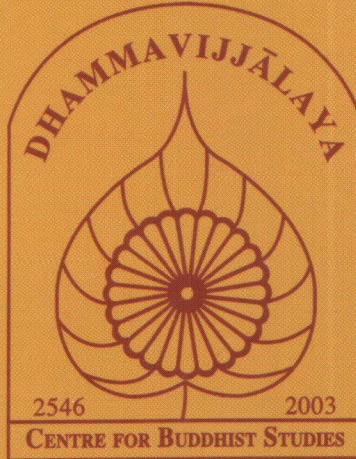


# FUNDAMENTAL ABHIDHAMMA

Venerable Sayādaw Dr Nandamālābhivamṣa  
Aggamahāganthavācakapaṇḍita  
Aggamahāpaṇḍita



Sagaing Hills, Myanmar

FUNDAMENTAL ABHIDHAMMA

Venerable Sayādaw Dr Nandamālābhivamṣa

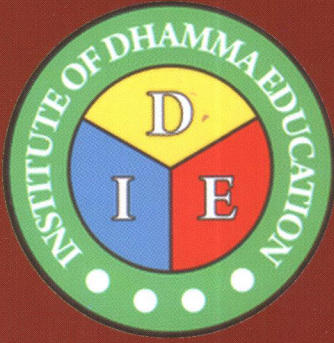
*Thera Buddhaghosa*, a new commentator, advocates that *Abhidhamma* is the Buddha's teaching. It is described in his commentary on *Dhammasaṅgaṇī*, *Atthasālinī* by name:

“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)







New Center:

**the Dhamma Sahāya Sasana Centre  
Institute for Dhamma Education (IDE)**

Address: Aung Chan Thar Village

@ 33miles and 2 furlongs,

Pyin Oo Lwin Township,

Mandalay Division,

Myanmar

[www.drnamalabhivamsa.com.mm](http://www.drnamalabhivamsa.com.mm)


# Fundamental Abhidhamma

Venerable Sayadaw  
Dr. Nandamālābhivamsa  
Sagaing Hills, Myanmar

First edition : June 1997  
Second, extended edition: January 2005  
revised : November 2005 (by Aggañāṇī)  
Third edition : April 2010  
revised : April 2015 (by Pauline Chong)  
Fourth edition: September 2015  
Circulation : 1000 copies  
Publisher : U Myo Nyunt Aung (00579)  
Swe Taw Publishing House  
No. 90/92, 51<sup>st</sup> Street (Middle),  
Pazundaung Township, Yangon.  
Printer : U Tin Aung Kyaw (00411)  
Swe Taw Offset Printing  
No. 147, 51<sup>st</sup> Street (Upper),  
Pazundaung Township, Yangon.

© 2005 Copyright by CBS.

ISBN 978 99971 63 14 1

	294.3
Dr.Nandamālārbhivaṃsa	
FUNDAMENTAL ABHIDHAMMA / Dr.Nandamālārbhivaṃsa	
- Yangon	
Swe Taw Publishing House, 2015.	
- 307 Pages, 15 .2 x 22.7 centimetre.	
(1) FUNDAMENTAL ABHIDHAMMA	
	 9789997163141

Centre for Buddhist Studies (CBS),  
Mahāsubodhayon Monastery, Sagaing Hills, Sagaing, Myanmar.

New Center:

Dhamma Sahāya Sasana Center ~  
Institute for Dhamma Education (IDE)  
Aung Chan Thar Village @ 33miles and 2 furlongs,  
Pyin Oo Lwin Township, Mandalay Division, Myanmar  
[www.drnamalabhivamsa.com.mm](http://www.drnamalabhivamsa.com.mm)



စာအုပ်ကုသိုလ်ရှင်



Dhamma Download မိသားစု

ဦးကျော်လွင်နှင့် ဒေါ်ဆွေဆွေကြိုင်



လှူဒါန်းပါသည်။

## Table of Contents

### Table of Contents

Ashin Nandamāla Preface.....	1
Editorial preface.....	3
Foreword to the second edition.....	5
Foreword to the third edition.....	6
A Brief Biography of Dr. Nandamālābhivaṃsa.....	8
The History of Abhidhamma.....	11
1. Why is it called Abhidhamma?.....	11
2. Who is the author?.....	11
3. Who brought Abhidhamma to the human world?.....	12
4. The Seven Abhidhamma Texts.....	13
5. Commentaries on Abhidhamma.....	14
6. Abhidhamma flourished in Sri Lanka.....	15
7. How Abhidhamma flourished in Myanmar.....	17
8. The role of Abhidhammattha saṅgaha.....	21
9. The role of Vibhāvinī.....	23
10. Ledi Sayādaw.....	23
11. Paramatthadīpanī, the critique of Vibhāvinī.....	24
The Fundamental Abhidhamma.....	27
Abhidhamma:.....	27
Seven Abhidhamma Texts:.....	27
The Two Types of Dhammas explained in Abhidhamma:.....	28
The Four Ultimate Realities.....	29
CHAPTER 1.....	30
Citta: Consciousness.....	30
Definition and classification.....	30
Citta 89/121.....	30
Kāmāvacara – 54.....	30
Akusala – 12.....	30
Lobhamūla – 8.....	32
Dosamūla – 2.....	33
Mohamūla – 2.....	34
Ahetuka – 18.....	34
Akusala vipāka – 7.....	35
Kusala vipāka – 8.....	36
Kriyā – 3.....	38



## Table of Contents

Kāma-sobhana – 24.....	38
Kusala – 8.....	39
Vipāka – 8.....	40
Kriyā – 8.....	40
Rūpāvacara – 15.....	41
Nīvaraṇa – 5.....	43
Arūpāvacara – 12.....	45
Object - 4.....	45
Lokuttara – 8/40.....	47
Four Types of Magga.....	48
Magga and Saṃyojanas (fetters).....	49
Phala (fruition).....	49
Lokuttara jhāna.....	49
Jhāna citta – 67.....	50
CHAPTER 2.....	51
Cetasika.....	51
Definition.....	51
Cetasika – 52.....	51
Aññasamāna – 13.....	52
Akusala cetasika – 14.....	53
Sobhana cetasika – 25.....	54
Sobhana-sādhāraṇa – 19.....	54
Virati cetasika – 3.....	55
Appamaññā cetasika – 2.....	56
Paññā cetasika – 1.....	56
Two Ways of Association.....	56
The way of Sampayoga.....	57
The Way of Saṅgaha.....	60
CHAPTER 3.....	69
Rūpa: Matter.....	69
Enumeration.....	69
Rūpa.....	69
The two types of matter.....	69
Mahābhūta – 4.....	69
Upādāya rūpa – 24.....	70
Pasāda – 5.....	70
Gocara – 7.....	71
Bhāva – 2.....	72
Hadaya – 1.....	72

## Table of Contents

Jīvita – 1.....	73
Āhāra – 1.....	73
Pariccheda – 1.....	73
Viññatti – 2.....	73
Vikāra – 5.....	74
Lakkhaṇa – 4.....	74
Classification of Matter.....	75
The Four Causes and Conditions.....	78
The Four Conditions and Matter.....	79
Matters born of Conditions.....	80
Mental Effects.....	81
Material Groups.....	82
The 4 Material Groups.....	83
Kammaja-kalāpa – 9.....	83
Cittaja-kalāpa – 6.....	84
Utuja-kalāpa – 4.....	85
Āhāraja-kalāpa – 2.....	85
Matters that cannot be in Group.....	86
Internal and External Matter-Groups.....	86
How Matters Arise.....	86
Plane:.....	86
Time:.....	87
Beings:.....	87
Beings and Planes.....	87
The Arising of Matters in Kāma Planes.....	88
The First and the Last Moments of Matters.....	88
Arising of Matters in Rūpa Plane.....	89
Arising of Matters in the Plane of Asaññāsatta.....	90
Matters at the moment of Rebirth.....	90
CHAPTER 4.....	91
Pakiṇṇaka: Miscellaneous.....	91
Introduction.....	91
1. Classification of Feeling.....	92
Classification of Citta through associated “feeling”.....	92
2. Classification of Roots.....	94
Classification of cittas through associated Roots.....	95
3. Classification of Functions.....	96
Classification of Stages.....	97
Classification of Cittas through their Functions.....	98

## Table of Contents

Cittas with different functions.....	100
4. Classification of Doors.....	102
Classification of cittas through their doors.....	102
Cittas in different doors.....	104
5. Classification of Objects.....	105
Defining of objects.....	106
Classification of Cittas through their objects (general)....	106
Classification of Cittas through their objects (special) ....	107
Classification of Cittas through their objects (general) ...	109
6. Classification of Bases.....	110
Seven Elements of Cittas.....	111
Cittas and their Bases.....	112
CHAPTER 5.....	114
Vīthi: Mental Process.....	114
Mental Process in Eye-door.....	120
Mental Process with Very Great Object.....	122
Mental process with Great Object.....	124
Mental process with Small Object.....	124
Mental process with Very Small Object.....	124
Mental Process in Mind-door.....	126
Kāma-Javana Section.....	127
Appanā-Javana Section.....	128
Preceding and Following Javanas.....	131
Analysis of Mind in Process.....	132
3 Conditions of Tadārammaṇa.....	134
Problem of Tadārammaṇa.....	134
Analysis of Javana.....	135
Division of Vīthicitta.....	137
Vīthiccittas and Individuals.....	139
Tihetuka in other planes.....	144
CHAPTER 6.....	147
Vīthimutta: Passive Mental Process.....	147
(1) Bhūmi Section.....	147
Kāmāvacara 11.....	147
Rūpāvacara 16.....	148
Arūpāvacara 4.....	150
31 Planes and 12 Individuals.....	150
(2) Paṭṭisandhi Section.....	152
10 - Kāma Paṭṭisandhi.....	153

## Table of Contents

Rūpāvacara Paṭisandhi.....	154
Arūpa Paṭisandhi.....	155
One with 3 Functions.....	156
(3) Kamma Section.....	157
Definition of Kamma.....	157
Classification of Kamma.....	157
(a) Kusala Kamma.....	158
(1) Kāmāvacara kusala kamma.....	158
(2) Rūpāvacara kusala kamma.....	161
(3) Arūpāvacara kusala kamma.....	161
(b) Akusala Kamma.....	161
Root conditions of misconduct.....	162
Kamma and Vipāka.....	163
Result of Kusala kamma.....	163
Result of Akusala kamma.....	167
Fourfold Kamma.....	167
4 Conditions of Death.....	170
3 Objects of Death Consciousness.....	171
Death Consciousness.....	172
Rebirth Consciousness.....	172
Death and Rebirth-process.....	172
Paṭisandhi after Cuti.....	179
CHAPTER 7.....	181
Paccayaṅgaha.....	181
(Compendium of Causality).....	181
Causality.....	181
Two Ways.....	181
Classification of Paṭṭicasamuppāda.....	192
12 Factors.....	192
3 Periods.....	192
3 Vaṭṭas.....	192
3 Links.....	192
4 Groups.....	193
20 Modes.....	193
2 Roots.....	193
Bhavacakka (the cycle of Life).....	194
2. The Way of Paṭṭhāna.....	195
24 Conditions.....	196
9 Groups of Conditions.....	198

## Table of Contents

7 Ways of Relation.....	203
How to relate between Paccaya and Paccayupanna.....	206
Analysis of Concepts.....	218
Concept as What is Made Known.....	218
Concept as What Makes Known.....	219
CHAPTER 8.....	222
Kammaṭṭhāna saṅgaha.....	222
(1) Bhāvanā.....	222
Kammaṭṭhāna.....	222
(1) Samatha.....	223
10 Kasiṇa.....	223
Asubha.....	224
Anussati.....	225
Appamaññā.....	225
Saññā.....	226
Vavatṭhāna.....	226
Āruppa.....	226
40 Meditation objects and their Final Attainment.....	227
Meditation Objects and Temperaments.....	227
The 3 Stages of Mental Culture.....	228
Objects for Jhāna.....	229
Signs of Mental Culture.....	231
Nimitta and Bhāvanā.....	232
Attainment of Jhānas.....	232
Attainment of Jhāna without Resembled sign.....	234
Abhiññā.....	235
(2) Vipassanā.....	235
7 Purifications.....	236
10 Insight Knowledges.....	239
3 Universal Characteristics.....	240
3 Contemplations.....	240
3 Entries to the Emancipation.....	240
3 Emancipations.....	241
Vipassanā Practice in brief.....	241
Attainment of Path and Fruition.....	243
Reviewing Knowledge.....	244
Analysis of Emancipation.....	245
Analysis of Individuals.....	247
Analysis of Attainment.....	248

## Table of Contents

CHAPTER 9.....	250
Samuccayasāṅgaha.....	250
4 Compendiums.....	251
1. Akusalasāṅgaha.....	251
Āsava.....	252
Ogha.....	252
Yoga.....	253
Gantha.....	253
Upādāna.....	254
Nivarana.....	255
Anusaya.....	256
Saṃyojana.....	256
Kilesa.....	259
2. Missaka Saṅgaha.....	263
6 Hetu.....	264
7 Jhāna factors.....	265
12 Magga factors.....	265
22 Indriyas.....	266
9 Bala.....	269
4 Adhipati.....	270
The difference between 'Adhipati' and 'Indriya'.....	271
4 Āhāra.....	271
Dhamma and Categories.....	272
3. Bodhipakkhiya Saṅgaha.....	275
Satipaṭṭhāna.....	276
Sammāpadhāna.....	276
Iddhipāda.....	277
Indriya.....	277
Bala.....	278
Bojjhaṅga.....	278
Maggāṅga.....	279
Way of Participation.....	280
4. Sabba Saṅgaha.....	281
Khandha.....	282
Upādānakkhanda.....	282
Āyatana.....	283
Dhātu.....	284
Ariyasacca.....	286

## Preface

### **Ashin Nandamāla Preface**



This work entitled “Fundamental Abhidhamma” makes the Abhidhamma easy to be comprehended. It follows the style of the Abhidhammatthasaṅgaha (Compendium of Abhidhamma), a work of Venerable Ācariya Anuruddha,

who is believed to have lived around the 8<sup>th</sup> century A.D.

“Fundamental Abhidhamma” is not a translation of the Abhidhammatthasaṅgaha. It tries to brief only important points of the Abhidhamma. Like “Abhidhammatthasaṅgaha”, this work comprises nine chapters. Some changes, however, have been made according to the order of the chapters.

The following is the brief outline of the chapters.

Chapter 1 elucidates the nature of Paramattha and Paññatti and analyses the consciousness.

Chapter 2 deals with the enumeration of mental states and its association with the consciousness.

Chapter 3 sheds light on the material qualities, their conditions, formations and the occurrence of the material groups.

Chapter 4 describes the classification of the consciousness

## Preface

in accordance with the feeling, the root, the function, the door, the object and the base.

Chapter 5 highlights the mental process classifying them as active and passive.

Chapter 6 clarifies Kamma and Rebirth in the thirty-one planes of existence.

Chapter 7 explicates the "Law of Causality" in two ways: 'Paṭṭiccasamuppāda' and 'Paṭṭhāna'.

Chapter 8 gives guidelines for the two types of meditation techniques: 'Samatha' and 'Vipassanā'.

Chapter 9 serves as the index of Buddhist technical terms and its categories in Abhidhamma and Suttanta.

In conclusion, it is the expectation of the compiler that this work will offer its learners the fundamental knowledge which enables one to attain the analytical knowledge of mind and matter (Nāmarūpaparicchedaññā) and the knowledge of causality (Paccayapariggahaññā) which are essential for one to become a true Buddhist.

May the readers be able to savor the taste of Abhidhamma.

Dr. Nandamālābhivaṃsa  
(Aggamahāpaṇḍita, Aggamahāganthavācakaṇḍita)  
Rector, International Theravāda Buddhist  
Missionary University, Yangon, Myanmar.



## Preface

### **Editorial preface**

I have followed and benefited from the lectures on Abhidhamma delivered by Ven. Ashin Nandamālābhivaraṃsa 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 Nārada 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. Dhammas are natural laws that are always true. Thus, Abhidhamma describes the dhammas, 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

## Preface

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

## Preface

### **Foreword to the second edition**

The Ven. Sayādaw 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. Sayādaw, 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

## Preface

# Foreword to the third edition

Venerable Sayādaw U Nandamāla came to Malaysia and Singapore since 2005 and has taught courses on the Abhidhammattha saṅgaha, and also Paṭṭhāna and Yamaka, the Seventh and Sixth Abhidhamma Text Books. In these courses he often gave explanations of the subject found in this book, Fundamental Abhidhamma. These explanations are very helpful even for the study of Abhidhamma Text like Paṭṭhāna and Yamaka.

Sayādaw not only has a formidable array of knowledge of the Buddha's teachings, he is able to teach very difficult subject which allows students of great diversity to understand and learn from him. Sayādaw conceives the idea of publishing Fundamental Abhidhamma Part 1 and Part 2 as one book to enable many more people to gain greater continuity and clarity of understanding of the Abhidhamma.

Sayādaw is very precise and dependable in his presentation. It has been our hope to emulate his fine example in this reviewing. (Bro. Chew How Ting does the significant part of editing). Nonetheless it is possible that some mistakes have escaped notice. Please write to Bro.

## Preface

Chew's blog <http://fundamentalabhidhamma.blogspot.com/> so that we can correct them for the next edition. We apologise to the readers for those and accept fully the demerit that comes from lack of skilfulness. At the same time we hope that much merit may result from the sharing of this third edition.

Now devotees of Selangor Vipassanā Buddhist Meditation Society in Malaysia have graciously offered to publish this book to commemorate the Opening Ceremony of its new building to be presided over by Sayādaw on May 1, 2010.

May Dhamma wisdom grow and flourish in this universe.  
Sādhu! Sādhu! Sādhu!

Sis. Pauline Chong  
& Bro. Chew How Ting  
Malaysian students  
April 2010

## Biography

# **A Brief Biography of Dr. Nandamālābhivamsa**

Ashin Nandamāla was born on 22<sup>nd</sup> 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 Sayādaw U Canda, well-known as the "Sankin Sayādaw", 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, Sayādaw 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.

## Biography

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, Pāli and English languages:

1. The Biography of the Master (1970)
2. The Life and Literature of Shwehintha Sayādaw (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)

## Biography

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)



## History of Abhidhamma

# The History of Abhidhamma

### 1. Why is it called Abhidhamma?

Abhidhamma is unique in Buddhism. It is one of the Tipiṭaka Pāli texts which explains dhammas in detail and in an analytical way. Regarding the explanation of dhammas, 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 controversy 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 Dhammasaṅgāṇī, Aṭṭhasālinī 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 Paṇḍukambala, his rocky seat,  
Under the tree called Pāricchattaka,

## History of Abhidhamma

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

## History of Abhidhamma

Abhidhamma retold by Ven. Sāriputta is in a concise form.

### **4. The Seven Abhidhamma Texts**

The Abhidhamma comprises seven texts, viz.,

- (1) Dhammasaṅgani, the Explanation of Dhammas,
- (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 suttas – five hundred of His own and

## History of Abhidhamma

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 dhammas 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 Sinhalese in order to avoid mixing of the original meaning with other sect's views.

Then Ven. Buddhaghosa condensed Mahā aṭṭhakathā and translated it into Pāli. Ven. Buddhaghosa's commentaries are

## History of Abhidhamma

translated into three texts:

(1) *Aṭṭhasālinī Aṭṭhakathā*, the commentary on *Dhammasaṅgaṇī*,

(2) *Sammohavinodanī Aṭṭhakathā*, the commentary on *Vibhaṅga*, and

(3) *Pañcapakarāṇa 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

## History of Abhidhamma

Abhidhamma could be through the Pāli 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

## History of Abhidhamma

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 Suvāṇṇa bhūmi, a part of Myanmar. When Buddhism was introduced, the Tipiṭaka Pāli 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 Suvāṇṇa bhūmi. When King Anawratha united the entire Myanmar people into one kingdom, Buddhism became more prevalent. The king brought Tipiṭaka books from Suvāṇṇa bhūmi as well as from Sri Lanka and established a library to keep them.

The study of Abhidhamma started to become popular in

## History of Abhidhamma

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, Sankhepa 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. Ñānakitti wrote the two books on Abhidhamma, namely, Aṭṭhasālīnī-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



## History of Abhidhamma

- (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

## History of Abhidhamma

number of books on Abhidhamma either in Pāli 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 Pāli 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, Mūlaṭṭikā and Anuṭṭikā. 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.

## History of Abhidhamma

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 Pāḷi 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

## History of Abhidhamma

translation is given. After that students need to study the text by going into detail through commentaries, such as Vibhāvinī Ṭikā. 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 Pāli 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 Ṭikā [old], by Nava vimalabuddhi of Sri Lanka,
2. Abhidhammattha Vibhāvinī, by Sumaṅgala sāmi of Sri Lanka,
3. Saṅkhepa vaṅṅana, by Saddhamma-jotipāla of Myanmar [1446],
4. Abhidhammattha dīpanī, by Silācāra of Myanmar [1801],
5. Paramatthadīpanī, by Ñāṇa Thera, Ledi Sayādaw, of Myanmar [1897],
6. Aṅkura Ṭikā, by Vimala Thera of Myanmar [1905],

## History of Abhidhamma

7. Mahā atula Ṭikā, by Nāgindasāmi of Myanmar [1914],

8. Abhidhammattha 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 “Ṭikā-gyaw” meaning “the famous Ṭikā”.

In Myanmar Buddhist monks have been studying Ṭikā-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 popularity among those who study Abhidhamma in Myanmar.

### 10. Ledi Sayādaw

The history of Abhidhamma would not be complete

## History of Abhidhamma

without mentioning Ledi Sayādaw, 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, Saing-pyin, in Dipeyin Township, upper Myanmar. The name given him by his preceptor was Ñāṇa. After he had entered into the order, he studied Pāli 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 Sayādaw" after the name of the monastery he founded.

Ledi Sayādaw wrote over 100 books on grammar, ethical, religious and philosophical aspects of Buddhism. Of them Paramatthadīpanī is a book which is written in Pāli 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 Sayādaw passed away in Pyinmanar at the age of 77.

### **11. Paramatthadīpanī, the critique of Vibhāvini**

Ledi Sayādaw was very interested in Abhidhamma, and had been studying that doctrine with great attention. He noticed that some opinions were mistakenly informed in

## History of Abhidhamma

Abhidhamma commentaries. Especially Vibhāvinī is full of grammatical, logical and philosophical mistakes.

In 1897 Ledi Sayādaw 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 Sayādaw, in 1905,
2. Mahā atula Ṭīkā, by Ven. Nāgindasāmi, in 1914,
3. Paramattha visodhanī, by Ven. Dīpamāla, Chaung Oo Sayādaw,
4. Abhidhammattha Vibhāvinī yojanā, by Ven. Ñāṇindāsabha, in 1918, and
5. Abhidhammattha-saṅgaha vinicchaya, by Ven. Paññājota, in 1919.

## History of Abhidhamma

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 Sayādaw 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



## Fundamental Abhidhamma

# The Fundamental Abhidhamma

Namo tassa bhagavato arahato 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 Dhammas
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

## Fundamental Abhidhamma

### 7. Paṭṭhāna - Conditional Relation

#### **The Two Types of Dhammas explained in Abhidhamma:**

There are two types of dhammas 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 means 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).

## Fundamental Abhidhamma

### **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

# 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

Cittas 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.

## Chapter 1 : Consciousness

*Table 1.1: The 89 / 121 Cittas*

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

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

## Chapter 1 : Citta

*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 lobhamūla is classified into eight.

*Table 1.2:* The following is how lobhamūla can be divided into eight types

<b>Feeling</b>	<b>Association</b>	<b>Promptitude</b>
With pleasant	With wrong view	Without
With neutral	Without wrong view	With

The meaning of Pāḷi terms:

Somanassa-sahagata = accompanied by pleasure

## Chapter 1 : Consciousness

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.

*Table 1.3:* The following is how dosamūla can be divided into two types

<b>Feeling</b>	<b>Association</b>	<b>Promptitude</b>
With displeasure	With ill will	Without
		With

Pāḷi terms and their meanings:

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

## Chapter 1 : Citta

### **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”.

*Table 1.4: How mohamūla can be divided into two types*

<b>Feeling</b>	<b>Association</b>
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.



## Chapter 1 : Consciousness

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. Kriyā / 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

## Chapter 1 : Citta

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

**Pāli 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

## Chapter 1 : Consciousness

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

## Chapter 1 : Citta

### **Kriyā – 3**

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

How kriyā 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 kāmāvacara 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,

## Chapter 1 : Consciousness

namely, kusala, vipāka and kriyā.

### **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.

*Table 1.5:* The following is how kusala can be divided into eight types

<b>Feeling</b>	<b>Association</b>	<b>Promptitude</b>
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 Pāli terms:

Ñāṇa-sampayutta = connected with knowledge

Ñāṇa-vippayutta = disconnected from knowledge

## Chapter 1 : Citta

### 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.

Table 1.6: Classification of kāmāvacara citta

<b>1. According to feeling:</b>	
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
<b>Total</b>	<b>54</b>
<b>2. According to type:</b>	
Kusala	8
Akusala	12
Vipāka	23
Kriyā	11
<b>Total</b>	<b>54</b>

### Kriyā – 8

Kriyā means mere action. It is, although similar to kusala, not operative. Nor does it bear the result of kusala. It arises

## Chapter 1 : Consciousness

within arahantas who are devoid of mental defilements and do not come to be reborn in the next life. Kriyā is classified into eight types in the same way.

### **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 kriyā, 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.

## Chapter 1 : Citta

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, vicāra, 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.



## Chapter 1 : Consciousness

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

Table 1.7: Jhānaṅgas and Jhānas

Jhānaṅgas					Jhānas
Vtk	Vcr	P	S	E	1 <sup>st</sup>
	Vcr	P	S	E	2 <sup>nd</sup>
		P	S	E	3 <sup>rd</sup>
			S	E	4 <sup>th</sup>
			U	E	5 <sup>th</sup>

The meaning of jhāna:

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

### Nīvaraṇa – 5

The Pāli word, nīvaraṇa, is equivalent to the English word “hindrance”. Nīvaraṇa 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

## Chapter 1 : Citta

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

*Table 1.8: How rūpāvacara citta is classified into 15*

<b>Jhāna</b>	<b>Kusala</b>	<b>Vipāka</b>	<b>Kriyā</b>
1 <sup>st</sup> jhāna = 3	1	1	1
2 <sup>nd</sup> jhāna = 3	1	1	1
3 <sup>rd</sup> jhāna = 3	1	1	1
4 <sup>th</sup> jhāna = 3	1	1	1
5 <sup>th</sup> jhāna = 3	1	1	1
<b>Total = 15</b>	<b>5</b>	<b>5</b>	<b>5</b>

## Chapter 1 : Consciousness

### 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 kriyā, comes to 12.

### Object - 4

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

*Table 1.9: Passing over and receiving*

<b>The passed-over objects</b>	<b>The receiving objects</b>
Kasīṇa device	Infinite space
Infinite space	First viññāṇa
First viññāṇa	Nothingness
Nothingness	Third viññāṇa

The meaning of terms:

Kasīṇa = 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 cittas.

## Chapter 1 : Citta

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.

*Table 1.10: How arūpāvacara citta is classified into 12*

Object		Kusala	Vipāka	Kriyā
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
<b>Total</b>	<b>12</b>	<b>4</b>	<b>4</b>	<b>4</b>

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

## Chapter 1 : Consciousness

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 "supramundane".

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."

## Chapter 1 : Citta

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

## Chapter 1 : Consciousness

### **Magga and Saṃyojanas (fettors)**

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

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

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

The magga of arahatta completely eradicates the five fettors, 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 jhānas multiplied by the 4 maggas make 20. The 5 jhānas multiplied by the 4 phalas is 20. Thus, 20 plus 20 becomes 40.

## Chapter 1 : Citta

### **Jhāna citta – 67**

The jhāna cittas, mundane and supramundane, total 67.

*Table 1.11: Mundane and Supramundane*

	<b>Mundane</b>	<b>Supramundane</b>	<b>Total</b>
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
<b>Total</b>	27	40	<b>67</b>

**The end of Chapter 1**

-----



## Chapter 2 : Cetasika

# 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

## Chapter 2 : Mental Factor

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 cittas 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 cittas is further subdivided into six:

1. Vitakka           = Initial application
2. Vicāra            = Sustained application
3. Adhimokkha    = Decision
4. Vīriya             = Effort

## Chapter 2 : Cetasika

- 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

## Chapter 2 : Mental Factor

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 cittas
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

## Chapter 2 : Cetasika

- |                      |                                  |
|----------------------|----------------------------------|
| 3. Hiri              | = Moral shame                    |
| 4. Ottapa            | = Moral dread                    |
| 5. Alobha            | = Non-attachment                 |
| 6. Adosa             | = Non-hatred                     |
| 7. Tatramajjhataṭṭā  | = 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:

## Chapter 2 : Mental Factor

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. Cittas and some of the cetasikas 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.

## Chapter 2 : Cetasika

### **The way of Sampayoga**

In the way of sampayoga, it describes how the cetasika associates with how many cittas.

(A) Regarding the 13 aññasamāna cetasikas

1. The seven universal mental states arise depending on all types of cittas.

2. Vitakka arises depending on 55 types of cittas, namely, 44 kāma cittas except the 10 sense-consciousness, and the 11 First jhāna cittas. Altogether, they are 55.

3. Vicāra arises depending on 66 types of cittas. It comprises the 11 Second jhāna cittas and the 55 cittas of vitakka.

4. Adhimokkha arises depending on 78 types of cittas. It comprises the 43 kāma-cittas except the 10 sense-consciousness, and 1 citta of vicikicchā, 15 rūpāvacara cittas, 12 arūpāvacara cittas and 8 lokuttara cittas. 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 cittas. Altogether, they are 73.

6. Pīti arises depending on 51 types of cittas: 18 kāma cittas accompanied by pleasure, 11 First jhānas, 11 Second jhānas and 11 Third jhānas. Altogether, they are 51.

## Chapter 2 : Mental Factor

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

*Table 2.1: Aññasamāna (13) and its associated and dissociated cittas*

<b>Cetasika</b>	<b>Associated citta</b>	<b>Dissociated citta</b>
Phassa, etc. (7)	89	(No)
Vitakka	55	66
Vicāra	66	55
Adhimokkha	78	11
Vīriya	73	16
Pīti	51	70
Chanda	69	20

(B) Regarding the 14 akusala cetasikas

8. Moha, ahirika, anottappa and uddhacca arise depending on 12 akusala cittas.

9. Lobha arises depending on 8 lobhamūla cittas.

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.



## Chapter 2 : Cetasika

12. Dosa, issā, macchariya and kukkucca arise depending on 2 dosamūlas.

13. Thīna and middha arise depending on 5 types of akusala with promptitude.

14. Vicikicchā arises depending on only 1 citta accompanied by doubt.

*Table 2.2: Akusala (14) and its associated and dissociated cittas*

<b>Cetasika</b>	<b>Associated citta</b>	<b>Dissociated citta</b>
Moha, etc. (4)	12	77
Lobha	8	81
Diṭṭhi / Māna	4	85
Dosa, etc. (4)	2	87
Thīna, Middha	5	84
Vicikicchā	1	88

### (C) Regarding the 25 sobhana cetasikas

15. The 19 types of sobhana mental states arise depending on 59 types of sobhana cittas.

16. The three viratis arise depending on 16 cittas: on the 8 kāma kusalas sometimes and separately, and on the 8 lokuttara cittas always and together.

## Chapter 2 : Mental Factor

17. The 2 types of appamaññā arise depending on the 28 types of cittas: the 8 mahākusala cittas, the 8 mahākriyā cittas and the 12 rūpāvacara cittas except the 3 types of the fifth jhāna.

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

*Table 2.3: Sobhana (25) and its associated and dissociated cittas*

<b>Cetasika</b>	<b>Associated citta</b>	<b>Dissociated citta</b>
Sobhana (19)	59	30
Virati (3)	16	73
Appamaññā (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 cetasikas.

(A) Regarding the 12 akusala cittas

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

## Chapter 2 : Cetasika

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 cittas. The other 5 mental states, namely, pīti, diṭṭhi, māna, thīna and middha are common to some of the lobhamūla cittas.

2. The 2 dosamūla cittas associate with the 22 cetasikas: the 12 aññasamāna except pīti, the 4 akusala mental states common to all immoral mental states, and dosa, issā, macchhariya, kukkuccha, thīna and middha. Altogether they are 22.

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

3. The 2 mohamūla cittas associate with the 16 cetasikas: the 11 aññasamānas 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 cittas associate with 27

## Chapter 2 : Mental Factor

cetasikas: namely, the 13 aññasamānas and the 14 akusala mental states. Altogether they are 27.

*Table 2.4: Lobhamūla (8) and its associated cetasikas*

<b>Citta</b>	<b>Associated Cetasikas</b>
1 <sup>st</sup> Lobhamūla	19
2 <sup>nd</sup> Lobhamūla	21
3 <sup>rd</sup> Lobhamūla	19
4 <sup>th</sup> Lobhamūla	21
5 <sup>th</sup> Lobhamūla	18
6 <sup>th</sup> Lobhamūla	20
7 <sup>th</sup> Lobhamūla	18
8 <sup>th</sup> Lobhamūla	20

*Table 2.5: Dosamūla (2) and its associated cetasikas*

<b>Citta</b>	<b>Associated Cetasikas</b>
1 <sup>st</sup> Dosamūla	20
2 <sup>nd</sup> Dosamūla	22

*Table 2.6: Mohamūla (2) and its associated cetasikas*

<b>Citta</b>	<b>Associated Cetasikas</b>
1 <sup>st</sup> Mohamūla	15
2 <sup>nd</sup> Mohamūla	15

## Chapter 2 : Cetasika

### (B) Regarding the 18 ahetuka cittas

1. The 10 types of sense-consciousness associate with the 7 universal mental states.

2. The 4 types of cittas, the 2 sampaticchanas and the 2 santīraṇas accompanied by indifference and the pañcadvārāvajjana associate with the 10 aññasamānas except vīriya, pīti and chanda.

3. The santīraṇa accompanied by pleasure associates with the 11 aññasamānas except chanda and vīriya.

4. The manodvārāvajjana associates with the 11 aññasamānas except chanda and pīti.

5. The hasituppāda associates with the 12 aññasamānas except chanda.

*Table 2.7: Ahetuka (18) and its associated cetasikas*

<b>Citta</b>	<b>Associated Cetasikas</b>
Viññāṇa (10)	7
Sampaticchana (2) Upekkhā santīraṇa (2) Pañcadvārāvajjana (1)	10
Somanassa santīraṇa (1) Manodvārāvajjana (1)	11
Hasituppāda (1)	12

## Chapter 2 : Mental Factor

### (C) Regarding the 24 kāma sobhana cittas

1. The 8 mahākusala cittas associate with the 38 types of cetasikas: the 13 aññasamānas and the 25 sobhana mental states. Altogether they are 38.

2. The 8 mahāvīpāka cittas associate with the 33 types of cetasikas: the 13 aññasamānas and the 20 sobhana mental states except the 3 viratis and the 2 appamaññās. Altogether they are 33.

3. The 8 mahākriyā cittas associate with the 35 types of cetasikas: the 13 aññasamānas and the 22 sobhana mental states except the 3 viratis. Altogether they are 35.

*Table 2.8: Mahākusala (8) and its associated cetasikas*

<b>Citta</b>	<b>Associated Cetasikas</b>
1 <sup>st</sup> , 2 <sup>nd</sup>	38
3 <sup>rd</sup> , 4 <sup>th</sup>	37
5 <sup>th</sup> , 6 <sup>th</sup>	37
7 <sup>th</sup> , 8 <sup>th</sup>	36

## Chapter 2 : Cetasika

*Table 2.9: Mahākriyā (8) and its associated cetasikas*

<b>Citta</b>	<b>Associated Cetasikas</b>
1 <sup>st</sup> , 2 <sup>nd</sup>	35
3 <sup>rd</sup> , 4 <sup>th</sup>	34
5 <sup>th</sup> , 6 <sup>th</sup>	34
7 <sup>th</sup> , 8 <sup>th</sup>	33

*Table 2.10: Mahāvīpāka (8) and its associated cetasikas*

<b>Citta</b>	<b>Associated Cetasikas</b>
1 <sup>st</sup> , 2 <sup>nd</sup>	33
3 <sup>rd</sup> , 4 <sup>th</sup>	32
5 <sup>th</sup> , 6 <sup>th</sup>	32
7 <sup>th</sup> , 8 <sup>th</sup>	36

### (D) Regarding the mundane jhāna cittas

1. The 3 first jhāna cittas associate with the 35 types of cetasikas: the 13 aññasamānas and the 22 sobhana mental states except the 3 viratis.

2. The 3 second jhāna cittas associate with the 34 types of cetasikas as before apart from vitakka.

3. The 3 third jhāna cittas associate with the 33 types of cetasikas as before apart from vitakka and vicāra.

4. The 3 fourth jhāna cittas associate with the 32 types of

## Chapter 2 : Mental Factor

cetasikas as before apart from vitakka, vicāra and pīti.

5. The 3 fifth jhāna cittas associate with the 30 types of cetasikas as the fourth jhāna citta apart from the 2 types of appamaññā.

*Table 2.11: Mundane Jhāna (27) and its associated cetasikas*

<b>Citta</b>	<b>Associated Cetasikas</b>
1 <sup>st</sup> Jhāna (3)	35
2 <sup>nd</sup> Jhāna (3)	34
3 <sup>rd</sup> Jhāna (3)	33
4 <sup>th</sup> Jhāna (3)	32
5 <sup>th</sup> Jhāna (15)	30

(E) Regarding the supramundane jhāna cittas

1. The 8 first jhāna cittas associate with the 36 types of cetasikas: the 13 aññasamānas and the 23 sobhana mental states except the 2 appamaññās.

2. The 8 second jhāna cittas associate with the 35 types of cetasikas as before apart from vitakka.

3. The 8 third jhāna cittas associate with the 34 types of cetasikas as before apart from vitakka and vicāra.

4. The 8 fourth jhāna cittas associate with the 33 types of cetasikas as before apart from vitakka, vicāra and pīti.



## Chapter 2 : Cetasika

5. The 8 fifth jhāna cittas associate with the 33 types of cetasikas as before apart from vitakka, vicāra and pīti.

*Table 2.12: Supramundane Jhāna (40) and its associated cetasikas*

<b>Citta</b>	<b>Associated Cetasikas</b>
1 <sup>st</sup> Jhāna (8)	36
2 <sup>nd</sup> Jhāna (8)	35
3 <sup>rd</sup> Jhāna (8)	34
4 <sup>th</sup> Jhāna (8)	33
5 <sup>th</sup> Jhāna (8)	33

### **Special Note**

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

2. There are 11 types of cetasikas that only sometimes associate with cittas. They are as follows:

- Issā, macchariya and kukkuccha sometimes and separately arise depending on dosamūla cittas.
- Māna sometimes arises depending on lobhamūla cittas disconnected from wrong view.
- Thīna and middha sometimes, but always together,

## Chapter 2 : Mental Factor

arise depending on lobhamūla and dosamūla with promptitude.

- The 3 viratis and the 2 appamaññās sometimes, and separately, arise depending on some cittas.

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

- (i) Ekahetuka: The cittas associated with one hetu. This comprises the 2 mohamūla cittas which have one hetu: moha.
- (ii) Dviihetuka: The cittas associated with two hetus. They are altogether 22: the 8 lobhamūlas, the 2 dosamūlas and the 12 kāma sobhana cittas disconnected from knowledge.
- (iii) Tiihetuka: The cittas associated with three hetus. They are altogether 47: the 12 kāma sobhana cittas associated with knowledge, the 15 rūpāvacaras, the 12 arūpāvacaras and the 8 lokuttaras.

**The end of Chapter 2**

-----

## Chapter 3 : Rūpa

# CHAPTER 3

## Rūpa: Matter

### Enumeration

#### Rūpa

Matter is termed in Pāli "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. Mahābhūta = the great appearance
2. Upādāya rūpa = the derivative

#### Mahābhūta – 4

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

1. Pathavī = the element of extension
2. Āpo = the element of cohesion

### Chapter 3 : Matter

- 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 mahābhūtas. 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

### Chapter 3 : Rūpa

matters are sensitive and enumerated into 5 types: eye, ear, nose, tongue and the body.

1. Cakkhupasāda = 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 two sets of five-fold sense consciousness (dvipañcaviññāṇa). They are fivefold in type, but enumerated into 7:

### Chapter 3 : Matter

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 two sets of five-fold sense consciousness (dvipañcaviññāṇa).

## Chapter 3 : Rūpa

The matter of the heart is described in Pāli “hadayavatthu”, meaning the heart that is the base of the mind.

In another way, “hadaya” means mind and “vatthu” means seat. Therefore, “hadayavatthu” 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 “kabalīkāra”.

### **Pariccheda – 1**

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

### **Viññatti – 2**

“Viññatti” 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-

## Chapter 3 : Matter

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. Kammanñātā = 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



## Chapter 3 : Rūpa

2. Santati = continuity
3. Jaratā = decay
4. Aniccatā = impermanence

### Classification of Matter

All types of matter dissociate from "hetus". 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

## Chapter 3 : Matter

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 pasāda 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 pasāda 5, the bhāva 2 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.

## Chapter 3 : Rūpa

### 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 matters, 27 in number, are "anidassana".

## Chapter 3 : Matter

### **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 mahābhūtas, 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)

## Chapter 3 : Rūpa

### 4. Āhāra (nutritive essence)

Herein, kamma that produced matter is enumerated to be 25:

The 12 unwholesome kammās and the 8 wholesome kammās in the kāma plane, and the 5 wholesome kammās in the rūpa plane. Altogether, they are 25.

Citta that produces the matter is 75, apart from the 10 dvipañca viññāṇas 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.

## Chapter 3 : Matter

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 pasādas, the 2 bhāvas, hadaya, jīvita and the 2 viññattis. Altogether, they are 11. Of these matters, the 2 viññattis 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. Catuja 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

### Chapter 3 : Rūpa

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 sampañcchanas, the 3 santīraṇas, the āvajjana in five-door, the 8 mahāvīpākas and the 5 rūpa vipākas produce only matter.

2. 26 types of mind composed of the 10 rūpa kusalas and kriyās, the 8 arūpa kusalas and kriyās, and the 8 lokuttaras

## Chapter 3 : Matter

produce matter and sustain bodily posture.

3. 32 types of mind composed of the 12 akusalas, the āvajjana in the mind-door, the hasituppāda, the 8 mahākusalas, the 8 mahākriyās and the 2 abhiññā minds (the 5<sup>th</sup> kusala and kriyā 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, mahākriyā 4 produce matter, sustain bodily posture, bring about intimation (viññatti) and cause laughter.

5. The 2 dosamūlas 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



## Chapter 3 : Rūpa

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 Pāli):

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   |

### Chapter 3 : Matter

- |                      |                |
|----------------------|----------------|
| 4. Ghāna-dasaka      | = nose-decad   |
| 5. Jivhā-dasaka      | = tongue-decad |
| 6. Kāya-dasaka       | = body-decad   |
| 7. Itthibhāva-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.

## Chapter 3 : Rūpa

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

### **Utujja-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 3<sup>rd</sup> to the 2<sup>nd</sup>, it forms the 4<sup>th</sup> 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.

## Chapter 3 : Matter

### **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.

## Chapter 3 : Rūpa

### **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. Opaṭātika = 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 – opaṭātika – 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

## Chapter 3 : Matter

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 opapātikas.

### **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

## Chapter 3 : Rūpa

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 17<sup>th</sup> 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.

## Chapter 3 : Matter

### **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 groups, 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.

### **The end of Chapter 3**

-----



## Chapter 4 : Pakiṇṇaka

# 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 1
- (b) Cetasika 52
- Altogether 53

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

## Chapter 4 : Miscellaneous

But the cetasikas 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

## Chapter 4 : Pakiṇṇaka

classified thus:

1. Citta with pleasure sukha-sahagata citta	63
2. Citta with pain dukkha-sahagata	3
3. Citta with neither-pleasure-nor pain	<u>55</u>
Altogether	<u>121</u>

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	<u>55</u>
Altogether	<u>121</u>

### **Citta with pleasure is 1**

Body-consciousness with pleasure (1)

### **Citta with pain is 1**

Body-consciousness with pain (1)

### **Cittas with joy are 62**

Lobhamūla with pleasure (4)

Ahetuka with pleasure (2)

## Chapter 4 : Miscellaneous

Kāma sobhana with pleasure (12)

First jhāna (11)

Second jhāna (11)

Third jhāna (11)

Fourth jhāna (11)

### **Cittas with displeasure are 2**

Dosamūla (2)

### **Cittas 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 cittas with pleasure are 63, by adding those cittas with pleasure and with joy together. And the cittas with pain are 3, by adding those cittas with pain and with displeasure together.

## **2. Classification of Roots**

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

1. Lobha - greed

## Chapter 4 : Pakiṇṇaka

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 cittas through associated Roots**

#### **Cittas without roots – 18**

Cittas 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  |

## Chapter 4 : Miscellaneous

5. Determining	1
6. Smiling	1

### **Cittas with one root – 2**

Cittas with one root (ekahetuka) are 2:

Cittas rooted in delusion (mohamūla)	2
--------------------------------------	---

### **Cittas with two roots – 22**

Cittas with two roots (dvihetuka) are 22:

1. Cittas rooted in greed (lobhamūla)	8
2. Cittas rooted in hatred (dosamūla)	2
3. Beautiful cittas without knowledge	12

### **Cittas with three roots – 47**

Cittas with three roots (tihetuka) are 47:

1. Beautiful kāma-cittas 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 cittas perform each:

1. Rebirth-linking (paṭisandhi)
---------------------------------

## Chapter 4 : Pakiṇṇaka

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 cittas are 10:

1. Rebirth-linking (paṭisandhi)
2. Life-continuum (bhavaṅga)
3. Adverting (āvajjana)
4. Fivefold Sense Consciousness (pañcaviññāṇa)

## Chapter 4 : Miscellaneous

5. Receiving (sampaṭicchana)
6. Investigating (santīraṇa)
7. Determining (voṭṭhabbana)
8. Javana (javana)
9. Following the javana-object (tadārammaṇa)
10. Death (cuti)

### **Classification of Cittas through their Functions**

Cittas are classified by way of these 14 functions they perform.

#### **Cittas of Rebirth-linking – 19**

Cittas which perform the function of rebirth-linking are 19:

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

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

#### **Cittas of Adverting – 2**

Cittas which perform the function of adverting, etc. are two:



## Chapter 4 : Pakiṇṇaka

1. Five-door adverting (pañcadvārāvajjana) 1

2. Mind-door adverting (manodvārāvajjana) 1

### **Cittas of Seeing – 2**

Eye-consciousness (cakkhaviññāṇa) 2

### **Cittas of Hearing – 2**

Ear-consciousness (sotaviññāṇa) 2

### **Cittas of Smelling – 2**

Nose-consciousness (ghānaviññāṇa) 2

### **Cittas of Tasting – 2**

Tongue-consciousness (jivhāviññāṇa) 2

### **Cittas of Touching – 2**

Body-consciousness (kāyaviññāṇa) 2

### **Cittas of Receiving – 2**

Receiving consciousness (sampañcchana) 2

### **Cittas of Investigating – 3**

Cittas which perform the function of investigating are three:

Investigating consciousness (santīraṇa) 3

### **Cittas of Determining – 1**

It is only the mind-door adverting consciousness which

## Chapter 4 : Miscellaneous

performs the function of determining in five-door.

### **Cittas of Javana – 55**

Cittas which perform the function of javana are 55:

- |  |    |
|--|----|
| 1. Unwholesome consciousness   | 12 |
| 2. Wholesome consciousness   | 21 |
| 3. Functional consciousness except the two types of<br>adverting consciousness | 18 |
| 4. Fruition consciousness  | 4  |

### **Cittas of Following the javana-object – 11**

Cittas which perform the function of following the javana-object are 11:

- |   |   |
|---|---|
| 1. Investigating consciousness (santīraṇa)    | 3 |
| 2. Great resultant consciousness (mahāvīpāka) | 8 |

### **Cittas with different functions**

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

### **Cittas with one function – 68**

- |                                      |    |
|--------------------------------------|----|
| 1. Fivefold sense consciousness      | 10 |
| 2. Five-door adverting consciousness | 1  |

## Chapter 4 : Pakiṇṇaka

3. Receiving consciousness 2

4. Javana consciousness 55

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

### **Cittas 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.

### **Cittas with three functions – 9**

1. Fine-material-sphere resultant 5

2. Immaterial-sphere resultant 4

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

### **Cittas with four functions – 8**

Great resultant consciousness (mahāvīpāka) 8

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

## Chapter 4 : Miscellaneous

### **Cittas with five functions – 2**

Investigating consciousness with neutral feeling 2

*Note:* They have 5 functions as rebirth-linking, life-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 (cakkhuvāra)
2. Ear-door (sotadvāra)
3. Nose-door (ghānavāra)
4. Tongue-door (jihvādvāra)
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 cittas through their doors**

Through doors cittas are to be classified thus:

### **Cittas in eye-door are 46**

Cittas that arise in eye-door are 46. They are mentioned

## Chapter 4 : Pakiṇṇaka

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:* Cittas in ear-door, etc. are mostly similar to the cittas in eye-door except the 2 cittas "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 cittas are general to all.

### **Cittas in mind-door are 67**

Cittas 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 cittas                     | 55 |

## Chapter 4 : Miscellaneous

3. Following the javana-object 11

### **Cittas that are door-free are 19**

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

### **Cittas in different doors**

#### **Cittas in one door are 36**

Cittas 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-javanas are in mind-door.

#### **Cittas in five door are 3**

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

#### **Cittas in six door are 31**

1. Investigating consciousness with pleasure 1
2. Determining consciousness 1
3. Kāma-javanas 29

#### **Cittas either in six doors or door-free are 10**

1. Investigating consciousness with neutral feeling 2

## Chapter 4 : Pakiṇṇaka

### 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 perform the function of following the javana-object. If they perform one of the functions of paṭisandhi, bhavaṅga or cuti they is door-free.

### **Cittas 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 (phoṭṭhabbārammaṇa)
6. Dhamma-object (dhammārammaṇa)

## Chapter 4 : Miscellaneous

### 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 cittas delight in; ālambaṇa = where cittas hang on.

### Classification of Cittas through their objects (general)

#### Cittas in eye-door, ect.

There are 46 cittas 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 cittas in ear-door, etc.

#### Cittas in mind-door

There are 67 cittas 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.



## Chapter 4 : Pakiṇṇaka

### **Cittas door-free**

There are 19 cittas 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 Cittas 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 (kāṃāvacarārammaṇa)
2. Sublime objects (mahaggata)
3. Concept objects (paññatti)
4. Nibbāna (nibbānārammaṇa)

### **Cittas with only sense-sphere objects are 25**

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

## Chapter 4 : Miscellaneous

### 4. Smiling consciousness 1

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

### **Cittas with only sublime objects are 6**

Immaterial-sphere consciousness (the 2<sup>nd</sup> and 4<sup>th</sup>) 6

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

### **Cittas with only concept objects are 21**

1. Fine-material-sphere consciousness (rūpāvacara) 15

2. Immaterial-sphere consciousness (the 1<sup>st</sup> and 3<sup>rd</sup>) 6

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

### **Cittas with only Nibbāna object are 8**

Supramundane consciousness (lokuttara) 8

### Chapter 4 : Pakiṇṇaka

Table 4.1: Rūpa Jhāna, Arūpa Jhāna and Paññatti object for meditation

<b>Paññatti-object for meditation</b>	<b>1<sup>st</sup> jhāna</b>	<b>2<sup>nd</sup> - 4<sup>th</sup> jhāna</b>	<b>5<sup>th</sup> jhāna</b>	<b>1<sup>st</sup> arūpa jhāna</b>	<b>3<sup>rd</sup> arūpa jhāna</b>
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 ānāpānasati	1	1	1		
1 infinite space				1	
1 nothingness					1
<b>Possible objects</b>	<b>25</b>	<b>14</b>	<b>12</b>	<b>1</b>	<b>1</b>

#### **Classification of Cittas through their objects (general)**

**Cittas with mundane objects are 20**

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

## Chapter 4 : Miscellaneous

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

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

**Cittas with all kinds of objects are 6**

1. Sense-sphere functionals with knowledge 4
2. Functional direct-knowledge (abhiññā) 1
3. Mind-door adverting (manodvārāvajjana) 1

*Table 4.2: Cittas and their objects*

<b>Objects</b>	<b>Special</b>	<b>General Cittas</b>
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)

## Chapter 4 : Pakiṇṇaka

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 Cittas

1. Element of eye-consciousness (cakkhaviññāṇadhātu)
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.

## Chapter 4 : Miscellaneous

### **Cittas and their Bases**

#### **Cittas on the eye-base – 2**

Eye-consciousness (cakkhaviññāṇa) 2

#### **Cittas on the ear-base – 2**

Ear-consciousness (sotaviññāṇa) 2

#### **Cittas on the nose-base – 2**

Nose-consciousness (ghānaviññāṇa) 2

#### **Cittas on the tongue-base – 2**

Tongue-consciousness (jivhāviññāṇa) 2

#### **Cittas on the body-base – 2**

Body-consciousness (kāyaviññāṇa) 2

#### **Cittas on the heart-base (always) – 33**

1. Hatred-rooted consciousness (dosamūla citta) 2
2. Receiving (sampañcchana) 2
3. Investigating (santīraṇa) 3
4. Five-door adverting (pañcadvārāvajjana) 1
5. Smile-producing (hasituppāda) 1
6. Great resultants (mahāvipāka) 8
7. Fine-material-sphere (rūpāvacara) 15

## Chapter 4 : Pakiṇṇaka

8. Path of stream-entry (sotāpattimagga) 1

### **Cittas 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 (mahākriyā) 8

6. Immaterial wholesome (arūpa kusala) 4

7. Immaterial functional (arūpa kriyā) 4

8. Supramundane (except 1<sup>st</sup> path) (lokuttara) 7

### **Cittas without base – 4**

Immaterial resultant (arūpa vipāka) 4

### **The end of Chapter 4**

-----

## Chapter 5 : Vīthi

# CHAPTER 5

### **Vīthi: Mental Process**

**Citta-vīthi:** Vīthi in Pāli 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 vīthimutta (process-free).

**80 Vīthiccittas:** In a vīthi process there are 80 cittas that run with a present object. They are called vīthicitta. The vīthiccittas are enumerated into 80.

According to the order in process, they are mentioned as follows: (*Table 5.1*)



## Chapter 5 : Mental Process

Table 5.1: 80 Vīthiccittas

1. Āvajjana	Attention	2
2. Dvipañcaviññāṇa	Awareness	10
3. Sampañcchana	Receiving	2
4. Santīraṇa	Investigating	3
5. Javana	Dynamic	55
6. Tadārammaṇa	Retentive	8
<b>Total</b>		<b>80</b>

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

They are enumerated into 19: (as Table 5.2)

Table 5.2: 19 Vīthimutta cittas

1. Upekkhā santīraṇas (which perform the function of relinking, etc.)	2	
2. Mahāvipākas (which perform the function of relinking, etc.)	8	
3. Rūpāvacara vipākas	5	
4. Arūpāvacara vipākas	4	
<b>Total citta</b>		<b>19</b>

## Chapter 5 : Vīthi

### 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: (as Table 5.3)

Table 5.3: the 6 bases, the 6 objects, the 6 doors and the 6 viññāṇa

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

**6 Citta-vīthi:** The citta-vīthi, mental process, is sixfold dealing with doors and viññāṇas respectively.

They are as follows: (Table 5.4)

### Chapter 5 : Mental Process

Table 5.4: 6 Citta-vīthi

<b>6 as Doors</b>	<b>6 as Viññāṇas</b>
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.

Table 5.5: 6 Visayappavatti

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

## Chapter 5 : Vīthi

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 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 viññattis and the 4

## Chapter 5 : Mental Process

lakkaṇas.

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 vithis 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	<u>15</u>
Total	<u>75</u>

## Chapter 5 : Vīthi

Table 5.6: 75 vīthis in 5-door

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

## Chapter 5 : Mental Process

ceases. There are two bhavaṅga cittas: the vibrating (bhavaṅga-calana) and the ceasing (bhavaṅga-upaccheda).

(1) Then the attending consciousness in five-door (pañcadvārāvajjana) arises paying attention to the present visible object and then it ceases. Thereafter the following cittas arise with that object and cease, successively.

(2) Eye-consciousness (cakkhuvīññāṇa) sees that object.

(3) Receiving-consciousness (sampaṭicchana) receives that object.

(4) Investigating-consciousness (santīraṇa) enquires that object.

(5) Determining-consciousness (voṭṭhabbana) determines that object.

(6) Then dynamic consciousness (javana), one of the 29 Javana cittas 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 vīthiccittas 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

## Chapter 5 : Vithi

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:

*Table 5.7: mental process with very great object*

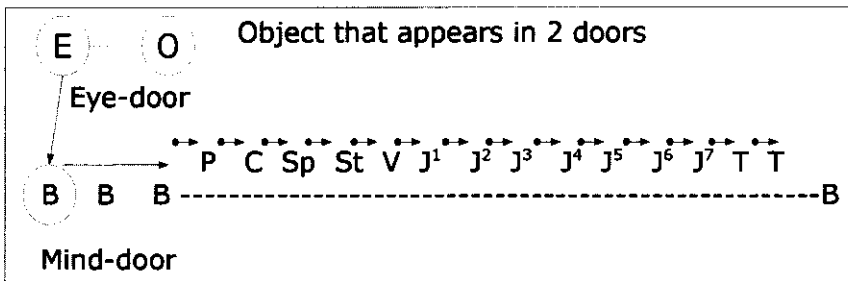
<b>Seq.</b>	<b>Abbr.</b>	<b>Description</b>
1	B.	Bhavaṅga that has passed
2	B.	Bhavaṅga that vibrates
3	B.	Bhavaṅga that ceases
4	P.	Pañcadvārāvajjana, attending consciousness, that attends to the present object coming into contact.
5	C.	Cakkhuvīññāṇa, eye-consciousness, that sees the present visible object.
6	S.P.	Sampaṭicchana, receiving consciousness, that receives the present object.
7	S.T.	Santīraṇa, investigating consciousness, that enquires the present object.
8	V.	Votṭhabbana, 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.



### Chapter 5 : Mental Process

#### In other doors:

In other doors, ear-door, etc. there arise the other relevant viññāṇas instead of cakkhuvīññāṇa, 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<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> T T
- (2) B B M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> T T
- (3) B B M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> T T

## Chapter 5 : Vīthi

*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 bhavaṅgas 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 bhavaṅgas. The mental process that runs with a small object ends in voṭṭhabbana.

### **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 (vīthicittas).

Chapter 5 : Mental Process

Table 5.8: 15 Mental Process in Eye-door

object	Vithicittas / Bhavaṅga				marks
	B <sup>1</sup>	B <sup>2</sup>	B <sup>3</sup>	Vithicittas	
Very Great	B.	B.	B.	P.C.Sp.St.V.J.J.J.J.J.J.J.T.T.	Tadāram maṇa
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.)	Voṭṭhabb ana
	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.	
Very Small	B.9	B.	B.	P.C.Sp.St.V.V.	Mogha (empty)
	B.10	B.2		B.B.B.B.B.	
	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				

B<sup>1</sup> = arising moment of object

B<sup>2</sup> = manifestation moment

B<sup>3</sup> = Bhavaṅga ceased

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

## Chapter 5 : Vīthi

1. The number of vīthiccittas,
2. Their arising times,
3. The total number of them.

*Table 5.9: Regarding sense-door vīthiccittas*

<b>Object</b>	<b>Number of vīthiccittas</b>	<b>Arising times</b>	<b>Total number of vīthiccittas</b>
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

## Chapter 5 : Mental Process

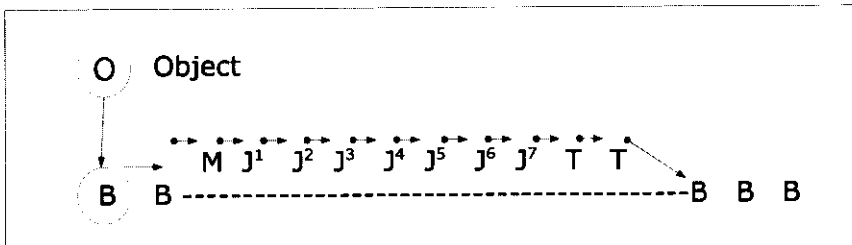
### 2. Appanā-javana section

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.



### Chapter 5 : Vithi

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.

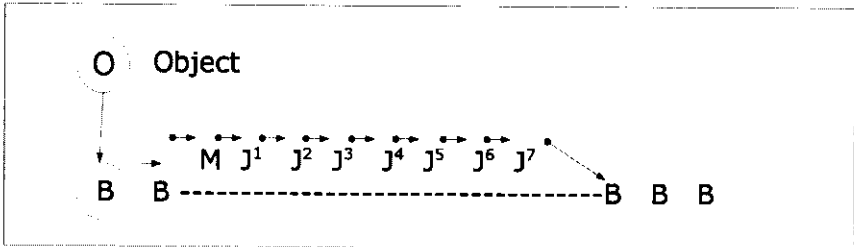


Table 5.10: Regarding mind-door vīthiccittas

Object	Number of vīthiccittas	Arising times	Total number of vīthiccittas
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

## Chapter 5 : Mental Process

**Kāma-javana:** Here kāma-javana precedes appanā-javana. Therefore, the kāma-javana is only one of the eight kāma-javanas with knowledge: Mahākusala with ñāṇa 4, mahākriyā with ñāṇa 4. One of these eight kāma-javanas 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: (*Table 5.11*)

*Table 5.11: Kāma-javana precedes appanā-javana*

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

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

*Table 5.12: 26 Appanā-javanas*

1. Rūpāvacara kusala	5
2. Rūpāvacara kriyā	5
3. Arūpāvacara kusala	4
4. Arūpāvacara kriyā	4
5. Lokuttara	8
<b>Altogether</b>	<b>26</b>

### Chapter 5 : Vīthi

One of the 26 appanā-javanas 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.

*Table 5.13: Person and his objective*

Person	Moment of Kāma-javana	Appanā
Slow	4	5 <sup>th</sup>
Quick	3	4 <sup>th</sup>

*Table 5.14: The initial Attainment of Jhāna*

Slow	B B M P <sup>1</sup> U <sup>2</sup> A <sup>3</sup> G <sup>4</sup> Jh <sup>5</sup> B
Quick	B B M U <sup>1</sup> A <sup>2</sup> G <sup>3</sup> Jh <sup>4</sup> B



## Chapter 5 : Mental Process

*Table 5.15: The initial Attainment of Magga*

Slow	B B M P <sup>1</sup> U <sup>2</sup> A <sup>3</sup> G <sup>4</sup> Mg <sup>5</sup> Ph <sup>6</sup> Ph <sup>7</sup> B
Quick	B B M U <sup>1</sup> A <sup>2</sup> G <sup>3</sup> Mg <sup>4</sup> Ph <sup>5</sup> Ph <sup>6</sup> Ph <sup>7</sup> 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 citta; if a preceding kāma-javana is a kriyā, the following appanā-javana must be kriyā and the arahatta phala citta.

Chapter 5 : Vithi

Table 5.16: preceding and following Javanas

Person	Preceding	Following	
Puthujjana	2 Mahākusala with knowledge and pleasure	(32)	Rūpa-kusala with pleasure 4
			Magga with pleasure 16
			Lower Phala with pleasure 12
& Sekkha	2 Mahākusala with knowledge and neutral feeling	(12)	Rūpa (5 <sup>th</sup> Jhāna)- Arūpa-kusala with neutral feeling 5
			Magga with neutral feeling 4
			Lower Phala with neutral feeling 3
Asekkha	2 Mahākriyā with knowledge and pleasure	(8)	Rūpa-kriyā with pleasure 4
			Arahatta-phala with pleasure 4
	2 Mahākriyā with knowledge and neutral feeling	(6)	Rūpa (5 <sup>th</sup> Jhāna)- Arūpa-kriyā with neutral feeling 5
			Arahatta-phala with neutral feeling 1

**Analysis of Mind in Process**

**Defining:** In a mental process the running cittas are defined according to their object and the preceding javanas.

## Chapter 5 : Mental Process

They are as follows:

**According to object:** In a mental process the vipāka cittas – 5 viññāṇa, sampatiçchana, 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 mahākriyā 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-javanas (8 lobhamūla, 2 mohamūla, 8 mahākusala) - all kinds of tadārammaṇa are possible.

## Chapter 5 : Vithi

### 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 javanas 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.

Chapter 5 : Mental Process

Table 5.17: Javana and Tadārammaṇa

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

**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) javanas, that are the first time.

(B) 2 abhiññā javanas at any time.

(C) 4 magga javanas occur for 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-

## Chapter 5 : Vithi

samāpatti.

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

(A) The 2 nevasaññānāsaññāyatana javanas that precede the attainment of 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 mahākriyā javanas 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-javano at the dying moment etc., due to weakness of the heart base, arise five times.

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

# The kāma-javano 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 javanas of jhāna or phala run without limitation. As long as the attainment remains, these javanas run like the current of bhavaṅga citta.

## Chapter 5 : Mental Process

### Division of Vīthicitta

80 vīthiccitas are divided according to (A) plane and (B) individual.

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

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

*Table 5.18: 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 vīthiccitas are possible.

In the rūpāvacara planes, 64 vīthiccitas are possible while 16 vīthiccitas - 2 dosamūla, 6 sense-consciousness (nose, tongue, body) and 8 mahāvīpāka cittas - are impossible.

## Chapter 5 : Vīthi

In arūpāvacara planes, 42 vīthiccittas are possible. They are: (as *Table 5.19*)

*Table 5.19: Arūpāvacara planes, 42 vīthiccittas*

Lobhamūla	8
Mohamūla	2
Manodvārāvajjana	1
Mahākusala	8
Mahākriyā	8
Arūpa kusala and kriyā	8
Lokuttara except Sotāpattimagga	7
<b>Total citta</b>	<b>42</b>

In asaññasatta plane no cittas arise. Therefore, in that plane every kind of vīthiccittas is impossible.

**(B) Individual:** There are 12 types of individuals. They are: (as *Table 5.20*)

*Table 5.20: 12 types of individuals*

1. Puthujjana	4
2. Ariya	8
<b>Total</b>	<b>12</b>

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



## Chapter 5 : Mental Process

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 another 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.

### **Vithicittas and Individuals**

Regarding individuals the 80 vithicittas are divided accordingly. They run as follows:

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

## Chapter 5 : Vīthi

Akusala	12
Ahetuka (except hasituppāda)	17
Mahākusala	8

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

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

**(3) Dvīhetuka:** Within such a being 41 vīthiccittas are possible. They are the same cittas as mentioned above.

**(4) Tīhetuka:** Within such a being 45 vīthiccittas are possible.

They are:

Akusala	12
Ahetuka (except Hasituppāda)	17
Mahākusala	8
Mahāvīpāka	8

If a tīhetuka person attains jhāna, the attained jhāna citta is also possible. Therefore, if 9 mahaggata kusala javanas are added, 54 vīthiccittas are possible.

## Chapter 5 : Mental Process

**Maggaṭṭha - 4:** There are 4 maggaṭṭhas 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 phalaṭṭhas who have attained the fruition cittas. They are:

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

**Sotāpatti Phalaṭṭha:** Within such a person 41 vīthiccittas are possible. They are: (as *Table 5.21*)

## Chapter 5 : Vīthi

*Table 5.21: Sotāpatti Phalaṭṭha, 41 vīthiccittas*

Akusala (except 4 diṭṭhisampayutta, 1 vicikiccha)	7
Ahetuka (except hasituppāda)	17
Mahākusala	8
Mahāvīpāka	8
Sotāpatti Phala	1
<b>Total</b>	<b>41</b>

If he attains a jhāna, there will be more vīthiccittas. If 9 mahaggata kusala javanas are added to the 41, the number will be 50.

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

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

The 39 vīthiccittas are as follows: (*Table 5.22*)

## Chapter 5 : Mental Process

*Table 5.22: Anāgami Phalaṭṭha, 39 vīthicittas*

Diṭṭhi-vipayutta lobhamūla	4
Uddhacca-sampayutta	1
Ahetuka (except hasituppāda)	17
Mahākusala	8
Mahāvipāka	8
Anāgāmi Phala	1
<b>Total</b>	<b>39</b>

**Arahatta Phalaṭṭha:** Within such a person (arahanta), 35 vīthicittas are possible. If jhāna is attained, by adding 9 jhāna kriyā javanas, 44 vīthicittas are possible.

The 35 vīthicittas are as follows: (*Table 5.23*)

*Table 5.23: Arahatta Phalaṭṭha, 35 vīthiccitta*

Ahetuka	18
Mahākriyā	8
Mahāvipāka	8
Arahatta Phala	1
<b>Total</b>	<b>35</b>

## Chapter 5 : Vīthi

### 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 vīthiccittas 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 vīthiccittas will be different in number.

In the brahmā planes the following vīthiccittas are impossible: (as *Table 5.24*)

*Table 5.24: Brahmā planes impossible vīthiccittas*

Dosamūla	2
Nose-consciousness	2
Tongue-consciousness	2
Body-consciousness	2
Mahāvīpāka	8
<b>Total</b>	<b>16</b>

These 16 vīthiccittas must be removed from each of those numbers. Some cittas are impossible in arūpa-planes. They must be removed.

Chapter 5 : Mental Process

Table 5.25: Being, Plane, Vithicittas

Being	Plane	Possible Vithicittas
Duggati Ahetuka	4 Woeful planes	37
Sugati Ahetuka	Human	41
	Cātumahārājika	41
	Asaññasatta	no citta
Dvihetuka	Human	41
	6 Deity planes	

Table 5.26: 9 Tihetuka Beings

Being	Plane	Possible Vithicittas
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

## Chapter 5 : Vithi

*Note:* In the rūpa- and arūpa-planes, 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.

**The end of Chapter 5**

-----



## Chapter 6 : Vithimutta

# CHAPTER 6

### Vithimutta: 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. Tiracchānayani - animal kingdom,

## Chapter 6 : Passive Mental Process

3. Pettivisaya - 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.

## Chapter 6 : Vīthimutta

### **1<sup>st</sup> Jhāna planes (3)**

1. Brahma pārisajjā
2. Brahma purohitā
3. Mahābrahmā

### **2<sup>nd</sup> Jhāna planes (3)**

4. Parittābhā
5. Appamāṇābhā
6. Ābhassarā

### **3<sup>rd</sup> Jhāna planes (3)**

7. Parittasubhā
8. Appamāṇasubhā
9. Subhakiṇhā

### **4<sup>th</sup> Jhāna planes (7)**

10. Vehapphalā
11. Asaññasatta

### **Suddhāvāsa**

12. Avihā
13. Atappā
14. Sudassā
15. Sudassī

## Chapter 6 : Passive Mental Process

### 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 Puthujjanas (majority)**

(1) Duggati Ahetuka (whose paṭisandhi is without hetu and in woeful state)

## Chapter 6 : Vithimutta

(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 Ariyas (Noble)**

(5) Sotāpattimaggatṭha (with attainment of the 1<sup>st</sup> path)

(6) Sotāpattiphalaṭṭha (with attainment of the 1<sup>st</sup> fruition)

(7) Sakadāgāmimaggatṭha (with attainment of the 2<sup>nd</sup> path)

(8) Sakadāgāmiphalaṭṭha (with attainment of the 2<sup>nd</sup> fruition)

(9) Anāgāmimaggatṭha (with attainment of the 3<sup>rd</sup> path)

(10) Anāgāmiphalaṭṭha (with attainment of the 3<sup>rd</sup> fruition)

(11) Arahattamaggatṭha (with attainment of the 4<sup>th</sup> path)

(12) Arahattaphalaṭṭha (with attainment of the 4<sup>th</sup> fruition)

## Chapter 6 : Passive Mental Process

Table 6.1: 31 Planes and 12 Individuals

No.	31 Planes	12 Individuals	
1.	Apāya planes (4)	1	Duggati Ahetuka
2.	Human	11	Except Duggati Ahetuka
3.	Cātumahārājika	11	Except Duggati Ahetuka
4.	Higher deities (5)	10	Except Ahetuka
5.	Asaññasatta	1	Sugati Ahetuka
6.	Suddhāvāsa (5)	3	Anāgāmī, 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: (Table 6.2)

Table 6.2: 20 Rebirth states

Rūpa paṭisandhi	1
Arūpa paṭisandhi	19
<b>Total</b>	<b>20</b>

## Chapter 6 : Vīthimutta

**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: (*Table 6.3*)

*Table 6.3: 19 Arūpa paṭisandhi*

1. Santīraṇa with neutral feeling	2
2. Mahā vipāka	8
3. Rūpa vipāka	5
4. Arūpa vipāka	4
<b>Total</b>	<b>19</b>

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 cittas in the 11 kāma planes are 10:

**Apāya paṭisandhi:** Upekkhā santīraṇa, result of akusala,

## Chapter 6 : Passive Mental Process

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) Mahāvīpāka 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: (Table 6.4)

Table 6.4: 6 Rūpāvacara paṭisandhi states

1. Rūpa vipāka citta	5
2. Jīvita navaka rūpa	1
<b>Total</b>	<b>6</b>

The 1<sup>st</sup> jhāna vipāka is the paṭisandhi of those who are born in the 1<sup>st</sup> jhāna plane.

The 2<sup>nd</sup> jhāna vipāka and the 3<sup>rd</sup> jhāna vipāka are the paṭisandhi of those who are born in the 2<sup>nd</sup> jhāna plane.

The 4<sup>th</sup> jhāna vipāka is the paṭisandhi of those who are



## Chapter 6 : Vithimutta

born in the 3<sup>rd</sup> jhāna plane.

The 5<sup>th</sup> jhāna vipāka is the paṭisandhi of those who are born in the 4<sup>th</sup> jhāna plane.

Jivita navaka (a material group of 9 matters led by jīvita) is the paṭisandhi of Asaññasatta brahmās.

### **Arūpa Paṭisandhi**

There are 4 arūpa paṭisandhi. They are classified according to their planes respectively.

The 1<sup>st</sup> arūpa vipāka is the paṭisandhi of those who are born in the ākāsānañcāyatana plane.

The 2<sup>nd</sup> arūpa vipāka is the paṭisandhi of those who are born in the viññāṇañcāyatana plane.

The 3<sup>rd</sup> arūpa vipāka is the paṭisandhi of those who are born in the ākiñcaññāyatana plane.

The 4<sup>th</sup> arūpa vipāka is the paṭisandhi of those who are born in the nevasaññānāsaññāyatana plane.

## Chapter 6 : Passive Mental Process

Table 6.5: 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	Mahāvīpāka	8
4.	Asaññasatta	Jīvika 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 cetasikas, the same object and are the same effect of a kamma.

## Chapter 6 : Vithimutta

### (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 *cetasikas* 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 *cetasikas*.

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).

## Chapter 6 : Passive Mental Process

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:

## Chapter 6 : Vīthimutta

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:

## Chapter 6 : Passive Mental Process

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 |
| Total <u>8</u>                      |   |

(D) According to puñña-kiriya-vatthu (merit that conditions happiness), the wholesome kamma that frequents the kāma plane is divided into ten: (as *Table 6.6*)

*Table 6.6: 10 Puñña-kiriya-vatthu*

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

## Chapter 6 : Vithimutta

### **(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. Pāṇātipātā - killing,
2. Adinnādāna - stealing,

## Chapter 6 : Passive Mental Process

3. Kāmesumicchācārā - unlawful sexual relations.

### **4 Vacī kamma**

1. Musāvādā - telling lies,
2. Pisuṇavācā - speech that splits up friends,
3. Pharusavācā - saying abusive words,
4. Samphappalāpā - 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.



## Chapter 6 : Vithimutta

3. The other 4: stealing, telling lies, divisive speech and senseless talk are rooted in lobha or dosa.

(B) The unwholesome kamma is of 12 kinds according to associating cittas:

Lobhamūla	8
Dosamūla	2
Mohamūla	<u>2</u>
Total	<u>12</u>

### **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 mahāvīpākas, only in kāmasugati plane. And it produces its pavatti result, 8 mahāvīpāka, only in kāmasugati plane. But the other pavatti results, 8 ahetuka kusala vipākas, are possibly produced in kāma and rūpa brahmā planes.

Especially, the mahākusala kamma is divided into two:

## Chapter 6 : Passive Mental Process

with three roots (tīhetuka) and two roots (dvīhetuka). 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 (tīhetuka) produces the paṭisandhi result with three roots (tīhetuka paṭisandhi), e.g. mahāvīpāka ñāṇasampayutta 4. But the pavatti results are 16: 8 ahetuka kusala vipākas and 8 mahāvīpākas.

(B) The inferior kusala kamma with three roots (tīhetuka omaka) and the superior kusala kamma with two roots (dvīhetuka ukkaṭṭha) produce the paṭisandhi results with two roots (dvīhetuka paṭisandhi), e.g. mahāvīpāka ñāṇavippayutta 4. But the pavatti results are 12: 8 ahetuka kusala vipākas and 4 mahāvīpāka ñāṇavippayutta.

(C) The inferior kusala kamma with two roots (dvīhetuka omaka) produces the paṭisandhi result without root (ahetuka paṭisandhi), e.g. upekkhā santīraṇa kusala vipāka. But the pavatti results are 8 as ahetuka kusala vipākas. Kamma, kusala and akusala, are divided into 4 by way of function. They run as follows: (Table 6.7)

## Chapter 6 : Vithimutta

Table 6.7: Result of Kusala Kamma

<b>Kāma Kusala Kamma</b>	<b>Paṭisandhi results</b>	<b>Pavatti results</b>
Superior with 3 roots	2 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 kammās 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, brahmā purohitā; with higher quality in

## Chapter 6 : Passive Mental Process

the first jhāna plane, Mahābrahmā.

(B) The 2<sup>nd</sup> or the 3<sup>rd</sup> jhāna with poor quality produces its result in the 2<sup>nd</sup> jhāna plane, parittābhā; with medium quality in the 2<sup>nd</sup> jhāna plane, appamāṇābhā; with higher quality in the 2<sup>nd</sup> jhāna plane, ābhassarā.

(C) The 4<sup>th</sup> jhāna with poor quality produces its result in the 3<sup>rd</sup> jhāna plane, parittāsubhā; with medium quality in the 3<sup>rd</sup> jhāna plane, appamāṇāsubhā; with high quality in the 3<sup>rd</sup> jhāna plane subhakiṇhā.

(D) The 5<sup>th</sup> jhāna with higher quality produces its result in the 4<sup>th</sup> jhāna plane, vehapphalā. The 5<sup>th</sup> jhāna with the intention to cease "perception" produces its result in the 4<sup>th</sup> jhāna plane, asaññasatta.

(E) Especially the anāgāmi noble persons are to be born in the 4<sup>th</sup> jhāna plane, 5 suddhāvāsas (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.

## Chapter 6 : Vithimutta

### Result of Akusala kamma

Akusala (unwholesome) kammās are 12 dealing with the associated cittas. All unwholesome kammās produce their pavatti results, the 7 akusala vipāka cittas. But the paṭisandhi result, upekkhā santīraṇa, is not produced by the uddhacca kamma, when weak cetanā associated with uddhacca has no powerful condition to produce paṭisandhi result. But the other 11 unwholesome kammās 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) Upapiḷaka 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

## Chapter 6 : Passive Mental Process

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) Āsanna kamma - death-proximate kamma,
- (3) Āciṇṇa 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 kammās: matricide, patricide, the murder of an arahant, the wounding of a Buddha, and the creation of a schism in the saṅgha, and niyata-micchādītṭhi (a strong skepticism) are garuka kamma. If wholesome, the mahaggata kammās are garuka kamma. The garuka kamma pushes the other kammās away and produces only its result.

## Chapter 6 : Vithimutta

**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 kammās are classified according to the cetanā associated with javana cittas. Among the 7 javana cetanās, the 1<sup>st</sup> produces its result only in the present life. It is

## Chapter 6 : Passive Mental Process

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 cetanās, 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



## Chapter 6 : Vithimutta

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.

## Chapter 6 : Passive Mental Process

### **Death Consciousness**

A person is on the verge of death. Within him the death-consciousness (cuticcitta) 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.

## Chapter 6 : Vithimutta

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,

## Chapter 6 : Passive Mental Process

(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<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> T T B C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B B...

(2) Death: B B B P C S S V J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> T T C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B B...

(3) Death: B B B P C S S V J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> B C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B B...

(4) Death: B B B P C S S V J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B B...

### **Death and rebirth process in mind-door**

(1) Death: B B M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> T T B C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B...

(2) Death: B B M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> T T C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B...

(3) Death: B B M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> B C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B...

(4) Death: B B M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B...

## Chapter 6 : Vithimutta

### *Special Notes:*

In death process in 6 doors, the bhavaṅga and cuti (death consciousness) are one of those 10 kāma bhavaṅga cittas that run with one of these three objects: kamma, kammanimitta and gatinimitta. Javana cittas 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 (vīthicittas) in 5 doors or in mind-door run with one of the three objects: kamma, kammanimitta and gatinimitta.

The 5 sense viññāṇas in death process arise depending on the respective base among the 5-bases that were born earlier. The remaining vīthicittas arise depending on the heart-base that was born earlier.

In rebirth process, the paṭisandhi and bhavaṅga are one of 10 kāma paṭisandhis, that run with one of three objects: kamma, kammanimitta and gatinimitta, received by the javanas in the preceding death process.

Then the mind-door attention consciousness and the bhavanikanti javanas (javano 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 cittas depend on the heart-base that was born earlier than themselves.

## Chapter 6 : Passive Mental Process

### **(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<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> B C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B...

(2) Death: B B M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B...

#### **To asaññasatta plane:**

(1) Death: B B M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> 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<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> 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).

## Chapter 6 : Vithimutta

### *Special Notes:*

In death process in mind-door, the bhavaṅga and cuti are only one of the 4 mahāvīpāka with 3-hetu. The javanas 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 paṭisandhis for 15 rūpa brahmās, 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<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> B C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B...

### *Special Note:*

In death process in mind-door, the bhavaṅga and cuti are one of the 4 mahāvīpāka with 3 hetus. In rebirth process the paṭisandhi is one of the arūpa paṭisandhis.

### **(4) From rūpa plane to rūpa plane**

Death: B B M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> B C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B...

### **(5) From rūpa planes to 7 kāma sugati planes**

Death: B B M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> B C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B...

## Chapter 6 : Passive Mental Process

### **(a) From rūpa plane (except asaññasatta)**

#### **In 5-door:**

(1) Death: B B B P C S S V J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> B C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B B...

(2) Death: B B B P C S S V J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B B...

#### **In Mind-door:**

Death: B B M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> B C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B B...

### **(b) From Asaññasatta**

Death: On the ceasing of 9-jīvita group, death occurs in asaññasatta beings.

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B B...

#### *Special Notes:*

Those who passed away from asaññasatta have no mental process. In rebirth process, the paṭisandhi is one of 8 mahāvīpāka cittas 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.



## Chapter 6 : Vithimutta

### (6) From rūpa planes to arūpa planes

Death: B B M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> B C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B B...

### (7) From arūpa planes to arūpa planes

Death: B B M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> B C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> B B...

### (8) From arūpa planes to 7 kāma sugati planes

Death: B B M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> B C

Rebirth: P B<sup>1</sup> --- B<sup>16</sup> M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> 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.

**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

## Chapter 6 : Passive Mental Process

due to the cessation of life.

Then immediately after cuti, it continues as another paṭisandhi. Then bhavaṅga and vīthiccittas 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.

*Table 6.8: Paṭisandhi after Cuti*

<b>Cuti</b>		<b>Paṭisandhi</b>	
Ahetuka Cuti	2	Kāma Paṭisandhis	10
Kāma Dvihetuka Cuti	4		
Kāma Tihetuka Cuti	4	Paṭisandhis (19 Paṭisandhi Cittas, and 1 Asaññasatta)	All 20
Rūpa Cuti	5	Sahetuka Paṭisandhis (8 Mahāvīpāka, 5 Rūpa, 4 Arūpa)	17
Asaññasatta Cuti	1	Mahāvīpāka	8
Arūpa Cuti	4	Kāma Tihetuka	4
		Arūpa	4

**The end of Chapter 6**

-----

Chapter 7 : Paccayaśaṅgaha

## CHAPTER 7

### Paccayaśaṅgaha

#### (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 paṭṭicasamuppāda, and the way of paṭṭhāna. Herein, paṭṭicasamuppāda means dependent origination while paṭṭhāna means various conditions and conditional relations.

In the way of paṭṭicasamuppāda, 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 Paṭṭicasamuppāda:

## Chapter 7 : Compendium of Causality

- (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 cittas. 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.

## Chapter 7 : Paccayaṅgaha

**Saṅkhāra** is creative kamma. In Paṭiccasamuppāda, the word saṅkhāra is used for kamma only. Kamma is mainly cetanā, but there are some other cetasikas that are called kamma. They are abhijjhā, byāpāda, micchādītthi, anabhijjhā, abyāpāda and sammādītthi. In Paṭiccasamuppāda, it is cetanā, a universal mental state, that is referred to as saṅkhāra.

**Saṅkhāra** is three-fold: (In different order) Apuññābhisāṅkhāra, cetanā that associates with 12 akusala cittas. Puññābhisāṅkhāra, cetanā that associates with 8 mahākusala cittas and 5 rūpāvacara kusala cittas. Âneñjābhisāṅkhāra, cetanā that associates with 4 arūpāvacara kusala cittas.

Put in another way, there are 3 types of saṅkhāras: kāyasaṅkhāra = physical creativity, vacīsaṅkhāra = verbal creativity, and manosāṅkhāra = mental creativity. The 20 cetanās in 12 akusala cittas and 8 mahākusala cittas that occur in the body-door are the kāyasaṅkhāra. Only those cetanās that occur in verbal door are the vacīsaṅkhāra. The 29 cetanās in 12 akusala cittas, 8 mahākusala cittas, 5 rūpakusalas, and 4 arūpakusalas occurring in the mind-door are the manosāṅkhāra.

Herein, avijjā conditions saṅkhāra. Saṅkhāra produces its results within those who have avijjā. As long as avijjā remains, saṅkhāra remains to create conditioned states.

## Chapter 7 : Compendium of Causality

### **Saṅkhārapaccayā Viññāṇa**

**Saṅkhāra:** 12 akusala cetanā (apuññābhisāṅkhāra), and 17 lokiya kusala cetanā (puññābhisāṅkhāra / āneñjābhisāṅkhāra) 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 apuññābhisāṅkhāra (except uddhacca cetanā) produces its resulting viññāṇa, akusala vipāka upekkhā santīraṇa, at rebirth period, in one of the 4 apāya planes, but the apuññābhisāṅkhāra (including uddhacca cetanā) produces its resulting viññāṇa, 7 akusala vipākas, in the period of continuity in all kāma and rūpa planes.

## Chapter 7 : Paccayasāṅgaha

The puññābhisankhāra, 8 mahākusala cetanās, produces its resulting viññāṇa, 1 kusala vipāka upekkhā santīraṇa, and 8 mahāvīpākas at rebirth period in kāmasugati plane. But it produces its resulting viññāṇa, 8 ahetuka kusala vipākas in kāma and rūpa planes, 8 mahāvīpākas only in kāmasugati plane at the life-continuity period.

Table 7.1: Saṅkhārapaccayā Viññāṇam

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
		Mahāvīpāka	8
	pavatti	Ahetuka kusala vipāka	8
		Mahāvīpāka	8
5 Rūpa kusala	paṭisandhi	Rūpa vipāka	5
	pavatti	Rūpa vipāka	5
4 Arūpa kusala	paṭisandhi	Arūpa vipāka	4
	pavatti	Arūpa vipāka	4

The puññābhisankhāra, 5 rūpa kusalas, produces its resulting viññāṇa, 5 rūpa vipākas, only in the respective rūpa planes at the 2 periods, rebirth and life-continuity. The

## Chapter 7 : Compendium of Causality

āneñjābhisaṅkhāra, 4 arūpa kusalas, produces its resulting viññāṇa, 4 arūpa vipākas, only in the respective arūpa planes at 2 periods, rebirth and life-continuity.

### **Viññāṇapaccayā Nāma-rūpaṃ**

**Viññāṇa:** Here, viññāṇa is twofold: abhisaṅkhāra viññāṇa and vipāka viññāṇa. The 29 cittas, consisting of 12 akusalas and 17 lokiya kusalas, are the abhisaṅkhāra viññāṇa. The 32 cittas, consisting of 23 kāma vipākas, 5 rūpa vipākas, and 4 arūpa vipākas, are the vipāka viññāṇas. In other way, all the 89 cittas are referred to here as viññāṇa.

**Nāma-rūpa:** Nāma here consists of only cetasikas that associate with lokiya vipāka cittas, or all 52 cetasikas. 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 cetasikas, while rūpas are 4 mahābhūtas, 6 vatthu rūpas, jīvitindriya, and āhāra.

**Saḷāyatana (sa + āyatana):** 6 internal bases: eye, ear,



## Chapter 7 : Paccayaṅgaha

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.

### **Salāyatana-paccayā Phasso**

**Salāyatana:** Here it means all āyatanas: 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 cittas).

Herein salāyatana conditions phassa because phassa is able to arise only in dependence on 6 bases respectively.

## Chapter 7 : Compendium of Causality

### **Phassa-paccayā Vedanā**

**Phassa:** There are 32 phassa that associate with 32 lokiya vipāka cittas.

**Vedanā:** There are 6 types of vedanās: 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 cittas).

Herein, phassa conditions vedanā, because vedanā is unable to arise without phassa. Depending on phassa, vedanā has to arise.

### **Vedanā-paccayā Taṇhā**

**Vedanā:** Here vedanā is not only 32 vedanās that associate with 32 lokiya vipāka cittas, but also those that associate with 81 lokiya cittas.

**Taṇhā:** There are six types of taṇhās: rūpa-taṇhā (craving for visible object), sadda-taṇhā (craving for sound), gandha-taṇhā (craving for smell), rasa-taṇhā (craving for taste),

## Chapter 7 : Paccayasāṅgaha

phoṭṭhabba-taṇhā (craving for tangible object), and dhamma-taṇhā (craving for all other objects).

Put in another way, taṇhā is three-fold: kāma-taṇhā (craving for sensual pleasure), bhava-taṇhā (craving accompanied by permanent life existence view or eternalism view), and vibhava-taṇhā (craving accompanied by annihilation view of life existence or nihilism view). 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 upādānas: 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

## Chapter 7 : Compendium of Causality

others belong to wrong view.

Herein, tanhā 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 upapattibhavas: 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.

## Chapter 7 : Paccayasāṅgaha

### **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 Jarāmarañam**

Jāti conditions aging and death, because without birth, aging and death are impossible. Herein, jarā is decay of the aggregates. Marañam 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, the result of akusala. Domanassa is mental pain associated with dosamūla citta. Upāyāsa is dosa associated with dosamūla citta.

## Chapter 7 : Compendium of Causality

### 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 Vaṭṭas

The 12 factors are classified into 3 vaṭṭas (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

## Chapter 7 : Paccayasāṅgaha

between vedanā and taṇhā as effect and cause. The third is between bhava and jāti as cause and effect.

### 4 Groups

In Paṭṭiccasamuppāda 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 Paṭṭiccasamuppāda: they are avijjā and taṇhā. By destroying these two roots, the rounds (vaṭṭa) cease.

## Chapter 7 : Compendium of Causality

### **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, āsavas flow into them. These āsavas 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.



## Chapter 7 : Paccayasāṅgaha

### 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.

Table 7.2: Paccaya, Paccayuppanna

Paccaya		Paccayuppanna	
1	Consciousness	1	Consciousness
2	Mental state	2	Mental state
3	Matter	3	Matter
4	Nibbāna		
5	Paññatti		

## Chapter 7 : Compendium of Causality

**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) Anantarapaccayo 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) Aññaamaññaipaccayo 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.

## Chapter 7 : Paccayasāṅgaha

(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.

## Chapter 7 : Compendium of Causality

(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

## Chapter 7 : Paccayasāṅgaha

(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. Vip̐payutta (Purejāta)
7. Atthi (Purejāta)
8. Avigata (Purejāta)

### **15 Conditions in Sahajāta group**

There are 15 conditions that participate in the sahaajāta group. The 15 are divided into 3 - big, medium and small.

The big conditions are 4. They cover all conditions in the 15 sahaajāta groups:

1. Sahajāta
2. Nissaya

## Chapter 7 : Compendium of Causality

3. Atthi

4. Avigata

The medium are also 4. They cover some of the conditions in the saḥajāta 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

## Chapter 7 : Paccayasāṅgaha

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

## Chapter 7 : Compendium of Causality

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)



## Chapter 7 : Paccayasāṅgaha

### 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: (*Table 7.3*)

*Table 7.3: 7 ways of relation*

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

## Chapter 7 : Compendium of Causality

5. Natthi

6. Vigata

### **(2) Mind to Matter**

There is only one condition, Pacchājāta, through which mind relates to matter.

### **(3) Mind to Mind-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.

## Chapter 7 : Paccayasāṅgaha

### **(5) Matter to Mind**

There is only one condition, Purejāta, through which matter relates to mind.

### **(6) Mind-Matter to Mind-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-Matter, Nibbāna and Paññatti to Mind**

There are 2 conditions through which mind, matter, Nibbāna and Paññatti relate to mind.

## Chapter 7 : Compendium of Causality

1. Ārammaṇa
2. Upanissaya

### **How to relate between Paccaya and Paccayupanna**

#### **1. Hetu paccayo**

##### **Mind to Mind and Matter**

**Paccaya:** 6 Hetus

- (1) Craving
- (2) Hatred
- (3) Delusion
- (4) Non-craving
- (5) Non-hatred
- (6) Non-delusion

**Paccayuppanna:**

(1) 71 cittas with hetu (except 18 ahetuka cittas) and 52 cetasikas (except delusion associated with 2 mohamūla cittas);

(2) Matter born of mind with hetu;

(3) Kamma-born matter at the moment of rebirth

## Chapter 7 : Paccayasāṅgaha

consciousness with hetu.

### 2. Ārammaṇa paccayo

#### Mind, Matter, Nibbāna and Paññatti to Mind

**Paccaya:** 6 objects (form, sound, smell, taste, tangibility and other dhammas).

**Paccayuppanna:** 89 cittas and 52 cetasikas.

### 3. Adhipati paccayo

#### Mind, Matter and Nibbāna to Mind

#### (A) Adhipati (Sahajāta)

#### Mind to Mind-Matter

**Paccaya:** one of the four predominances: chanda, vīriya, citta and vīmaṇsa.

**Paccayuppanna:**

(1) 52 javana cittas with adhipati and 51 cetasikas (except vicikicchā),

(2) matter born of mind with adhipati.

## Chapter 7 : Compendium of Causality

### (B) Adhipati (Ārammaṇa)

#### Mind, Matter and Nibbāna to Mind

##### (a)

**Paccaya:** 76 mundane cittas (excluding 2 dosamūlas, 2 mohamūlas and 1 dukkha kāyaviññāṇa), 47 cetasikas (excluding 5: dosa, issā, macchariya, kukkuccha and vicikicchā), and 18 desirable nipphanna matter.

**Paccayuppanna:** 8 lobhamūla cittas and 22 cetasikas.

##### (b)

**Paccaya:** 17 mundane kusala cittas.

**Paccayuppanna:** 8 mahākusala cittas and 33 cetasikas (excluding 5: 3 viratis, 2 appamaññās).

##### (c)

**Paccaya:** 8 lokuttara cittas and Nibbāna.

**Paccayuppanna:** 8 ñāṇasampayutta cittas: 4 kusalas and 4 kiriyas, and 33 cetasikas (excluding 5: 3 viratis, 2 appamaññās).

##### (d)

**Paccaya:** Nibbāna

**Paccayuppanna:** 8 lokuttara cittas and 36 cetasikas.

## Chapter 7 : Paccayasaṅgaha

### 4. Anantara/ 5. Samanantarapaccayo

#### Mind to Mind

**Paccaya:** 89 cittas and 52 cetāsikas that precede.

**Paccayuppanna:** 89 cittas and 52 cetāsikas that follow.

### 6. Sahajāta paccayo

#### (A) Mind to Mind-Matter

**Paccaya:** 89 cittas and 52 cetāsikas.

**Paccayuppanna:**

(1) 89 cittas, and 52 cetāsikas,

(2) mind-born matter,

(3) kamma-born matter at rebirth-moment.

#### (B) Matter to Matter

**Paccaya:** 4 mahābhūtas.

**Paccayuppanna:** 4 mahābhūtas and 24 upādā rūpas.

#### (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.

## Chapter 7 : Compendium of Causality

### 7. Aññamañña paccayo

#### (A) Mind to Mind

**Paccaya:** 89 cittas and 52 cetasikas.

**Paccayuppanna:** 89 cittas and 52 cetasikas.

#### (B) Matter to Matter

**Paccaya:** 4 mahābhūtas.

**Paccayuppanna:** 4 mahābhūtas.

#### (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.



## Chapter 7 : Paccayasaṅgaha

### 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 cittas, 52 cetasikas and paññatti, that are strong and preceded.

**Paccayuppanna:** the 89 cittas and 52 cetasikas that follow.

### 10. Purejāta paccayo

#### (A) Purejāta (Ārammaṇa)

##### Matter to Mind

**Paccaya:** 18 nipphanna matters as object.

**Paccayuppanna:** 54 kāma cittas, 2 abhiññās, and 50 cetasikas (excluding 2 appamaññās).

## Chapter 7 : Compendium of Causality

### (B) Purejāta (vatthu)

#### Matter to Mind

**Paccaya:** 6 base matters.

**Paccayuppanna:** 85 cittas (except 4 arūpa vipākas) and 52 cetāsikas.

### 11. Pacchājāta paccayo

#### Mind to Matter

**Paccaya:** The following 85 cittas (excluding 4 arūpa vipākas) and 52 cetāsikas.

**Paccayuppanna:** matters that arise together with preceding minds.

### 12. Āsevana paccayo

#### Mind to Mind

**Paccaya:** 47 preceding mundane javana cittas and 52 cetāsikas.

**Paccayuppanna:** 51 following Javana cittas (excluding 4 phala cittas) and 52 cetāsikas.

## Chapter 7 : Paccayaṅgaha

### **13. Kamma paccayo**

#### **Mind to Mind-Matter**

##### **(A) Kamma (Nānākkhaṇika)**

**Paccaya:** 33 cetanās associated with kusala and akusala cittas.

**Paccayuppanna:** 36 vipāka cittas, 38 cetasikas and kamma-born matter.

##### **(B) Kamma (Sahajāta)**

#### **Mind to Mind-Matter**

**Paccaya:** all cetanā.

**Paccayuppanna:**

- (1) 89 cittas and 51 cetasikas (excluding cetanā),
- (2) mind-born matter,
- (3) kamma-born matter at the moment of rebirth.

### **14. Vipāka paccayo**

#### **Mind to Mind-Matter**

**Paccaya:** 36 vipāka cittas and 38 cetasikas.

**Paccayuppanna:**

- (1) 36 vipāka cittas and 38 cetasikas,

## Chapter 7 : Compendium of Causality

- (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-Matter**

**Paccaya:** phassa, cetanā and viññāṇa.

**Paccayuppanna:**

- (1) 89 cittas and 52 cetasikas,
- (2) mind-born matter,
- (3) kamma-born matter at the moment of rebirth.

### **16. Indriya paccayo**

#### **(A) Indriya (Sahajāta)**

##### **Mind to Mind-Matter**

## Chapter 7 : Paccayasāṅgaha

**Paccaya:** citta, jīvita, vedanā, saddhā, vīriya, sati, ekaggatā and paññā (8).

**Paccayuppanna:**

- (1) 89 cittas, 52 cetasikas,
- (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 viññāṇas and 7 cetasikas.

### **(C) Indriya (Rūpajīvita)**

#### **Matter to Matter**

**Paccaya:** material jīvita.

**Paccayuppanna:** 9 kamma-born matters in the same group.

## **17. Jhāna paccayo**

### **Mind to Mind-Matter**

**Paccaya:** 5 jhāna-factors: vitakka, vicāra, pīti, vedanā, and ekaggatā.

## Chapter 7 : Compendium of Causality

### **Paccayuppanna:**

- (1) 79 cittas (excluding 10 sense-consciousness), 52 cetasikas,
- (2) mind-born matter,
- (3) kamma-born matter at the moment of rebirth.

### **18. Magga paccayo**

#### **Mind to Mind-Matter**

**Paccaya:** 9 path-factors: paññā, vitakka, virati 3, vīriya, sati, ekaggatā, and diṭṭhi.

### **Paccayuppanna:**

- (1) 71 cittas with hetu, 52 cetasikas;
- (2) mind-born matter,
- (3) kamma-born matter at the moment of rebirth.

### **19. Sampayutta paccayo**

#### **Mind to Mind**

**Paccaya:** 89 cittas and 52 cetasikas.

**Paccayuppanna:** 89 cittas and 52 cetasikas.

Chapter 7 : Paccayaṅgaha

**20. Vip̄payutta paccayo**

**(A) Vip̄payutta (Sahajāta)**

**Mind-Matter to Mind-Matter**

**Paccaya:**

- (1) 75 cittas that can produce matter and 52 cetāsikas;
- (2) 15 rebirth minds of those who have 5 aggregates or heart-base.

**Paccayuppanna:**

- (1) mind-born matter,
- (2) kamma-born matter at the moment of rebirth,
- (3) 15 rebirth minds of those who have 5 aggregates or heart-base.

**(B) Vip̄payutta (Purejāta)**

It is similar to purejāta.

**(C) Vip̄payutta (Pacchājāta)**

It is similar to pacchājāta.

**21. Atthi paccayo**

It is similar to sahaajāta, purejāta, pacchājāta, āhāra and indriya.

## Chapter 7 : Compendium of Causality

### **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 dhammas which are explained in Abhidhamma as a topic. The 2 dhammas are paramattha and paññatti. The paramatthas are citta, cetasika, rupa and nibbāna. The remaining dhammas 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



## Chapter 7 : Paccayaṅgaha

follows:

1. Formal concepts (saṅghānapaññatti) 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:

## Chapter 7 : Compendium of Causality

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

## Chapter 7 : Paccayasāṅgaha

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**

-----

Chapter 8 : Kammatthāna saṅgaha

## CHAPTER 8

### Kammatthāna 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 Pāli kammatthāna.

#### Kammatthāna

Kammatthāna means meditation object with which a meditation practice runs. It is divided into two: Samatha kammatthāna and Vipassanā kammatthāna.

1. Samatha kammatthāna - meditation object for Samatha,

2. Vipassanā kammatthāna - meditation object for

## Chapter 8 : Meditation Subject

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,

## Chapter 8 : Kammatṭhāna saṅgaha

- (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 kasiṇas; while the second 4 are the colour kasiṇas. 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,

## Chapter 8 : Meditation Subject

(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

## Chapter 8 : Kammatthāna saṅgaha

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.



## Chapter 8 : Meditation Subject

### **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 (i.e. Saññā, Vavatthāna and the 8 Anussati objects except Kāyagatāsati and Ānāpānassati) lead to Upacāra only. With these meditation objects, a meditator cannot attain the Appanā: jhāna, magga and phala. The other 30 meditation 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:

## Chapter 8 : Kammatṭhāna saṅgha

(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 Kasiṇas.

(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 Kasiṇas and 4 Āruppas, 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:

## Chapter 8 : Meditation Subject

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: i.e. the 8 Recollections beginning with the recollection on the Buddha, etc., one Perception, and one Analysis; the 2 stages of mental culture are attained: i.e. the Preliminary, and the Access. In the 30 remaining meditation objects, all the 3 stages of mental culture are attained.

*Table 8.1: Meditation object and Stage of Mental Culture*

<b>Meditation Object</b>	<b>Stage of Mental Culture</b>
10 Meditation Objects	2 Stages of Mental Culture
30 Meditation Objects	3 Stages of 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 1<sup>st</sup> Jhāna, there are 25 meditation objects: i.e. 10 Kasiṇas, 10 Asubhas, 1 Ānāpāna, 1 Kāyagatāsati, 3 limitless being objects of Mettā, Karuṇā and

## Chapter 8 : Kammatṭhāna saṅgaha

Muditā. Of them, the 11 objects (i.e. 10 Asubhas and 1 Ānāpāna) can be the object of only the 1<sup>st</sup> Jhāna.

2. For the attainment of the 3 Jhānas (i.e. 2<sup>nd</sup>, 3<sup>rd</sup> and 4<sup>th</sup>), there are 14 meditation objects namely, 10 Kasiṇas, 1 Ānāpāna, 3 limitless being objects of Mettā, Karuṇā and Muditā.

3. For the attainment of the 5<sup>th</sup> Jhāna, there are 12 meditation objects namely, 10 Kasiṇas, 1 Ānāpāna and 1 limitless being object of Upekkhā.

*Table 8.2: Meditation Object and Jhāna Attainment*

<b>Meditation Object</b>	<b>Jhāna Attainment</b>
11 Meditation objects	1 <sup>st</sup> Rūpa Jhāna
14 Meditation objects	4 Rūpa Jhānas (i.e. 1 <sup>st</sup> , 2 <sup>nd</sup> , 3 <sup>rd</sup> , and 4 <sup>th</sup> )
12 Meditation objects	5 <sup>th</sup> Rūpa Jhāna
Infinite Space	1 <sup>st</sup> Arūpa Jhāna
1 <sup>st</sup> Āruppa Viññāṇa	2 <sup>nd</sup> Arūpa Jhāna
Nothingness	3 <sup>rd</sup> Arūpa Jhāna
3 <sup>rd</sup> Āruppa Vinñāṇa	4 <sup>th</sup> Arūpa Jhāna

For the attainment of the 4 Arūpa jhānas, there are 4 meditation objects: the infinite space, the 1<sup>st</sup> Āruppa viññāṇa, the nothingness of the 1<sup>st</sup> Āruppa viññāṇa and the 3<sup>rd</sup> Āruppa

## Chapter 8 : Meditation Subject

viññāṇa. Of them, the 1<sup>st</sup> and the 3<sup>rd</sup> are Concept objects and the 2 remaining objects are Sublime objects.

### **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 Kasiṇas, 10 Asubhas, 1 Kāyagatāsati and 1 Ānāpāna.

### **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

## Chapter 8 : Kammatṭhāna saṅgaha

practitioner establishes the Access concentration (upacāra samādhi) and the Absorption concentration (appanā samādhi).

### **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.

*Table 8.3: Nimitta and Bhāvana*

<b>Nimitta</b>	<b>Bhāvanā</b>
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

## Chapter 8 : Meditation Subject

on the Resembled sign is strong enough, the practitioner attains the 1<sup>st</sup> Jhāna stage.

*Table 8.4: Meditation Objects with Resembled Sign and without Resembled Sign*

<b>Meditation Objects</b>	<b>Resembled Sign</b>
22	With
18	Without

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 1<sup>st</sup> Jhāna, a practitioner tries to master it by means of the following 5 kinds of mastery:

Attention (āvajjana),

Attainment (samāpajjana),

Resolution (adiṭṭhāna),

## Chapter 8 : Kammatthāna saṅgha

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 2<sup>nd</sup> Jhāna, 3<sup>rd</sup> 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 5<sup>th</sup> 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 5<sup>th</sup> 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 1<sup>st</sup> Arūpa jhāna.

Then, he moves to the 1<sup>st</sup> Āruppa viññāṇa as meditation object and contemplates it as infinite, and so he attains the 2<sup>nd</sup> Arūpa jhāna.



## Chapter 8 : Meditation Subject

As he contemplates the absence of the 1<sup>st</sup> Āruppa viññāṇa as “nothing exists”, he attains the 3<sup>rd</sup> Arūpa jhāna.

Then, as he moves his object to the 3<sup>rd</sup> Āruppa viññāṇa and contemplates it as “it is peaceful, it is sublime”, he attains the 4<sup>th</sup> Arūpa jhāna.

### **Abhiññā**

A practitioner, who has attained the 5<sup>th</sup> Rūpa jhāna, can direct his concentration to Abhiññā, making the 5<sup>th</sup> 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).

-----

### **(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:

## Chapter 8 : Kammatthāna saṅgaha

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) Kaṅkhāvitarāṇa-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 Path and Not-Path that purify by removing the perception of the path which is not the path,

## Chapter 8 : Meditation Subject

(6) Paṭipadāññāḍassana-visuddhi - Knowledge and Vision of the Way that purify by removing the perception of nicca,

(7) Ñāḍadassa-visuddhi - Knowledge and Vision that purify by removing delusion.

### **Sīla-visuddhi**

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.

### **Citta-visuddhi**

The Mind Purification is the two established Concentrations which purify the mind:

- (1) Access concentration (upacāra samādhī), and
- (2) Absorption concentration (appanā samādhī).

## Chapter 8 : Kammatthāna saṅgaha

### **Dīṭṭhi-visuddhi**

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*.

### **Kaṅkhāvitarāṇa-visuddhi**

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).

### **Maggāmaggañāṇadassana-visuddhi**

The Knowledge 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.

## Chapter 8 : Meditation Subject

### **Paṭipadāñāḍadassana-visuddhi**

The Knowledge 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'.

### **Ñāḍadassana-visuddhi**

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) Āḍīnava - knowledge of things as dangerous,
- (6) Nibbidā - knowledge of disenchantment,
- (7) Muñcitukamyatā - knowledge of desire for deliverance,
- (8) Paṭisankhā - knowledge of reflection,

## Chapter 8 : Kammatthāna saṅgaha

(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,

## Chapter 8 : Meditation Subject

(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.

*Table 8.5: Anupassanā, Vimokkhamukha*

<b>Anupassanā</b>	<b>Vimokkhamukha</b>
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

## Chapter 8 : Kammatṭhāna saṅgaha

(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 (Sammāsana); 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



## Chapter 8 : Meditation Subject

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 Path and Not-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,

## Chapter 8 : Kammatṭhāna saṅgaha

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



(2) B B M U N G Mg Ph Ph Ph B

### 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).

## Chapter 8 : Meditation Subject

### **Mental Process reviewing one of the five objects**

#### **Reviewing knowledge**

B B M J<sup>1</sup> J<sup>2</sup> J<sup>3</sup> J<sup>4</sup> J<sup>5</sup> J<sup>6</sup> J<sup>7</sup> 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).

## Chapter 8 : Kammatthāna saṅgaha

(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.

*Table 8.6: Anupassanā, Vimokkhamukha, Vimokkha*

<b>Anupassanā</b>	<b>Vimokkhamukha</b>	<b>Vimokkha</b>
Aniccānupassanā	Animitta	Animitta
Dukkhānupassanā	Appaṇihita	Appaṇihita
Anattānupassanā	Suññata	Suññata

## Chapter 8 : Meditation Subject

### **Analysis of Individuals**

#### **1. Sotāpanna - Stream-enterer:**

Having developed the Path of Stream-entry, one removes wrong view (diṭṭhi), and doubt (vicikicchā). 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 Sakadāgāmi (Once-returner) and has a chance to return to this world only one more time.

#### **3. Anāgāmi - Non-returner:**

Having developed the Path of Non-returning, one totally removes sensual lust and ill-will. He becomes an Anāgāmi (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.

## Chapter 8 : Kammatthāna saṅgaha

### 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 1<sup>st</sup> Jhāna. Then, withdraw from it and meditate on it through Insight Knowledge. The same way should be applied to the 2<sup>nd</sup> Jhāna, the 3<sup>rd</sup> Jhāna, the 4<sup>th</sup> Jhāna, the 1<sup>st</sup> Arūpa, the 2<sup>nd</sup> Arūpa and the 3<sup>rd</sup> Arūpa. 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 Saṅgha,
3. The summons of the Great Teacher,
4. The limit of one’s life-span.

## Chapter 8 : Meditation Subject

Then, he must attain the 4<sup>th</sup> Arūpa. Immediately after the 2 moments of the 4<sup>th</sup> Arūpa, 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 Anāgāmī, 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**

-----

## Chapter 9 : Samuccayasaṅgaha

# CHAPTER 9

### Samuccayasaṅgaha Compendium of Category

**72 Dhammas:** In this chapter, the Paramattha dhammas: Citta, Cetasika, Rūpa and Nibbāna are enumerated into 72 from the point of their characteristics:

*Table 9.1: the 72 Dhammas*

Citta	1
Cetasika	52
Rūpa	18
Nibbāna	1
<b>Altogether</b>	<b>72</b>

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.



## Chapter 9 : Compendium of Category

### 4 Compendiums

The Samuccayaśaṅgaha comprises 4 Compendiums:

1. Akusala śaṅgaha (Compendium of Akusala),
2. Missakasaṅgaha (Compendium of Mixed Phenomena),
3. Bodhipakkhiyaśaṅgaha (Compendium of Requisite of Enlightenment),
4. Sabbasaṅgaha (Compendium of the Whole).

#### 1. Akusalasaṅgaha

In this Śaṅgaha, 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,

## Chapter 9 : Samuccayasaṅgaha

8. Saṃyojana - 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.

## Chapter 9 : Compendium of Category

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) Abhiṭṭhā kāyagantha - Covetousness that knots the two bodies,

(2) Byāpāda kāyagantha - Hatred that knots the two bodies,

(3) Sīlabbataparāmāsa kāyagantha - Misconception of

## Chapter 9 : Samuccayasāṅgaha

behaviour (sīla) and practice (vata) as purification that knots the two bodies,

(4) Idamsaccābhinivesa 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: Sīlabbataparāmāsa and Idamsaccābhinivesa.

### 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

## Chapter 9 : Compendium of Category

the effect of kamma does not exist. *Sīlabbatupādāna* 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) *Vicikicchā* - doubt,
- (6) *Avijjā* - ignorance.

Herein, the 8 *Akusala Cetasikas* – *lobha*, *dosa*, *thina*, *middha*, *uddhacca*, *kukkucca*, *vicikicchā* and *avijjā* are mentioned as *Nīvaraṇa*.

The term *Kāmacchanda* refers to *lobha*; *Byāpada* 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;

## Chapter 9 : Samuccayasaṅgaha

the same cause that is, laziness; the same opposite of effort.

Uddhacca and kukkucca are also said as one Nivaraṇa, 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) Vicikicchānusaya -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, vicikicchā and moha - are mentioned as Anusaya (latency).

### **Samyojana**

Samyojana means "fetter". It is divided into 10 in two

## Chapter 9 : Compendium of Category

ways - the way of Suttanta and the way of Abhidhamma.

### **In the way of Suttanta**

(1) Kāmarāga saṃyojana - Craving for sensual-pleasure in a state of fetter,

(2) Rūparāga saṃyojana - Craving for the life of Rūpa Brahmā that is in a state of fetter,

(3) Arūparāga saṃyojana - Craving for the life of Arūpa Brahmā that is in a state of fetter,

(4) Paṭigha saṃyojana - Hatred in a state of fetter,

(5) Māna saṃyojana - Conceit in a state of fetter,

(6) Diṭṭhi saṃyojana - Wrong-view in a state of fetter,

(7) Sīlabbataparāmāsa saṃyojana - Misconception of animal behaviour and practice as an animal as purification that is in a state of fetter,

(8) Vicikicchā saṃyojana - Doubt in a state of fetter,

(9) Uddhacca saṃyojana - Mental restlessness in a state of fetter,

(10) Avijjā saṃyojana - Ignorance in a state of fetter.

### **In the way of Abhidhamma**

## Chapter 9 : Samuccayasāṅgaha

- (1) The same as Suttanta,
- (2) Bhavarāga saṃyojana - Craving for the life of Brahma that is in a state of fetter,
- (3) Paṭigha saṃyojana - The same as Suttanta,
- (4) Māna saṃyojana - The same as Suttanta,
- (5) Diṭṭhi saṃyojana - The same as Suttanta,
- (6) Sīlabbataparāmāsa - The same as Suttanta,
- (7) Vicikicchā saṃyojana - The same as Suttanta,
- (8) Issā saṃyojana - Jealousy that is in a state of fetter,
- (9) Macchariya saṃyojana - Stinginess that is in a state of fetter,
- (10) Avijjā saṃyojana - The same as Suttanta.

Herein, the 9 Akusala Cetasikas are mentioned as Saṃyojana (fetter). They are Lobha, Dosa, Māna, Diṭṭhi, Vicikicchā, Uddhacca, Moha, Issā, Macchariya. Among them, Uddhacca is said as Saṃyojana 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.



## Chapter 9 : Compendium of Category

### **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) Vicikicchā - 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, Saṃyojana and Kilesa into 10 each.

But the first 4 Categories are composed of 3 factors; Upādāna 2 factors; Nīvaraṇa 8 factors, Anusaya 6 factors,

## Chapter 9 : Samuccayasaṅgaha

Samyojana 9 factors and Kilesa 10 factors.

*Table 9.2: Categories, Classification, Composition of factors*

<b>Categories</b>	<b>Classification</b>	<b>Composition of factors</b>
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. Samyojana	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, Samyojana and Kileasa;

Vicikicchā to 4, as Nīvaraṇa, Anusaya, Samyojana and Kileasa;

Māna to 3, as Anusaya, Samyojana and Kileasa;

Chapter 9 : Compendium of Category

Uddhacca to 3, as Nīvaraṇa, Saṃyojana and Kilesa;

Thina to 2, as Nīvaraṇa and Kilesa;

Middha and Kukkucca to 1, as Nīvaraṇa;

Ahirika and Anottappa belong to 1, as Saṃyojana.

Table 9.3: the 14 Akusala Mental Factors and the 9 Categories

14 Akusala Mental Factors	9 Categories								
	Āsava	Ogha	Yoga	Gantha	Upādāna	Nīvaraṇa	Anusaya	Saṃyojana	Kilesa
Lobha	@	@	@	@	@	@	@	@	@
Ditthi	@	@	@	@	@		@	@	@
Moha	@	@	@			@	@	@	@
Dosa				@		@	@	@	@
Vicikicchā						@	@	@	@
Māna							@	@	@
Uddhacca						@		@	@
Thina						@			@
Middha						@			
Kukkucca						@			
Ahirika									@
Anottappa									@
Issā								@	
Macchariya								@	

## Chapter 9 : Samuccayasāṅgaha

### 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) Idamsaccābhinivesa.

## Chapter 9 : Compendium of Category

### 2. Missaka Saṅgaha

This Saṅgaha is composed of 37 dhammas. They are enumerated thus:

Table 9.4: Missaka Saṅgaha

Citta	1
Cetasika	26
Rūpa	9
<b>Altogether</b>	<b>36</b>

Herein, the 26 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, sammā vācā, sammā kammanta, sammā ājīva.

9 Rūpas are 5 Pasāda, 2 Bhāva, Jīvita and Āhāra.

## Chapter 9 : Samuccayaṅgaha

### Categories:

There are 7 categories:

- (1) Hetu - Root condition,
- (2) Jhānaṅga - Jhāna factor,
- (3) Maggaṅga - 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.

## Chapter 9 : Compendium of Category

### 7 Jhāna factors

Jhāna means 'closely observe its object'. It is divided into 7:

- (1) Vitakka - initial application,
- (2) Vicāra - sustained application,
- (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) Sammā diṭṭhi - right view,
- (2) Sammā saṅkappa - right thought,
- (3) Sammā vācā - right speech,
- (4) Sammā kammanta - right action,

## Chapter 9 : Samuccayasaṅgaha

- (5) Sammā ājīva - right livelihood,
- (6) Sammā vāyāma - right effort,
- (7) Sammā sati - right mindfulness,
- (8) Sammā samādhi - right concentration,
- (9) Micchā diṭṭhi - wrong view,
- (10) Micchā saṅkappa - wrong thought,
- (11) Micchā vāyāma - wrong effort,
- (12) Micchā samādhi - 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,



## Chapter 9 : Compendium of Category

(4) Jivhindriya - 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 (itthilinga), etc.

(7) Purisindriya - masculinity that dominates male form (purisalinga), 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,

## Chapter 9 : Samuccayasaṅgaha

(15) Saddhindriya - faith that dominates associated states in believing,

(16) Viriyindriya - 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

## Chapter 9 : Compendium of Category

(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 cittas'.

Therefore, 22 Indriyas are composed of these 16 states:

*Table 9.5: the 16 states of 22 Indriyas*

Matter	8
Citta	1
Cetasika	7
<b>Altogether</b>	<b>16</b>

### 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),

## Chapter 9 : Samuccayasāṅgaha

- (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) Chandādhīpati - chanda that dominates associated states,
- (2) Vīriyādhīpati - effort that dominates associated states,
- (3) Cittādhīpati - citta that dominates associated states,
- (4) Vīmaṃsādhīpati - wisdom that dominates associated states.

Herein, the mental state Chanda that is present in the 52 Javana cittas with Adhipati is called 'Chandādhīpati'; the mental state Vīriya that is present in the 52 Javana cittas with Adhipati is called 'Vīriyādhīpati'; the 52 Javana cittas with Adhipati is called 'Cittādhīpati'; the mental state Vīmaṃsa that is present in the 34 Tihetuka javana cittas is called

## Chapter 9 : Compendium of Category

'Vimamsādhpati'.

### **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) Manosañcetanā - the mental state, cetanā that brings about rebirth (paṭisandhi),

(4) Viññāṇa - consciousness that brings about mind (nāma) and matter (rūpa) born together.

Herein, 'Kabaḷīkāra āhāra' is a material quality, Ojā, that remains in food.

*Special note:*

(1) These two states, upekkhā and ekaggatā, when associated with 10 sense-consciousness, cannot be included in

## Chapter 9 : Samuccayasaṅgaha

the Jhāna factors because 10 sense-consciousness 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 Vicikicchāsahagata citta cannot be included in Bala, Indriya and Magga factors because they dissociate from Adhimokkha.

(5) Vīmaṃsādhipati can be known in only 34 Tihetuka javana cittas; the other 3 Adhipatis in 18 Dvihetuka javana cittas and 34 Tihetuka javana cittas.

All Adhipatis cannot be known in the Ahetuka javana cittas, Ekahetuka javana cittas and 32 Lokiya vipāka cittas.

### **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. Kabaḷikāra āhāra are in one: Āhāra.

(3) 5 Mental states – lobha, dosa, moha, alobha, adosa

## Chapter 9 : Compendium of Category

are in only 1 category: Hetu. Jīvita is in 1 category: Indriya. Chanda is in 1 category: Adhipati. Diṭṭhi is in 1 as Maggaṅga. Phassa and cetaṇā are in 1 as Āhāra.

Vicāra and pīti are in 1 as Jhānaṅga. Vitakka is in 2 as Jhānaṅga and Maggaṅga. 3 Viratī are in 1 as Maggaṅga. Saddhā is in 2 as Indriya and Bala. Hiri, ottappa, ahirika and anottappa are in 1 as Bala.

Vedanā is in 2 as Jhānaṅga and Indriya. Sati is in 3 as Maggaṅga, Indriya and Bala. Ekaggatā is in 4 as Jhānaṅga, Maggaṅga, Indriya and Bala. Amoha (paññā) is in 5 as Hetu, Maggaṅga, Indriya, Bala and Adhipati.

Chapter 9 : Samuccayasāṅgaha

Table 9.6: Dhamma and Categories

no.	Dhamma \ Categories	Hetu	Jhānaṅga	Maggaṅga	Indriya	Bala	Adhipati	Āhāra	Total
1	Citta				@		@	@	3
2	Rūpa (8)				@				1
3	Lobha	@							1
4	Dosa								
5	Moha								
6	Alobha								
7	Adosa								1
8	Kabaḷikāra								
9	Phassa						@		
10	Cetanā								1
11	Hiri								
12	Ottappa								
13	Ahrika					@			
14	Anottappa								1
15	Chanda						@		
16	Diṭṭhi			@					1
17	Vicāra, Pīti		@						1
18	Vitakka		@	@					2
19	Viratī (3)			@					1
20	Saddhā				@	@			2
21	Sati			@	@	@			3
22	Ekaggatā		@	@	@	@			4
23	Vedanā		@		@				2
24	Vīriya			@	@	@	@		4
25	Paññā	@		@	@	@	@		5



## Chapter 9 : Compendium of Category

### 3. Bodhipakkhiya Saṅgaha

This Saṅgaha is composed of 14 dhammas. They are enumerated thus:

Citta	1
Cetasika	<u>13</u>
Altogether	<u>14</u>

Herein, 13 Cetasikas are counted thus: Paññā, Vitakka, 3 Viratī, Vīriya, Sati, Ekaggatā, Saddhā, Pīti, Passadhi, Vedanā, Chanda.

### Categories

In this Saṅgaha, 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) Bojjhaṅga - Factor of Enlightenment,
- (7) Maggaṅga - Factor of the Path.

## Chapter 9 : Samuccayasāṅgaha

### **Satipaṭṭhāna**

Mindfulness that is founded on 4 objects is divided into 4:

(1) Kāyānupassanā - mindfulness founded on contemplation of body,

(2) Vedānānupassanā - 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.

## Chapter 9 : Compendium of Category

### **Iddhipāda**

'The Means of Accomplishment' is divided into 4:

- (1) Chandiddhipāda - wish-to-do that is the means of accomplishment,
- (2) Viriyiddhipāda - effort that is the means of accomplishment,
- (3) Cittiddhipāda - citta that is the means of accomplishment,
- (4) Vīmaṃsiddhipāda - 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) Viriyindriya - 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.

## Chapter 9 : Samuccayaṅgaha

### **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.

### **Bojjhaṅga**

'The Factor of Enlightenment' is divided into 7:

- (1) Sati sambojjhaṅga - faith that is a factor of enlightenment,
- (2) Dhammavicaya sambojjhaṅga - investigating of dhamma that is a factor of enlightenment,
- (3) Vīriya sambojjhaṅga - effort that is a factor of enlightenment,
- (4) Pīti sambojjhaṅga - joy that is a factor of enlightenment,
- (5) Passaddhi sambojjhaṅga - tranquility that is a factor of enlightenment,
- (6) Samādhi sambojjhaṅga - concentration that is a factor

## Chapter 9 : Compendium of Category

of enlightenment,

(7) Upekkhā sambojjhaṅga - equanimity that is a factor of enlightenment.

Herein, 'Dhammavicaya' refers to 'Paññā' while 'Upekkhā' to 'Equanimity', a mental state.

### **Maggāṅga**

'The Factor of Path' is divided into 8:

- (1) Sammā diṭṭhi - right view,
- (2) Sammā saṅkappa - 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.

## Chapter 9 : Samuccayasaṅgaha

### 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 'Bojjhaṅga';

Vitakka and 3 Viratī participate in 1 position as 'Maggāṅga';

Saddhā participates in 2 positions as 'Indriya and Bala';

Table 9.7: Bodhipakkhiya 14 Dhammas and its position

<b>14 Dhammas</b>	<b>Position</b>
Viriya	9
Sati	8
Paññā	5
Ekaggatā	4
Saddhā	2
The other 9	1

Ekaggatā participates in 4 positions as 'Indriya, Bala, Bojjhaṅga and Maggaṅga';

Paññā participates in 5 positions as 'Iddhipāda, Indriya, Bala, Bojjhaṅga and Maggaṅga';

## Chapter 9 : Compendium of Category

Sati participates in 8 positions as '4 Satipaṭṭhānas, Indriya, Bala, Bojjhaṅga and Maggaṅga';

Viriya participates in 9 positions as '4 Sammappadhānas, Iddhipāda, Indriya, Bala, Bojjhaṅga and Maggaṅga'.

### 4. Sabba Saṅgaha

This Saṅgaha is composed of all Paramattha dhammas. Therefore, it is called 'the compendium of the whole'.

#### Categories

In this Saṅgaha, 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 cetasikas except 8 Factors of Path, all

## Chapter 9 : Samuccayasaṅgaha

types of Phala cittas along with associated cetasikas.

### **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) Saṅkhārakkhandha - Mental Formations Aggregate, composed of 50 cetasikas except vedanā and saññā,
- (5) Viññāṇakkhandha - Consciousness Aggregate.

### **Upādānakkhandha**

'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) Saññupādānakkhandha - Mental Noting Aggregate of Clinging. It is only mundane mental noting,
- (4) Saṅkhārupādānakkhandha - Mental formation Aggregate of Clinging. It consists of 50 mundane cetasikas,
- (5) Viññāṇupādānakkhandha - Consciousness Aggregate of Clinging. It consists of 81 mundane consciousnesses.



## Chapter 9 : Compendium of Category

### Āyatana

'The Sense-base' is divided into 12:

- (1) Cakkhāyatana - eye base,
- (2) Sotāyatana - ear base,
- (3) Ghāṇāyatana - nose base,
- (4) Jivhāyatana - tongue base,
- (5) Kāyāyatana - body base,
- (6) Manāyatana - mind base,
- (7) Rūpāyatana - visible form base,
- (8) Saddāyatana - sound base,
- (9) Gandhāyatana - smell base,
- (10) Rasāyatana - taste base,
- (11) Phoṭṭhabbāyatana - tangibility base,
- (12) Dhammāyatana - dhamma base.

Herein, 89 Cittas are called 'Manāyatana'. 69 Dhammas - 52 Cetasikas, 16 Sukhuma rūpas 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'.

## Chapter 9 : Samuccayasaṅgaha

### *Special Note:*

(1) 'Maṇāyatana' 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 (ajjhata) 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) Sadda dhātu - sound element,
- (8) Gandha dhātu - smell element,
- (9) Rasa dhātu - taste element,

## Chapter 9 : Compendium of Category

- (10) Phoṭṭhabba dhātu - tangible element,
- (11) Cakkhaviññāṇa 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'. 'Cakkhaviññāṇa dhātu' is composed of 2 eye consciousness and the same goes for Sotaviññāṇa, Ghānaviññāṇa, Jivhāviññāṇa and Kāyaviññāṇa dhātu. 'Manodhātu' is composed of 3: Pañcadvārāvajjana and 2 Sampatiçchanas. 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

## Chapter 9 : Samuccayaśāṅgaha

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) Dukkhanirodhagāminipaṭipadā 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 cittas, and its 51 associated 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.

## Chapter 9 : Compendium of Category

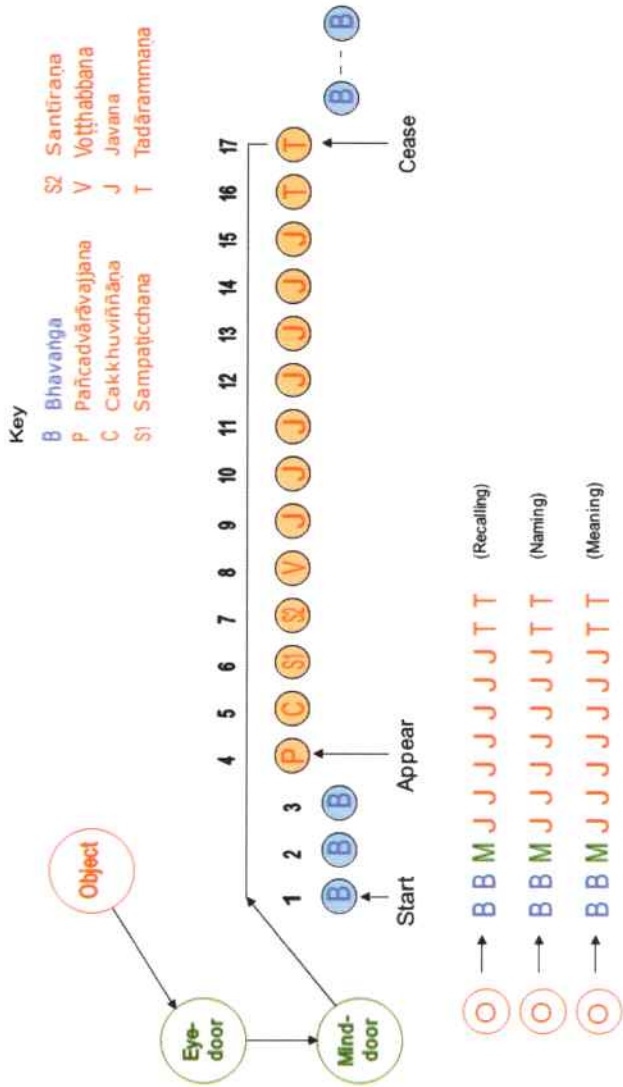
### *Special Note:*

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**

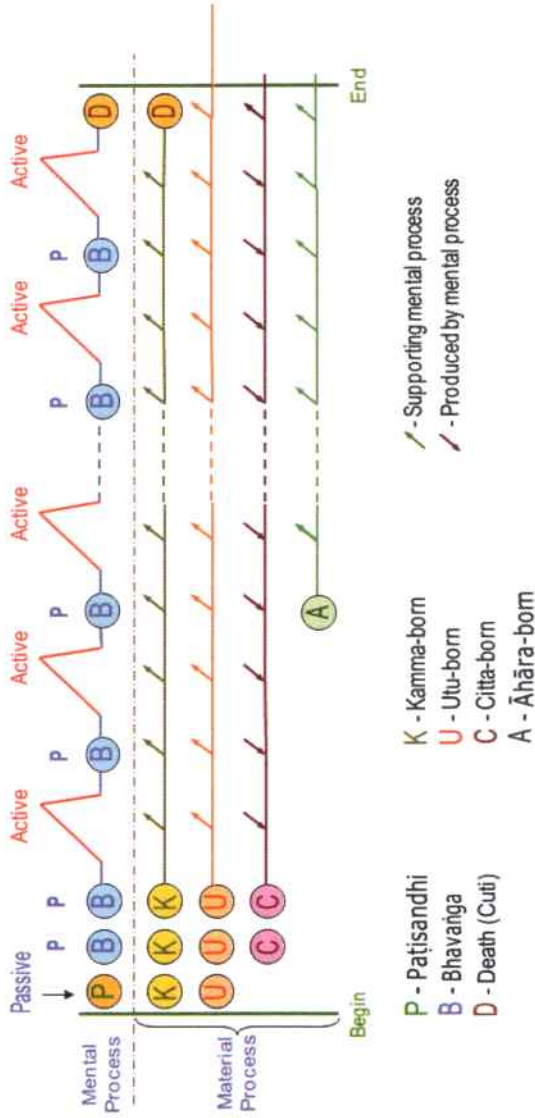
-----

# Mental Process

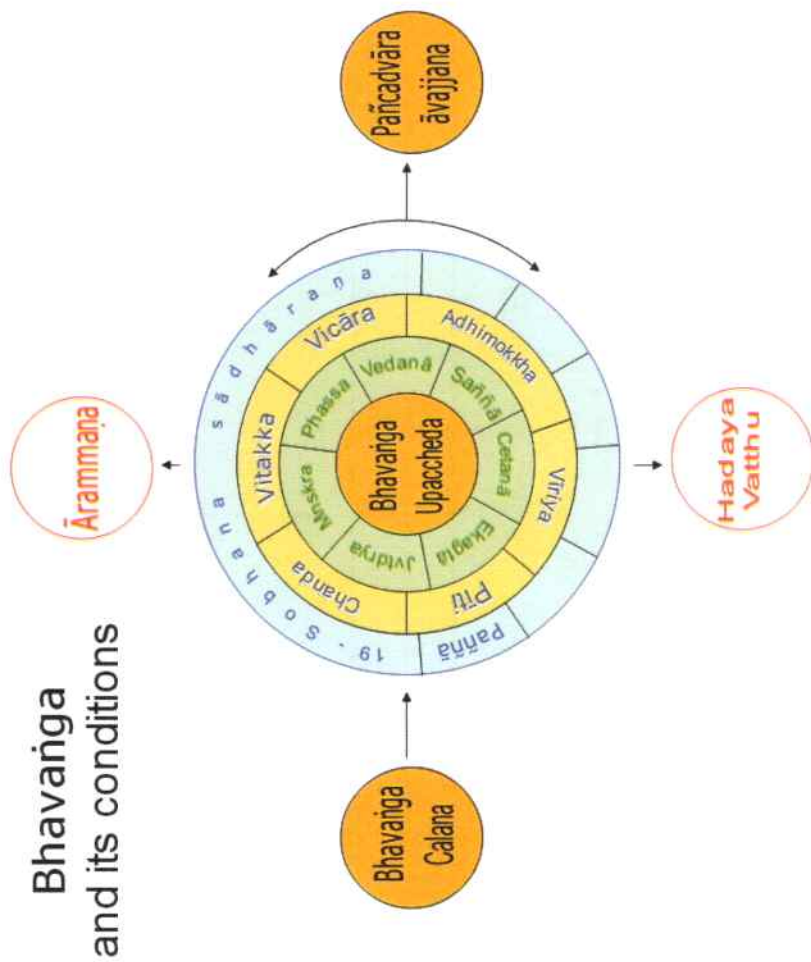


### Charts

## Picture of Whole Life

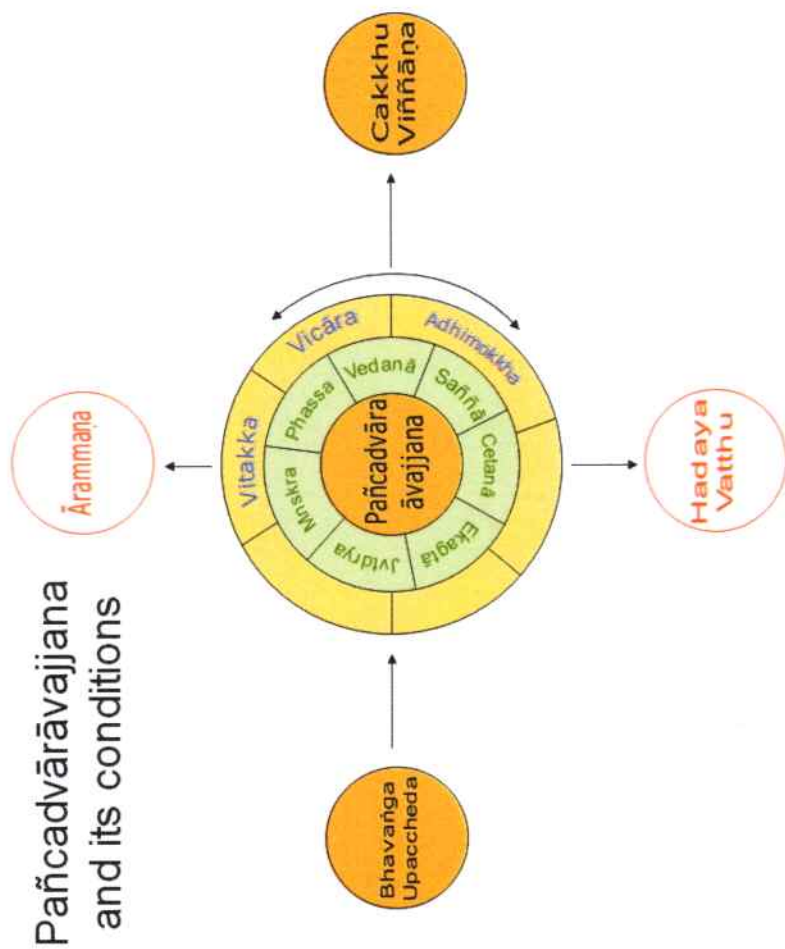


### Charts

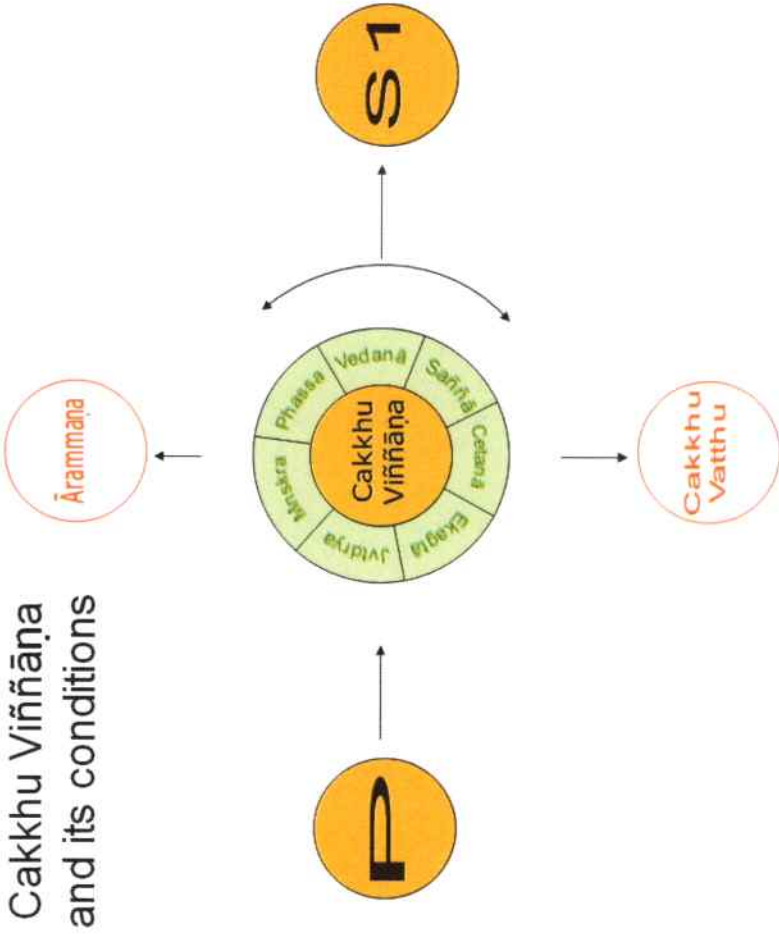




### Charts

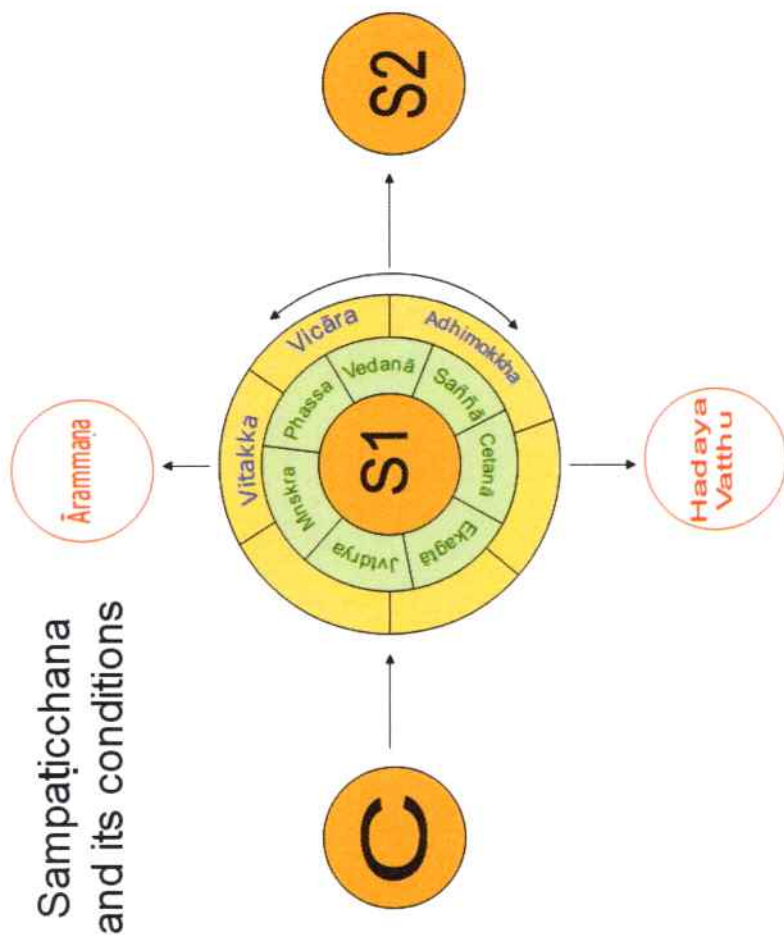


Charts

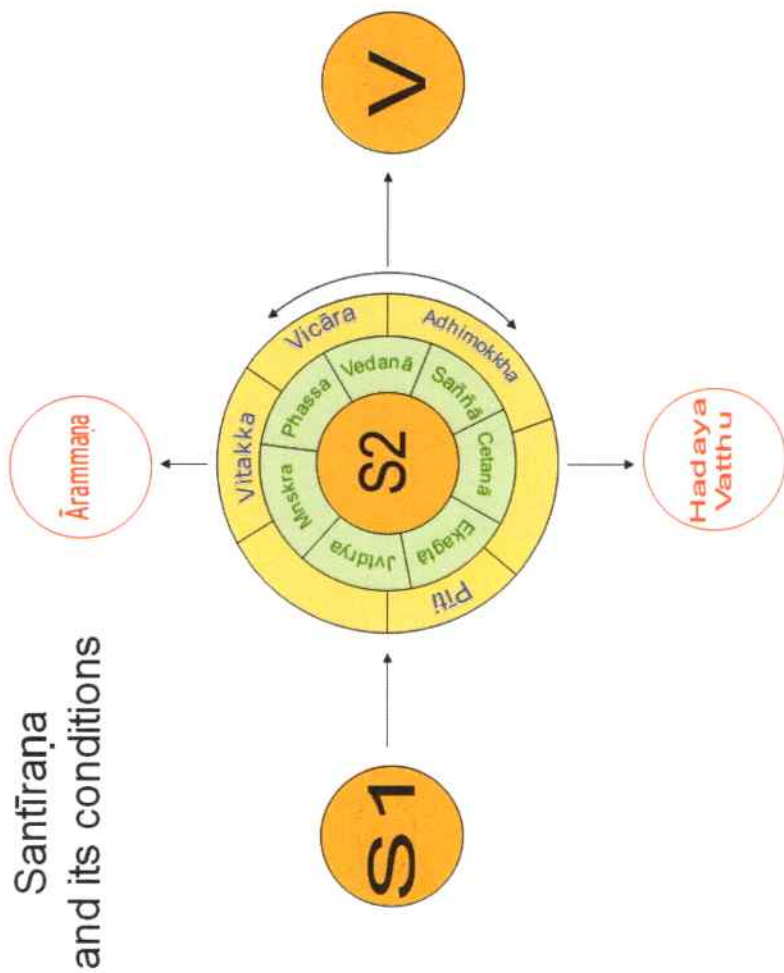


Cakkhu Viññāṇa  
and its conditions

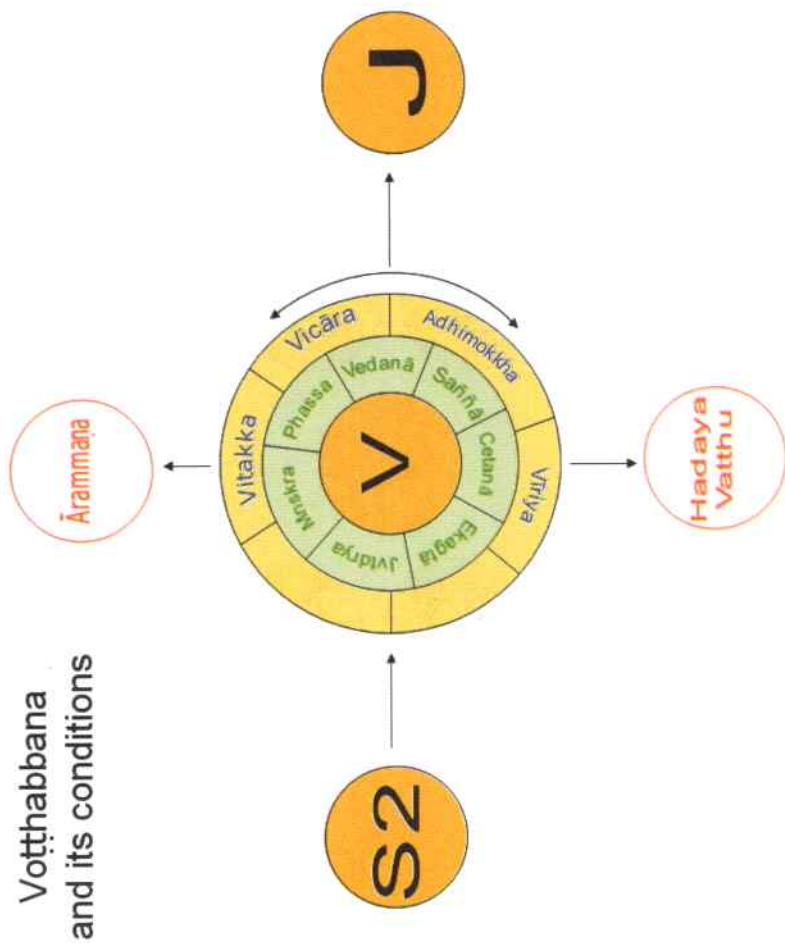
Charts



### Charts



### Charts



## Charts

# Javana

- Kusala
- Akusala

Mahā  
Kusala

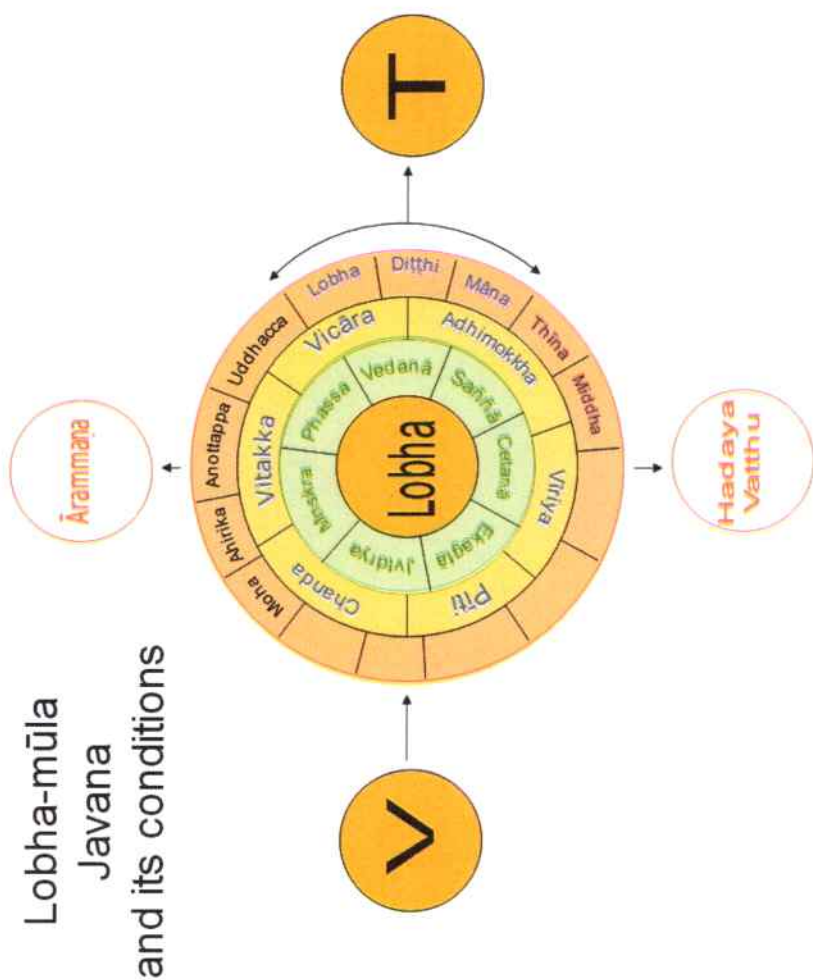
Mahā  
Kiriya

Lobha

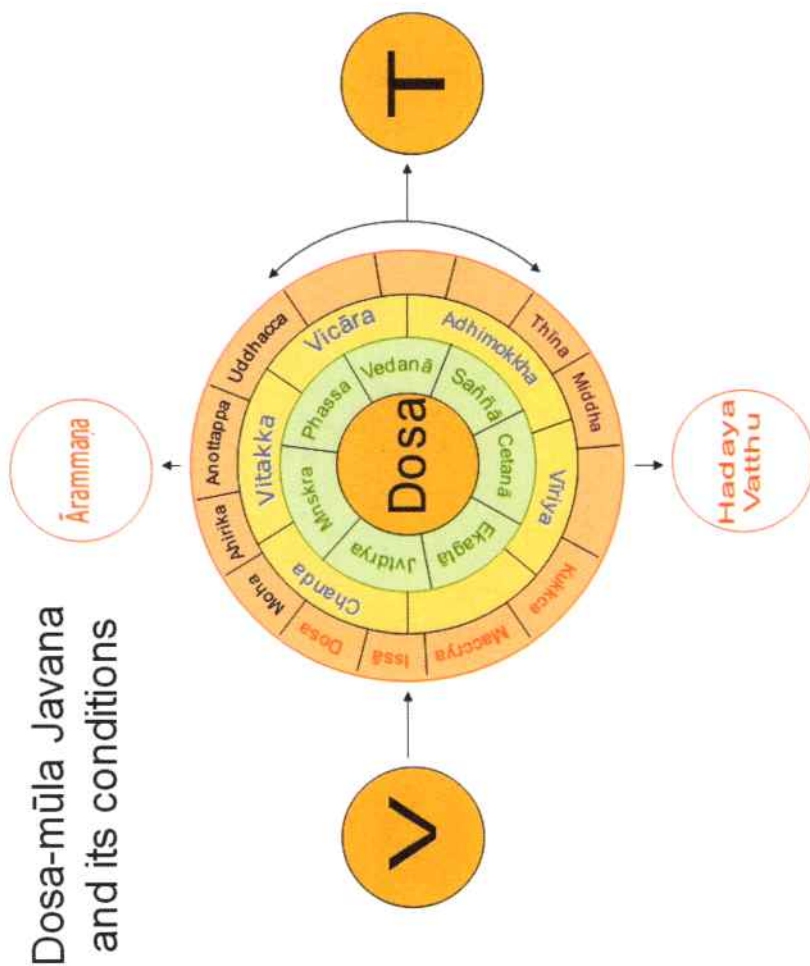
Dosa

Moha

### Charts

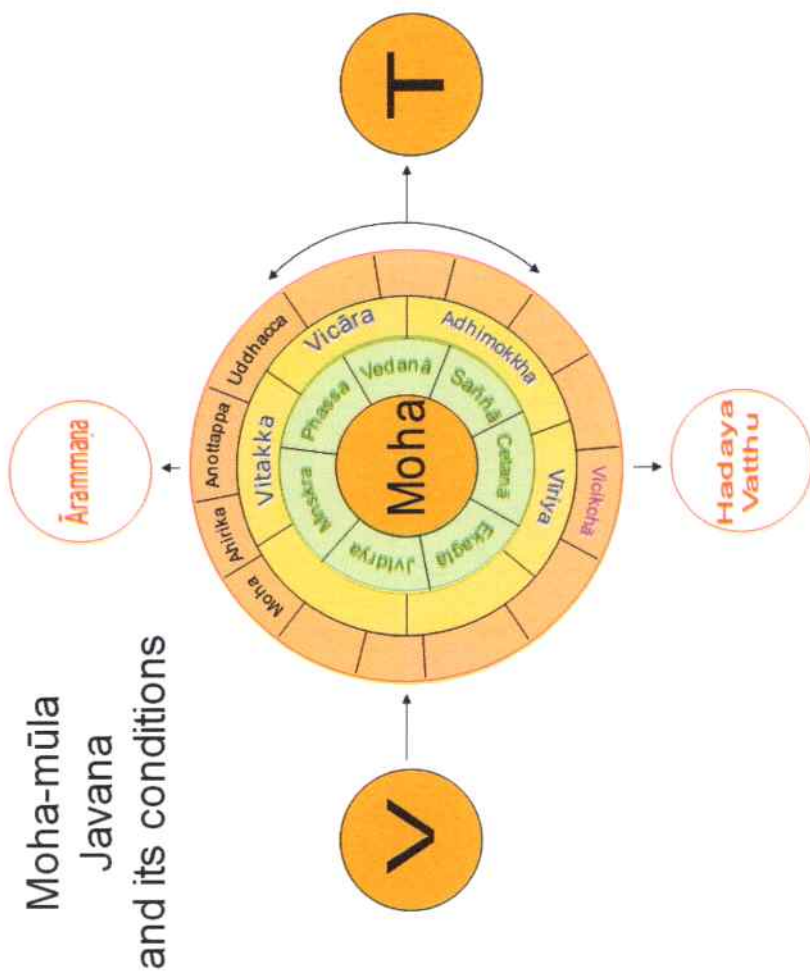


### Charts

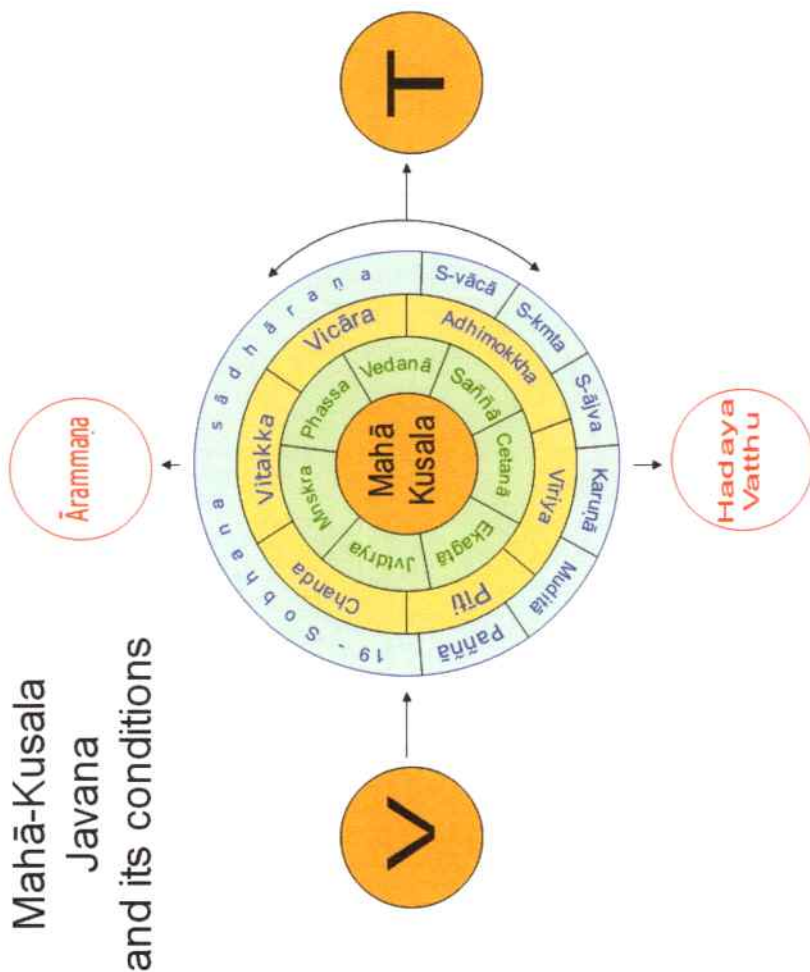




Charts

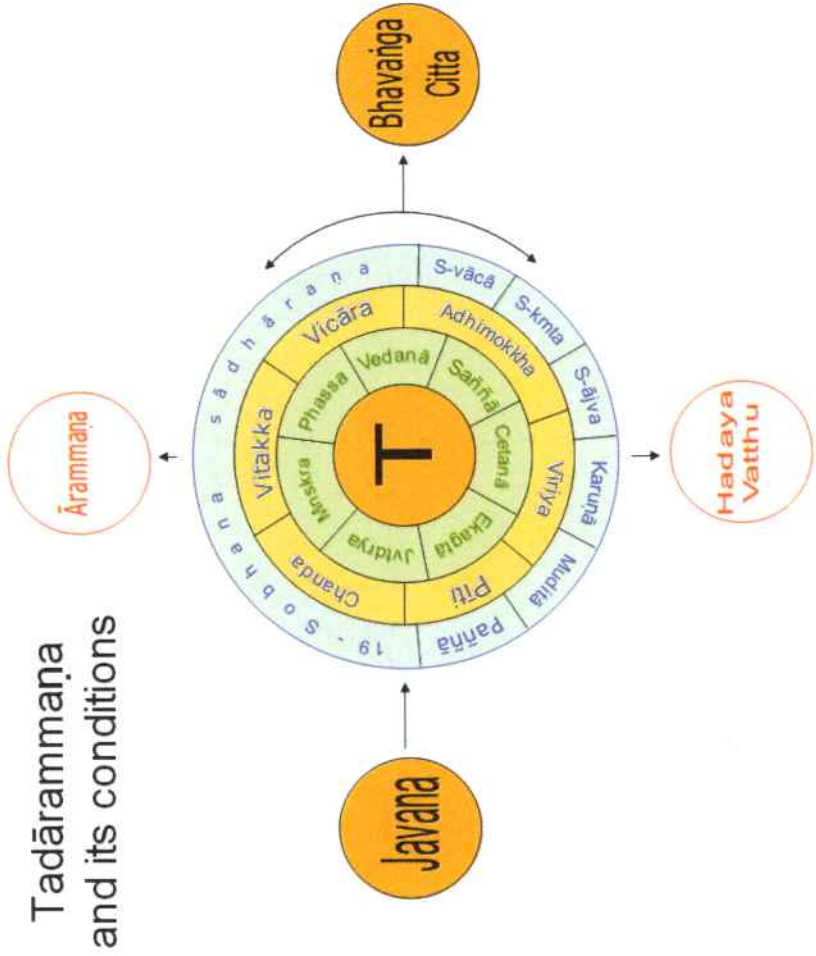


### Charts





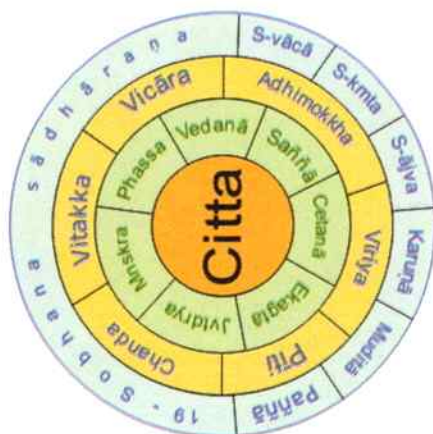
Charts



# Sobhana cetasika - 25

## Charts

10. Kāya-lahutā
11. Citta-lahutā
12. Kāya-muditā
13. Citta-muditā
14. Kāya-kammaññatā
15. Citta-kammaññatā
16. Kāya-pāguññatā
17. Citta-pāguññatā
18. Kāyu-jukata
19. Cittu-jukata



1. Saddhā
2. Sati
3. Hiri
4. Ottapa
5. Alobha
6. Adosa
7. Tatramajjhataṭṭā
8. Kāya-passaddhi
9. Citta-passaddhi

Charts

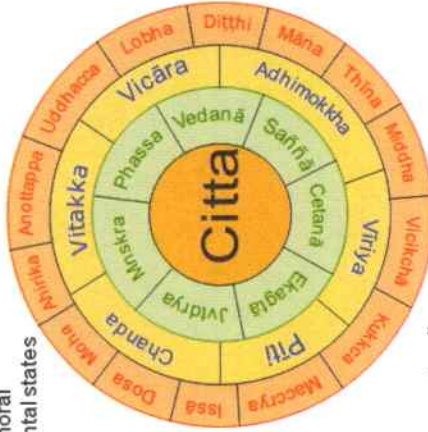
**Akusala cetasika - 14**

**Lobha** - Attachment  
**Diṭṭhi** – Wrong view  
**Māna** - Conceit

**Thina** - Sloth  
**Middha** - Torpor  
**Vicikicchā** - Doubt

**Moha** - Ignorance  
**Ahiraika** - Shamelessness  
**Anottappa** - Fearlessness  
**Uddhacca** - Restlessness

Common to immoral mental states



**Dosa** – Hatred, fear  
**Issā** – Envy  
**Maccharīya** – Stinginess  
**Kukkucca** – Remorse

Common to all types of hatred-rooted conc.