). There is nothing to point out as "I" or "My property", but mere mind and matter in the ultimate aspect.

(2) On having seen mind and matter, a *Yogī* contemplates the cause of mind and matter. He understands causality. He finds out the causes and conditions of mind and matter. When he attains the knowledge of causality, he has no doubt about the causal relation. He is in the state of Purification by Overcoming Doubt by means of the Knowledge of Causality. These two knowledges - the analytical knowledge of mind and matter, and the knowledge of causality - are the foundation of *Vipassanā*. The two knowledges are "*ñāta pariññā*", meaning full understanding of the known. In this stage, he penetrates mind and matter from the point of the individual characteristic.

(3) After having attained these two knowledges, he starts to understand mind and matter from the point of Universal Characteristics: *Anicca*, *Dukkha* and *Anatta*. The Insight Knowledge runs in sequence: understanding the 3 Universal Characteristics (*Sammasana*); it sees mind and matter in rise and fall aspect (*Udayabbaya*). Then, it clearly sees and realizes its object in the aspect of dissolution (*bhaṅga*), of fearlessness (*bhaya*), of danger (*ādīnava*), of disenchantment (*nibbidā*), of desire for deliverance (*muñcitukamyatā*), of reflection (*paṭisaṅkhā*), of equanimity towards *saṅkhāras* (*saṅkhārupekkhā*), and of conformity (*anuloma*).

These 9 *Vipassanā* Knowledges are called "Purification by Knowledge and Vision of the Path and Not the Path".

(4) On the sequential practice, the *Vipassanā* becomes matured and the Knowledge of equanimity towards conditioned things is in the stage of *Vipassanā* that leads to emergence.

Attainment of Path and Fruition:

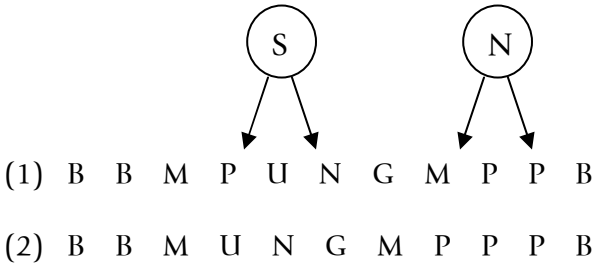
At the moment "just now the '*appanā*' will arise", thereupon the running life-principle (*bhavaṅga*) ceases and the attention consciousness in mind-door comes into being. Then, the two or three *Vipassanā* knowledges, under the name of 'Preliminary Access and Conformity', sequentially run on the object from the point of its characteristics - *anicca*, etc. Then, the Knowledge of *Gotrabhū* arises on the object of *Nibbāna*, destroying the former lineage of *Puthujjana* and constructing the new Noble-lineage.

Immediately after this, the Path appears performing the four functions:

1. Fully understanding the Truth of Suffering,
2. Removing the Cause of Suffering,
3. Attaining the Cessation of Suffering, and
4. Developing the Path to the Cessation of Suffering.

After that, two or three Fruitions succeed and cease. Then, there is subsidence into the Life-principle Consciousness.

The Process of Path-attainment



Reviewing Knowledge

After having attained the Path, the Reviewing Knowledge (*Paccavekkhaṇa-ñāṇa*) follows, running with five objects respectively: the Path, the Fruition, *Nibbāna* (always), the eradicated mental defilements and, the remaining mental defilements (sometimes).

Mental Process reviewing one of the five objects

Reviewing knowledge

B B M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B

Analysis of Emancipation

In *Vipassanā*, the Contemplations of characteristics have different aspects and different functions. The contemplations are the entries to "Path". Through the entry, the Path can be expressed by different points:

(1) "The contemplation of non-soul" removes the "view of soul". It sees conditioned things as "emptiness without soul". Therefore, "the contemplation of soul" is said to be "the contemplation of emptiness" (*Suññānupassanā*). "The contemplation of emptiness" is the entry to the emancipation (*vimokkha-mukha*). By means of the entry, the Path is mentioned as "*Suññata*" (empty).

(2) "The contemplation of impermanence" removes the "sign of perversions". It sees things as "signless". Therefore, the contemplation of impermanence is said to be signless (*animitta*). "The contemplation of signlessness" is the entry to the emancipation (*vimokkha mukha*). By means of the entry, the Path is named as "*Animitta*" (signless).

(3) "The contemplation of suffering" removes "the desire". It sees things as "desireless". Therefore, the contemplation of suffering is said to be desireless (appaṇihita). "The contemplation of desirelessness" is the entry to the emancipation (*vimokkha mukha*). By means of the entry, the Path is named as "*Appaṇihita*" (desireless).

In this way, the Path receives three names as *Suññata*, *Animitta*, and *Appaṇihita*, according to the entry of *Vipassanā*; but the Fruition in the process of the Path is named according to entry of the Path and the Fruition in the process of the Attainment of the Fruition (*phalasamāpatti*) is named according to the entry of *Vipassanā*. But regarding object (*ārammaṇa*) and individual quality (*sarasa*), the 3 names are to be applied equally to all Path and Fruition everywhere.

Anupassanā	***Vimokkhamukha***	***Vimokkha***
Anicca	*Animitta*	*Animitta*
Dukkha	*Appaṇihita*	*Appaṇihita*
Anatta	*Suññata*	*Suññata*

Analysis of Individuals

1. *Sotāpanna* - Stream-enterer:

Having developed the Path of Stream-entry, one removes wrong view (*diṭṭhi*), and doubt (*vīcikicchā*). He becomes a *Sotāpanna* (Stream-enterer). He has escaped from rebirth in woeful states and will be born at most, seven more times.

2. *Sakadāgāmi* - Once-returner:

Having developed the Path of Once-returning, one lessens craving, hatred, and delusion. He becomes a *Sakadāgāmī* (Once-

returner) and has a chance to return to this world only one more time.

3. *Anāgāmī* - Non-returner:

Having developed the Path of Non-returning, one totally removes sensual lust and ill-will. He becomes an *Anāgāmī* (Non-returner) without returning to this sensual world.

4. *Arahā* - Arahant:

Having developed the Path of Arahantship, he eradicates all remaining defilements and becomes Arahant. Within him, all the *āsavas* have ceased and he has become a person who is worthy of the excellent offerings in the world.

Analysis of Attainment

1. *Phala-samāpatti*

The attainment of Fruition is common to all, each individual able to attain their respective fruition.

2. *Nirodha-samāpatti*

The attainment of "Mental cessation" is accessible only to non-returners and *Arahants*. They must have attained all *Jhāna* attainments.

This is the procedure for the attainment of "Mental cessation":

In meditative sequence, one must attain the 1st *Jhāna*. Then, withdraw from it and meditate on it through Insight Knowledge. The same way should be applied to the 2nd *Jhāna*, the 3rd *Jhāna*, the 4th *Jhāna*, the 1st *Arūppa*, the 2nd *Arūppa* and the 3rd *Arūppa*. Then, withdraw and meditate on it through Insight Knowledge.

After that, he must perform the 4 Preliminary functions by making these resolutions:

1. The requisites not in use are not to be destroyed,
2. The waiting of the *Saṁgha*,
3. The summons of the Great Teacher,
4. The limit of one's life-span.

Then, he must attain the 4th *Āruppa*. Immediately after the 2 moments of the 4th *Āruppa*, he is in the state of mental cessation. During the attainment of mental cessation, all minds and mind-born matters come into cessation.

According to limitations made previously, one withdraws from such a state. At that moment, the fruition of Non-returner within an *Anāgāmi*, and the Fruition of Arahantship within an *Arahant* arise only one time.

These 2 attainments are the advantages of *Vipassanā* meditation.

The End of Chapter 8

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CHAPTER 9

SAMUCCAYASAṄGAHA

Compendium of Category

72 *Dhammas*: In this chapter, the *Paramattha dhamma*s: *Citta*, *Cetasika*, *Rūpa* and *Nibbāna* are enumerated into 72 from the point of their characteristics:

citta	1
cetasika	52
rūpa	18
nibbāna	1
altogether	72

Citta is divided into 89 or 121 according to plane, etc. But all types of *citta* have only one characteristic as the awareness of an object. So, from the point of characteristic, *citta* is counted one. *Cetasikas* are enumerated into 52, because each of them has its own characteristic. *Rūpa* here is enumerated into 18, because only 18 *Nipphanna* matters are *real matter*. *Nibbāna* is only one according to its characteristic, as the *Perfect Peace*.

72 *dhamma*s

No.	*Dhamma*	Total
1.	*Citta*	1
2.	*Cetasikas*	52
3.	*Rūpa* (*Nipphanna*)	18
4.	*Nibbāna*	1

4 Compendiums

The *Samuccayasaṅgaha* comprises 4 Compendiums:

1. *Akusala saṅgaha* (Compendium of *Akusala*),
2. *Missakasaṅgaha* (Compendium of Mixed Phenomena),
3. *Bodhipakkhiyasaṅgaha* (Compendium of Requisite of Enlightenment),
4. *Sabbasaṅgaha* (Compendium of the Whole).

1. *Akusalasaṅgaha*

In this *Saṅgaha*, the 14 *Akusala Cetasikas* are classified into 9 categories. There are 14 *Akusala Cetasikas*: *Moha*, *Ahirika*, *Anottappa*, *Uddhacca*, *Lobha*, *Diṭṭhi*, *Māna*, *Dosa*, *Issā*, *Macchariya*, *Kukkucca*, *Thina*, *Middha*, *Vicikicchā*.

The 14 *akusala cetasikas* are classified into 9 Categories:

1. *Āsava* - flux,
2. *Ogha* - flood,
3. *Yoga* - bond,
4. *Gantha* - knot,
5. *Upādāna* - clinging,
6. *Nīvaraṇa* - hindrance,
7. *Anusaya* - latency,
8. *Saṁyojana* - fetter,
9. *Kilesā* - defilements.

Āsava

Āsava (flux) is divided into 4:

(1) *Kāmāsava* - Craving for sensual-pleasure that is in a state of flux,
(2) *Bhavāsava* - Craving for the life of *Rūpa* and *Arūpa Brahmas* that is in a state of flux,
(3) *Diṭṭhāsava* - Wrong-view that is in a state of flux,
(4) *Avijjāsava* - Ignorance that is in a state of flux.

Herein, *Āsava* is a term for the 3 *Akusala Cetasikas*: *Lobha*, *diṭṭhi* and *moha*. As *Āsava*, *lobha* is divided into 2: *Kāmāsava* and *Bhavāsava*.

Ogha

Ogha (flood) is divided into 4:

(1) *Kāmogha* - Craving for sensual-pleasure that floods,
(2) *Bhavogha* -Craving for the life of *Rūpa* and *Arūpa Brahmas* that floods,
(3) *Diṭṭhogha* - Wrong-view that is in a state of flood,
(4) *Avijjogha* - Ignorance that is in a state of flood.

Herein, the 3 *Akusala Cetasikas* are mentioned as *Ogha* (flood).

Yoga

Yoga (bond) is divided into 4:

(1) *Kāmayoga* - Craving for sensual-pleasure that is in a state of bond,
(2) *Bhavayoga* - Craving for the life of *Rūpa* and *Arūpa Brahmas* that is in a state of bond,
(3) *Diṭṭhiyoga* - Wrong-view that is in a state of bond,
(4) *Avijjāyoga* - Ignorance that is in a state of bond.

Herein, the 3 Akusala Cetasikas are mentioned as "Yoga" (bond).

Gantha

Gantha means "knot". It knots the mental body to the physical body. So, it is called *Kāya-gantha*. That *Gantha* is divided into 4:

(1) *Abhijjhā-kāyagantha*	Covetousness that knots the two bodies,
(2) *Byāpāda-kāyagantha*	Hatred that knots the two bodies,
(3) *Sīlabbata-parāmāsa kāyagantha*	Misconception of behaviour (*sīla*) and practice (*vata*) as purification that knots the two bodies,
(4) *Idaṁ saccābhinivesa kāyagantha*	Firmly holding one's view alone is true and others' are empty; that view knots the two bodies.

Herein, the 3 *Akusala Cetasikas* (*lobha*, *dosa* and *diṭṭhi*) are mentioned as *Gantha* (knot). *Diṭṭhi* alone is classified into 2: *Sīlabbata* and *Idaṁ saccābhinivesa*.

Upādāna

Upādāna means "clinging". It is divided into 4:

(1) *Kāmupādāna* - Craving for sensual-pleasure that is in a state of clinging,
(2) *Diṭṭhupādāna* - Wrong-view that is in a state of clinging,
(3) *Sīlabbatupādāna* - Wrong-view on behaviour and practice that is in a state of clinging,
(4) *Attavādupādāna* - *Attavāda* that is in a state of clinging.

Herein, the 2 *Akusala Cetasikas* - *lobha* and *diṭṭhi* are mentioned as *upādāna* (clinging). The first one is *lobha* and the other is *diṭṭhi*. *Diṭṭhi* alone is classified into 3: *Diṭṭhupādāna*, *Sīlabbatupādāna* and *Attavādupādāna*. But they have different

modes. *Diṭṭhupādāna* refers to *Natthika diṭṭhi*, wrong-view that the effect of *kamma* does not exist. *Sīlabbatupāda* refers to the wrong-view that an animal's behaviour and practice as an animal lead to purification. For example, one has such a view - "through bovine practice or canine practice, one can purify mental defilements". *Attavādupādāna* refers to the view on *Atta* that becomes clinging.

Nīvaraṇa

Nīvaraṇa means "hindrance".

It is divided into 6:
(1) *Kāmacchanda* - desire for sensual-pleasure,
(2) *Byāpada* - hatred,
(3) *Thina-middha* - sloth and torpor,
(4) *Uddhacca-kukkucca* - restlessness and worry,
(5) *Vīcikicchā* - doubt,
(6) *Avijjā* - ignorance.

Herein, the 8 *Akusala Cetasikas – lobha*, *dosa*, *thina*, *middha*, *uddhacca*, *kukkucca*, *vīcikicchā* and *avijjā* are mentioned as *Nīvaraṇa*.

The term *Kāmacchanda* refers to *lobha*; *Byāpāda* refers to *dosa* and *Avijjā* refers to *moha*.

Thina and *middha* are mentioned as one *Nīvaraṇa*, because they have the same function of producing lethargy; the same cause that is, laziness; the same opposite of effort.

Uddhacca and *kukkucca* are also said as one *Nīvaraṇa*, because they also have the same function of making restless; the same cause that is, thought with worry; the same opposite of *Samatha* practice.

Anusaya

Anusaya means "latency". It is divided into 7:

(1) *Kāmarāgānusaya* - Craving for sensual-pleasure that is in a state of latency,
(2) *Bhavarāgānusaya* - Craving for the life of *Rūpa* and *Arūpa Brahma* that is in a state of latency,
(3) *Paṭighānusaya* - Ill-will that is in a state of latency,
(4) *Mānānusaya* - Conceit that is in a state of latency,
(5) *Diṭṭhānusaya* - Wrong-view that is in a state of latency,
(6) *Vīcikicchānusaya* -Doubt that is in a state of latency,
(7) *Avijjānusaya* -Ignorance that is in a state of latency.

Herein, the 6 *Akusala Cetasikas – lobha*, *dosa*, *māna*, *diṭṭhi*, *vīcikicchā* and *moha* - are mentioned as *Anusaya* (latency).

Saṁyojana: *Saṁyojana* means "fetter". It is divided into 10 in two ways - the way of *Suttanta* and the way of *Abhidhamma*.

In the way of *Suttanta*

(1)	*Kāmarāga saṁyojana*	- Craving for sensual-pleasure in a state of fetter,
(2)	*Rūparāga saṁyojana*	- Craving for the life of *Rūpa Brahmā* that is in a state of fetter,
(3)	*Arūparāga saṁyojana*	- Craving for the life of *Arūpa Brahmā* that is in a state of fetter,
(4)	*Paṭigha saṁyojana*	- Hatred in a state of fetter,
(5)	*Māna saṁyojana*	- Conceit in a state of fetter,
(6)	*Diṭṭhi saṁyojana*	- Wrong-view in a state of fetter,
(7)	*Sīlabbataparāmā sa saṁyojana*	- Misconception of animal behaviour and practice as an animal as purification that is in a state of fetter,

(8) *Vīcikicchā saṁyojana* - Doubt in a state of fetter,
(9) *Uddhacca saṁyojana* - Mental restlessness in a state of fetter,
(10) *Avijjā saṁyojana* - Ignorance in a state of fetter.

In the way of *Abhidhamma*

(1) The same as *Suttanta*,
(2) *Bhavarāga saṁyojana* - Craving for the life of Brahma that is in a state of fetter,
(3) *Paṭigha saṁyojana* - The same as *Suttanta*,
(4) *Māna saṁyojana* - The same as *Suttanta*,
(5) *Diṭṭhi saṁyojana* - The same as *Suttanta*,
(6) *Sīlabbataparāmāsa*- The same as *Suttanta*,
(7) *Vīcikicchā saṁyojana* - The same as *Suttanta*,
(8) *Issā saṁyojana* - Jealousy that is in a state of fetter,
(9) *Macchariya saṁyojana* - Stinginess that is in a state of fetter,
(10) *Avijjā saṁyojana* - The same as *Suttanta*.

Herein, the 9 *Akusala Cetasikas* are mentioned as *Saṁyojana* (fetter). They are *Lobha*, *Dosa*, *Māna*, *Diṭṭhi*, *Vīcikicchā*, *Uddhacca*, *Moha*, *Issā*, *Macchariya*. Among them, *Uddhacca* is said as *Saṁyojana* only in '*Suttanta*' while *Issā* and *Macchariya* are only in '*Abhidhamma*'.

Then, *kāmarāga*, *Rūparāga*, *Arūparāga*, *Bhavarāga* refer to only *Lobha*. Therein, *Bhavarāga* in *'Abhidhamma'* is divided into two in '*Suttanta*': *Rūparāga* and *Arūparāga*.

Kilesa

Kilesa mean 'mental defilements'.

It is divided into ten:	
(1) *Lobha*	Craving
(2) *Dosa*	Hatred
(3) *Moha*	Delusion
(4) *Māna*	Conceit
(5) *Diṭṭhi*	Wrong-view
(6) *Vīcikicchā*	Doubt
(7) *Thina*	Sloth
(8) *Uddhacca*	Restlessness
(9) *Ahirika*	Shamelessness
(10) *Anottappa*	Fearlessness

Conclusion

In this compendium of *Akusala*, there are 9 Categories. The first 5 Categories are classified into four each: *Nīvaraṇa* into 6, *Anusaya* into 7, *Saṁyojana* and *Kilesa* into 10 each.

But the first 4 Categories are composed of 3 factors; *Upādana* 2 factors; *Nīvaraṇa* 8 factors, *Anusaya* 6 factors, *Saṁyojana* 9 factors and *Kilesa* 10 factors.

9 Categories	Classification	Composition of factors
1. *Āsava*	4	3
2. *Ogha*	4	3
3. *Yoga*	4	3
4. *Gantha*	4	3
5. *Upādāna*	4	2
6. *Nīvaraṇa*	6	8
7. *Anusaya*	7	6
8. *Saṁyojana*	10	9
9. *Kilesa*	10	10

Then, *Lobha* belongs to 9 categories;
Diṭṭhi belongs to 8, except *Nīvaraṇa*;
Moha to 7, except *Gantha* and *Upādāna*;
Dosa to 5, as *Gantha*, *Nīvaraṇa*, *Anusaya*, *Saṁyojana* and *Kileasa*;
Vīcikicchā to 4, as *Nīvaraṇa*, *Anusaya*, *Saṁyojana* and *Kilesa*;
Māna to 3, as *Anusaya*, *Saṁyojana* and *Kilesa*;
Uddhacca to 3, as *Nīvaraṇa*, *Saṁyojana* and *Kilesa*;
Thina to 2, as *Nīvaraṇa* and *Kilesa*;
Middha and *Kukkucca* to 1, as *Nīvaraṇa*;
Ahirika and *Anottappa* belong to 1, as *Saṁyojana*.

	9 Categories								
14 Akusala Mental Factors	***Āsava***	***Ogha***	***Yoga***	***Gantha***	***Upādāna***	***Nīvaraṇa***	***Anusaya***	***Saṁyojana***	***Kilesa***
Lobha	*	*	*	*	*	*	*	*	*
Diṭṭhi	*	*	*	*	*		*	*	*
Moha	*	*	*			*	*	*	*
Dosa				*		*	*	*	*
Vīcikicchā						*	*	*	*
Māna							*	*	*
Uddhacca						*		*	*
Thina						*			*
Middha						*			
Kukkucca						*			
Ahīrika									*
Anottappa									*
Issā								*	
Macchariya								*	

Technical terms

These are technical terms for *lobha*:

(1) *Kāma*,
(2) *Bhava*,
(3) Abhijjhā,
(4) Kāmarāga,
(5) Bhavarāga,
(6) Rūparāga,
(7) Arūparāga.

Then, for *Dosa*, there are two forms:

(1) *Byāpāda*,

(2) *Paṭigha*.

For *Diṭṭhi*, there are 3 technical terms:

(1) *Sīlabbata*,

(2) *Attavāda*,

(3) *Idaṁsaccābhinivesa*.

2. *Missaka saṁgaha*

This *Saṁgaha* is composed of 37 *dhammas*. They are enumerated thus:

Citta	1
Cetasika	27
Rūpa	9
Altogether	37

Herein, the 27 *Cetasikas* are enumerated into groups:

(1) *Aññasamāna* 10:

Phassa, vedanā, cetanā, ekaggatā, jīvitindriya, vitakka, vicāra, vīriya, pīti, chanda.

(2) *Akusala* 6:

Lobha, dosa, moha, diṭṭhi, ahirika, anottappa.

(3) *Sobhana* 10:

Saddhā, sati, hiri, ottappa, alobha, adosa, amoha, Sammāvācā, Sammākammanta, Sammā ājīva.

9 *Rūpas* are 5 *Pasāda*, 2 *Bhāva*, *Jīvita* and *Āhāra*.

Categories:

There are 7 categories:

(1) *Hetu* (Root condition),
(2) *Jhānaṁga* (*Jhāna* factor),
(3) *Maggaṁga* (*Magga* factor),
(4) *Indriya* (Controlling faculty),
(5) *Bala* (Power),
(6) *Adhipati* (Dominant),
(7) *Āhāra* (Nutriment condition).

6 *Hetu*

The root conditions are divided into 6:

(1) *Lobha* - Craving,
(2) *Dosa* - Hatred,
(3) *Moha* - Delusion,
(4) *Alobha* - Anti-craving,
(5) *Adosa* - Anti-hatred,
(6) *Amoha* - Anti-delusion.

Among them, the first 3 *hetus* belong to evil while the others to good or neither.

7 *Jhāna* factors

Jhāna means 'closely observe its object'. It is divided into 7:

(1) *Vitakka* - thought,
(2) *Vicāra* - sustained thought,
(3) *Pīti* - joy,
(4) *Ekaggatā* - one-pointedness,
(5) *Somanassa* - pleasant feeling,
(6) *Domanassa* - unpleasant feeling,
(7) *Upekkhā* - neutral feeling.

Herein, *Domanassa* belongs to evil while the others to good, evil and neither.

As 'Composed *dhamma'*, the *Jhāna* factors are only 5 because the last 3 are only *vedanā*.

12 *Magga*-factors

Magga means 'path that leads to its destination'. It is divided into 12:

(1) *Sammādiṭṭhi* - right view,
(2) *Sammāsaṁkappa* - 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) *Micchāsaṁkappa* - wrong thought,
(11) *Micchāvāyāma* - wrong effort,
(12) *Micchāsamādhi* - wrong concentration.

Herein, the last 4 belong to evil while the others belong to good and neither.

As 'Composed *dhamma'*, the *Magga* factors are only 9:
Amoha, *vitakka*, 3 *viratī*, *vīriya*, *sati*, *ekaggatā* and *diṭṭhi*.

22 *Indriyas*

Indriya means 'dominating faculty'. There are 22 *Indriyas*:

(1) *Cakkhundriya* - sensitive eye that dominates eye-consciousness in seeing,
(2) *Sotindriya* - sensitive ear that dominates ear-consciousness in hearing,
(3) *Ghānindriya* - sensitive nose that dominates nose-consciousness in smelling,

(4) *Jīvindriya* - sensitive tongue that dominates tongue-consciousness in tasting,
(5) *Kāyindriya* - sensitive body that dominates body-consciousness in touching,
(6) *Itthindriya* - femininity that dominates the female form (itthiliṁga), etc.
(7) *Purisindriya* - masculinity that dominates male form (purisaliṁga), etc.
(8) *Jīvitindriya* - material-life that dominates kamma-born matter and mental-life that dominates associated states,
(9) *Manindriya* - consciousness that dominates associated states in being aware,
(10) *Sukhindriya* - physical happiness that dominates associated states,
(11) *Dukkhindriya* - physical pain that dominates associated states,
(12) *Somanassindriya* - mental happiness that dominates associated states,
(13) *Domanassindriya* - mental pain that dominates associated states,
(14) *Upekkhindriya* - neutral feeling that dominates associated states,
(15) *Saddhindriya* - faith that dominates associated states in believing,
(16) *Vīriyindriya* - effort that dominates associated states in encouraging,
(17) *Satindriya* - mindfulness that dominates associated states in mindfulness,
(18) *Samādhindriya* - concentration that dominates associated states in concentrating,
(19) *Paññindriya* - knowledge that dominates associated states in realizing,
(20) *Anaññātaññassāmitindriya* - knowledge of a person who has such an idea: "I should realize what I have never known", that dominates associated states in realizing,

(21) *Aññindriya* - knowledge that realizes what has been known and dominates associated states in realizing,
(22) *Aññātāvindriya* - knowledge of such a person who has already realized, that dominates associated states in realizing.

Herein, the first 7 *Indriyas* are the term for 7 matters: 5 sensitive matters, femininity and masculinity.

Jīvitindriya is composed of 2 phenomena: material life (matter) and mental life (*cetasika*). The other 5 *Indriyas* beginning with *Sukhindriya* are for only a mental state, feeling (*vedanā*). The last 4 *Indriyas* are only for knowledge (*paññā*).

But '*Anaññātaññassāmitindriya*' is the knowledge that associates with '*Sotāpattimagga citta*'; '*Aññātāvindriya*' is the knowledge that associates with '*Arahattaphala citta*'; '*Aññindriya*' is the knowledge that associates with 'the other 6 *Lokuttara citta*s'.

Therefore, 22 *Indriyas* are composed of these 16 states:

Matter	8
Citta	1
Cetasika	7
Altogether	16

9 *Bala*

Bala means power. It is divided into 9:

(1) *Saddhā* - faith that has power,
(2) *Vīriya* - effort,
(3) *Sati* - mindfulness,
(4) *Samādhi* - concentration (*ekaggatā*),
(5) *Paññā* - knowledge (*amoha*),
(6) *Hiri* - shamefulness,
(7) *Ottappa* - fearfulness,
(8) *Ahirika* - shamelessness,
(9) *Anottappa* - fearlessness.

Herein, the last 2 are only evil states; *saddhā*, sati, *paññā*, *hiri* and *ottappa* are only *kusala* and *abyākata*; while the other 2, *vīriya* and *ekaggatā* are mixed as '*kusala*, *akusala* and *abyākata*'.

4 *Adhipati*

Adhipati means 'dominant'. It is divided into 4:

(1) *Chandādhipati* - *chanda* that dominates associated states,
(2) *Vīriyādhipati* - effort that dominates associated states,
(3) *Cittādhipati* - citta that dominates associated states,
(4) *Vīmaṁsādhipati* - wisdom that dominates associated states.

Herein, the mental state, *chanda* that is present in the 52 *Javana cittas* with *Adhipati* is called '*Chandādhipati*'; the mental state *vīriya* that is present in the 52 *Javana cittas* with *Adhipati* is called '*Vīriyādhipati*'; the 52 *Javana cittas* with *Adhipati* is called '*Cittādhipati*'; the mental state '*vīmaṁsa*' that is present in the 34 *Tihetuka javana cittas* is called '*Vīmaṁsādhipati*'.

The difference between '*Adhipati*' and '*Indriya*'

Adhipati is the state of being 'absolutely dominant' while *Indriya* is a state of being 'dominant just in its own case'.

4 *Āhāra*

Āhāra means 'that brings its effect as special condition'. It is divided into 4:

(1) *Kabaḷīkāra āhāra* - food that brings about the 8 material groups (of which the eighth is *'Ojā'*),
(2) *Phasso* - contact, a mental state that brings about the 3 types of *vedanā*,
(3) *Manosaṁcetanā* - the mental state, *cetanā* that brings about rebirth (*paṭisandhi*),

(4) *Viññāṇa* - consciousness that brings about mind (*nāma*) and matter (*rūpa*) born together.

Herein, '*Kabalīkāra āhāra'* is a material quality, *Ojā*, that remains in food.

Special note

(1) These two states, *upekkhā* and *ekaggatā*, when associated with 10 *viññāṇa citta*s, cannot be included in the *Jhāna* factors because 10 *viññāṇa cittas* do not associate with *vitakka*.

(2) *Ekaggatā* that is present in 16 *cittas* dissociated from *vīriya*, cannot be included in *Bala* (power) because it is absent from *vīriya*.

(3) These 3 states - *vitakka*, *vīriya* and *ekaggatā* that associate with *Ahetuka citta*, cannot be included in *Magga* factors because they are absent from *Hetu*.

(4) *Ekaggatā* that is present in *Vīcikicchāsahagata citta* cannot be included in *Bala*, *Indriya* and *Magga* factors because they dissociate from *Adhimokkha*.

(5) *Vīmaṁsādhipati* can be known in only 34 *Tihetuka javana cittas*; the other 3 *Adhipati* in 18 *Dvihetuka* and 34 *Tihetuka javana cittas*.

All *Adhipati*s cannot be known in the *Ahetuka* and *Ekahetuka javana citta*s and 32 *Lokiya vipāka citta*s.

Dhamma and Categories

(1) *Citta* participates in 3 categories: *Indriya*, *Adhipati* and *Āhāra*.

(2) 8 Material qualities - 5 *pasāda*, 2 *bhāva* and *jīvita* participate in only 1 category: *Indriya*. *Kabaḷīkāra āhāra* are in one: Āhāra.

(3) 5 Mental states – *lobha*, *dosa*, *moha*, *alobha*, *adosa* are in only 1 category: *Hetu*. *Jīvita* is in 1 category: *Indriya*. *Chanda* is in 1 category: *Adhipati*. *Diṭṭhi* is in 1 as *Maggaṁga*. *Phassa* and *cetanā* are in 1 as *Āhāra*.

Vīcāra and *pīti* are in 1 as *Jhānaṁga*. *Vitakka* is in 2 as *Jhānaṁga* and *Maggaṁga*. 3 *Viratī* are in 1 as *Maggaṁga*. *Saddhā* is in 2 as *Indriya* and *Bala*. *Hiri*, *ottappa*, *ahirika* and *anottappa* are in 1 as *Bala*.

Vedanā is in 2 as *Jhānaṁga* and *Indriya*. *Sati* is in 3 as *Maggaṁga*, *Indriya* and *Bala*. *Ekaggatā* is in 4 as *Jhānaṁga*, *Maggaṁga*, *Indriya* and *Bala*. *Amoha* (*paññā*) is in 5 as *Hetu*, *Maggaṁga*, *Indriya*, *Bala* and *Adhipati*.

Dhamma	*Hetu*	*Jhānaṅga*	*Maggaṅga*	*Indriya*	*Bala*	*Adhipati*	*Āhāra*	Total
Citta				/		/	/	3
8 *Rūpa*				/				1
Lobha, Dosa, Moha, Alobha, Adosa	/							1
Kabaḷīkāra, Phassa, Cetanā							/	1
Hiri, Ottappa, Ahirika, Anottappa					/			1
Chanda						/		1
Diṭṭhi			/					1
Vicāra, Pīti		/						1
Vitakka		/	/					2
3 *Viratī*		/						1
Saddhā				/	/			2
Sati			/	/	/			3
Ekaggatā		/	/	/	/			4
Vedanā		/		/				2
Vīriya			/	/	/	/		4
Paññā	/		/	/	/	/		5

3. *Bodhipakkhiya Saṁgaha*

This *Saṁgaha* is composed of 14 *dhammas*. They are enumerated thus:

Citta	1
Cetasika	13
Altogether	14

Herein, 13 *Cetasikas* are counted thus: *Paññā*, *Vitakka*, 3 *Viratī*, *Vīriya*, *Sati*, *Ekaggatā*, *Saddhā*, *Pīti*, *Passadhi*, *Vedanā*, *Chanda*.

Categories

In this *Saṁgaha*, there are 7 categories:

(1) *Satipaṭṭhāna* - Mindfulness founded on 4 objects,
(2) *Sammappadhāna* - Right effort,
(3) *Iddhipāda* - Means of Accomplishment,
(4) *Indriya* - Faculty,
(5) *Bala* - Power,
(6) *Bojjhaṁga* - Factor of Enlightenment,
(7) *Maggaṁga* - Factor of the Path.

Satipaṭṭhāna

Mindfulness that is founded on 4 objects is divided into 4:

(1) *Kāyānupassanā* - mindfulness founded on contemplation of body,
(2) *Vedanānupassanā* - mindfulness founded on contemplation of feeling,
(3) *Cittānupassanā* - mindfulness founded on contemplation of *citta*,
(4) *Dhammānupassanā* - mindfulness founded on contemplation of *dhamma*.

Herein, *'Sati'* alone is described as 4 referring to the 4 objects: body, feeling, *citta* and *dhamma*.

Sammappadhāna

Right effort is described as 4, referring to its 4 functions.

(1) The effort to remove evil states that have arisen,
(2) The effort to prevent the arising of unarisen evil states,
(3) The effort to develop unarisen wholesome states,
(4) The effort to augment arisen wholesome states.

Iddhipāda

'The Means of Accomplishment' is divided into 4:

(1) *Chandiddhipāda* - wish-to-do that is the means of accomplishment,
(2) *Vīriyiddhipāda* - effort that is the means of accomplishment,
(3) *Cittiddhipāda* - *citta* that is the means of accomplishment,
(4) *Vīmaṁsiddhipāda* - investigation that is the means.

Indriya

'The dominating faculty' is divided into 5:

(1) *Saddhindriya* - faith that dominates associated states in believing,
(2) *Satindriya* - mindfulness that dominates associated states in minding,
(3) *Vīriyindriya* - effort that dominates associated states in energy,
(4) *Samādhindriya* - concentration that dominates associated states in concentrating,
(5) *Paññindriya* - knowledge that dominates associated states in realizing.

Bala

The 'mental power' is divided into 5:

(1) *Saddhābala* - faith as mental power,
(2) *Satibala* - mindfulness that becomes mental power,
(3) *Vīriyabala* - effort that becomes mental power,
(4) *Samādhibala* - concentration that becomes mental power,
(5) *Paññābala* - knowledge that becomes mental power.

Bojjhaṁga

'The Factor of Enlightenment' is divided into 7:

(1) *Sati sambojjhaṁga* - faith that is a factor of enlightenment,

(2) *Dhammavicaya sambojjhaṁga* - investigating of *dhamma* that is a factor of enlightenment,

(3) *Vīriya sambojjhaṁga* - effort that is a factor of enlightenment,

(4) *Pīti sambojjhaṁga* - joy that is a factor of enlightenment,

(5) *Passaddhi sambojjhaṁga* - tranquility that is a factor of enlightenment,

(6) *Samādhi sambojjhaṁga* - concentration that is a factor of enlightenment,

(7) *Upekkhā sambojjhaṁga* - equanimity that is a factor of enlightenment.

Herein, '*Dhammavicaya*' refers to '*Paññā*' while '*Upekkhā*' to 'Equanimity', a mental state.

Maggaṁga

'The Factor of Path' is divided into 8:

(1) *Sammā diṭṭhi* - right view,
(2) *Sammā saṁkappa* - right thought,
(3) *Sammā vācā* - right speech,
(4) *Sammā kammanta* - right action,
(5) *Sammā ājīva* - right livelihood,
(6) *Sammā vāyāma* - right effort,
(7) *Sammā sati* - right mindfulness,
(8) *Sammā samādhi* - right concentration.

Special Note

The '*Bodhipakkhiya*' has 7 categories and 37 divisions. 14 *dhammas* compose *Bodhipakkhiya* and they become *Bodhipakkhiya* when they associate with 8 *Lokuttara cittas* or 42 *cittas*: 8 *Mahākusala*, 8 *Mahākiriya* and 26 *Appanā javana*.

Way of Participation

There are 9 *dhammas* that participate in position. They run as follows:

Citta and *Chanda* participate in 1 position as '*Iddhipāda*';

Passaddhi, *Pīti* and *Upekkhā* participate in 1 position as '*Bojjhaṁga*';

Vitakka and 3 *Viratī* participate in 1 position as '*Maggaṁga*';

Saddhā participates in 2 positions as '*Indriya* and *Bala*';

Ekaggatā participates in 4 positions as '*Indriya*, *Bala*, *Bojjhaṁga* and *Maggaṁga*';

Paññā participates in 5 positions as '*Iddhipāda*, *Indriya*, *Bala*, *Bojjhaṁga* and *Maggaṁga*';

Sati participates in 8 positions as '4 *Satipaṭṭhānas*, *Indriya*, *Bala*, *Bojjhaṁga* and *Maggaṁga*';

Vīriya participates in 9 positions as '4 *Sammappadhānas*, *Iddhipāda*, *Indriya*, *Bala*, *Bojjhaṁga* and *Maggaṁga*'.

14 *Dhamma*	Position
Vīriya	9
Sati	8
Paññā	5
Ekaggatā	4
Saddhā	2
The other 9	1

4. *Sabba Saṁgaha*

This *Saṁgaha* is composed of all *Paramattha dhammas*. Therefore, it is called 'the compendium of the whole'.

Categories

In this *Saṁgaha*, there are 5 categories:

(1) *Khandha* - Aggregate,
(2) *Upādānakkhandha* - Aggregate of Clinging,
(3) *Āyatana* - Base,
(4) *Dhātu* - Element,
(5) *Ariyasacca* - Noble Truth.

Herein, *'Khandha'* is composed of 3 types of *Paramattha*, except *Nibbāna*, while *'Upādānakkhandha'* is composed of 3 types of *Paramattha* pertaining to only the mundane.

'*Āyatana*' and '*Dhātu*' are composed of all types of *Paramattha*.

'*Ariya sacca*' is composed of all *Paramatthas* except *Magga citta*, together with 28 *cetasika*s except 8 Factors of Path, all types of *Phala cittas* along with associated *cetasika*s.

Khandha

'*Khandha*' are 'Aggregates' and are divided into 5:

(1) *Rūpakkhandha* - Matter Aggregate which is composed of 28 matters,

(2) *Vedanākkhandha* - Feeling Aggregate,

(3) *Saññākkhandha* - Mental Noting Aggregate,

(4) *Saṁkhārakkhandha* - Mental Formations Aggregate, composed of 50 cetasikas except *vedanā* and *saññā*,

(5) *Viññāṇakkhandha* - Consciousness Aggregate.

Upādānakkhanda

'The Aggregate of Clinging' is divided into 5:

(1) *Rūpupādānakkhandha* - Matter Aggregate of Clinging,

(2) *Vedanupādānakkhandha* - Feeling Aggregate of Clinging. It is only mundane feeling,

(3) *Saññūpādānakkhandha* - Mental Noting Aggregate of Clinging. It is only mundane mental noting,

(4) *Saṁkhārupādānakkhandha* - Mental formation Aggregate of Clinging. It consists of 50 mundane *cetasikas*,

(5) *Viññāṇupādānakkhandha* - Consciousness Aggregate of Clinging. It consists of 81 mundane consciousnesses.

Āyatana

'The Sense-base' is divided into 12:

(1) *Cakkhāyatana* - eye base,
(2) *Sotāyatana* - ear base,
(3) *Ghānāyatana* - 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* - *dhamma* base.

Herein, 89 *Cittas* are called *'Manāyatana'*. 69 *Dhammas* - 52 Cetasikas, 16 *Sukhuma rūpa*s and *Nibbāna* - are called *'Dhammāyatana'*. The other 10 *Āyatanas* are composed of 12 *Oḷārika rūpas*. Among them, 3 Elements - earth, fire and air - are called '*Phoṭṭhabbāyatana'*.

Special Note

(1) '*Manāyatana'* belongs to '*Nāma*';
'*Dhammāyatana'* belongs to '*Nāma* and *Rūpa*';
The other 10 *Āyatanas* belong to only '*Rūpa*'.
The following 6 *Āyatanas* are 'External' (*bāhira*).

(2) The preceding 6 *Āyatanas* are internal (*ajjhatta*) and the following 6 *Āyatanas* are external (*bāhira*).

Dhātu

'*Dhatu'* is 'Element'. It literally means 'that which bears its own intrinsic nature'. It must not be identified as "*Jīva*". '*Dhātu'* is divided into 18:

(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) *Saddha 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) *Dhamma dhātu* - *Dhamma* element,
(18) *Manoviññāṇa dhātu* - mind-consciousness element.

Special Note

(1) The '*Manāyatana'* is divided into 7 in '*Dhātu'*. '*Cakkhuviññāṇa dhātu'* is composed of 2 eye consciousness and the same goes for *Sota*, *Ghāna*, *Jivhā* and *Kāya viññāṇa dhātu*. '*Manodhātu'* is composed of 3: *Pañcadvārāvajjana* and 2 *Sampaṭicchanas*. But the remaining 76 *cittas* are called '*Manoviññāṇa dhātu'*.

(2) Regarding Aggregate, mind is divided into 4. But in the Sense-base, matter is divided into ten and a half; in the Element, mind is divided into seven and half, and matter into ten and half.

Therefore, the *Buddha* taught the Aggregate to those who are more confused about mind; the Sense-base to those who are more confused about matter, the Element to those who are confused about both.

Ariyasacca

Ariyasacca means 'Noble Truth'. It is divided into 4:

(1) *Dukkha Ariyasacca* - The Noble Truth of suffering,

(2) *Dukkhasamudaya Ariyasacca* - The Noble Truth of the cause of suffering,

(3) *Dukkhanirodha Ariyasacca* - The Noble Truth of the cessation of suffering,

(4) *Dukkhanirodhagāminīpaṭipadā Ariyasacca* - The Noble Truth of the way to the cessation of suffering.

Herein, the First Noble Truth is composed of all types of mundane states namely, 81 mundane *citta*s, 51 *cetasikas* except *lobha* and 28 matters.

The Second Noble Truth is composed of only *lobha*, as major cause.

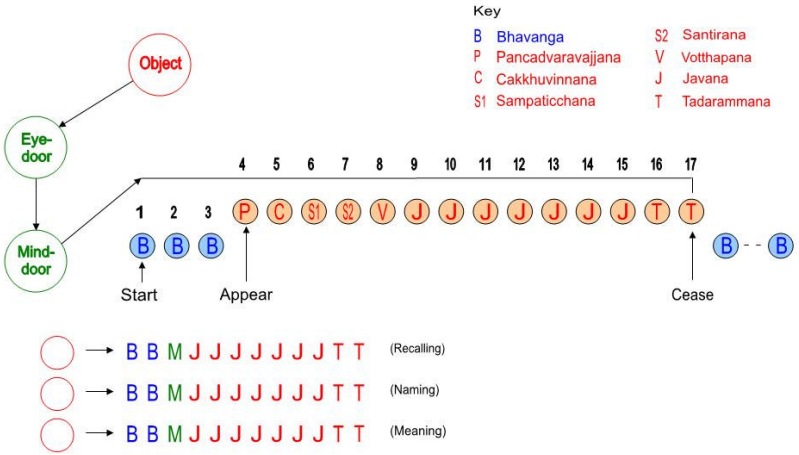
The Third Noble Truth is composed of only *Nibbāna*, but the Fourth Noble Truth is composed of 8 Factors of the Path. They are 8 mental states namely, *paññā*, *vitakka*, 3 *viratis*, *vīriya*, sati and *ekaggatā* which associate with *Magga citta*.

Special Note:

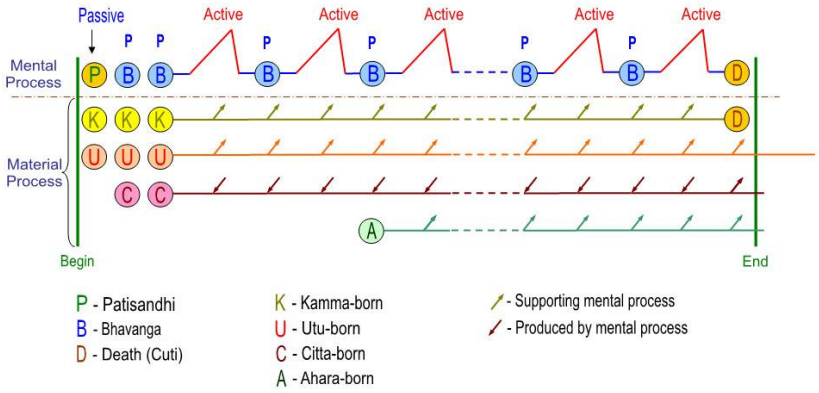
The 4 *Magga cittas*, the 28 associated mental states except the 8 factors of Path, the 4 *Phala cittas* and the 36 associated mental states are not included in the Four Noble Truths.

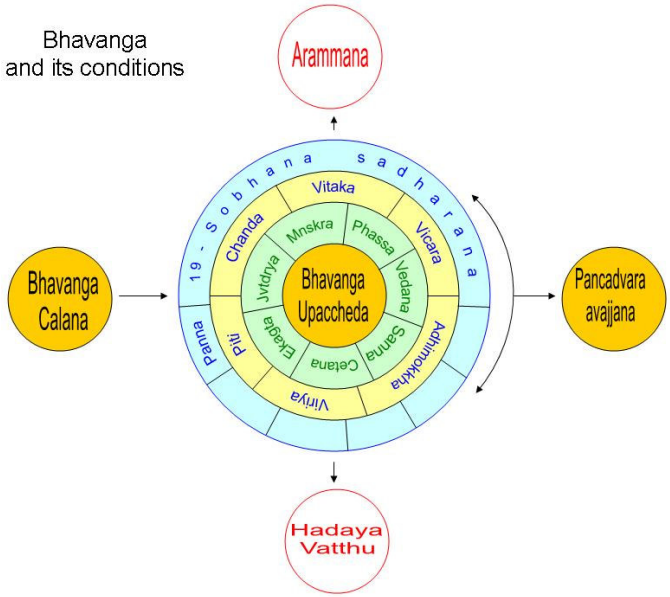
The End of chapter 9

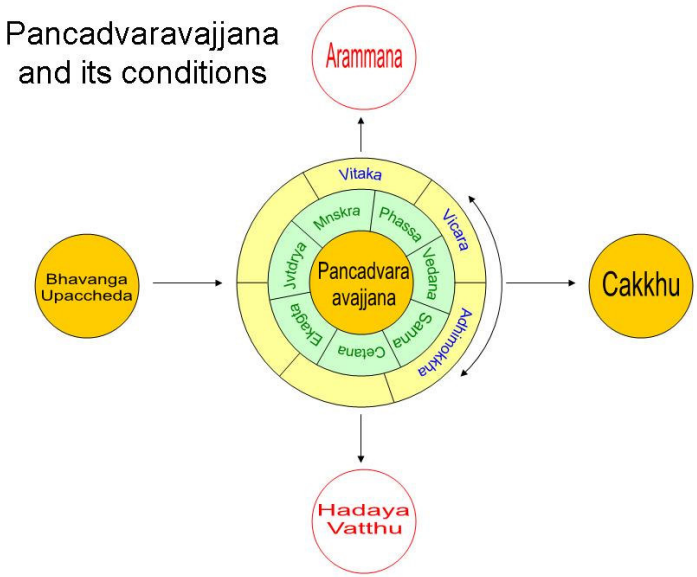
Mental Process



Picture of Whole Life




Bhavanga
and its conditions
Arammana
19 - Sobhana sadharana
Vitaka
Vicara
Pitti
Panna
Virya
Bhavanga
Upaccheda
Bhavanga
Calana
Pancadvara
avajjana
Hadaya
Vatthu


Pancadvaravajjana
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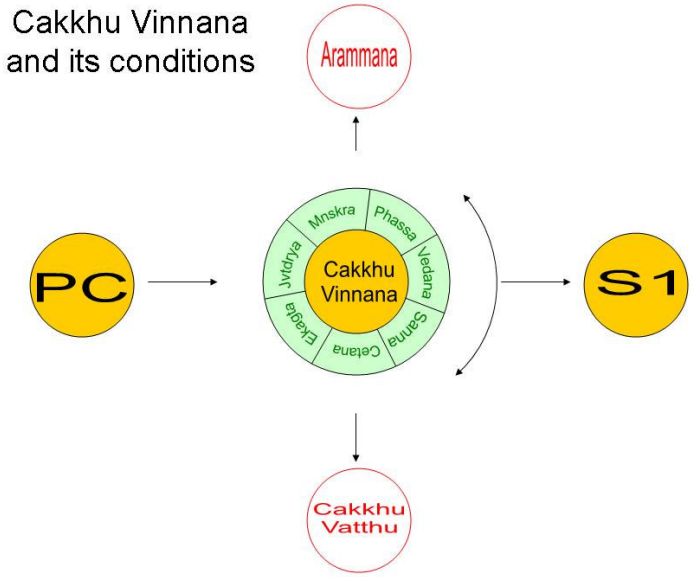
Vicara
Pancadvara
avajjana
Bhavanga
Upaccheda
Cakkhu
Hadaya
Vatthu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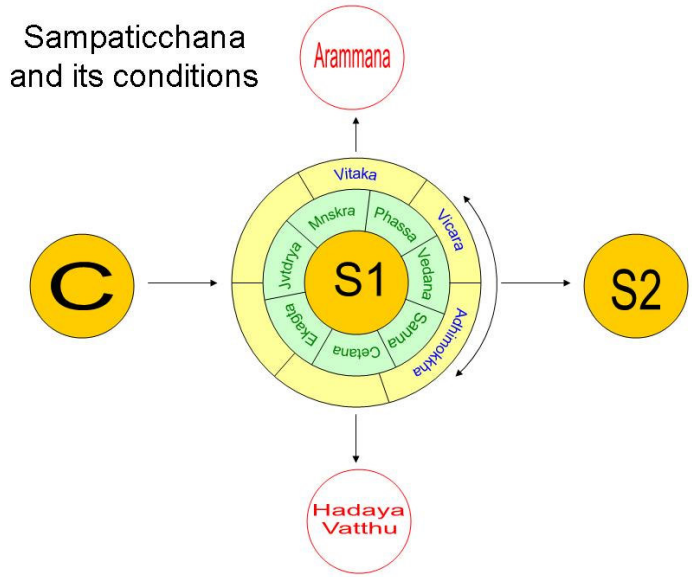
Cakkhu
Vinnana
S1
Cakkhu
Vatthu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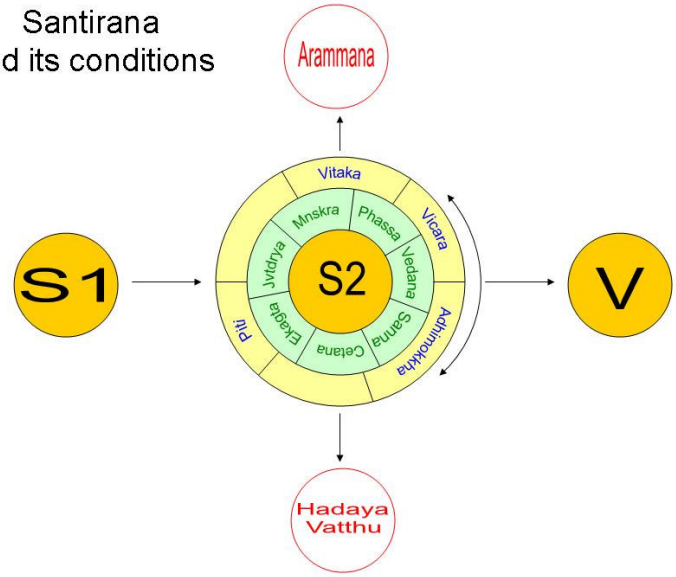
Adhimokkha
S2
Hadaya
Vatthu

Santirana
and its conditions



Votthapana
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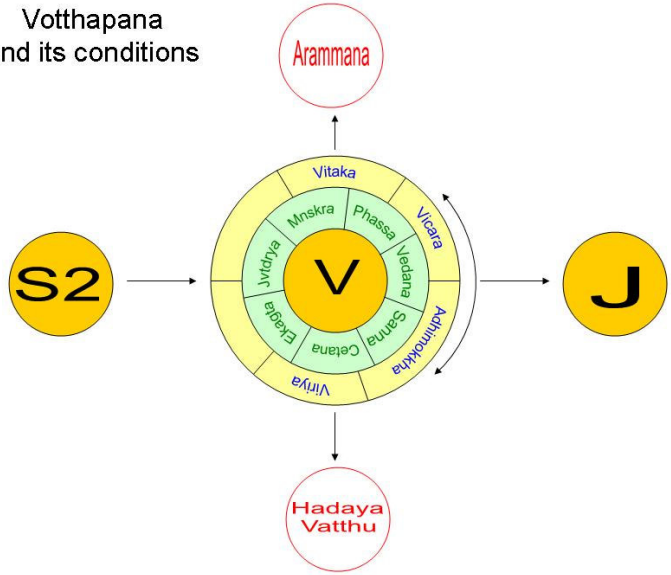
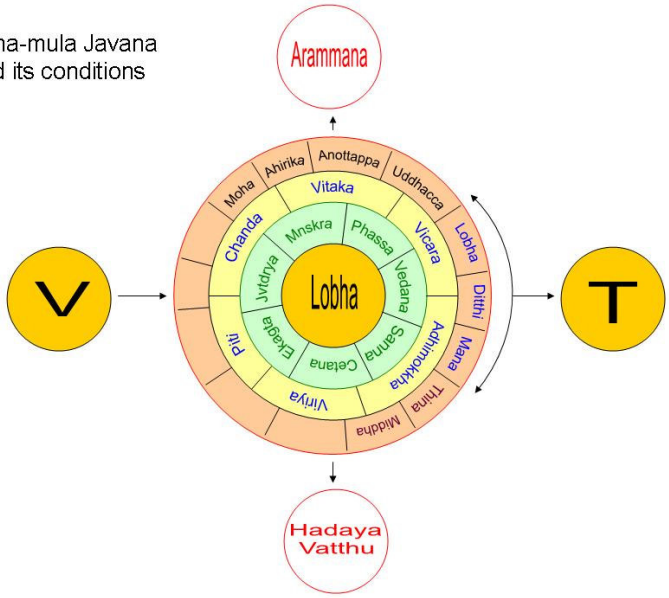


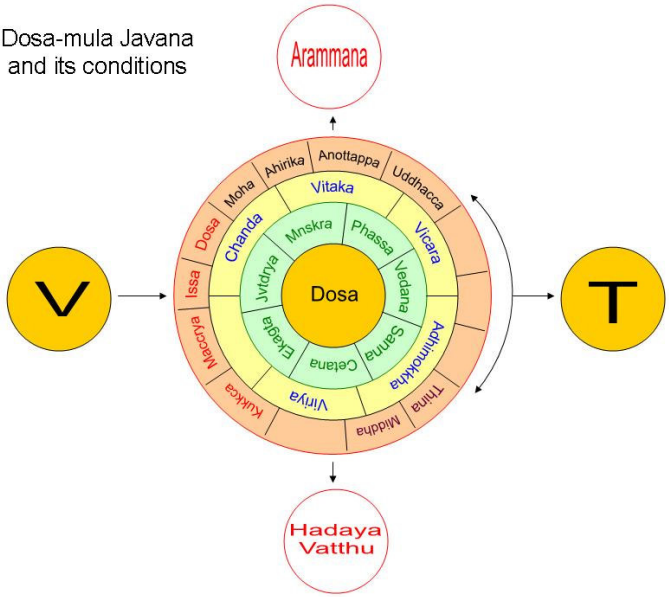
Javana

- Kusala
  - Maha Kusala
  - Maha Kiriya
- Akusala
  - Lobha
  - Dosa
  - Moha

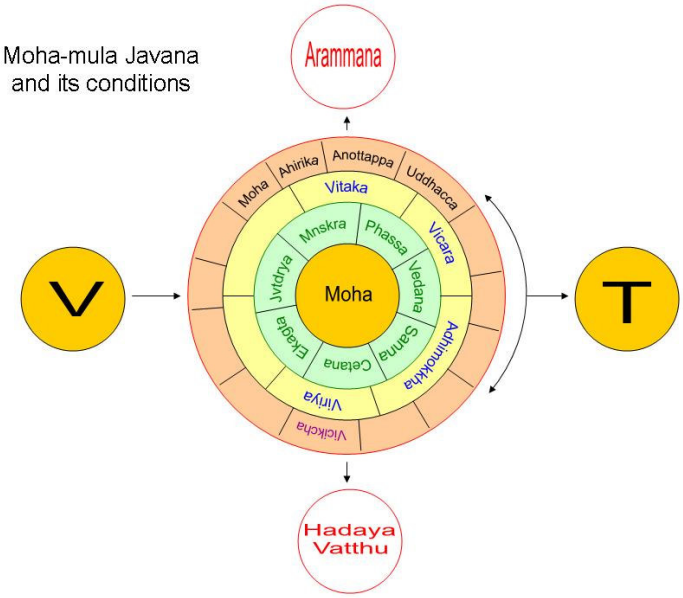
Lobha-mula Javana and its conditions



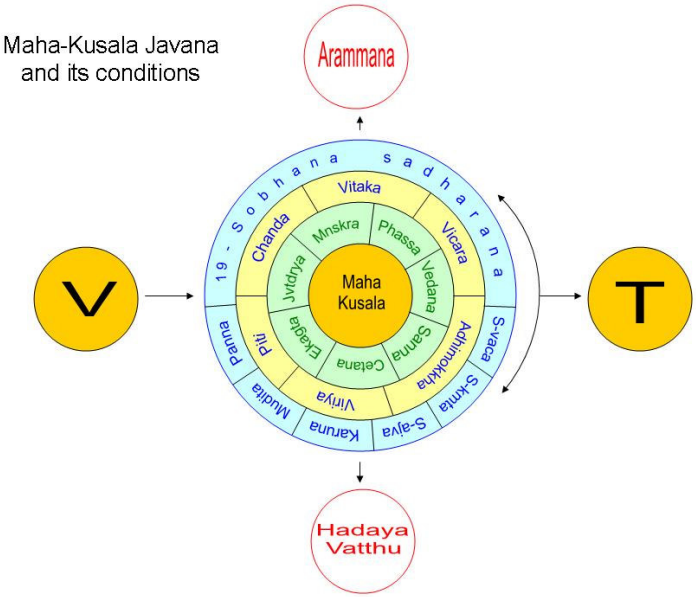
Dosa-mula Javana
and its conditions



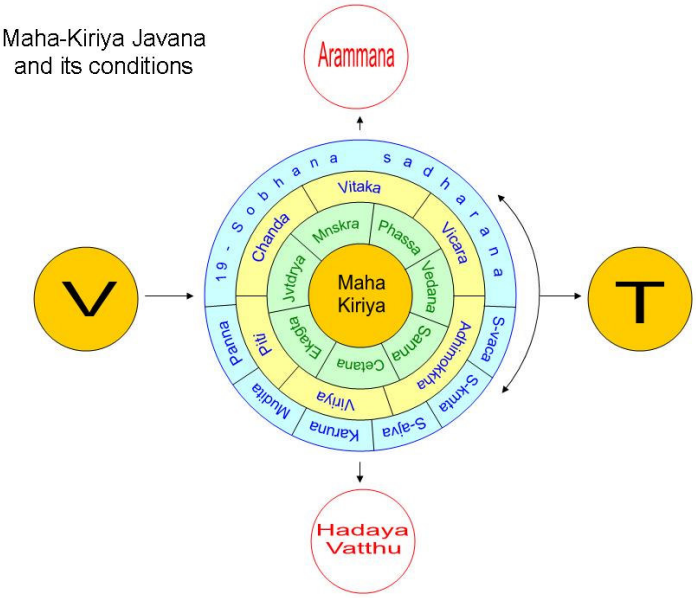
Moha-mula Javana
and its conditions

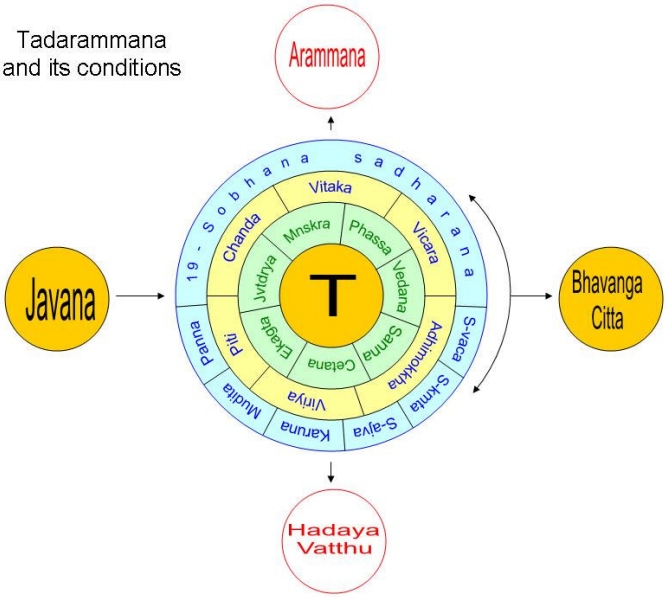


Maha-Kusala Javana
and its conditions



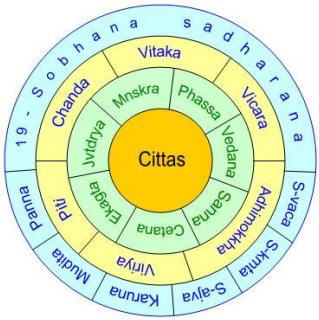
Maha-Kiriya Javana
and its conditions




Tadarammana
and its conditions
Arammana
19 - Sobhana sadharana
Vitaka
Vicara
Phassa
Vedana
Sanna
Cetana
Ekagga
Jvtdrya
Mnskra
Chanda
Adhimokkha
Viriya
Pti
S-vaca
S-kma
S-ajva
Karuna
Mudita
Panna
T
Javana
Bhavanga
Citta
Hadaya
Vatthu

Sobhana cetasika - 25

1. Saddha
2. Sati
3. Hiri
4. Ottapa
5. Alobha
6. Adosa
7. Tatramajjhattata
8. Kaya-passaddhi
9. Citta-passaddhi

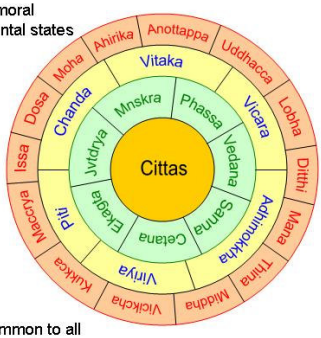


10. Kaya-lahuta
11. Citta-lahuta
12. Kaya-mudita
13. Citta-mudita
14. Kaya-kammannata
15. Citta-kammannata
16. Kaya-pagunnata
17. Citta-pagunnata
18. Kaya-jukata
19. Cittu-jukata

Akusala cetasika - 14

Moha -Ignorance
Ahirika -Shamelessness
Anottappa - Fearlessness
Uddhacca - Restlessness

Common to immoral mental states



Lobha - Attachment
Ditthi – Wrong view
Mana - Conceit

Dosa – Hatred, fear
Issa – Envy
Macchariya – Stinginess
Kukkucca – Remorse

Common to all types of hatred-rooted conc.

Thina - Sloth
Middha - Torpor
Vicikiccha - Doubt