

1.Translate this Pali verse.

**Atimahantaṃ mahantaṃ parittaṃ atiparittañceti pañcadvāre,
manodvāre pana vibhūtaṃ avibhūtañcāti chadhā visayappavatti veditabbā.**

Ans The sixfold presentation of objects should be understood as follows:

A. At pañcadvāra (the five sense doors), it is: (1) atimahanta (very great), (2) mahanta (great), (3) paritta (slight), and (4) atiparitta (very slight).

B. At manodvāra (the mind door), it is: (1) vibhūta (clear) and (2) avibhūta (obscure).

2.Describe visayappavatti-aṭṭhaka in pañcadvāra and manodvāra. (without meaning)

Ans In pañcadvāra: atimahanta-ārammaṇa, mahanta-ārammaṇa, paritta-ārammaṇa and atiparitta-ārammaṇa.

In manodvāra: vibhūta-ārammaṇa, avibhūta-ārammaṇa, atiavibhūta-ārammaṇa.

3.(same as #1)**4.What is the meaning of visayappavatti?**

Ans Visayappavatti means “the presentation of an object (ārammaṇa) to consciousness (citta) at one of the six doors (dvāra),” or “the occurrence of states of citta upon the presentation of ārammaṇa.”

5. Show the number and the names of visayappavattis of vīthimuttacittas and vīthicittas. (without meanings)

Ans

In vīthimuttacittas, there are 3:

kamma-ārammaṇa,
kammanimitta-ārammaṇa and
gatinimitta-ārammaṇa.

In vīthicittas, there are 6:

atimahanta-ārammaṇa, mahanta-ārammaṇa,
paritta-ārammaṇa, atiparitta-ārammaṇa,
vibhūta-ārammaṇa and avibhūta-ārammaṇa

Or 8: atimahanta-ārammaṇa, mahanta-ārammaṇa,
paritta-ārammaṇa, atiparitta-ārammaṇa,
ativibhūta-ārammaṇa, vibhūta-ārammaṇa,
avibhūta-ārammaṇa and atiavibhūta-ārammaṇa.

6. How many visayappavattis in pañcadvāra are there? What are they and their meanings?

Ans There are 4 visayappavattis in pañcadvāra:

Atimahanta-ārammaṇa very great

The number of arising process cittas is the greatest (7 modes).

Mahanta-ārammaṇa great

The number of arising process cittas is great (6 modes).

Paritta-ārammaṇa slight

The number of arising process cittas is slight (5 modes).

Atiparitta-ārammaṇa very slight

The number of arising process cittas is the slightest (only bhavaṅgacalana).

7. Write the verse describing the number of vīthiccittas in pañcadvāra in Pali and English.

Ans

Vīthiccittāni satteva Cittuppādā catuddasa

Catupaññāsa vitthārā Pañcadvāre yathārahaṁ.

There are 7 modes and 14 different states of citta in the vīthi (cognitive process).

In detail, there are, accordingly, 54 in pañcadvāra.

7 modes: pañcadvāravajjana, pañcaviññāṇa, sampaṭicchana, santīraṇa, voṭṭhabbana, javana, tadārammaṇa

14 different states of citta: 1 pañcadvāravajjana, 1 pañcaviññāṇa, 1 sampaṭicchana, 1 santīraṇa, 1 voṭṭhabbana, 7 javanas and 2 tadārammaṇas

In detail, the number of all cittas that can arise in pañcadvāra is 54 (= 54 kāmaccittas).

8. Translate this Pali verse.

Vīthiccittāni satteva Cittuppādā catuddasa

Catupaññāsa vitthārā Pañcadvāre yathārahaṁ.

Ans There are 7 modes and 14 different states of citta in the vīthi (cognitive process).

In detail, there are, accordingly, 54 in pañcadvāra.

9. What are the criteria for distinction of object to be extremely ati-iṭṭha (desirable), iṭṭhamajjhata (moderately desirable), and anīṭṭha (undesirable)?

Ans 1) majjhima-puggala (average being)

2) vipākacitta

3) dvāra

4) ārammaṇa

5) kāla

10. Write the verse describing the number of kāmajavanamanodvāra in pañcadvāra in Pali and English.

Ans Vīthiccittāni tīṇeva Cittuppādā daseritā
Vitthārena Panettheke Cattālīsa vibhāvaye.

Three modes and ten different types (of citta) in manodvāra (the thought-process) are told. It will be explained that, in detail, there are 41 kinds here.

3 modes: manodvāravajjana, javana, tadārammaṇa

10 different states of citta: 1 manodvāravajjana, 7 javanas and 2 tadārammaṇas

In detail, the number of all cittas that can arise is 41 (= 41 kāmacittas, except 10 dvipañcaviññānacittas and 3 manodhātus).

11. Translate the verse describing the number of appanājavana after mahākusala and mahākriya by states:

Dvattiṃsa sukhapuññamhā Dvādasopekkhakā paraṃ
Sukhitakriyato aṭṭha Cha sambhonti upekkhakā.

Ans After 2 mahākusala-ñāṇasampayutta-somanassajavanas cease, 32 appanājavanas (4 mahaggata-kusala-somanassas, 16 magga-somanassas, 12 lower phala-somanassas) arise.

After 2 mahākusala-ñāṇasampayutta-upekkhājavanas cease, 12 appanājavanas (5 mahaggata-kusala-upekkhās, 4 magga-upekkhās, 3 lower phala-upekkhās) arise.

After 2 mahākriya-ñāṇasampayutta-somanassajavanas cease, 8 appanājavanas (4 mahaggata-kriya-somanassas, 4 arahatta-phala-somanassas) arise.

After 2 mahākriya-ñāṇasampayutta-upekkhājavanas cease, 6 appanājavanas (5 mahaggata-kriya-upekkhās, 1 arahatta-phala-upekkhās) arise.

12.(same as #11)

13. Describe appanājavanacittas that arise after 2 mahākusala-ñāṇasampayutta-somanassajavanas and 2 mahākusala-ñāṇasampayutta-upekkhājavanas, with Pali text.

Ans After 2 mahākusala-ñāṇasampayutta-somanassajavanas cease, 32 appanājavanas (4 mahaggata-kusala-somanassas, 16 magga-somanassas, 12 lower phala-somanassas) arise.

After 2 mahākusala-ñāṇasampayutta-upekkhājavanas cease, 12 appanājavanas (5 mahaggata-kusala-upekkhās, 4 magga-upekkhās, 3 lower phala-upekkhās) arise.

As in Pali: Dvattiṃsa sukhapuññamhā dvādasopekkhakā paraṃ.

14. Describe appanājavanacittas that arise after 2 mahākusala-ñāṇasampayutta-somanassajavanas and 2 mahākriya-ñāṇasampayutta-somanassajavanas.

Ans (See #11)

15.What is the meaning of Vīthisaṅgaha and Pavattisaṅgaha?

Ans Vīthisaṅgaha means compendium of process of cittas, cetasikas and rūpas.

Pavattisaṅgaha means collection of cittas and cetasikas in paṭisandhikāla and pavattikāla, and also bhūmis and puggalas, as appropriate.

16.How many vīthis are there by dvāras and viññāṇas? What are they? Write the Pali text also.

Ans

By dvāras, there are 6 vīthis:

Cakkhudvāravīthi

Sotadvāravīthi

Ghānavīthi

Jivhādvāravīthi

Kāyadvāravīthi

Manodvāravīthi

By viññāṇas, there are 6 vīthis:

Cakkhuvīññāṇavīthi

Sotaviññāṇavīthi

Ghānaviññāṇavīthi

Jivhāviññāṇavīthi

Kāyaviññāṇavīthi

Manoviññāṇavīthi

As in Pali text:

Cha vīthiyo pana cakkhudvāravīthi, sotadvāravīthi, ghānavīthi, jivhādvāravīthi, kāyadvāravīthi, manodvāravīthi cā ti dvāravasena vā cakkhuvīññāṇavīthi, sotaviññāṇavīthi, ghānaviññāṇavīthi, jivhāviññāṇavīthi, kāyaviññāṇavīthi, manoviññāṇavīthi cā ti (/ ceti) viññāṇavasena vā dvārappavattā cittappavattiyo yojetabbā.

17.What is the meaning of khaṇa? How old are citta, cetasika and rūpa?

Ans Khaṇa is subdivision of a moment.

The ages of citta and cetasika are a moment, comprising 3 khaṇas: uppādakhaṇa, ṭhītikhaṇa and bhaṅgkhaṇa.

The age of rūpa is 17 moments or 51 khaṇas.

18.Describe the difference between ages of nāma and rūpa.

Ans The difference between ages of nāma and rūpa is ṭhītikhaṇa.

ṭhītikhaṇa of nāma is 1 khaṇa

ṭhītikhaṇa of rūpa is 49 khaṇas

19.What is the meaning of vīthi? What paramatthadhammas can be vīthis?

Ans Vīthi means street or process of arising cittas, cetasikas and rūpas.

Among 4 paramatthadhammas, cittas, cetasikas and rūpas can be vīthis.

20. Describe the meaning of each following word:

- A. Khaṇa
- B. Bhavaṅgacitta
- C. Atītabhavaṅga
- D. Bhavaṅgacalana
- E. Bhavaṅgupaccheda

Ans Khaṇa is subdivision of a moment.
Bhavaṅgacitta is life-continuum citta.
Atītabhavaṅga is past life-continuum.
Bhavaṅgacalana is vibrational life-continuum.
Bhavaṅgupaccheda is arrest life-continuum.

21. What is the meaning of manodvāravīthi?

Ans Manodvāravīthi is mind-door process of cittas and cetasikas.

22. What is tadanuvattikamanodvāravīthi? How many tadanuvattikamanodvāravīthis are there? What are they?

Ans Tadanuvattikamanodvāravīthi is conformational mind-door process, kāmajavana manodvāravīthi firstly following pañcadvāravīthi. There are 4 types of them:

- 1) Atītaggahaṇavīthi
- 2) Samūhaggahaṇavīthi
- 3) Atthaggaṇavīthi
- 4) Nāmaggaṇavīthi

23. How many types of supinavīthis (dreaming vīthis) are there?

Ans

There are 12 types of supinavīthis:

ativibhūta-ārammaṇavīthi	tadārammaṇavāra	without atītabhavaṅga
ativibhūta-ārammaṇavīthi	javanavāra	without atītabhavaṅga nor āgantukabhavaṅga
ativibhūta-ārammaṇavīthi	javanavāra	without atītabhavaṅga but with āgantukabhavaṅga
vibhūta-ārammaṇavīthi	javanavāra	without atītabhavaṅga nor āgantukabhavaṅga
vibhūta-ārammaṇavīthi	javanavāra	without atītabhavaṅga but with āgantukabhavaṅga
avibhūta-ārammaṇavīthi	voṭṭhabbanavāra	
ati-avibhūta-ārammaṇavīthi	moghavāra	
ati-avibhūta-ārammaṇavīthi	tadārammaṇavāra	with atītabhavaṅga
ati-avibhūta-ārammaṇavīthi	javanavāra	with atītabhavaṅga but not āgantukabhavaṅga
ati-avibhūta-ārammaṇavīthi	javanavāra	with atītabhavaṅga and āgantukabhavaṅga
vibhūta-ārammaṇavīthi	javanavāra	with atītabhavaṅga but not āgantukabhavaṅga
vibhūta-ārammaṇavīthi	javanavāra	with atītabhavaṅga and āgantukabhavaṅga

24. How many appanājavanamanodvāravīthis (process of absorption javanas in the mind door) are there? What are they?

How many visayappavattis of these vīthis are there?

What is the vāra (ending) of these vīthis?

Ans There are 7 appanājavanamanodvāravīthis:

Ādikammikajhānavīthi	beginning absorption process
Jhānasamāpattivīthi	process of attainment of absorption
Pādakajhānavīthi	fundamental absorption process
Abhiññāvīthi	superpsychic knowledge process
Maggavīthi	path process
Phalasamāpattivīthi	process of the attainment of fruition
Nirodhasamāpattivīthi	process of the attainment of cessation

There is 1 visayappavatti: ativibhūta-ārammaṇa or vibhūta-ārammaṇa.

These 7 vīthis are javanavāra (ending with javanacitta).

25. (same as #24)

26. (obsolete)

27. How many types of puggalas are there in sotāpattimaggavīthi? Who are they?

How many bhūmis can this vīthi arise? What are they?

Ans In sotāpattimaggavīthi, there are 3 types of puggalas: tihetukaputhujjana, sotāpattimagga and sotāpattiphala.

Sotāpattimaggavīthi can arise in 17 bhūmis: 7 kāmasugatibhūmis, 10 rūpabhūmis (except 5 suddhāvāsabhūmis and asaññasattabhūmi).

28. What types of puggalas can attain nirodhasamāpatti? What must they have before the attainment? How many bhūmis can nirodhasamāpattivīthi arise? What are they?

Ans There are 2 types of puggalas who can attain nirodhasamāpatti: anāgāmi(phala) and arahatta(phala). They must have 8 or 9 jhānas (that is, up to nevasaññānāsaññāyatana-jhāna).

Nirodhasamāpattivīthi can arise in 22 bhūmis: 7 kāmasugatibhūmis, 15 rūpabhūmis (except asaññasattabhūmi).

29. How many types of special parinibbānavīthi are there? What are they and their meanings?

Ans

1. Jhānasamanantaravīthi = parinibbānacuti of arahatta following jhānasamāpattivīthi without any vīthi in between
2. Paccavekkhaṇasamanantaravīthi = parinibbānacuti of arahatta following paccavekkhaṇavīthi (reviewing) without any vīthi in between
3. Abhiññāsanantaravīthi = parinibbānacuti of arahatta following abhiññācittas without any vīthi in between
4. Jīvitasaṃsīdīvīthi = parinibbānacuti of arahatta following reviewing magga, phala, nibbana and eradicated kilesas without any vīthi in between

30. Describe puggalas, bhūmis, states, and vatthus of normal parinibbānavīthi which has javanacuti.

Ans

By puggalas: arises in arahatta(phala)puggala

By bhūmis: arises in 26 bhūmis: 7 kāmasugatibhūmis, 15 rūpabhūmis (except asaṇṇasattabhūmi) and 4 arūpabhūmis.

By states: Preceding bhavaṅgas and cuticitta = 13 tīhetukabhavaṅgacittas
Vīthicittas = 1 manodvāravajjana, 9 kāmakriyajavanas

By vatthus: In 22 pañcavokārabhūmis (except 4 apāyabhūmis): arises in hadaya
In 4 catuvokārabhūmis: does not arise in hadaya

31. Describe the times and states of javanacittas that occur just one time and just two times, and vīthis where they arise.

Ans There are 26 javanacittas that can occur just one time:

-9 mahaggatakusalacittas and 9 mahaggatakriyacittas in ādikammikajhānavīthi.

-4 maggacittas in maggavīthis.

-2 abhiññācittas in abhiññāvīthi.

-Anāgāmiphalacitta and arahattaphalacitta at the time of emergence
from nirodhasamāpattivīthi.

There are 6 javanacittas that can occur just two times:

-4 phalacittas in mandapuggala in maggavīthis.

-1 nevasaññānāsaññāyatanakusalacitta during entering nirodhasamāpattivīthi.

-1 nevasaññānāsaññāyatanakriyacitta during entering nirodhasamāpattivīthi.

32. In appanājavanamanodvāravīthis, are there:

-Kāmajavanas and appanājavanas with different vedanās?

-Kāmajavanas and appanājavanas with different jātis?

Ans In appanājavanamanodvāravīthis, there are no kāmajavanas and appanājavanas with different vedanās.

In appanājavanamanodvāravīthis, there is 1 vīthi where kāmajavanas and appanājavanas have different vedanās, that is phalasangāpattivīthi. That is

After kāmajavanas (=4 mahakusalañāṇasampayuttajavanas, kusala-jāti) cease, appanājavanas (=15 lower phalacittas, vipākajāti) arise.

After kāmajavanas (=4 mahakriyañāṇasampayuttajavanas, kriya-jāti) cease, appanājavanas (=5 arahattaphalacittas, vipākajāti) arise.

33. Write the diagram and classify by puggalas, bhūmis, states, ārammaṇas and vatthus of jivhādvārika-atimāhantārammaṇavīthi, tadārammaṇavāra, of tihetukaputhujana, when tasting moderately desirable taste and having craving.

Ans

Bh	Ti	Na	Da	Pa	Jiv	S	Na	Vu	J	J	J	J	J	J	J	Ta	Ta	Bh
4				1	1	1	1	1	8							5		4

By puggalas: arises in 1 tihetukaputhujana

By bhūmis: arises in 7 kāmāsugatibhūmis

By states: Preceding and following bhavaṅgas = 1 of 4 tihetukakāmabhavaṅgacittas
Vīthicittas = 1 pañcadvāravajjana, 1 kusalavipākajivhāvīñṇāṇa, 1 kusalavipākasampannicchana, 1 upekkhāsantīraṇakusalavipāka, 1 voṭṭhabbana, 1 of 8 lobhajavanas, 1 of 5 upekkhātadārammaṇas (except upekkhāsantīraṇa-akusalavipāka)

By ārammaṇas: Preceding and following bhavaṅgas have 1 of 6 ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa, that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

Vīthicittas = itṭha-majjhata-rasārammaṇa that is present (present moderately desirable taste)

By vatthus: Kusalavipākajivhāvīñṇāṇa arises in jivhāvatthu.

Other cittas in vīthi, preceding and following bhavaṅgas arise in hadaya.

34. Write the diagrams of cakkhudvārika-atimahantārammaṇavīthi, tadārammmaṇavāra and javanavāra, dosajavana.

Ans

Cakkhudvārika-atimahantārammaṇavīthi, tadārammmaṇavāra, dosajavana

Object = rūpārammmaṇa that is iṭṭha-majjhatta or anīṭṭha																			
Bh	Tī	Na	Da	Pa	Ca	S	Na	Vu	J	J	J	J	J	J	Ta	Ta	Bh	Bh	Bh
10				1	2	2	2	1	2						6		10		

Cakkhudvārika-atimahantārammaṇavīthi, javanavāra, dosajavana

1

				Object = rūpārammmaṇa that is ati-iṭṭha															
Bh	Tī	Na	Da	Pa	Ca	S	Na	Vu	J	J	J	J	J	J	Bh	Bh	Bh	Bh	Bh
6				1	1	1	1	1	2						6				

2

				Object = rūpārammmaṇa that is ati-iṭṭha																
Bh	Tī	Na	Da	Pa	Ca	S	Na	Vu	J	J	J	J	J	J	J	Ā	Bh	Bh	Bh	Bh
4				1	1	1	1	1	2						5	4				

35. Write the diagram of cakkhudvārika-atimahantārammaṇavīthi, tadārammmaṇavāra, 8 mahākusalajavana of dugati-ahetukapuggala

Ans

Bh	Tī	Na	Da	Pa	Ca	S	Na	Vu	J	J	J	J	J	J	Ta	Ta	Bh	Bh	Bh
1 (U.santī.aku.vi)				1	2	2	3	1	8						3		1 (U.santī. aku.vi)		

36. Write the diagram of cakkhudvārika-atimahantārammaṇavīthi, javanavāra, 2 dosajavana of dvihetukapuggala

Ans

Bh	Tī	Na	Da	Pa	Ca	S	Na	Vu	J	J	J	J	J	J	J	Bh	Bh	Bh	Bh	Bh
2 (U.mahāvi.vipp.)				1	1	1	1	1	2 dosajavanas						2 (U.mahāvi.vipp.)					

37. Write the diagram of sotadvārika-atimahantārammaṇavīthi, tadārammaṇavāra, dosajavana and classify by puggalas, bhūmis, states, ārammaṇas and vatthus.

Ans

Bh	Ti	Na	Da	Pa	So	S	Na	Vu	J	J	J	J	J	J	Ta	Ta	Bh	Bh	Bh
10				1	2	2	2	1	2						6		10		

By puggalas: arises in 6 puggalas: 4 puthujjanas and 2 lower ariyaphalapuggalas

By bhūmis: arises in 11 kāmabhūmis

By states: Preceding and following bhavaṅgas = 10 kāmabhavaṅgacittas

Vīthiccittas = 1 pañcadvāravajjana, 2 sotaviññāṇas,

2 sampañcicchana, 2 upekkhāsantīraṇas,

1 voṭṭhabbana, 2 dosajavanas, 6 upekkhātadārammaṇas

By ārammaṇas: Preceding and following bhavaṅgas have 1 of 6 ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa, that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

Vīthiccittas = itṭha-majjhata- or anitṭha-sadda-ārammaṇa that is present (present moderately desirable and undesirable sound)

By vatthus: 2 sotaviññāṇas arise in sotavatthu.

Other cittas in vīthi, preceding and following bhavaṅgas arise in hadaya.

38. Write the diagram of jivhādvārika-atimahantārammaṇavīthi, javanavāra, without āgantukabhavaṅga, and classify by puggalas, bhūmis, states, ārammaṇas and vatthus.

Ans

Bh	Tī	Na	Da	Pa	Jiv	S	Na	Vu	J	J	J	J	J	J	J	Bh	Bh	Bh	Bh	Bh
6				1	1	1	1	1	2							6				

By puggalas: arises in 6 puggalas: 4 puthujjanas and 2 lower ariyaphalapuggalas

By bhūmis: arises in 11 kāmabhūmis

By states: Preceding and following bhavaṅgas = 6 kāma-upekkhābhavaṅgacittas

Vīthiccittas = 1 pañcadvāravajjana, 1 kusalavipākajivhāviññāṇa,

1 kusalavipākasampañcicchana, 1 somanassasantīraṇa,

1 voṭṭhabbana, 2 dosajavanas

By ārammaṇas: Preceding and following bhavaṅgas have 1 of 6 ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa, that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

Vīthiccittas = ati-itṭha-rasārammaṇa that is present (present extremely desirable taste)

By vatthus: 1 kusalavipākajivhāviññāṇas arise in jivhāvatthu.

Other cittas in vīthi, preceding and following bhavaṅgas arise in hadaya.

39. Write the diagram of kāyadvārika-atimahantārammaṇavīthi, javanavāra, without āgantukabhavaṅga, and classify by puggalas, bhūmis, states, ārammaṇas and vatthus.

Ans

Bh	Tī	Na	Da	Pa	Kā	S	Na	Vu	J	J	J	J	J	J	J	Bh	Bh	Bh	Bh	Bh
6				1	1	1	1	1	2						6					

By puggalas: arises in 6 puggalas: 4 puthujjanas and 2 lower ariyaphalapuggalas

By bhūmis: arises in 11 kāmabhūmis

By states: Preceding and following bhavaṅgas = 6 kāma-upekkhābhavaṅgacittas
Vīthiccittas = 1 pañcadvāravajjana, 1 kusalavipākakāyaviññāṇa,
1 kusalavipākasampannicchana, 1 somanassasantīraṇa,
1 voṭṭhabbana, 2 dosajavanas

By ārammaṇas: Preceding and following bhavaṅgas have 1 of 6 ārammaṇas called
kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa,
that comes from chadvārikamaraṇāsannajavana during near-death
in the previous bhava (existence)

Vīthiccittas = ati-itṭha-phoṭṭhabbārammaṇa that is present
(present extremely desirable touch)

By vatthus: 1 kusalavipākakāyaviññāṇas arise in kāyavatthu.

Other cittas in vīthi, preceding and following bhavaṅgas arise in hadaya.

40. Write the diagram of cakkhudvārika-atimahantārammaṇavīthi, javanavāra, with āgantukabhavaṅga, and classify by puggalas, bhūmis, states, ārammaṇas and vatthus.

Ans

Bh	Ti	Na	Da	Pa	Ca	S	Na	Vu	J	J	J	J	J	J	J	Ā	Bh	Bh	Bh	Bh
4				1	1	1	1	1	2						5	4				

By puggalas: arises in 4 puggalas: dvihetukapuggala, tihetukaputhujjana, and 2 lower ariyaphalapuggalas (sotāpatti and sagadāgāmi)

By bhūmis: arises in 7 kāmasugatibhūmis

By states: Preceding and following bhavaṅgas = 4 kāma-somanassabhavaṅgacittas
 Āgantukabhavaṅga = 5 kāma-upekkhābhavaṅgacittas (except upekkhāsantīraṇa-akusalavipāka)
 Vīthiccittas = 1 pañcadvāravajjana, 1 kuslavipākacakkhuvīññāṇa, 1 kuslavipākasampannicchana, 1 somanassasantīraṇa, 1 voṭṭhabbana, 2 dosajavanas

By ārammaṇas: Preceding and following bhavaṅgas have 1 of 6 ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa, that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)
 Āgantukabhavaṅgas have 1 of 6 ārammaṇas that are kāma and familiar in this bhava.

Vīthiccittas = ati-itṭha-rūpārammaṇa that is present
 (present extremely desirable vision)

By vatthus: 1 kuslavipākacakkhuvīññāṇa arises in cakkhuvatthu.
 Other cittas in vīthi, preceding and following bhavaṅgas, and āgantukabhavaṅga arise in hadaya.

41.(same as #40)

42. How many times can atītabhavaṅga arise in cakkhudvārika-paritta-ārammaṇavīthis? What types of vāra are they?

Ans In cakkhudvārika-paritta-ārammaṇavīthis, atītabhavaṅga can arise 4-9 times.
 They are voṭṭhabbanavāra.

43. Classify cakkhudvārika-parittārammaṇavīthi type 1, by puggalas, bhūmis, states, ārammaṇas and vatthus.

Ans

Bh	Ti	Ti	Ti	Ti	Na	Da	Pa	Ca	S	Na	Vu	Vu	Vu	Bh	Bh	Bh
15							1	2	2	3	1			15		

By puggalas: arises in 8 puggalas: 4 puthujjanas and 4 ariyaphalapuggalas

By bhūmis: arises in 26 pañcavokārabhūmis

By states: Preceding and following bhavaṅgas = 15 pañcavokārabhavaṅgacittas

Vīthiccittas = 1 pañcadvāravajjana, 2 cakkhuviññāṇas,

2 sampaṭicchanas, 3 santīraṇas, 1 voṭṭhabbana

By ārammaṇas: Preceding and following bhavaṅgas that are

-10 kāmabhavaṅgas have 1 of 6 ārammaṇas called

kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa,

that comes from chadvārikamaraṇāsannajavana during near-death

in the previous bhava (existence)

-5 rūpabhavaṅgas have paññatti-kammanimitta-dhammārammaṇa

from 26 kammaṭṭhānas (10 kasiṇa, 10 asubha, 1 koṭṭhāsa, 1 ānāpāna,

4 satava) that comes from chadvārikamaraṇāsannajavana during

near-death in the previous bhava (existence)

Vīthiccittas = ati-itṭha-, itṭhamajjhatta-, or anitṭharūpārammaṇa

that is present

(present extremely desirable, moderately desirable or undesirable vision)

By vatthus: 2 cakkhuviññāṇas arise in cakkhuvatthu.

Other cittas in vīthi, preceding and following bhavaṅgas arise in hadaya.

44. Classify cakkhudvārika-mahantārammaṇavīthi with 2 times of atītabhavaṅgas, āgantukabhavaṅga and 2 dosajavanas by puggalas, bhūmis, states, ārammaṇas and vatthus.

Ans

Bh	Tī	Tī	Na	Da	Pa	Ca	S	Na	Vu	J	J	J	J	J	J	J	Ā	Bh	Bh	Bh
4					1	2	2	3	1	2							6	4		

By puggalas: arises in 4 puggalas: dvihetukapuggala, tihetukaputhujjana, and 2 lower ariyaphalapuggalas (sotāpatti and sagadāgāmi)

By bhūmis: arises in 7 kāmasugatibhūmis

By states: Preceding and following bhavaṅgas = 4 kāma-somanassabhavaṅgacittas
 Āgantukabhavaṅga = 6 kāma-upekkhābhavaṅgacittas
 Vīthiccittas = 1 pañcadvāravajjana, 2 cakkhuviññāṇas,
 2 sampaṭicchanas, 3 santīraṇas,
 1 voṭṭhabbana, 2 dosajavanas

By ārammaṇas: Preceding and following bhavaṅgas have 1 of 6 ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa, that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

Āgantukabhavaṅgas have 1 of 6 ārammaṇas that are kāma and familiar in this bhava.

Vīthiccittas = ati-itṭha-, itṭhamajjhatta-, or anitṭharūpārammaṇa that is present

(present extremely desirable, moderately desirable or undesirable vision)

By vatthus: 2 cakkhuviññāṇa arise in cakkhuvatthu.

Other cittas in vīthi, preceding and following bhavaṅgas, and āgantukabhavaṅga arise in hadaya.

45. Write the diagram of ativibhūtārammaṇavīthi javanavara, with atītabhavaṅga but not āgantukabhavaṅga, and classify by puggalas, bhūmis, states, ārammaṇas and vatthus.

Ans

Bh	Tī	Na	Da	Ma	J	J	J	J	J	J	J	Bh	Bh	Bh
6+5=11				1	29							6+5=11		

By puggalas: arises in 8 puggalas: 4 puthujjanas and 4 ariyaphalapuggalas

By bhūmis: arises in 26 pañcavokārabhūmis (11 kāma, 15 rūpa (except asaññasatta.))

By states: Preceding and following bhavaṅgas = 6 kāma-upekkhā-bhavaṅgacittas, 5 rūpabhavaṅgacittas

Vīthiccittas = 1 manodvāravajjana, 29 kāmajavanas

By ārammaṇas: Preceding and following bhavaṅgas that are

- 6 kāma-upekkhā-bhavaṅgacittas have 1 of 6 ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa, that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

- 5 rūpabhavaṅgas have paññatti-kammanimitta-dhammārammaṇa from 26 kammatthānas (10 kasiṇa, 10 asubha, 1 koṭṭhāsa, 1 ānāpāna, 4 satava) that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

Vīthiccittas

- in kāmabhūmis = 1 of 6 ati-itthārammaṇa (18 nipphannarūpas) that is present

(present extremely desirable nipphannarūpa)

- in 15 rūpabhūmis (except asaññasatta.) = 1 of 3 (rūpārammaṇa, saddārammaṇa or dhammārammaṇa) ati-ittha-, itthamajjhatta-, or aniṭṭharūpārammaṇa (13 nipphannarūpas, except ghāna, jivhā, kāya) that is present

(present extremely desirable, moderately desirable or undesirable nipphannarūpa)

By vatthus: Preceding and following bhavaṅgas, and cittas in vīthi, arise in hadaya.

46. Classify ativibhūtārammaṇavīthi javanavara, with atītabhavaṅga but not āgantukabhavaṅga nor dosajavana, of sotapattipuggala by puggalas, bhūmis, states and ārammaṇas.

Ans

Bh	Bh	Bh	Bh	Bh	Bh	Bh	Tī	Na	Da	Ma	J	J	J	J	J	J	J	Bh	Bh	Bh
Bh	Bh	Bh	Bh	Bh	Bh	Tī	Tī	Na	Da	Ma	J	J	J	J	J	J	J	Bh	Bh	Bh
Bh	Bh	Bh	Bh	Bh	Tī	Tī	Tī	Na	Da	Ma	J	J	J	J	J	J	J	Bh	Bh	Bh
Bh	Bh	Bh	Bh	Tī	Tī	Tī	Tī	Na	Da	Ma	J	J	J	J	J	J	J	Bh	Bh	Bh
Bh	Bh	Bh	Tī	Tī	Tī	Tī	Tī	Na	Da	Ma	J	J	J	J	J	J	J	Bh	Bh	Bh
Bh	Bh	Tī	Tī	Tī	Tī	Tī	Tī	Na	Da	Ma	J	J	J	J	J	J	J	Bh	Bh	Bh
Bh	Tī	Tī	Tī	Tī	Tī	Tī	Tī	Na	Da	Ma	J	J	J	J	J	J	J	Bh	Bh	Bh
5										1	13							5		

By bhūmis: arises in 10 rūpabhūmis

(except asaṅghasattabhūmi and 5 suddhāvāsabhūmis)

By states: Preceding and following bhavaṅgas = 5 rūpabhavaṅgacittas

Vīthicittas = 1 manodvāravajjana, 13 kāmajavanas (4 diṭṭhigata-vippayuttacittas, 1 uddhaccasampayuttacitta, 8 mahākusalacittas)

By ārammaṇas: Preceding and following bhavaṅgas:

paññatti-kammanimitta-dhammārammaṇa

from 26 kammatṭhānas (10 kasiṇa, 10 asubha, 1 koṭṭhāsa, 1 ānāpāna, 4 satava) that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

Vīthicittas= 1 of 3 (rūpārammaṇa, saddārammaṇa or dhammārammaṇa) ati-itṭha-, itṭhamajjhatta-, or aniṭṭharūpārammaṇa (13 nipphannarūpas, except ghāna, jivhā, kāya) that is present

(present extremely desirable, moderately desirable or undesirable nipphannarūpa)

47. Write the diagram of sotāpattimaggavīthi (of mandapuggala) and classify by puggalas, bhūmis, states, ārammaṇas and vatthus.

Ans

			Object = tilakkhaṇa of rūpas and nāmas				Object = nibbāna						
Bh	Na	Da	Ma	Pari	U	Nu	Go	Mag	Pha	Pha	Bh	Bh	Bh
9			1	4			1		1		9		

By puggalas: arises in tihetukaputhujjana

By bhūmis: arises in 17 pañcavokārabhūmis (7 kāmasugatibhūmis, 10 rūpabhūmis (except asaññasattabhūmi and 5 suddhāvāsabhūmis))

By states: Preceding and following bhavaṅgas = 9 tihetukapañcavokārabhavaṅga. Vīthiccitas = 1 manodvāravajjana, 4 mahākusalañāṇasampayuttacittas, 1 (or 5) sotāpattimaggacitta, 1 (or 5) sotāpattiphalacitta

By ārammaṇas: Preceding and following bhavaṅgas that are

- 4 kāma-tihetuka-bhavaṅgacittas have 1 of 6 ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa, that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

- 5 rūpabhavaṅgas have paññatti-kammanimitta-dhammārammaṇa from 26 kammaṭṭhānas (10 kasiṇa, 10 asubha, 1 koṭṭhāsa, 1 ānāpāna, 4 satava) that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

Vīthiccitas

- manodvāravajjana, 4 mahākusalañāṇasampayuttacittas with parikamma (preparation), upacāra (access) and anuloma (conformity) functions = tilakkhaṇa of rūpas and nāmas

- 4 mahākusalañāṇasampayuttacittas with gotrabhū (change of lineage) function, sotāpattimaggacitta and sotāpattiphalacitta = nibbāna

By vatthus: Preceding and following bhavaṅgas, and cittas in vīthi, arise in hadaya.

48. Write the diagram of ativibhūtārammaṇavīthi javanavara when reviewing sotāpattimagga (= paccavekkhaṇavīthi) and classify by puggalas, bhūmis, states, ārammaṇas and vatthus.

Ans

Bh	Na	Da	Ma	J	J	J	J	J	J	J	Bh	Bh	Bh
9			1	4							9		

By puggalas: arises in sotāpattiphalapuggala

By bhūmis: arises in 17 pañcavokārabhūmis (7 kāmasugatibhūmis, 10 rūpabhūmis (except asaññasattabhūmi and 5 suddhāvāsabhūmis))

By states: Preceding and following bhavaṅgas = 9 tihetukapañcavokārabhavaṅga. Vīthicittas = 1 manodvāravajjana, 4 mahākusalañāṇasampayuttacittas

By ārammaṇas: Preceding and following bhavaṅgas that are

- 4 kāma-tihetuka-bhavaṅgacittas have 1 of 6 ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa, that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

- 5 rūpabhavaṅgas have paññatti-kammanimitta-dhammārammaṇa from 26 kammaṭṭhānas (10 kasiṇa, 10 asubha, 1 koṭṭhāsa, 1 ānāpāna, 4 satava) that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

Vīthicittas = ati-itṭha-dhammārammaṇa, that is sotāpattimagga

By vatthus: Preceding and following bhavaṅgas, and cittas in vīthi, arise in hadaya.

Note: 9 tihetukapañcavokārabhavaṅgacittas

= 4 kāmatihetukabhavaṅgacittas, 5 rūpabhavaṅgacittas

49. Write the diagrams and the states of tikkhapuggala of appanājavanamanodvāravīthi as follow:

A. Sotāpattimaggavīthi

B. Sotāpattiphalasamāpattivīthi

C. Anāgānimaggavīthi

D. Anāgāniphalasamāpattivīthi

and classify by puggalas and bhūmis.

Ans

A. Sotāpattimaggavīthi

Bh	Na	Da	Ma	U	Nu	Go	Mag	Pha	Pha	Pha	Bh	Bh	Bh
9 ti.pañ.bhavaṅgas			1	4 mahāku. ñāṇasam.			1/5 so.m.	1/5 so.pha.			9 ti.pañ.bhavaṅgas		

By puggalas: arises in tikkhapuggala

By bhūmis: arises in 17 pañcavokārabhūmis (7 kāmāsugatibhūmis, 10 rūpabhūmis (except asaṇṇasattabhūmi and 5 suddhāvāsabhūmis))

B. Sotāpattiphalasamāpattivīthi

Bh	Na	Da	Ma	Nu	Nu	Nu	Pha	...Pha...	Pha	Bh	Bh	Bh
13 ti.bhavaṅgas			1	4 mahāku. ñāṇasam.			1/5 so.pha.			13 ti.bhavaṅgas		

By puggalas: arises in sotāpattiphalapuggala

By bhūmis: arises in 21 bhūmis (7 kāmāsugatibhūmis, 10 rūpabhūmis (except asaṇṇasattabhūmi and 5 suddhāvāsabhūmis), 4 arūpabhūmis)

C. Anāgānimaggavīthi

Bh	Na	Da	Ma	U	Nu	Vo	Mag	Pha	Pha	Pha	Bh	Bh	Bh
13 ti.bhavaṅgas			1	4 mahāku. ñāṇasam.			1/5 anā.m.	1/5 anā.pha.			13 ti.bhavaṅgas		

By puggalas: arises in sagadāgāmi(phala)puggala

By bhūmis: arises in 21 bhūmis (7 kāmāsugatibhūmis, 10 rūpabhūmis (except asaṇṇasattabhūmi and 5 suddhāvāsabhūmis), 4 arūpabhūmis)

D. Anāgāniphalasamāpattivīthi

Bh	Na	Da	Ma	Nu	Nu	Nu	Pha	...Pha...	Pha	Bh	Bh	Bh
13 ti.bhavaṅgas			1	4 mahāku. ñāṇasam.			1/5 anā.pha.			13 ti.bhavaṅgas		

By puggalas: arises in anāgāmi(phala)puggala

By bhūmis: arises in 26 bhūmis (7 kāmāsugatibhūmis, 15 rūpabhūmis (except asaṇṇasattabhūmi), 4 arūpabhūmis)

50. Write the diagrams and the states of
A. Ādikammikajhānavīthi of mandapuggala
B. Phalasamāpattivīthi of mandapuggala

Ans

A. Ādikammikajhānavīthi of mandapuggala

Bh	Na	Da	Ma	Pari	U	Nu	Go	Jhā	Bh	Bh	Bh
13 ti.bhavaṅgas*			1	8 4 mahākusalañāṇasam. + 4 mahākriyañāṇasam.				18**	13 ti.bhavaṅgas*		

*13 = 4 mahāvipākañāṇasampayuttacittas and 9 mahaggatavipākacittas
 (4 kāmatihetukabhavaṅgacittas and 9 mahaggatabhavaṅgacittas)

**18 = 9 mahaggatakusalacittas and 9 mahaggatakriyacittas

B. Phalasamāpattivīthi of mandapuggala

Bh	Na	Da	Ma	Nu	Nu	Nu	Nu	Pha	...Pha...	Pha	Bh	Bh	Bh
13			1	8				4/20			13		

51. Write the diagrams with states of these following vīthis and classify by puggalas, bhūmis and states.

A. Sotadvārika-atimahantārammaṇavīthi, javanavāra without āgantukabhavaṅga in rūpabhūmis

B. Abhiññāvīthi of mandapuggala

Ans

A. Sotadvārika-atimahantārammaṇavīthi, javanavāra without āgantukabhavaṅga in rūpabhūmis

Bh	Tī	Na	Da	Pa	So	S	Na	Vu	J	J	J	J	J	J	J	Bh	Bh	Bh
5				1	2	2	3	1	27(-2)							5		

By puggalas: arises in 5 puggalas: tihetukaputhujjana, 4 ariyaphalapuggalas

By bhūmis: arises in 15 rūpabhūmis (except asaññasattabhūmi)

By states: Preceding and following bhavaṅgas = 5 rūpavacarabhavaṅgacittas
Vīthicittas = 1 pañcadvāravajjana, 2 sotaviññāṇas,
2 sampañcchanas, 3 santīraṇas, 1 voṭṭhabbana,
27 kāmajavanas (except 2 dosajavanas)

B. Abhiññāvīthi of mandapuggala

Bh	Na	Da	Ma	Pari	U	Nu	Go	Abhi	Bh	Bh	Bh
9			1	4			2	9			

By puggalas: arises in 5 puggalas: tihetukaputhujjana, 4 ariyaphalapuggalas

By bhūmis: arises in 22 bhūmis: 7 kāmasugatibhūmis and 15 rūpabhūmis (except asaññasattabhūmi)

By states: Preceding and following bhavaṅgas =
9 tihetukapañcavokārabhavaṅgacittas
Vīthicittas = 1 manodvāravajjana,
2 mahākusalañāṇasampayutta-upekkhās,
2 mahākriyañāṇasampayutta-upekkhās,
1 rūpavacarapañcamajhānakusala-abhiññācitta,
1 rūpavacarapañcamajhānakriya-abhiññācitta

52. Write the diagram of kāmajavanasuddhamanodvāra ativibhūtārammaṇavīthi in suddhāvāsabhūmis having nibbana as object and classify by puggalas, bhūmis, states, ārammaṇas and vatthus.

Ans

Bh	Na	Da	Ma	J	J	J	J	J	J	J	Bh	Bh	Bh	Bh
1			1										1	

By puggalas: arises in anāgāmi(phala)puggala and arahatta(phala)puggala

By bhūmis: arises in 5 suddhāvāsabhūmis

By states: Preceding and following bhavaṅgas =

rūpavacarapañcamajhānavipākacitta

Vīthiccittas = 1 manodvāravajjana, 4 mahākusalañāṇasampayuttacittas,
4 mahākriyañāṇasampayuttacittas

By ārammaṇas: Preceding and following bhavaṅgas

have paññatti-kammanimitta-dhammārammaṇa

from 26 kammaṭṭhānas (10 kasiṇa, 10 asubha, 1 koṭṭhāsa, 1 ānāpāna,
4 satava) that comes from chadvārikamaraṇāsannajavana during
near-death in the previous bhava (existence)

Vīthiccittas = nibbana, that is kālavimutti

By vatthus: Preceding and following bhavaṅgas, and cittas in vīthi, arise in hadaya.

53. Classify sotadvārika-atimahantārammaṇavīthi tadārammaṇavāra, without dosajavana, when cognising ati-iṭṭhārammaṇa by states and vatthus.

Ans

By states: Preceding and following bhavaṅgas = 10 kāmabhavaṅgacittas

Vīthiccittas = 1 pañcadvāravajjana, 1 kuslavipākasotaviññāṇa,

1 kuslavipākasampaṭicchana, 1 somanassasantīraṇa,

1 voṭṭhabbana, 23 kāmajavanas (except 2 dosajavanas,

4 upekkhāmahākriyacittas), 5 somanassatadārammaṇacittas

By vatthus: Kuslavipākasotaviññāṇa arises in sotavatthu.

Other cittas in vīthi, preceding and following bhavaṅgas arise in hadaya.

54. Classify cakkhudvārika-atimahantārammaṇavīthi tadārammaṇavāra, without dosajavana, of sugati-ahetukapuggala by bhūmis and states.

Ans

By bhūmis: arises in 2 bhūmis: manussabhūmi and cātumahārājikabhūmi

By states: Preceding and following bhavaṅgas = upekkhāsantīraṇakuslavipākacitta

Vīthiccittas = 1 pañcadvāravajjana, 2 cakkhuviññāṇacittas,

2 sampaṭicchana, 3 santīraṇas, 1 voṭṭhabbana,

18 kāmajavanas: 10 akusalacittas (except 2 dosa.), 8 mahākusalacittas

7 tadārammaṇacittas: 3 santīraṇas, 4 mahāvipākañāṇavippayuttacittas

55. Classify suddhamanodvāra-ativibhūtārammaṇavīthi with atītabhavaṅga, tadārammaṇavāra, with 27 kāmajavanas (except 2 dosajavanas) by puggalas, states, ārammaṇas only of vīthiccittas.

Ans

By puggalas: arises in 8 puggalas: 4 puthujjanas and 4 ariyaphalapuggalas

By states: Preceding and following bhavaṅgas = 10 kāmabhavaṅgas

Vīthiccittas = 1 manodvāravajjana, 27 kāmajavanas

(except 2 dosajavanas), 11 tadārammaṇacittas

By ārammaṇas: Vīthiccittas = ati-iṭṭha-, iṭṭhamajjhatta-, or aniṭṭha 6 ārammaṇas that are 18 paccuppannanipphannarūpas

(present extremely desirable, moderately desirable or undesirable objects)

56. In pañcadvāravīthi, there are always atītabhavaṅgas, while in manodvāravīthi, atītabhavaṅgas can arise or not arise, what is the reason?

Ans Pañcadvāravīthi only cognise paccuppannanipphannarūpas, so there are always atītabhavaṅgas.

But manodvāravīthi can cognise 6 types of ārammaṇas, both paramattha and paññatti, both tekālika and kālavimutti.

When manodvāravīthi cognise paccuppannanipphannarūpas, there are atītabhavaṅgas.

When manodvāravīthi cognise other ārammaṇas, there are no atītabhavaṅgas

57.

A. How many types of citta are there in cakkhudvārika-atimahantārammaṇavīthi, tadārammaṇavāra?

Ans There are 7: pañcadvāravajjana, cakkhuvīññāṇa, sampaṭicchana, santīraṇa, voṭṭhabbana, javana and tadārammaṇa.

B. How many types of puggalas and bhūmis are there in cakkhudvārika-atimahantārammaṇavīthi, tadārammaṇavāra?

Ans

By puggalas: arises in 8 puggalas: 4 puthujjanas and 4 ariyaphalapuggalas

By bhūmis: arises in 11 kāmabhūmis

C. For one who was born with the 1st mahavipākacitta (as paṭisandhicitta), in cakkhudvārika-atimahantārammaṇavīthi, if ārammaṇa is ati-iṭṭha and javanas are dosa, what type of vāra is this vīthi?

Ans Javanavāra, with āgantukabhavaṅga.

D. How many tadanuvattikamanodvāravīthis following cakkhudvāravīthi are there? What are they?

Ans There are 4: 1. atītaggahaṇavīthi

2. samūhaggahaṇavīthi

3. atthaggahaṇavīthi

4. nāmaggahaṇavīthi

58.How many tadanuvattikamanodvāravīthis after cakkhudvāravīthis are there? What are they? Write the sequence of those vīthis?

Ans

There are 4 tadanuvattikamanodvāravīthis:

- | | |
|---------------------|----------------------|
| 1.atītaggahaṇavīthi | 2.samūhaggahaṇavīthi |
| 3.atthaggaṇavīthi | 4.nāmaggaṇavīthi |

The sequence of those vīthis are as follows:

- 1.After bhavaṅgacittas after cakkhudvāravīthi, atīta (past, previous) rūpārammaṇa appear in the mind, this cause atītaggahaṇavīthi, cognising atīta (past) ativibhūtarūpārammaṇa. Then, bhavaṅgacittas arise.
- 2.Then, samūhaggahaṇavīthi discerns the object as a whole.
- 3.Then, atthaggaṇavīthi discerns the form or shape of rūpārammaṇa.
- 4.Then, nāmaggaṇavīthi discerns the name of rūpārammaṇa.

59.Classify 11 tadārammaṇacittas by 8 puggalas (except 4 maggapuggalas). What are the components for tadārammaṇacittas in ati-mahantārammaṇavīthi and ati-vibhūtārammaṇavīthi to arise?

Ans

Classification of 11 tadārammaṇacittas by 8 puggalas (except 4 maggapuggalas)

- 1.Dugati-ahetukapuggala = 3: 3 santīraṇacittas
- 2.Sugati-ahetukapuggala and dvihetukapuggala = 7: 3 santīraṇacittas and 4 mahāvipākāñānavippayuttacittas
- 3.Tihetukaputhujjana and 4 phalapuggalas = 11: 3 santīraṇacittas and 8 mahāvipākacittas

The components for tadārammaṇacittas to arise are:

- 1.Kāmajavana (following kāmajavana)
- 2.Kāmapuggala (occurring in kāmapuggala in kāmabhūmis)
- 3.Kāmārammaṇa (cognising kāmārammaṇas)

60.Write the components for

A. tadārammaṇacittas B. āgantukabhavaṅgas to arise?

Ans

The components for tadārammaṇacittas to arise are:

- 1.Kāmajavana (following kāmajavana)
- 2.Kāmapuggala (occurring in kāmapuggala in kāmabhūmis)
- 3.Kāmārammaṇa (cognising kāmārammaṇas)

The components for āgantukabhavaṅgas:

In ati-mahantārammaṇavīthi and ati-vibhūtārammaṇavīthi to arise are:

- 1.Puggala (being born with /having bhavaṅga as 1 of 4 mahāvipākasomanassas)
- 2.Javana (following dosajavanas)
- 3.Ārammaṇa (being ati-itthārammaṇa)

In mahantārammaṇavīthi and vibhūtārammaṇavīthi, ārammaṇas can be ati-itthārammaṇa, itthamajjhata-ārammaṇa, or ani-itthārammaṇa.

61.How many atītabhavaṅgas, bhavaṅgacalana and bhavaṅgupaccheda before pañcadvāravīthis and before manodvāravīthis are there? What are they?

Ans

Before pañcadvāravīthis, there are 15 bhavaṅgacittas:

2 upekkhāsantīraṇavipākacittas

8 mahāvipākacittas

5 rūpāvacaravipākacittas

Before manodvāravīthis with atītabhavaṅga, there are 15 bhavaṅgacittas:

2 upekkhāsantīraṇavipākacittas

8 mahāvipākacittas

5 rūpāvacaravipākacittas

Before manodvāravīthis without atītabhavaṅga, there are 19 bhavaṅgacittas:

2 upekkhāsantīraṇavipākacittas

8 mahāvipākacittas

9 mahaggatavipākacittas

62.Write states of atītabhavaṅgas, bhavaṅgacalana and bhavaṅgupaccheda before sotadvāravīthis and before manodvāravīthis.

Ans

Before sotadvāravīthis, there are 15 bhavaṅgacittas:

2 upekkhāsantīraṇavipākacittas

8 mahāvipākacittas

5 rūpāvacaravipākacittas

Before manodvāravīthis with atītabhavaṅga, there are 15 bhavaṅgacittas:

2 upekkhāsantīraṇavipākacittas

8 mahāvipākacittas

5 rūpāvacaravipākacittas

Before manodvāravīthis without atītabhavaṅga, there are 19 bhavaṅgacittas:

2 upekkhāsantīraṇavipākacittas

8 mahāvipākacittas

9 mahaggatavipākacittas

63.Write puggalas and bhūmis that vibhūtārammaṇavīthis (both with and without āgantukabhavaṅgas) can occur.

Ans

Vibhūtārammaṇavīthis with 1-7 atītabhavaṅgas, without āgantukabhavaṅgas can arise in 8 puggalas in pañcavokārabhūmis.

Vibhūtārammaṇavīthis without atītabhavaṅga, without āgantukabhavaṅgas can arise in 8 puggalas in catuvokāra- and pañcavokārabhūmis.

Vibhūtārammaṇavīthis with 1-7 atītabhavaṅga, with āgantukabhavaṅgas can arise in 4 puggalas (except dugati-, sugati-ahetukapuggala, anāgāmi, arahatta) in 7 kāmasugatibhūmis.

Vibhūtārammaṇavīthis without atītabhavaṅga, without āgantukabhavaṅgas can arise in 4 puggalas (except dugati-, sugati-ahetukapuggala, anāgāmi, arahatta) in 7 kāmasugatibhūmis.

64.

A.How many tadārammaṇacittas can arise in sugati-ahetukapuggala?

B.How many javanacittas (kāma and appanā) can arise in dvihetukapuggala?

C.How many javanacittas (kāma and appanā) can arise in tihetukaputhujjana?

D.How many javanacittas (kāma and appanā) can arise in sotāpānaphalapuggala?

E.How many javanacittas (kāma and appanā) can arise in arahattaphalapuggala?

Ans

A.In sugati-ahetukapuggala, 7 tadārammaṇacittas can arise:

3 santīraṇacittas and 4 mahāvipākāñṇavippayuttacittas

B.In dvihetukapuggala, 20 javanacittas (only kāmajavanas) can arise:

12 akusalacittas, 8 mahākusalaacittas

C.In tihetukaputhujjana, 29 javanacittas can arise:

20 kāma: 12 akusalacittas, 8 mahākusalaacittas

9 appanā: 9 mahaggatakusalaacittas

D.In sotāpānaphalapuggala, 25 javanacittas can arise:

15 kāma: 7 akusalacittas (except 4 diṭṭhisamp., 1 vicikicchāsamp.),

8 mahākusalaacittas

10 appanā: 9 mahaggatakusalaacittas, 1 sotapattiphalacitta

E.In arahattaphalapuggala, 19 javanacittas can arise:

9 kāma: 1 hasituppādacitta, 8 mahākriyacittas

10 appanā: 9 mahaggatakriyacittas, 1 arahattaphalacitta

65.What are the differences between ati-mahantārammaṇavīthi with āgantukabhavaṅga and mahantārammaṇavīthi with āgantukabhavaṅga?

Ans The difference is ārammaṇa, that is:

In ati-mahantārammaṇavīthi with āgantukabhavaṅga, ārammaṇa must be ati-iṭṭha.

In mahantārammaṇavīthi with āgantukabhavaṅga, ārammaṇa can be ati-iṭṭha, iṭṭhamajjhatta or aniṭṭha.

66.(obsolete)

67.Can kāmajavana and appanājavana arise in the same vīthis? If yes, what are those vīthis?

Ans Yes. In ādikammikajhānavīthi, jhānasamāpattivīthi, pādakajhānavīthi, abhiññāvīthi, maggavīthi, phalasamāpattivīthi and nirodhasamāpattivīthi.

Bhūmicatukka

1. Write mātikacatukka in vīthimuttasaṅgaha, in both Pali and English.

Ans Catasso bhūmiyo, catubbidhā paṭisandhi,
cattāri kammāni, catudhā maraṇuppatti cā ti (/ceti)
vīthimuttasangahe cattāri catukkāni veditabbāni.

In the compendium of process-freed consciousness, four sets of four should be understood as follows:

1. Bhūmicatukka (four planes of existence);
2. Paṭisandhicatukka (four modes of rebirth-linking);
3. Kammacatukka (four kinds of kamma); and
4. Maraṇuppatticatukka (fourfold advent of death).

2. Write the verse describing bhūmicatukka, in both Pali and English.

Ans Tattha apāyabhūmi, kāmasugatibhūmi, rūpāvacarabhūmi, arūpāvacarabhūmi cā ti (/ceti) catasso bhūmiyo nāma.

Of these, the four planes (bhūmi) are:

1. Apāyabhūmi (the woeful plane);
2. Kāmasugatibhūmi (the sensory blissful plane);
3. Rūpāvacarabhūmi (the fine-material-sphere plane); and
4. Arūpāvacarabhūmi (the immaterial-sphere plane).

3. Translate these verses.

Puthujjanā na labbhanti suddhāvāsesu sabbathā
Sotāpannā ca sakadā- gāmino cā pi puggalā.
Ariyā n'opalabbhanti asaṅṇāpāyabhūmisu
Sesaṭṭhānesu labbhanti ariyā'nariyā pi ca.

Ans In suddhāvāsabhūmis (the Pure Abodes), no puthujjana (worldlings), sotāpanna (stream-enterers), or sagadāgāmi (once-returners) are found in any way.

Ariyapuggalas (noble ones) are not found in asaṅṇasattabhūmi (the non-percipient realm) and in apāyabhūmis (the woeful planes).

In other (21) planes (= 7 kāmasugatibhūmis, 10 rūpabhūmis, and 4 arūpabhūmis) are found both 8 types of ariyapuggalas (noble ones) and 3 types of puthujjana (non-noble ones, except dugati-ahetukapuggala).

4. Write all 31 bhūmis where all beings exist.

Ans (In the examination, write only Pali terms)

1. Nirayabhūmi (hell)
2. Tiracchānabhūmi (animal kingdom)
3. Pettivisayabhūmi (sphere of petas)
4. Asurakāyabhūmi (host of asuras)
5. Manussabhūmi (human realm)
6. Cātummahārājikābhūmi (realm of the four great kings)
7. Tāvātimsābhūmi (realm of the thirty-three gods)
8. Yāmābhūmi (realm of the yāma gods)
9. Tusitābhūmi (delightful realm)
10. Nimmānaratibhūmi (realm of the gods who rejoice in (their own) creation)
11. Paranimmitavasavattībhūmi (realm of the gods who lord over the creation of others)
12. Brahmāpārisajjābhūmi (realm of Brahmā's Retinue)
13. Brahmāpurohitābhūmi (realm of Brahmā's Ministers)
14. Mahābrahmābhūmi (Mahābrahmā realm)
15. Parittābhābhūmi (realm of Minor Luster)
16. Appamāṇābhābhūmi (realm of Infinite Luster)
17. Ābhassarābhūmi (realm of Radiant Luster)
18. Parittasubhābhūmi (realm of Minor Aura)
19. Appamāṇasubhābhūmi (realm of Infinite Aura)
20. Subhakiṇhābhūmi (realm of Steady Aura)
21. Vehapphalābhūmi (realm of Great Reward)
22. Asaññaśattābhūmi (realm of Nonperceptive Beings)
23. Avihābhūmi (Durable Realm)
24. Atappābhūmi (Serene Realm)
25. Sudassābhūmi (Beautiful Realm)
26. Sudassībhūmi (Clear-sighted Realm)
27. Akaniṭṭhābhūmi (Highest Realm)
28. Ākāśānañcāyatanabhūmi (realm of Infinite Space)
29. Viññāṇañcāyatanabhūmi (realm of Infinite Consciousness)
30. Ākiñcaṇñāyatanabhūmi (realm of Nothingness)
31. Nevasaññānāsaññāyatanabhūmi (realm of Neither-Perception-nor-Non-perception)

5.

A. How many mahānirayas (great hells) are there?

Ans There are 8: Sañjīva, Kālasutta, Saṅghāta, Roruva, Mahāroruva, Tāpana, Mahātāpana, and Avīci.

B. How many ussanirayas (minor hells) are there?

Ans There are 5: Gūtha, Kukkuḷa, Simbalīvana, Asipattavana, and Vettaraṇī.

6. (obsolete)

7.How many types of petas according to Aṭṭhakathā and Tīkā?

Ans There are 4 types:

1. Paradattupajīvika: Those who live depending on food given by others
2. Khuppiṭṭāsika: Those who are always hungry, thirsty and lacking
3. Nijjhāmatāṇhika: Those who are always suppressed by fire
4. Kālakañcika: Those who are classified as demons or gloomy beings

8.What types of petas that Bodhisattas (beings bound for enlightenment) will not arise as?

Ans Khuppiṭṭāsikapetas, Nijjhāmatāṇhikapeta and Kālakañcikapetas.

9.(obsolete)

10.

A.How many types of asuras are there?

Ans There are 3 types of asuras:

- 1.Deva-asuras = Devas who are called asuras
- 2.Petti-asuras = Petas who are called asuras
- 3.Niraya-asuras = Inhabitants in hells who are called asuras

B.How many types of deva-asuras are there?

Ans There are 6 types of deva-asuras: Vepacitti, (Su)balī, Rāhu, Pahārada, Sambaratī, and Vinipātika.

C.How many types of petti-asuras are there?

Ans There are 3 types of petti-asuras: Kālakañcika, Vemānika, and Āvuddhika.

11.What is the meaning of gati? How many gatis are there? What are they?

Ans Gati means course of existence or destination.

There are 4 types of gatis:

- 1.Gatigati = plane of existence of beings
- 2.Nibbattigati = existence
- 3.Ajjhāsayaḡati = existing intention
- 4.Vibhavagati = reaching destruction

12.(obsolete)

13.(obsolete)

14.How are beings in Jambudīpa better than those in Uttarakurudīpa and Tāvatisābhūmī?

Ans Beings in Jambudīpa are better in these 3:

- 1.Sūrabhāva: determined to do meritorious deeds
- 2.Satimanta: strongly believe in the Triple Gems
- 3.Brahmacariyavāsa: can ordain and live the holy life

15. How are beings in Uttarakurudīpa better than those in Jambudīpa and Tāvatisābhūmi?

Ans Beings in Uttarakurudīpa are better in these 3:

1. They share everything including money and clothes.
2. They have no marital or parental relationship.
3. Their lifespan is always 1000 years.

16. How many types of devas are there?

Ans There are 3 types:

1. Sammuttideva = the kings, the queens and their families
2. Uppattideva = devas and brahmas
3. Visuddhideva = arahattas

17. How many types of devas in cātummahārājikābhūmi are there?

Ans There are 3 types:

1. Bhumaṭṭha = those living on land
2. Rukkhaṭṭha = those living on trees
3. Ākāsaṭṭha = those living in the sky

18. What are merits/obligations to be done to be born as Indra (Sakka)?

Ans There are 7 types of obligations:

1. Supporting his mother and father
2. Paying respects to the elders
3. Speaking truth
4. Avoiding offending speech
5. Being engaged in getting rid of selfishness
6. Being honest
7. Having overcome anger

19. (obsolete)

20. (obsolete)

21. (obsolete)

22. Classify 31 bhūmis by 12 types of puggalas.

Ans

- 4 apāyabhūmis are for only dugati-ahetukapuggala.
- Manussabhūmi and cātummahārājikābhūmi are for 11 types of puggalas (except dugati-ahetukapuggala).
- Tāvātimsābhūmi, yāmābhūmi, tusitābhūmi, nimmānaratibhūmi, paranimmitavasavattībhūmi are for 10 types of puggalas (except dugati-ahetukapuggala and sugati-ahetukapuggala).
- 3 paṭhamajhānabhūmis, 3 dutiyajhānabhūmis, 3 tatiyajhānabhūmis and vehapphalābhūmi are for 9 types of puggalas (1 tihetukaputhujjana, 8 ariyapuggalas)
- Asaññasattābhūmi are for only sugati-ahetukapuggala with rūpapaṭisandhi.
- 5 suddhāvāsabhūmis are for 3 types of puggalas (anāgāmipuggala, arahattamaggapuggala and arahattaphalapuggala)
- 4 arūpabhūmis are for 8 types of puggalas (1 tihetukaputhujjana, 7 ariyapuggalas (except sotapattimaggapuggala)).

23. Write all 12 types of puggalas.

What types of puggalas do not exist in suddhāvāsabhūmis?

- Ans
- | | |
|---------------------------|---------------------------|
| 1. Dugati-ahetukapuggala | 2. Sugati-ahetukapuggala |
| 3. Dvīhetukapuggala | 4. Tīhetukaputhujjana |
| 5. Sotapattimaggapuggala | 6. Sotapattiphalapuggala |
| 7. Sagadāgāmimaggapuggala | 8. Sagadāgāmiphalapuggala |
| 9. Anāgāmimaggapuggala | 10. Anāgāmiphalapuggala |
| 11. Arahattamaggapuggala | 12. Arahattaphalapuggala |

There are 9 types of puggalas who do not exist in suddhāvāsabhūmis:

4 puthujjanas

Sotapattimaggapuggala

Sagadāgāmimaggapuggala

Anāgāmimaggapuggala

Sotapattiphalapuggala

Sagadāgāmiphalapuggala

24. Write bhūmis in which if ariyapuggalas once exist, they will not further arise in other bhūmis? What are their alternative names?

Ans There are 3 bhūmis:

Vehapphalābhūmi is the top of 11 rūpabhūmis (except 5 suddhāvāsabhūmis), also called puthujjanabhavagga (top bhūmi for puthujjana).

Akaniṭṭhābhūmi is the top of 5 suddhāvāsabhūmis, also called ariyabhavagga (top bhūmi for ariyapuggala).

Nevasaññānāsaññāyatanabhūmi is the top of 4 arūpabhūmis, also called sabbabhavagga (top bhūmi for puthujjana and ariyapuggala).

Once ariyapuggalas exist in these 3 bhūmis, they will not further arise in other bhūmis. They will not be reborn into some new existence (Parinibbāna).

25.How many types of kappa in Buddhism? What are they and their meanings?

Ans In Buddhism, there are 2 types of kappa:

- 1.Suññakappa = empty aeon: No Sammāsambuddha, Paccekabuddha, or emperor are born.
- 2.Asuññakappa = unblemished aeon: Sammāsambuddha, Paccekabuddha, or emperor are born.

26.How many suññakappas and asuññakappa are there? What are they and their meanings?

Ans There are 4 suññakappas:

- 1.Suññamahākappa: the great aeon (mahākappa) without a Buddha arising
- 2.Suñña-asaṅkheyyakappa: is saṃvaṭṭa-asaṅkheyyakappa, saṃvaṭṭatīhāyī-asaṅkheyyakappa or vivaṭṭa-asaṅkheyyakappa.
- 3.Suñña-antarakappa: the aeon in which no Buddha is born.
- 4.Suñña-āyukappa: the aeon when the human life span is more than 100,000 years, or the human life span is 100 years or less.

There are 5 asuññakappa:

- 1.Sārakappa: the aeon in which one Buddha is born.
- 2.Maṇḍakappa: the aeon in which two Buddhas are born.
- 3.Varakappa: the aeon in which three Buddhas are born.
- 4.Sāramaṇḍakappa: the aeon in which four Buddhas are born.
- 5.Bhaddakappa: the aeon in which five Buddhas are born.

27.(obsolete)

28.(obsolete)

29.(obsolete)

30.(obsolete)

Paṭisandhicatukka

31.Translate this verse:

**Apāyapaṭisandhi, kāmasugatipaṭisandhi, rūpāvacarapaṭisandhi,
arūpāvacarapaṭisandhi cā ti (ceti) catubbidhā hoti paṭisandhi nāma.**

Ans Paṭisandhi (rebirth-linking) is fourfold, namely:

1. Apāyapaṭisandhi Rebirth-linking in the woeful plane
2. Kāmasugatipaṭisandhi Rebirth-linking in the sensory blissful plane
3. Rūpāvacarapaṭisandhi Rebirth-linking in the fine-material sphere
4. Arūpāvacarapaṭisandhi Rebirth-linking in the immaterial sphere

32.(obsolete)

33.(obsolete)

34.(obsolete)

35.Describe the meaning of 4 types of paṭisandhis.

Ans Paṭisandhi means the birth or the first existence of citta, cetasikas and kammajarūpas because of rebirth-linking effect with the previous existence (bhava).

Apāyapaṭisandhi = the first existence of citta, cetasikas and kammajarūpas in 4 apāyabhūmis.

Kāmasugatipaṭisandhi = the first existence of citta, cetasikas and kammajarūpas in 7 kāmasugatibhūmis.

Rūpāvacarapaṭisandhi = the first existence of citta, cetasikas and kammajarūpas in 15 rūpabhūmis and the first existence of kammajarūpas in asaṅṅasattābhūmi.

Arūpāvacarapaṭisandhi = the first existence of citta and cetasikas in 4 arūpabhūmis.

36.What is the meaning of paṭisandhi in paṭisandhiscatukka? How many modes of paṭisandhis are there? What are they?

Ans Paṭisandhi means the birth or the first existence of citta, cetasikas and kammajarūpas because of rebirth-linking effect with the previous existence (bhava).

There are 4 modes of paṭisandhis:

1. Apāyapaṭisandhi.
2. Kāmasugatipaṭisandhi.
3. Rūpāvacarapaṭisandhi.
4. Arūpāvacarapaṭisandhi.

37.(obsolete)

38.What are states (properties) of being ariyas (ariya dhanāni)?

Ans Seven noble properties of ariyas: satta ariya dhanani.

- 1.Saddhā dhanam - faith in Three Jewels and kamma
- 2.Sīla dhanam - wealth of morality
- 3.Suta dhanam - wealth of vast knowledge
- 4.Cāga dhanam - wealth of charity, renunciation
- 5.Paññā dhanam - wealth of magga-phala attainments.
- 6.Hirī dhanam - wealth of shame for doing evil
- 7.Ottappa dhanam - wealth of fear for doing evil

39.What are bhūmis where:

A.Anāgāmis can die, but cannot arise?

B.Anāgāmis can arise, but cannot die?

C.Anāgāmis can arise and die?

D.Anāgāmis cannot arise and die?

Ans

A.Anāgāmis can die, but cannot arise in 7 bhūmis: 7 kāmasugatibhūmis.

B.Anāgāmis can arise, but cannot die in 1 bhūmi: akaniṭṭhābhūmi.

C.Anāgāmis can arise and die in 18 bhūmis: 14 rūpabhūmis (except asaṅṅasattābhūmi and akaniṭṭhābhūmi) and 4 arūpabhūmis.

D.Anāgāmis cannot arise and die in 5 bhūmis: 4 apāyabhūmis and asaṅṅasattābhūmi.

40.In what bhūmis can these cittas arise:

A.Upekkhāsantīraṇakusalavipākacitta?

B.4 mahāvīpākāṇṇasampayuttacittas?

C.Rūpāvacaratatiyajhānavipākacitta?

D.Rūpāvacarapañcamajhānavipākacitta?

Ans

A.Upekkhāsantīraṇakusalavipākacitta can be paṭisandhicitta in manussabhūmi and cātummahārājikābhūmi, of handicapped humans and earth-bound devas.

B.4 mahāvīpākāṇṇasampayuttacittas can be paṭisandhicitta in 7 kāmasugatibhūmis, of higher humans and devas.

C.Rūpāvacaratatiyajhānavipākacitta can be paṭisandhicitta in 3 dutiyajhānabhūmis.

D.Rūpāvacarapañcamajhānavipākacitta can be paṭisandhicitta in 6 catutthajhānabhūmis (except asaṅṅasattābhūmi).

Additional previous exams (Day 1)

2. Write the diagram of cakkhudvārika-atimahantārammaṇavīthi type 1 of dugati-ahetukapuggala, and classify by bhūmis, states, ārammaṇas and vatthus. (2020)

Ans

Bh	Tī	Na	Da	Pa	Ca	S	Na	Vu	J	J	J	J	J	J	J	Ta	Ta	Bh	Bh	Bh
	1			1	2	2	3	1							18		3		1	

By bhūmis: arises in 4 apāyabhūmis

By states: Preceding and following bhavaṅgas =

1 upekkhāsantīraṇa-akusalavipākacitta

Vīthiccittas = 1 pañcadvāravajjana, 2 cakkhuviññāṇas,

2 sampañcchanas, 3 santīraṇas, 1 voṭṭhabbana,

18 javanas (except 2 dosas, 1 hasituppāda, 8 mahākriyas),

3 tadārammaṇacittas

By ārammaṇas: Preceding and following bhavaṅgas have 1 of 6 ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa, that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

Vīthiccittas = atī-itṭha-, itṭhamajjhata-, or anitṭharūpārammaṇa that is present

(present extremely desirable, moderately desirable or undesirable vision)

By vatthus: 2 cakkhuviññāṇas arise in cakkhuvatthu.

Other cittas in vīthi, preceding and following bhavaṅgas arise in hadaya.

2. Write the diagram of sotadvārika-atimahantārammaṇavīthi, tadārammaṇavāra of dvihetukapuggala when cognizing moderately desirable ārammaṇa, and classify by puggala, bhūmis, states, ārammaṇas and vatthus. (2024)

Ans

Bh	Tī	Na	Da	Pa	So	S	Na	Vu	J	J	J	J	J	J	J	Ta	Ta	Bh	Bh	Bh
4				1	1	1	1	1	20							3		4		

By puggala: arises in dvihetukapuggala

By bhūmis: arises in 7 kāmasugatibhūmis

By states: Preceding and following bhavaṅgas =

4 dvihetukabhavaṅgacittas (= upekkhāmahāvīpākacittas)

Vīthicittas = 1 pañcadvāravajjana, 1 kusalavīpākasotaviññāṇa,

1 kusalavīpākasampannicchana, 1 upekkhāsantīraṇakusala, 1 voṭṭhabbana,

20 javanas (12 akusalajavanas, 8 mahākusalajavanas),

3 upekkhātadārammaṇacittas (1 upekkhāsantīraṇakusalavīpākacitta and

2 upekkhāmahāvīpākaviññāṇavippayuttacittas)

By ārammaṇas: Preceding and following bhavaṅgas have 1 of 6 ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa, that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

Vīthicittas = itṭhamajjhata-saddārammaṇa that is present (present moderately desirable sound)

By vatthus: kusalavīpākasotaviññāṇa arise in sotavatthu.

Other cittas in vīthi, preceding and following bhavaṅgas arise in hadaya.

3. Write the diagram of arahattamaggavīthi of tikkhapuggala and classify by puggalas, bhūmis, states, ārammaṇas and vatthus. (2023)

Ans

Bh	Na	Da	Ma	U	Nu	Vo	Mag	Pha	Pha	Pha	Bh	Bh	Bh
13 ti.bhavaṅgas			1		4 mahāku. ñāṇasam.		1/5 ara.m.		1/5 ara.pha.		13 ti.bhavaṅgas		

By puggalas: arises in anāgāmi(phala)puggala

By bhūmis: arises in 26 bhūmis (7 kāmasugatibhūmis, 15 rūpabhūmis (except asaññasattabhūmi), 4 arūpabhūmis)

By states: Preceding and following bhavaṅgas = 13 tihetukabhavaṅgacittas
Vīthiccittas = 1 manodvāravajjana,
4 mahākusalañāṇasampayuttacittas,
1/5 arahattamaggacitta, 1/5 arahattaphalacitta

By ārammaṇas: Preceding and following bhavaṅgas

-4 kāmatihetukabhavaṅgas have 1 of 6 ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa, that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

-5 rūpabhavaṅgas have paññatti-kammanimitta-dhammārammaṇa from 26 kammaṭṭhānas (10 kasiṇa, 10 asubha, 1 koṭṭhāsa, 1 ānāpāna, 4 satava) that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

-4 arūpabhavaṅgas have paññatti- or mahaggata-kammanimitta-dhammārammaṇa from 4 arūpakammaṭṭhānas (kasiṇugghātimākāsapaññatti, ākāśānañcāyatanajhāna, natthibhāvapaññatti and ākiñcanyāyatanajhāna) that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)

Vīthiccittas

- manodvāravajjana, 4 mahākusalañāṇasampayuttacittas with parikamma (preparation), upacāra (access) and anuloma (conformity) functions = tilakkhaṇa of rūpas and nāmas

- 4 mahākusalañāṇasampayuttacittas with vodāna (cleansing) function, arahattamaggacitta and arahattaphalacitta = nibbāna

By vatthus: Preceding and following bhavaṅgas, and cittas in vīthi

- In 7 kāmasugatibhūmis, 15 rūpabhūmis (except asaññasattabhūmi): arise in hadaya

- In 4 arūpabhūmis: not arise in hadaya

4. Write the diagram of nirodhasamāpattivīthi of mandapuggala and classify by puggalas, bhūmis, states and ārammaṇas. (2020)

Ans

Bh	Na	Da	Ma	Pari	U	Nu	Go	Jha	Jha	Cessation of cittas, cetasikas, cittajarūpas	Pha	Bh	Bh
9			1		4			2			2		9

By puggalas: arises in 2 puggalas: anāgāmi(phala)puggala and arahatta(phala)puggala
Who attain 8 or 9 jhānas.

By bhūmis: arises in 22 bhūmis: 7 kāmasugatibhūmis, 15 rūpabhūmis (except asaññasattabhūmi).

By states: Preceding and following bhavaṅgas = 9 tihetukapañcavokārabhavaṅgas
Vīthiccittas = 1 manodvāravajjana,
2 mahākusalañāṇasampayutta-upekkhās,
2 mahākriyañāṇasampayutta-upekkhās,
1 nevasaññānāsaññāyatanakusalacitta,
1 nevasaññānāsaññāyatanakriyacitta
1 anāgāmiphalacitta, 1 arahattaphalacitta (depending on types of puggala)

By ārammaṇas: Preceding and following bhavaṅgas

-9 tihetukapañcavokārabhavaṅgas have 1 of 6 ārammaṇas called
kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa,
that comes from chadvārikamaraṇāsannajavana during near-death
in the previous bhava (existence)

-5 rūpabhavaṅgas have paññatti-kammanimitta-dhammārammaṇa
from 26 kammatthānas (10 kasiṇa, 10 asubha, 1 koṭṭhāsa, 1 ānāpāna,
4 satava) that comes from chadvārikamaraṇāsannajavana during
near-death in the previous bhava (existence)

Vīthiccittas

- 1 manodvāravajjana,
2 mahākusalañāṇasampayutta-upekkhās,
2 mahākriyañāṇasampayutta-upekkhās,
1 nevasaññānāsaññāyatanakusalacitta,
1 nevasaññānāsaññāyatanakriyacitta
= mahaggatapaṭibhāganimitta of ākiñcaññāyatanajhāna
- 1 anāgāmiphalacitta, 1 arahattaphalacitta after nirodhasamāpatti =
nibbāna

3. Write the diagram of ghānadvārika-atimahantārammaṇavīthi when cognising extremely desirable object and mahākusalajavana-arising, and classify by puggalas, bhūmis, states, ārammaṇas and vatthus. (2021)

Ans

Bh	Tī	Na	Da	Pa	Ghā	S	Na	Vu	J	J	J	J	J	J	J	Ta	Ta	Bh
	10			1	1	1	1	1								8 mahākusala	5	10

By puggalas: arises in 7 puggalas: 4 puthujjanas and 3 lower ariyaphalapuggalas

By bhūmis: arises in 11 kāmabhūmis

By states: Preceding and following bhavaṅgas = 1 of 10 kāmabhavaṅgacittas
Vīthicittas = 1 pañcadvāravajjana, 1 kusalavipākaghānaviññāṇa,
1 kusalavipākasampannicchana, 1 somanassasantīraṇa(kusala)vipāka,
1 voṭṭhabbana, 1 of 8 mahākusalajavanas,
1 of 5 somanassatadārammaṇas

By ārammaṇas: Preceding and following bhavaṅgas have 1 of 6 ārammaṇas called
kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa,
that comes from chadvārikamaraṇāsannajavana during near-death
in the previous bhava (existence)
Vīthicittas = atī-tṭha-gandhārammaṇa that is present
(present extremely desirable smell)

By vatthus: Kusalavipākaghānaviññāṇa arises in ghānavatthu.
Other cittas in vīthi, preceding and following bhavaṅgas arise in hadaya.

- 4.A. Write only the diagram and states (not in detail) of these following vīthis:**
1. 3 higher maggavīthis of mandapuggala
2. Phalasamapattivīthis (4 ariyapuggalas) of mandapuggala (2021)

Ans

1. 3 higher maggavīthis of mandapuggala

Bh	Na	Da	Ma	Pari	U	Nu	Vo	Mag	Pha	Pha	Bh	Bh	Bh
13			1	4				3	3		13		

2. Phalasamapattivīthis (4 ariyapuggalas) of mandapuggala

Bh	Na	Da	Ma	Nu	Nu	Nu	Nu	Pha	...Pha...	Pha	Bh	Bh	Bh
13			1	8				4/20			13		

- 2. Write the diagram of jivhādvārika-atimahantārammaṇavīthi tadārammaṇavāra of sotapattipuggala when cognising extremely desirable object and lobhajavana arising, and classify by puggalas, bhūmis, states, ārammaṇas and vatthus. (2022)**

Ans

Bh	Tī	Na	Da	Pa	Jiv	S	Na	Vu	J	J	J	J	J	J	J	Ta	Ta	Bh	Bh	Bh
4				1	1	1	1	1	4 lobhadi.vipp.							5		4		

By puggalas: arises in sotapatti(phala)puggala

By bhūmis: arises in 7 kāmasugatibhūmis

By states: Preceding and following bhavaṅgas = 4 kāmatihetukabhavaṅgacittas
Vīthicittas = 1 pañcadvāravajjana, 1 kusalavipākajivhāviññāṇa,
1 kusalavipākasampannicchana, 1 somanassasantīraṇa,
1 voṭṭhabbana, 4 lobhadiṭṭhigatavippayuttajavanas,
5 somanassatadārammaṇacittas

By ārammaṇas: Preceding and following bhavaṅgas have 1 of 6 ārammaṇas called
kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa,
that comes from chadvārikamaraṇāsannajavana during near-death
in the previous bhava (existence)
Vīthicittas = ati-ittṭha-rasārammaṇa that is present
(present extremely desirable taste)

By vatthus: 1 kusalavipākajivhāviññāṇas arise in jivhāvatthu.
Other cittas in vīthi, preceding and following bhavaṅgas arise in hadaya.

3. Write the diagram and states of these following vīthis, and classify by ārammaṇas: (2022)

A. Pāḍakajhānavīthi of mandapuggala

B. Abhiññāvīthi of tikkhapuggala

Ans

A. Pāḍakajhānavīthi of mandapuggala

Bh	Na	Da	Ma	Pari	U	Nu	Go	Jhā	...Jhā...	Jhā	Bh	Bh	Bh
9			1	4				2			9		

By ārammaṇas: Preceding and following bhavaṅgas that are

- 4 tihetukakāmabhavaṅgacittas have 1 of 6 ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa, that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)
- 5 rūpabhavaṅgas have paññatti-kammanimitta-dhammārammaṇa from 26 kammatthānas (10 kasiṇa, 10 asubha, 1 koṭṭhāsa, 1 ānāpāna, 4 satava) that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)
- Vīthiccittas = patibhāganimitta from 10 kasiṇa

B. Abhiññāvīthi of tikkhapuggala

Bh	Na	Da	Ma	U	Nu	Go	Abhi	Bh	Bh	Bh
9			1	4			2	9		

By ārammaṇas: Preceding and following bhavaṅgas that are

- 4 tihetukakāmabhavaṅgacittas have 1 of 6 ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa or gatinimitta-ārammaṇa, that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)
- 5 rūpabhavaṅgas have paññatti-kammanimitta-dhammārammaṇa from 26 kammatthānas (10 kasiṇa, 10 asubha, 1 koṭṭhāsa, 1 ānāpāna, 4 satava) that comes from chadvārikamaraṇāsannajavana during near-death in the previous bhava (existence)
- Vīthiccittas = 6 ārammaṇas (both paramattha and paññatti)

2. (2023)

A. Write the diagram of cakkhudvārika-atimahantārammaṇavīthi, tadārammaṇavāra, 8 mahākusalajavanas of dugati-ahetukapuggala, and classify by puggalas and bhūmis.

B. Write the diagram of jivhādvārika-atimahantārammaṇavīthi, javanavāra, without āgantukabhavaṅga, and classify by puggalas and bhūmis.

Ans

A. Cakkhudvārika-atimahantārammaṇavīthi, tadārammaṇavāra, 8 mahākusalajavanas of dugati-ahetukapuggala

Bh	Ti	Na	Da	Pa	Ca	S	Na	Vu	J	J	J	J	J	J	J	Ta	Ta	Bh	Bh	Bh
1				1	2	2	3	1	8							3	1			

By puggalas: arises in dugati-ahetukapuggala

By bhūmis: arises in 4 apāyabhūmis

B. Jivhādvārika-atimahantārammaṇavīthi, javanavāra, without āgantukabhavaṅga

Bh	Tī	Na	Da	Pa	Jiv	S	Na	Vu	J	J	J	J	J	J	J	Bh	Bh	Bh	Bh	Bh
6				1	1	1	1	1	2							6				

By puggalas: arises in 6 puggalas: 4 puthujjanas and 2 lower ariyaphalapuggalas

By bhūmis: arises in 11 kāmabhūmis

3.A. Write the diagram and states of phalasamāpattivīthi of 4 ariyaphalapuggalas that are tikkhapuggalas, and classify by puggalas and bhūmis. (2023)
(Also, classify bhūmis for each type of puggala.)

Ans

Phalasamāpattivīthis (4 ariyapuggalas) of tikkhapuggala

Bh	Na	Da	Ma	Nu	Nu	Nu	Pha	...Pha...	Pha	Bh	Bh	Bh
13			1	8			4/20			13		

By puggalas: arises in 4 puggalas = 4 ariyaphalapuggalas

By bhūmis: arises in 26 bhūmis

Sotapattiphalasamāpattivīthi and sagadāgāmiphalasamāpattivīthi arise in 21 bhūmis: 7 kāmasugatibhūmis, 10 rūpabhūmis (except asaṇṇasattabhūmi and 5 suddhāvāsabhūmis), 4 arūpabhūmis

Anāgāmiphalasamāpattivīthi and arahattasamāpattivīthi arise in 26 bhūmis: 7 kāmasugatibhūmis, 15 rūpabhūmis (except asaṇṇasattabhūmi), 4 arūpabhūmis

5. (2018)

A.How many bhūmis where all beings arise?

B.How many kāmasugatibhūmis are there? What are they?

C.How many suddhāvāsabhūmis are there? What are they?

D.How many arūpāvacarabhūmis are there? What are they?

Ans

A.There are 31 bhūmis.

B.There are 7 kāmasugatibhūmis:

- | | |
|-----------------------------|------------------------|
| 1.Manussabhūmi | 2.Cātummahārājikābhūmi |
| 3.Tāvatisābhūmi | 4.Yāmābhūmi |
| 5.Tusitābhūmi | 6.Nimmānaratibhūmi |
| 7.Paranimmitavasavattībhūmi | |

C.There are 5 suddhāvāsabhūmis:

- | | |
|------------------|----------------|
| 1.Avihābhūmi | 2.Atappābhūmi |
| 3.Sudassābhūmi | 4.Sudassībhūmi |
| 5.Akaniṭṭhābhūmi | |

D.There are 4 arūpāvacarabhūmis:

- | | |
|-------------------------|-------------------------------|
| 1.Ākāśānañcāyatanabhūmi | 2.Viññāṇañcāyatanabhūmi |
| 3.Ākiñcaññāyatanabhūmi | 4.Nevasaññānāsaññāyatanabhūmi |

6.B.What are bhūmis in which if brahmapuggalas once exist, they will not further arise in other bhūmis? What are their alternative names? If ariyapuggalas exist in these bhūmis, will they further arise? (2020)

Ans There are 3 bhūmis:

Vehapphalābhūmi is the top of 11 rūpabhūmis (except 5 suddhāvāsabhūmis), also called puthujjanabhavagga (top bhūmi for puthujjana).

Akaniṭṭhābhūmi is the top of 5 suddhāvāsabhūmis, also called ariyaabhavagga (top bhūmi for ariyapuggala).

Nevasaññānāsaññāyatanabhūmi is the top of 4 arūpabhūmis, also called sabbabhavagga (top bhūmi for puthujjana and ariyapuggala).

Once ariyapuggalas exist in these 3 bhūmis, they will not further arise in other bhūmis. They will not be reborn into some new existence (Parinibbāna). After 3 lower ariyapuggalas in vehapphalābhūmi and nevasaññānāsaññāyatanabhūmi who do not attain arahattaship die, they will arise in the same bhūmi, until they attain arahattaship, then they will attain Parinibbāna in that bhūmi.

Once anāgāmapuggalas arise in akaniṭṭhābhūmi, they attain arahattaship and will not arise again, they must attain Parinibbāna.

6.What is the meaning of sattāvāsabhūmis? How many types are there? What are they? (2019)

Ans

Sattāvāsabhūmis means the plane (bhūmi) where beings live.

(satta = beings + āvāsa residence)

There are 9 types of sattāvāsabhūmis:

- 1.Nānāttakāyabhūmis = bhūmis where beings born have different bodies
14 bhūmis: 11 kāmabhūmis, 3 paṭhamajhānabhūmis
- 2.Ekattakāyabhūmis = bhūmis where beings born have similar bodies
12 bhūmis: 3 dutiyajhānabhūmis, 3 tatiyajhānabhūmis, vehapphalābhūmi, 5 suddhāvasabhūmis
- 3.Nānāttasaññībhūmis = bhūmis where beings born have different paṭisandhicittas
10 bhūmis: 7 kāmasugatibhūmis, 3 dutiyajhānabhūmis
- 4.Ekattasaññībhūmis = bhūmis where beings born have similar paṭisandhicittas
16 bhūmis: 4 apāyabhūmis, 3 paṭhamajhānabhūmis, 3 tatiyajhānabhūmis, vehapphalābhūmi, 5 suddhāvasabhūmis
- 5.Asaññībhūmi = bhūmi where beings born have no paṭisandhicitta (no nāma states)
1 bhūmi: asaññasattabhūmi
- 6.Ākāśānañcāyatanabhūmi
- 7.Viññāṇañcāyatanabhūmi
- 8.Ākiñcaññāyatanabhūmi
- 9.Nevasaññānāsaññāyatanabhūmi

6.A.Write the meanings of these types of bhūmis and what these bhūmis are: (2020)

1.Nānāttakāya-nānāttasaññībhūmis

2.Nānāttakāya-ekattasaññībhūmis

3.Ekattakāya-nānāttasaññībhūmis

4.Ekattakāya-ekattasaññībhūmis

Ans

- 1.Nānāttakāya-nānāttasaññībhūmis
= bhūmis where beings born have different bodies and different paṭisandhicittas
7 bhūmis: 7 kāmasugatibhūmis
- 2.Nānāttakāya-ekattasaññībhūmis
= bhūmis where beings born have different bodies but similar paṭisandhicittas
7 bhūmis: 4 apāyabhūmis, 3 paṭhamajhānabhūmis
- 3.Ekattakāya-nānāttasaññībhūmis
= bhūmis where beings born have similar bodies but different paṭisandhicittas
3 bhūmis: 3 dutiyajhānabhūmis
- 4.Ekattakāya-ekattasaññībhūmis
= bhūmis where beings born have similar bodies and similar paṭisandhicittas
9 bhūmis: 3 tatiyajhānabhūmis, vehapphalābhūmi, 5 suddhāvasabhūmis

7.What is the meaning of paṭisandhi? How many modes of paṭisandhi are there? What are they and their meanings? (2019, 2021)

Ans Paṭisandhi means the birth or the first existence of citta, cetasikas and kammajarūpas because of rebirth-linking effect with the previous existence (bhava).

There are 4 modes of paṭisandhis:

Apāyapaṭisandhi = the first existence of citta, cetasikas and kammajarūpas in 4 apāyabhūmis.

Kāmasugatipaṭisandhi = the first existence of citta, cetasikas and kammajarūpas in 7 kāmasugatibhūmis.

Rūpāvacarapaṭisandhi = the first existence of citta, cetasikas and kammajarūpas in 15 rūpabhūmis and the first existence of kammajarūpas in asaṇṇasattābhūmi.

Arūpāvacarapaṭisandhi = the first existence of citta and cetasikas in 4 arūpabhūmis.

7.C.How many paṭisandhi states are there in these following modes of paṭisandhi? (2020, 2023)

1. Apāyapaṭisandhi

2. Kāmasugatipaṭisandhi

3. Rūpāvacarapaṭisandhi

Ans

1. There is 1 paṭisandhi which is apāyapaṭisandhi: upekkhāsantīraṇa-akusalavipākacitta.

2. There are 9 paṭisandhis which are kāmasugatipaṭisandhi: 1 upekkhāsantīraṇa-kusalavipākacitta and 8 mahāvīpākacittas.

3. There are 6 paṭisandhis which are rūpāvacarapaṭisandhi: 5 rūpāvacaravipākacittas and 1 kammajarūpa (or jīvitānavakakālāpa).

7.C.Where does these cittas have function (kicca) as paṭisandhicitta? (2022)

1. Upekkhāsantīraṇa-akusalavipākacitta

2. 8 mahāvīpākacittas

Ans

1. Upekkhāsantīraṇa-akusalavipākacitta is paṭisandhicitta in 4 apāyabhūmis.

2. 8 mahāvīpākacittas are paṭisandhicittas in 7 kāmasugatibhūmis.

7.C.Why is paṭisandhi of asaṇṇasattābrahmas called sugati-ahetukapaṭisandhi? (2023)

Ans As bhūmi where asaṇṇasattābrahmas arise in sugatibhūmi (blissful plane), and paṭisandhi with only rūpas does not have hetu is called ahetuka. Thus, this paṭisandhi is called sugati-ahetukapaṭisandhi.

7.B.What are paṭisandhicittas of: (2024)

1)Vinipātika-asura in bhummaṭṭhadevabhūmi

2)Rūpāvacaratatiyajhānabrahma

3)Human with stuttering

4)Asaññasattābrahma

Ans 1)Upekkhāsantīraṇa-akusalavipākacitta

2)Rūpāvacaracatutthajhānavipākacitta

3)Upekkhāsantīraṇa-kusalavipākacitta

4)Kammajarūpa (jīvitānavakakalāpa)

Kammacatukka

1. How many types of kmmas according to bhūmis? What are they?

Ans There are 4 types of kmmas according to bhūmis:

- | | |
|---------------------------|---------------------------------------|
| 1) Akusalakamma | = cetanā in 12 akusalacittas |
| 2) Kāmāvacarakusalakamma | = cetanā in 8 mahākusalacittas |
| 3) Rūpāvacarakusalakamma | = cetanā in 5 rūpāvacarakusalacittas |
| 4) Arūpāvacarakusalakamma | = cetanā in 4 arūpāvacarakusalacittas |

2. How many types of akusalakmmas according to the arise of cittas are there? What are they?

Ans There are 12 types of akusalakmmas according to the arise of cittas, because there are 12 types of cittas that are the causes of wrong acts:

- | | |
|--------------------------|---------------------|
| 8 cittas rooted in lobha | or lobhamūlacittas. |
| 2 cittas rooted in dosa | or dosamūlacittas. |
| 2 cittas rooted in moha | or mohamūlacittas. |

All wrong acts arise from these 12 akusalacittuppādas.

3. What is the meaning of kamma in kammacatukka? What is its vacanattha (analysis)? What are the states of kamma?

Ans Kamma means volition, the will responsible for the action through body, speech or mind, both wholesome and unwholesome.

Vacanattha: Karaṇaṃ = kammaṃ.

The act is kamma.

Or Karonti etenāti = kammaṃ.

All beings act by a state. That state is called kamma.

The states of kamma are cetanācetasikas in (12) akusalacittas and (17) lokīyakusalacittas.

4. How many catukkas (categories of four) in kammacatukka are there, according to Anuruddhācāriya? Which catukkas are described by Suttantanaya (the mean of Sutta) and which ones are described by Abhidhammanaya (the mean of Abhidhamma)?

Ans According to Anuruddhācāriya, there are 4 catukkas in kammacatukka:

- | | | |
|----------------------------|--------------------------|---------|
| 1. Kiccacatukka | with respect to function | 4 kinds |
| 2. Pākadānapariyāyacatukka | by order of ripening | 4 kinds |
| 3. Pākakālacatukka | by time of ripening | 4 kinds |
| 4. Pākāṭṭhānacatukka | by place of ripening | 4 kinds |

Among 4 catukkas, only pākāṭṭhānacatukka is described by Abhidhammanaya (described definitely). The other 3 catukkas are described by Suttantanaya (describes by the most).

Ans

with respect to function 4 kinds

productive kamma

supportive kamma

obstructive kamma

destructive kamma

by order of ripening 4 kinds

weightly kamma

death-proximate kamma

habitual kamma kamma

reserve kamma

by time of ripening 4 kinds

immediately effective kamma (this bhava)

subsequently effective kamma (the next bhava)

indefinitely effective kamma (the following bhavas)

```
defunct kamma
```

by place of ripening 4 kinds

unwholesome kamma

wholesome kamma pertaining to kāmāvacarabhūmi

wholesome kamma pertaining to rūpāvacarabhūmi

wholesome kamma pertaining to arūpāvacarabhūmi

6. How many catukkas are described by Suttantanaya? What are they? How many kinds of kmmas are there in each catukkas? What are their meanings and their states?

Ans There are 3 catukkas described by Suttantanaya

1) Kiccacatukka with respect to function 4 kinds

1. Janakakamma productive kamma
= 12 akusalakmmas, 17 lokīyakusalakmmas

2. Upatthambakakamma supportive kamma
= 12 akusalakmmas, 8 mahākusalakmmas

3. Upapīlakakamma obstructive kamma
= 12 akusalakmmas, 8 mahākusalakmmas

4. Upaghātakakamma destructive kamma
= 12 akusalakmmas, 21 kusalakmmas

2) Pākādānapariyāyacatukka by order of ripening 4 kinds

1. Garukakamma weightly kamma
= Kamma (cetanās) in 4 diṭṭhigatasampayuttacittas associated with
niyatamicchādiṭṭhi (evil views with a fixed destiny),
2 dosamūlacittas associated with pañcānantariyakmmas, and
9 mahaggatakusalakmmas

2. Āsannakamma death-proximate kamma
= 12 akusalakmmas (except niyatamicchādiṭṭhikamma and
pañcānantariyakamma), 8 mahākusalakmmas

3. Āciṇṇakamma habitual kamma
= 12 akusalakmmas, 8 mahākusalakmmas

4. Kaṭattākamma reserve kamma
= 12 akusalakmmas, 8 mahākusalakmmas

3) Pākakālacatukka by time of ripening 4 kinds

1. Diṭṭhadhammavedanīyakamma immediately effective kamma (in this existence)
= 12 akusalakmmas, 8 mahākusalakmmas that are cetanās in the 1st javana

2. Upapajjavedanīyakamma subsequently effective kamma (in the next existence)
= 12 akusalakmmas, 8 mahākusalakmmas that are cetanās in the 7th javana

3. Aparāpariyavedanīyakamma indefinitely effective kamma (in the following lives until
nibbāna)
= 12 akusalakmmas, 8 mahākusalakmmas that are cetanās in the 2nd-6th
javanas

4. Ahoṣikamma defunct kamma
= 29 kmmas that do not cause effects

7. Write the meaning and states of all 12 kinds of kmmas.

Ans (see #6)

8. Write the meaning and states of these terms,

A. Upatthambakakamma

B. Upaghātakakamma

C. Garukakamma

D. Āciṇṇakamma

E. Diṭṭhadhammavedanīyakamma

F. Ahosikamma

Ans (see #6)

9. How many main types of upatthambakakamma are there? What are they?

Ans Upatthambakakamma can be classified into 3 main types:

1. Support janakakammas that have not functioned to function
2. Support janakakammas that are functioning to fully function
3. Support rūpanāma that are vipāka (result) of janakakammas to rise and persist

10. How many types of obstruction can upapīlakakamma perform? What are they?

10. What is the meaning of upapīlakakamma? What is its state? How many main types of upapīlakakamma are there? What are they?

Ans Upapīlakakamma obstructive kamma

= 12 akusalakammas, 8 mahākusalakammas

Upapīlakakamma can be classified into 3 main types:

1. Obstruct janakakammas from functioning
2. Obstruct janakakammas that are functioning to function less
3. Obstruct rūpa and nāma from its janakakammas

11. What is the difference between upaghātakakamma and upapīlakakamma?

Ans Upaghātakakamma prevents other kammas and their vipāka, for example, premature death or loss of organ.

Upapīlakakamma just obstructs other kammas and their vipāka, for example, countering the efficacy or shortening the duration of the pleasant or painful results.

12. How many types of destruction can upaghātakakamma perform?

Ans Upaghātakakamma can perform 2 types of destructions:

1. Destroy other janakammas from functioning (kammantara-upaghātaka)
2. Destroy rūpanāma from its janakakammas (kammanibbattakhandhasantāna-upaghātaka)

13. Can lokuttarakusalakamma be garukakamma?

Which types of kammas is garukakamma in kammacatuṅka?

Ans Lokuttarakusalakamma can be garukakamma, however, according to the definition, garukakamma must generate the rebirth in the next existence, and lokuttarakusalakamma does not generate the rebirth, but decrease the rebirth.

In kammacatuṅka, garukakamma is weighty kamma which is the determinant of the rebirth the next existence and cannot be replaced by other kamma.

14. Describe the sequence of weights of 5 ānantariyakammas.

Ans Saṅghabheda (causing a schism in the Saṅgha) is the gravest kamma, followed by lohituppāda (injuring a Buddha) and arahantaghāta (killing an arahant).

The gravity of mātughāta (matricide) and pitughāta (patricide) depends on the moral standing of the parents. When one parent possesses higher virtue, the act against that parent is graver. If their virtue is equal, matricide is considered more serious, and it yields the consequences first.

15. Write the difference between the effect of akusalagarukakamma and kusalarukakamma?

Ans Although akusalagarukakamma cannot yield, it can be uppatthambhakakamma. However, if kusalarukakamma cannot yield, it will become ahosikamma and cannot be uppatthambhakakamma.

Therefore, akusalagarukakamma has special names as ānantariyakammas and niyatamicchādiṭṭhikamma.

(No special name for kusalarukakamma.)

16. Analyse the word pañcānantariyakamma. What is the meaning of each term and what is the meaning of the whole word?

Ans Pañcānantariyakamma is composed of pañca + anantara + iya + kamma

Pañca = Five

Anantara = Immediately following (existence)

Iya = To be done

Kamma = Kamma

Pañcānantariyakamma means the five heinous crimes that yield immediately after cuticitta (after death).

17. How many types of diṭṭhadhammavedanīyakammas are there? What are they and their meanings?

Ans There are 2 types of diṭṭhadhammavedanīyakammas:

1. Paripakkhidiṭṭhadhammavedanīyakamma = kamma that yield its results within this bhava (existence) and within 7 days.

2. Aparipakkhidiṭṭhadhammavedanīyakamma = kamma that yield its results within this bhava (existence) but after 7 days.

18. How many sampattis, special factors that aid kusala diṭṭhadhammavedanīyakammas, are there? What are they and their meanings?

Ans There are 4 sampattis:

1. Gatisampatti = fortunate birthplace (in sugatibhūmis)
2. Kālasampatti = fortunate time (in area where the kings have sammādiṭṭhi and Buddhism exists)
3. Upadhisampatti = favourable body (not handicapped)
4. Payogasampatti = favourable undertaking (Doing any acts is not against the laws or Buddhist rules.)

19. How many vipattis are there? What are they and their meanings?

Ans There are 4 vipattis:

1. Gatisvipatti = unfortunate birthplace (in dugatibhūmis)
2. Kālavipatti = unfortunate time (in area where the kings have micchādiṭṭhi and Buddhism does not exist)
3. Upadhivipatti = unfavourable body (handicapped)
4. Payogavipatti = unfavourable undertaking (Doing any acts is against the laws or Buddhist rules.)

20. How many requirements that make dānakusala to be diṭṭhadhammavedanīyakamma are there? What are they?

Ans There are 4 requirements that make dānakusala to be diṭṭhadhammavedanīyakamma:

1. Vatthusampadā accomplishment of materials (The receiver must be an anāgāmi or an arahant.)
2. Paccayasampadā accomplishment of accompaniments (The acquisition of the offering must occur by legitimate and untainted method.)
3. Cetanāsampadā accomplishment of intention (The giver must sustain a healthy and joyous mindset.)
4. Guṇātirekasampadā accomplishment of high virtues (The receiver must have just exited the cessation of nirodhasamāpatti.)

If all four requirements are met, dānakusala of that giver is diṭṭhadhammavedanīyakamma with immediate effectiveness.

21. How can ahosikamma be called?

Ans Ahosikamma has other three names:

1. Nāhosi kammavipāko kamma that does not yield
2. Na bhavissati kammavipāko kamma that will not yield
3. Natthi kammavipāko kamma that has no yield

22.What type of mahaggatakusalakamma can be classified? How different is it compared with kāmāvacarakusaladhamma?

Ans Those who attain jhāna and can maintain it, after their death, they will be definitely reborn in brahmabhūmis according to their attained jhāna in the just-following existence, not the other following existences, like the effect of the 7th javanacittas. Therefore, mahaggatakusalakamma can be classified as upapajjavedanīyakamma.

Mahaggatakusalakamma is different from kāmāvacarakusaladhamma in terms of the yield. Mahaggatakusalakamma can yield in the just-following existence, if it cannot yield, it will become ahosikamma, such as cooked rice that is not eaten will be spoiled.

However, kāmāvacarakusaladhamma (except cetanā in the 1st and the 7th javanas) can yield whenever they have opportunity. It will not become ahosikamma until that person attain parinibbāna, such as uncooked rice that can be eaten for a long time.

23.Describe the difference of the yield of mahaggatakusalakamma and kāmāvacarakusaladhamma and its comparison.

Ans (see #22)

24.How many terms can the word “kammadvāra” be analysed? What is the meaning of each term? What is the meaning of the whole word? How many kammadvāras are there? What are they, their meanings and their states? What are cittas that are manodvāra relating to akusalakamma?

Ans Kammadvāra can be analysed into 2 terms: Kamma + dvāra

Kamma = action

Dvāra = door (way)

So, kammadvāra means door of action.

There are 3 types of kammadvāra.

1.Kāyadvāra = the door of body = kāyaviññattirūpa

2.Vacīdvāra = the door of speech = vacīviññattirūpa

3.Manodvāra = the mind door = all cittas

There are 10 cittas that are manodvāra relating to akusalakamma. They are 10 akusalacittas (except 2 mohamūlacittas).

25.What are the differences between cetanā and kamma?

Ans Cetanā is pubbabhāgadhamma, meaning dhamma arising before kamma.

Kamma is pacchābhāgadhamma, meaning dhamma arising following cetanā.

26. Write samuṭṭhānas (origins) of 10 akusalakammāpathas (unwholesome courses of action), both Pali and translation.

Ans Tesu paṇātipāto pharusavācā vyāpādo ca dosamūlena jāyanti.
Of them, killing (paṇātipāta), harsh speech (pharusavācā), and ill will (byāpāda) spring from dosamūlacittas (the root of hatred);
Kāmesu micchācāro abhijjhā micchādiṭṭhi ca lobhamūlena.
Sexual misconduct (kāmesu micchācāra), covetousness (abhijjhā), and wrong view (micchādiṭṭhi) from lobhamūlacittas (the root of greed);
Sesāni cattāri pi dvīhi mūlehi sambhavanti.
The remaining four (taking what is not given (adinnādānā), lying (musāvāda), slandering (pisuṇāvācā), and frivolous talk (samphappalāpa)) arise from lobhamūlacittas and dosamūlacittas (the two roots).

27. How many requirements that make paṇātipāta akusalakammāpatha?

Ans There are 5 requirements that make paṇātipāta akusalakammāpatha:
1. Pāṇo: Beings with life.
2. Pāṇasaññita: Knowing that being has life.
3. Vadhakacitaṃ: Having the intention to kill.
4. Payogo: The act of trying to kill.
5. Tena maraṇaṃ: That object dies because of that intention.

28. How many terms can the word “adinnādāna” be analysed? What is the meaning of each term? What is the meaning of the whole word?

Ans Adinnādāna can be analysed into 3 terms: a + dinna + ādāna
A = no
Dinna = property given by the owner
Ādāna = taking
So, adinnādāna means taking the property not given by the owner, or theyyacetanā (cetanā leading to stealing).

29. Write the vacanāttha of adinnādāna.

Ans Adinassa ādānaṃ = adinnādānaṃ
Taking property not given by the owner is called adinnādāna, or theyyacetanā (cetanā leading to stealing).

30. How many requirements that make adinnādāna akusalakammāpatha?

Ans There are 5 requirements that make adinnādāna akusalakammāpatha:
1. Parapariggahitaṃ: Property that has an owner.
2. Parapariggahitasaññitā: Knowing that property has an owner.
3. Theyyacittaṃ: Intention to take that property.
4. Payoga: Trying to take what is not given.
5. Avahāro: Obtaining that property.

31. (obsolete)

32.What are agamanīyavatthus? What are they? How many types of women that men should not have intercourse with? Give five examples of them.

Ans Agamanīyavatthus means things that should not violate, which are women or men that should not violate (have intercourse with).

Five groups of women that men should not have intercourse with are:

- 1.Māturakkhitā: women under the guardianship of their mother.
- 2.Piturakkhitā: women under the guardianship of their father.
- 3.Mātapiturakkhitā: women under the guardianship of their parents.
- 4.Bhaginīrakkhitā: women under the guardianship of their sisters.
- 5.Bhāturakkhitā: women under the guardianship of their brothers.

33.What types of akusalakammamapatha that taking intoxicating drinks and drugs (suramerayamajja)? Why? What can consuming intoxicating drinks and drugs cause?

Ans Taking intoxicating drinks and drugs is classified as kāmesu micchācāra and can be called akusalakammamapatha. Because it can assist performing akusalakammamapathas.

Taking intoxicating drinks and drugs cause 2 acts:

- 1.Paṭisandhijananakicca = act of being born in nirayabhūmis (hells)
- 2.Kammajananakicca = act of making bad conduct (ducarita) done

34.How many types of kāyas in kāyakamma are there? What are they?

Ans There are 3 types of kāyas:

- 1.Sasambhārakāya = concrete body, comprising 32 koṭṭhāsas (parts)
- 2.Pasādakāya = kāyapasāda where kāyaviññāṇacitta arises
- 3.Copanakāya = viññattirūpa arising with vāyo, causing movement

35.How many vacīducaritas (wrong actions in speech) are there? What are they and their meanings?

Ans There are 4 vacīducaritas:

- 1.Musāvāda = lying.
- 2.Pisuṇāvācā = slandering.
- 3.Pharusavācā = harsh speech.
- 4.Sampappalāp = frivolous talk.

36.How many requirements that make musāvāda akusalakammamapatha?

Ans There are 4 requirements that make musāvāda akusalakammamapatha:

- 1.Atthavatthu: Untrue thing, non-existent thing.
- 2.Visaṁvādanacittatā: Having the mind to deceive.
- 3.Payogo: Trying to deceive by words or actions.
- 4.Tadattha vijānanam: Someone else believes it.

37.How many payogas (tries) in musāvāda are there? What are they and their meanings?

Ans There are 4 payogas:

- 1.Sāhatthika: lying with one's own intention.
- 2.Āṇattika: causing another to lie.
- 3.Nisaggiya: writing lies and let others misunderstand.
- 4.Thāvara: writing lies and announce, inscribe, publish or record.

38.How many types of vācās (saying, speech) are there? What are they?

Ans There are 4 types of vācās:

- 1.Saddavācā: speech as voice.
- 2.Viratīvācā: speech as hold from vacīducaritas.
- 3.Cetanāvācā: cetanā causing vacīviññattirūpa to arise.
- 4.Copanavācā: movement with or within speech that let others understand.

39.Describe ducaritas (wrong actions) that arise from manoducaritas.

Ans Abhijjhā (covetousness) causes adinnādānā, kāmesu micchācāra, musāvāda, piṣuṇāvācā, samphappalāpa and micchādiṭṭhi to arise.

Byāpāda (ill will) causes paṇātipāta, adinnādānā, musāvāda, piṣuṇāvācā, pharusavācā, and samphappalāpa to arise.

Micchādiṭṭhi (wrong view) causes all 10 ducaritas to arise.

40.How many types of kāmāvacarakusalakamma according to dvāras? What are they? What are kusalakammas for each dvāra? Write their names and meanings.

Ans There are 3 types of kāmāvacarakusalakamma according to dvāras:

- 1.Kāyakamma = arise in kāyadvāra.
- 2.Vacīkamma = arise in vacīdvāra.
- 3.Manokamma = arise in manodvāra.

There are 3 kāyakammas:

- Pāṇātipātavirati abstinence from killing.
Adinnādānavirati abstinence from stealing.
Kāmesumicchācāravirati abstinence from sexual misconduct.

There are 4 vacīkammas:

- Musāvādavirati abstinence from lying.
Piṣuṇāvācāvirati abstinence from slandering.
Pharusavācāvirati abstinence from saying harsh speech.
Samphappalāpavirati abstinence from frivolous talking.

There are 3 manokammas:

- Anabhijjhā avoidance of covetousness.
Abyāpāda avoidance of ill will.
Sammadiṭṭhi right view.

41. How can 10 kāmāvacarakusalakammāpathas (or 10 kusalakammāpathas, 10 sucaritas) be counted as 30 or 40?

Ans 10 kusalakammāpathas or 10 sucaritas can be counted as 30 or 40 by the following means:

Each type of sucaritas comprise 3 cetanās.

1. Pūbbacetanā pre-action volition
2. Muñcacetanā volition during action
3. Aparacetanā post-action volition

Therefore, 10 sucaritas multiplied by 3 cetanās are 30 sucaritas.

There are 4 types of sucaritas:

1. Sāhatthikasucarita doing by oneself
2. Āṇattikasucarita causing others to do
3. Vaṇṇabhāsanāsucarita expressing gratitude or appreciating sucarita
4. Samanuññāsucarita approval of that action

Therefore, 10 sucaritas multiplied by 4 types are 40 sucaritas.

42. Describe the states of 10 kāmāvacarakusalakammāpathas.

Ans States of 3 kāyasucaritas = sammākammanā and sammā-ājīva cetasikas

States of 4 vacīsucaritas = sammāvācā and sammā-ājīva cetasikas

States of 3 manosucaritas: anabhijjhā = alobhacetasika

abyapāda = adosacetasika

sammādiṭṭhi = paññācetasika

43. (see #44)

44. How many terms can the word puññakiriyavatthu (bases of meritorious deeds) be analysed? What is the meaning of each term? Write vacanāttha of the word puñña and its meaning.

Ans Puññakiriyavatthu can be analysed into 3 terms: Puñña + kriya + vatthu

Puñña = meritorious deeds, merit

Kriya = should be done

Vatthu = base

Attano santanaṃ punāti sodhetīti puññaṃ.

State that purifies each one's mind is called puñña, which are dāna, sīla, bhāvanā, etc.

45.What is the meaning of puññakiriyavatthu? How many puññakiriyavatthus are there? What are they and their meanings?

Ans Puññakiriyavatthu means base of meritorious deeds.

There are 10 puññakiriyavatthus:

Dāna	generosity
Sīla	virtue
Bhāvanā	meditation
Apacāyana	reverence
Veyyāvacca	service
Pattidāna	transference of merit
Pattānumodana	rejoicing in the merit of others
Dhammasavana	hearing the Dhamma
Dhammadesanā	teaching the Dhamma
Diṭṭhiṭṭhikamma	straightening out one's views.

46.What is the meaning of vivaṭṭanissitadāna and vaṭṭanissitadāna? What type is classified as pāramī (perfection / ultimate virtues)? What type is samañña (common) dāna?

Ans Vivaṭṭanissitadāna is puñña without wishing for bhogasampatti (attainment of wealth and enjoyments) and bhavasampatti (achievement of a prosperous, spiritually fulfilling life or existence), but wishing for bodhiñāṇa.

Vaṭṭanissitadāna is puñña wishing for bhogasampatti and bhavasampatti.

Vaṭṭanissitadāna is samañnadāna and vivaṭṭanissitadāna is dānapāramī.

47.How many types of sīlas are there?

Ans There are four types of sīlas:

- 1.Bhikkhusīla the monk's moral code (227 rules in Bhikkhu-pātimokkha)
- 2.Bhikkhunīsīla the female monk's moral code (311 rules in Bhikkhunī-pātimokkha)
- 3.Sāmaṇerasīla the 10 novice's moral code
- 4.Gihīsīla the 5 layperson's precepts (pañcasīla)

48.(obsolete)

49.How many types of apacāyanas are there? What are they and their meanings?

Ans There are two types of apacāyanas:

- 1.Samañña-apacāyana: display of honouring and revering to parents or teachers.
- 2.Visesa-apacāyana: display of honouring and revering to Tiratna (Triple Gem).

50.How many types of people to display revering? What are they?

- Ans
- 1.Gunavuḍḍhi the great of honour (sīla, samādhi and paññā)
 - 2.Vayavuḍḍhi the great of age
 - 3.Jātivuḍḍhi the great of lineage

51.How many the states that cause kammassakatāñña (ability/understanding to know things as they truly are) are there? What are they and their meanings?

Ans There are 3 states that cause kammassakatāñña

- 1.Sutamayapaññā wisdom from listening, hearing or learning.
- 2.Cintāmayapaññā wisdom from thinking or reflecting.
- 3.Bhāvanāmayapaññā wisdom from meditating.

52.Classify 10 puññakiriyavatthus as dāna, sīla and bhāvanā.

Ans Pattidāna and pattānumodana are classified as dāna or dānamaya.

Apacāyana and veyyāvacca are classified as sīla or sīlamaya.

Dhammasavana, dhammadesanā and diṭṭhiijukamma are classified as bhāvanā or bhāvanā maya.

53.What are upanidhibhaṇḍas? How many upanidhibhaṇḍas are there? What are they?

Ans Upanidhibhaṇḍas are treasures that should be deposited in khandhasantāna (continuity of khandhas) for attaining nibbāna.

There are 90: 30 sucaritas, 30 puññakiriyavatthus and 30 pāramīs.

54.What are treasures that should be deposited in khandhasantāna for attaining nibbāna? Describe pāramīs in detail.

Ans Treasures that should be deposited in khandhasantāna for attaining nibbāna are upanidhibhaṇḍas. There are 90: 30 sucaritas, 30 puññakiriyavatthus and 30 pāramīs.

Thirty pāramīs comprise: 10 hīnapāramīs (weak perfections), 10 majjhimapāramīs (moderate perfections), and 10 paṇītapāramīs (strong perfections).

55.Classify tihetuka- ukkaṭṭhakusalas and omakakusalas and dvihetuka- ukkaṭṭhakusalas and omakakusalas by aparāparacetanās.

Ans There are 8 types of kusalas:

- 1.Tihetuka-ukkaṭṭha-ukkaṭṭhakusala
- 2.Tihetuka-ukkaṭṭha-omakakusala
- 3.Tihetuka-omaka-ukkaṭṭhakusala
- 4.Tihetuka-omaka-omakakusala
- 5.Dvihetuka-ukkaṭṭha-ukkaṭṭhakusala
- 6.Dvihetuka-ukkaṭṭha-omakakusala
- 7.Dvihetuka-omaka-ukkaṭṭhakusala
- 8.Dvihetuka-omaka-omakakusala

56.(see #55)

57.(obsolete)

Maraṇupatticatukka

58.How many terms are there in the word maraṇupatticatukka? What are they and their meanings? What is the vacanāttha of the word maraṇupatticatukka?

Ans The word maraṇupatticatukka comprises 3 terms: maraṇa + uppatti + catukka

Maraṇa = Death

Uppatti = Advent

Catukka = Fourfold

Maraṇupatticatukka means the fourfold advent of death.

As in vacanāttas:

Maraṇassa uppatti = maraṇupatti.

The advent of death is called maraṇupatti.

Catunnaṃ samāhāro = catukkaṃ.

Group of four is called catukka.

59.Write the four causes of death and their comparisons.

Ans The four causes of death are:

1)Āyukkhaya through the expiration of the lifespan.

2)Kammakkhaya through the expiration of the (productive) karmic force.

3)Ubhayakkhaya through the (simultaneous) expiration of both.

4)Upacchedaka through (the intervention of) destructive kamma.

As an oil lamp may be extinguished

-Due to the exhaustion of the wick (āyukkhaya).

-Due to the exhaustion of the oil (kammakkhaya).

-Due to the exhaustion of both (ubhayakkhaya).

-Due to some extraneous cause, like a gust of wind (upacchedaka).

60.What type of kamma is described in kammakkhaya? What are its functions?

Ans Kamma in kammakkhaya is janakakamma that cause paṭisandhi (the rebirth-linking) in that bhava (existence), and upathambhakakamma that support nāmas and rūpas from janakakamma to persist in that existence.

The end of both kammas is called kammakkhaya.

61.What is the meaning of kammanimitta? How many types of kammanimitta are there? What are they? Write kammanimittas from akusalapāṇātipāta.

Ans Kammanimitta (sign of kamma) is the ārammaṇa (object) that causes the kamma. There are 2 types of kammanimitta:

1)Upladdhakammanimitta = 6 types of ārammaṇas that had been apprehended at the time of performing the kamma

2)Upakaraṇakammanimitta = 6 types of ārammaṇas that was instrumental in performing the kamma.

For example, in akusalapāṇātipāta, killed animal is upladdhakammanimitta, and the place, the instruments or the flesh, blood, bones are upakaraṇakammanimitta.

62.What is the meaning of gatinimitta? How many types are there? What are they? Classify beings who will be reborn in devaloka by gatinimittas.

Ans Gatinimitta (sign of destiny) is a symbol of ārammaṇa (object) to be obtained and experienced in the immediately following bhava (existence). There are 2 types of gatinimitta:

- 1.Upalabhitabbagatinimitta ārammaṇas that will be obtained
- 2.Upabhogabhūtagatinimitta ārammaṇas that will become

For example, for those who will be reborn in devaloka, chariots, palaces, ornaments, gardens are upalabhitabbagatinimitta; while sitting in a chariot, enjoying various places, wearing ornaments are upabhogabhūtagatinimitta.

63.How many types of maraṇāsannavīthis that are paccāsannamaraṇavīthis? What are they?

Ans There are 4 types of maraṇāsannavīthis that are paccāsannamaraṇavīthis:

- 1.Ja Ja Ja Ja Ja Ta Ta Cu
- 2.Ja Ja Ja Ja Ja Cu
- 3.Ja Ja Ja Ja Ja Ta Ta Bha ... Bha Cu
- 4.Ja Ja Ja Ja Ja Bha ... Bha Cu

64.What types of being are called sambhavesī? Why are they called so?

Ans Beings called sambhavesī are 4 puthujjanas and 3 sekkhapuggalas. Because they are still seeking birth.

65.How many nimittas that appear to those who will be reborn in kāmabhūmis and 15 rūpabhūmis (except asaṇṇasattabhūmi), asaṇṇasattabhūmi, and arūpabhūmis are there? What are they? What type of states are they?

Ans Those who will be reborn in:

Kāmabhūmis: have 3 types of nimittas: kamma-ārammaṇa, kammanimitta-ārammaṇa and gatinimitta-ārammaṇa. All 3 types of nimittas are only kāmadhamma.

15 rūpabhūmis: have 1 type of nimitta: kammanimitta-ārammaṇa which is paññattikammanimittadhammārammaṇa.

Asaṇṇasattabhūmi: have only rūpapaṭisandhi (jīvitānavakakalāpa), so no nimitta exists because they have no nāmapaṭisandhi.

Arūpabhūmis: have 1 type of nimitta: kammanimitta-ārammaṇa which is mahaggatakammanimitta- or paññattikammanimitta-dhammārammaṇa, according to bhūmis.

66.Write the types of ārammaṇas of kāmapaṭisandhi, rūpapaṭisandhi and arūpapaṭisandhi.

Ans Ārammaṇas of kāmapaṭisandhi are 6 types of ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa and gatinimitta-ārammaṇa.

Ārammaṇas of rūpapaṭisandhi are paññattikammanimittadhammārammaṇa.

Ārammaṇas of arūpapaṭisandhi are mahaggatakammanimitta- or paññattikammanimitta-dhammārammaṇa.

67.

A.After 1 of 4 arūpāvacaracuticittas arise, how many paṭisandhicittas can arise? What are they?

B.After 1 of 5 rūpāvacaracuticittas arise, how many paṭisandhicittas can arise? What are they?

C.After 1 of 4 kāmatihetukacuticittas arise, how many paṭisandhicittas can arise? What are they?

D.After 1 of 4 dvihetukacuticittas or 2 ahetukacuticittas arise, how many paṭisandhicittas can arise? What are they?

Ans

A.After 1 of 4 arūpāvacaracuticittas arise, 8 paṭisandhicittas can arise:

4 arūpāvacarapaṭisandhicittas (except lower arūpāvacarapaṭisandhicittas) and 4 kāmatihetukapaṭisandhicittas.

B.After 1 of 5 rūpāvacaracuticittas arise, 17 paṭisandhicittas (except 2 ahetukapaṭisandhicittas) can arise.

C.After 1 of 4 kāmatihetukacuticittas arise, all paṭisandhi can arise: 19 paṭisandhicittas and 1 rūpapaṭisandhi.

D.After 1 of 4 dvihetukacuticittas or 2 ahetukacuticittas arise, 10 paṭisandhicittas can arise: 10 kāmapaṭisandhicittas.

68.(see #67)

69.(obsolete)

Additional previous exams (Day 2)

3.C.How can 10 ducaritas be counted as 30? (2024)

Ans 10 ducaritas can be counted as 30 by the following means:

Each type of ducaritas comprise 3 cetanās.

- 1.Pubbacetanā pre-action volition
- 2.Muñcacetanā volition during action
- 3.Aparacetanā post-action volition

Therefore, 10 ducaritas multiplied by 3 cetanās are 30 ducaritas.

4.A.How many kāmāvacarakusalakammas in each dvāra are there? What are they? (2021)

Ans There are 3 kāyakammas: pāṇātipātavirati, adinnādānavirati, and kāmesumicchācāravirati.

There are 4 vacīkammas: musāvādavirati, piṣuṇāvācāvirati, pharusavācāvirati, and samphappalāpavirati.

There are 3 manokammas: anabhijjhā, abyāpāda, and sammadiṭṭhi.

5.C.Are there ones who have attained anāgāmi but will not be reborn in brahmabhūmis?

What is maggasiddhijhāna? (2022)

Ans Ones who have attained anāgāmi (if do not attain arahattaship) must be reborn in brahmabhūmis. Even they are sukkhavipassaka (awakening without jhanas), when near death, the meditative mind (jhāna) doing the act of death will appear for the anāgāmi.

Maggasiddhijhāna (path-corresponding jhāna) is jhāna appearing to sukkhavipassaka anāgāmi when near death.

5.C.Describe the results of tihetuka-ukkaṭṭhakusala both in paṭisandhikāla (rebirth period) and pavattikāla (after rebirth period). (2023)

Ans Tihetuka-ukkaṭṭhakusala gives the results as follow:

In paṭisandhikāla, 4 mahāvipākañāṇasampayuttacittas, as tihetukapaṭisandhi, to be higher manussa or devas.

In pavattikāla, 8 ahetukakusalavipākacittas and 8 mahāvipākacittas (total 16), as good objects, such as good sight and good sound.

6.Give the comparison of the death through the expiration of the lifespan (āyu) and karmic force (kamma). (2018)

Ans The death through the expiration of āyu is like an oil lamp extinguished due to the exhaustion of the wick but not the oil.

The death through the expiration of kamma is like an oil lamp extinguished due to the exhaustion of the oil but not the wick.

7.A. There are 4 causes of death. Which ones are kālamaraṇa (timely death)? Which ones are akālamaraṇa (untimely death)? (2021,2022)

Ans Āyukkhayamaraṇa, kammakkhayamaraṇa and ubhayakkhayamaraṇa are kālamaraṇa.

Upacchedakamaraṇa is akālamaraṇa.

7.C. What is the meaning of katakamma and upacitakamma?

Why can cetanā in chadvārikamaraṇāsannajavana not be janakakamma? (2020)

Ans Katakamma means kusala and akusala that arise for the first time.

Upacitakamma means kusala and akusala that arise following in a row.

Kusala and akusala in chadvārikamaraṇāsannajavana are katakamma, but not upacitakamma. Because after maraṇāsannavīthi ends, cuticitta arises. Kusala and akusala are not objects of taṇhā and do not arise following in a row. So, they cannot be janakakamma.

Vīthisaṅgaha

1.What is the meaning of visayappavatti? Tell all names of visayappavattis of vīthimuttacittas and vīthicittas.

Ans Visayappavatti means “the presentation of an object (ārammaṇa) to consciousness (citta) at one of the six doors (dvāra),” or “the occurrence of states of citta upon the presentation of ārammaṇa.”

In vīthimuttacittas, there are 3 visayappavattis:

kamma-ārammaṇa,
kammanimitta-ārammaṇa and
gatinimitta-ārammaṇa.

In vīthicittas, there are 6 visayappavattis:

atimahanta-ārammaṇa, mahanta-ārammaṇa,
paritta-ārammaṇa, atiparitta-ārammaṇa,
vibhūta-ārammaṇa and avibhūta-ārammaṇa

Or 8: atimahanta-ārammaṇa, mahanta-ārammaṇa,
paritta-ārammaṇa, atiparitta-ārammaṇa,
ativibhūta-ārammaṇa, vibhūta-ārammaṇa,
avibhūta-ārammaṇa and ati-avibhūta-ārammaṇa

2.What is the meaning of visayappavatti? How many visayappavattis are there? What are they and their meanings?

Ans Visayappavatti means “the presentation of an object (ārammaṇa) to consciousness (citta) at one of the six doors (dvāra),” or “the occurrence of states of citta upon the presentation of ārammaṇa.”

There are 6 visayappavattis:

In pañcadvāra:

1.Atimahanta-ārammaṇa very great

The number of arising process cittas is the greatest (7 modes).

2.Mahanta-ārammaṇa great

The number of arising process cittas is great (6 modes).

3.Paritta-ārammaṇa slight

The number of arising process cittas is slight (5 modes).

4.Atiparitta-ārammaṇa very slight

The number of arising process cittas is the slightest (only bhavaṅgacalana).

In manodvāra:

5.Vibhūta-ārammaṇa clear.

6.Avibhūta-ārammaṇa obscure.

3.What is the meaning of pavattisaṅgaha? How many types are there according to kālas?

Ans Pavattisaṅgaha means collection of cittas and cetasikas in paṭisandhikāla and pavattikāla, and also bhūmis and puggalas, as appropriate.

According to kālas, there are 2, paṭisandhikāla and pavattikāla.

4.

A.What are dvārachakka? Describe with their states.

B.What are viññānachakka? Describe with their states.

Ans Dvārachakka means 6 dvāras, which are

- 1.Cakkhudvāra = cakkhupasāda
- 2.Sotadvāra = sotapasāda
- 3.Ghānavadvāra = ghānapasāda
- 4.Jivhādvāra = jivhāpasāda
- 5.Kāyadvāra = kāyapasāda
- 6.Manodvāra = 19 bhavaṅgacittas

Viññānachakka means 6 viññānas, which are

- 1.Cakkhuviññāna = 2 cakkhuviññānacittas
- 2.Sotaviññāna = 2 sotaviññānacittas
- 3.Ghānaviññāna = 2 ghānaviññānacittas
- 4.Jivhāviññāna = 2 jivhāviññānacittas
- 5.Kāyaviññāna = 2 kāyaviññānacittas
- 6.Manoviññāna = the rest 79 cittas

5.How many vīthis are there by dvāras and viññānas? What are they?

Ans

By dvāras, there are 6 vīthis:

Cakkhudvāravīthi	Sotadvāravīthi	Ghānavadvāravīthi
Jivhādvāravīthi	Kāyadvāravīthi	Manodvāravīthi

By viññānas, there are 6 vīthis:

Cakkhuviññānavīthi	Sotaviññānavīthi	Ghānaviññānavīthi
Jivhāviññānavīthi	Kāyaviññānavīthi	Manoviññānavīthi

6.Describe the similarities and differences between ages of nāma and rūpa.

Ans The difference between ages of nāma and rūpa is ṭhītikhaṇa.

ṭhītikhaṇa of nāma is 1 khaṇa

ṭhītikhaṇa of rūpa is 49 khaṇas

Both nāma and rūpa have 1 khaṇa for uppādakhaṇa and bhaṅgkhaṇa.

7.What is the meaning of vīthi? What paramatthadhammas can and cannot be vīthis?

Ans Vīthi means street or process of arising cittas, cetasikas and rūpas.

Among 4 paramatthadhammas, cittas, cetasikas and rūpas can be vīthis; nibbāna cannot be vīthi.

8.What paramatthadhammas can and cannot be vīthis? Why can the states that cannot be vīthis not be vīthis?

Ans Among 4 paramatthadhammas, cittas, cetasikas and rūpas can be vīthis; nibbāna cannot be vīthis. Because nibbāna has no birth and no death. So, it can be ārammaṇa of vīthis but not vīthi.

9.Describe the ages of nāma and rūpa, and Pali text mentioning that.

Ans The ages of citta and cetasika are a moment, comprising 3 khaṇas: uppādakhaṇa, ṭhītikhaṇa and bhaṅgkhaṇa.

The age of rūpa is 17 moments or 51 khaṇas.

As in Pali text:

Uppāda-ṭṭhiti-bhanga-vasena khaṇattayaṃ ekacittakkhaṇaṃ nāma.

Tāni pana sattarasa cittakkhaṇāni rūpadhammānam āyu.

One mind-moment consists of the three (sub-)moments — arising, presence, and dissolution. The duration of material phenomena consists of seventeen such mind-moments.

10.(see #9)

11.What is the meaning of Vīthisaṅgaha? How many terms are there? What are they and their meanings?

Ans Vīthisaṅgaha means compendium of process of cittas, cetasikas and rūpas.

It is composed of 2 terms: vīthi + saṅgaha.

Vīthi = process

Saṅgaha = compendium

12.What are conditions that cause 4 visayappavattis in cakkhudvāra?

Ans There are 4 visayappavattis in cakkhudvāra due to 4 conditions:

1.Cakkhupasāda Eye-sensitivity.

2.Rūpārammaṇa Visible object.

3.Āloka Light.

4.Manasikāra Attention.

13.What are the criteria for distinction of object to be extremely ati-itṭha (desirable) and aniṭṭha (undesirable)?

Ans 1) majjhima-puggala (average being)

2) vipākacitta

3) dvāra

4) ārammaṇa

5) kāla

14.How many pañcadvāravīthis are there (in brief and in detail)?

Ans There are 75 pañcadvāravīthis (in brief) and 100 (in detail).

In each dvāra, there are:

1 atimahanta-ārammaṇavīthi (in brief) and 3 vīthis (in detail).

2 mahanta-ārammaṇavīthis (in brief) and 4 vīthis (in detail).

6 paritta-ārammaṇavīthis (in brief) and 6 vīthis (in detail).

6 atiparitta-ārammaṇavīthis (in brief) and 7 vīthis (in detail).

Therefore, in each dvāra, there are 15 vīthis (in brief) and 20 vīthis (in detail).

Since there are 5 dvāras, there are 75 pañcadvāravīthis (in brief) and 100 (in detail).

15.What is the meaning of manodvāravīthi? How many types manodvāravīthis are there? What are they?

Ans Manodvāravīthi is mind-door process of cittas and cetasikas.

There are 52 manodvāravīthis: 45 kāmajavanamanodvāravīthis and 7 appanājavanamanodvāravīthis.

16.

A.How many anubandhakamanodvāravīthis are there? What are they?

B.Among anubandhakamanodvāravīthis, which one cognise paramattha-ārammaṇa? Which one cognise paññatti-ārammaṇa?

Ans

A. There are 4 types of anubandhakamanodvāravīthis

1)Atītaggahaṇavīthi

2)Samūhaggahaṇavīthi

3)Atthaggaṇavīthi

4)Nāmaggaṇavīthi

B. Atītaggahaṇavīthi and samūhaggahaṇavīthi cognise paramattha-ārammaṇa.

Atthaggaṇavīthi and nāmaggaṇavīthi cognise paññatti-ārammaṇa.

17.How many types of tadanuvattikamanodvāravīthis or anubandhakamanodvāravīthis are there? What are they and their meanings?

Ans There are 4 types of them:

1.Atītaggahaṇavīthi

cognises atīta (past) ativibhūta-ārammaṇa.

2.Samūhaggahaṇavīthi

discerns the object as a whole.

3.Atthaggaṇavīthi

discerns the form, shape or meaning of ārammaṇa.

4.Nāmaggaṇavīthi

discerns the name of ārammaṇa.

18. Describe 4 visayappavattis in manodvāra with meanings. What type of vāra do they cause?

Ans 1.ativibhūta-ārammaṇa very clear tadārammaṇavāra
 2.vibhūta-ārammaṇa clear javanavāra
 3.avibhūta-ārammaṇa obscure voṭṭhabbanavāra
 4.ati-avibhūta-ārammaṇa very obscure moghavāra

19.How many kāmajavanamanodvāravīthis are there, by 4 visayappavattis? What are they? How many appanājavanamanodvāravīthis are there? What are they?

Ans There are 41 kāmajavanamanodvāravīthis, by 4 visayappavattis:

 22 ativibhūta-ārammaṇavīthis
 16 vibhūta-ārammaṇavīthis
 2 avibhūta-ārammaṇavīthis
 1 ati-avibhūta-ārammaṇavīthis

 There are 7 appanājavanamanodvāravīthis:

 Ādikammikajhānavīthi Jhānasamāpattivīthi
 Pādakajhānavīthi Abhiññāvīthi
 Maggavīthi Phalasangāpattivīthi
 Nirodhasamāpattivīthi

20.

A.How many appanājavanamanodvāravīthis are there? What are they?

B.What are visayappavattis and vāras of these vīthis?

Ans

A.There are 7 appanājavanamanodvāravīthis:

 Ādikammikajhānavīthi Jhānasamāpattivīthi
 Pādakajhānavīthi Abhiññāvīthi
 Maggavīthi Phalasangāpattivīthi
 Nirodhasamāpattivīthi

B.They have 1 visayappavatti: ativibhūta-ārammaṇa or vibhūta-ārammaṇa.

These 7 vīthis are javanavāra.

21.What types of puggala and what bhūmis does sotapattimaggavīthi arise?

Ans Sotapattimaggavīthi

By puggalas: arises in tihetukaputhujjana

By bhūmis: arises in 17 bhūmis: 7 kāmāsugatibhūmis and 10 rūpabhūmis (except asaṇṇasattabhūmi and 5 suddhāvāsabhūmis).

22.How many types of special parinibbānavīthis are there? What are they and their meanings?

Ans

1. Jhānasamanantaravīthi = parinibbānacuti of arahatta following jhānasamāpattivīthi without any vīthi in between
2. Paccavekkhaṇasamanantaravīthi = parinibbānacuti of arahatta following paccavekkhaṇavīthi (reviewing) without any vīthi in between
3. Abhiññāsamānantaravīthi = parinibbānacuti of arahatta following abhiññācittas without any vīthi in between
4. Jīvitasaṃsaṃvīthi = parinibbānacuti of arahatta following reviewing magga, phala, nibbana and eradicated kilesas without any vīthi in between

23.Classify 11 tadārammaṇacittas by 3 types of ārammaṇas.

- Ans
- 1 upekkhātadārammaṇacitta, which is 1 upekkhāsantīraṇa-akusalavipākacitta, cognises 6 types of ārammaṇas that are kāma, aniṭṭha-ārammaṇa.
 - 5 upekkhātadārammaṇacittas, which are 1 upekkhāsantīraṇakusalavipākacitta, 4 upekkhāmahāvīpākacittas, cognise 6 types of ārammaṇas that are kāma, iṭṭhamajjhata-ārammaṇa.
 - 5 somanassatadārammaṇacittas, which are 1 somanassasantīraṇacitta, 4 somanassamahāvīpākacittas, cognise 6 types of ārammaṇas that are kāma, ati-iṭṭha-ārammaṇa.

24.What are the components of tadārammaṇacittas to arise in ati-mahantārammaṇavīthi and ati-vibhūtārammaṇavīthi?

Ans The components for tadārammaṇacittas to arise are:

- 1.Kāmajavana (following kāmajavana)
- 2.Kāmapuggala (occurring in kāmapuggala in kāmabhūmis)
- 3.Kāmārammaṇa (cognising kāmārammaṇas)

25.Among 8 types of puggalas (except 4 maggapuggalas), how many types of puggalas in whom vīthiccittas can and cannot arise are there? What are they?

Ans Vīthiccittas can arise in 8 types of puggalas:

- 1.Dugati-ahetukapuggala
- 2.Sugati-ahetukapuggala in manussabhūmi and catummahārājikabhūmi
- 3.Dvīhetukapuggala
- 4.Tīhetukaputhujjana
- 5.Sotāpattiphalapuggala
- 6.Sakadāgāmiphalapuggala
- 7.Anāgāmiphalapuggala
- 8.Arahattaphalapuggala

Vīthiccittas cannot arise in 1 type of puggala:

Sugati-ahetukapuggala in asaṇṇasattabhūmi.

26.What are bhūmis with vīthiccittas and what are bhūmis without vīthiccittas?

Ans There are 30 bhūmis with vīthiccittas: 11 kāmabhūmis, 15 rūpabhūmis (except asaṇṇasattabhūmi) and 4 arūpabhūmis.

There is 1 bhūmi without vīthiccittas: asaṇṇasattabhūmi.

27.How many types of javanacittas that can occur just two times are there? What are they?

Ans There are 6 javanacittas that can occur just two times:

- 4 phalacittas of mandapuggala in maggavīthis
- 1 nevasaññānāsaññāyatanakusalacitta during entering nirodhasamāpattivīthi
- 1 nevasaññānāsaññāyatanakriyacitta during entering nirodhasamāpattivīthi

28.How many types of javanacittas that can occur just one time and just two times are there? What are they?

Ans There are 26 javanacittas that can occur just one time:

- 9 mahaggatakusalacittas and 9 mahaggatakriyacittas in ādikammikajhānavīthi.
- 4 maggacittas in maggavīthis.
- 2 abhiññācittas in abhiññāvīthi.
- Anāgāmiphacitta and arahattaphacitta at the time of emergence from nirodhasamāpattivīthi.

There are 6 javanacittas that can occur just two times:

- 4 phalacittas in mandapuggala in maggavīthis.
- 1 nevasaññānāsaññāyatanakusalacitta during entering nirodhasamāpattivīthi.
- 1 nevasaññānāsaññāyatanakriyacitta during entering nirodhasamāpattivīthi.

Bhūmicatukka

29. Tell the verse describing bhūmicatukka, in both Pali and English.

Ans Tattha apāyabhūmi, kāmasugatibhūmi, rūpāvacarabhūmi, arūpāvacarabhūmi
cā ti (/ceti) catasso bhūmiyo nāma.

Of these, the four planes (bhūmi) are:

1. Apāyabhūmi (the woeful plane);
2. Kāmasugatibhūmi (the sensory blissful plane);
3. Rūpāvacarabhūmi (the fine-material-sphere plane); and
4. Arūpāvacarabhūmi (the immaterial-sphere plane).

30. What is the meaning of mātikacatukka in vīthimuttasaṅgaha? What are they?

Ans Mātikacatukka in vīthimuttasaṅgaha means 4 catukkas, which are:

1. Bhūmicatukka
2. Paṭisandhicatukka
3. Kammacatukka and
4. Maraṇupatticatukka.

31. How many apāyabhūmis are there? What are they and their meanings?

Ans There are 4 apāyabhūmis:

1. Nirayabhūmi (hell)
Niraya = no good, no refreshment
2. Tiracchānabhūmi (animal kingdom)
Tiracchāna = going horizontally, not erect
3. Pettivisayabhūmi (sphere of petas)
Peta = departed (from happiness)
4. Asurakāyabhūmi (host of asuras)
Asura = not gods

32. What is the meaning of mahānirayas? How many mahānirayas are there? What are they?

Ans Mahānirayas means great hells. There are 8: Sañjīva, Kālasutta, Saṅghāta, Roruva, Mahāroruva, Tāpana, Mahātāpana, and Avīci.

33. (obsolete)

34. (obsolete)

35. Yamarāja (The King of Hell) asks questions regarding 5 devadūtas (reminders / divine messengers). What are they?

Ans 5 devadūtas are birth (a baby lying in its excrement), old age (an old person), disease (a sick person), karmic retribution (a robber caught and punished for his deeds), and death (a dead person).

36.How many devadūtas are there? What are they?

Ans (See #35)

37.How many saññās that all tiracchānas perceive? What are they? What tiracchānas can perceive dhammasaññā?

Ans There are 3 saññās that tiracchānas perceive:

- 1.Kāmasaññā perception of sense desire
- 2.Gocarasaññā perception of seeking food
- 3.Maraṇasaññā perception of the fear of death

Dhammasaññā (perception of knowing the cause and effect) can be perceived by tiracchānas that are Bodhisattas.

38.Describe 4 types of petas according to Aṭṭhakathā and Tīkā. What types of petas that Bodhisattas will not arise as?

Ans There are 4 types:

1. Paradattupajīvika: Those who live depending on food given by others
2. Khuppipāsika: Those who are always hungry, thirsty and lacking
3. Nijjhāmataṇhika: Those who are always suppressed by fire
4. Kālakañcika: Those who are classified as demons or gloomy beings

Bodhisattas will not arise as khuppipāsikapetas, nijjhāmataṇhikapeta and kālakañcikapetas.

39.(see #38)

40.(see #38)

41.After Bodhisattas receive Buddhavyākaraṇa (prophecy / prediction from Buddha), in which statuses will they be never reborn? Give 5 examples.

Ans After Bodhisattas receive Buddhavyākaraṇa, they will be never reborn:

- among savages
- as a māradeva
- in asaññasattabhūmi
- in suddhāvāsabhūmis
- in other cakkavāḷa (sphere).

42. How many gatis are there? What are they?

Ans There are 4 types of gatis:

- 1.Gatigati = plane of existence of beings
- 2.Nibbattigati = existence
- 3.Ajjhāsayagati = existing intention
- 4.Vibhavagati = reaching destruction

43.How are beings in Jambudīpa better than those in Uttarakurudīpa and Tāvātimsābhūmi?

- Ans Beings in Jambudīpa are better in these 3:
- 1.Sūrabhāva: determined to do meritorious deeds
 - 2.Satimanta: strongly believe in the Triple Gems
 - 3.Brahmacariyavāsa: can ordain and live the holy life

44.How are beings in Uttarakurudīpa better than those in Jambudīpa and Tāvātimsābhūmi?

- Ans Beings in Uttarakurudīpa are better in these 3:
- 1.They share everything including money and clothes.
 - 2.They have no marital or parental relationship.
 - 3.Their lifespan is always 1000 years.

45.What are the continents where humans live called? How many continents are there? What are they?

- Ans Continents where humans live are called dīpa(s). There are 4 dīpas:
- | | |
|---------------|---------------|
| 1.Pubbaviteha | 2.Aparagoyāna |
| 3.Jambu | 4.Uttarakuru |

46.The lifespan of humans in 3 dīpas (Uttarakuru, Aparagoyāna and Pubbaviteha) is fixed. But the lifespan of humans in Jambudīpa is uncertain, why?

- Ans The lifespan of humans in Jambudīpa is linked to their moral status.
When morality is high, their lifespan can extend to asaṅkheyya (10^{140}) years.
When morality is low, their lifespan can be as short as 10 years.
In contrast, humans in the other three dīpas possess stable morality, so their lifespan remains fixed.

47.How many types of devas are there? What are they?

- Ans There are 3 types:
- 1.Sammuttideva = the kings, the queens and their families
 - 2.Uppattideva = devas and brahmas
 - 3.Visuddhideva = arahattas

48.What are merits/obligations to be done to be born as Indra (Sakka)?

- Ans There are 7 types of obligations:
- 1.Supporting his mother and father
 - 2.Paying respects to the elders
 - 3.Speaking truth
 - 4.Avoiding offending speech
 - 5.Being engaged in getting rid of selfishness
 - 6.Being honest
 - 7.Having overcome anger

49.What are the conditions to be born in suddhāvāsabhūmis?

Ans 1.They must be anāgāmis.
2.They attain pañcamajhāna.
3.They have strength in 1 of 5 indriyas (faculties: saddhā, vīriya, sati, samādhi, paññā)

50.What are important venues in Tāvātimsabhūmi and Akaniṭṭhābhūmi?

Ans In Tāvātimsabhūmi, there is Cūḷāmaṇicetiya, with the hair cut off by the Prince Siddhattha when he donned an ascetics robe on the banks of the Anoma (during the Great Renunciation) and the right collar bone of the Buddha after his death.

In Akaniṭṭhābhūmi, there is Dussacetiya, with the royal garments of the Prince Siddhattha during the Great Renunciation.

51.How many types of puggalas in suddhāvāsabhūmis?

Ans There are 3 types of puggalas:
1.Anāgāmiphalapuggala (pañcamajhānalābhī-anāgāmiphalapuggala)
2.Arahattamaggapuggala
3.Arahattaphalapuggala

52.Tell the meaning of these words and the number of bhūmis for each word.

A.Nānāttakāyabhūmis B.Ekattakāyabhūmis
C.Nānāttasaññībhūmis D.Ekattasaññībhūmis

Ans

A.Nānāttakāyabhūmis = bhūmis where beings born have different bodies

14 bhūmis: 11 kāmabhūmis, 3 paṭhamajhānabhūmis

B.Ekattakāyabhūmis = bhūmis where beings born have similar bodies

12 bhūmis: 3 dutiyajhānabhūmis, 3 tatiyajhānabhūmis, vehapphalābhūmi,
5 suddhāvasabhūmis

C.Nānāttasaññībhūmis = bhūmis where beings born have different paṭisandhicittas

10 bhūmis: 7 kāmasugatibhūmis, 3 dutiyajhānabhūmis

D.Ekattasaññībhūmis = bhūmis where beings born have similar paṭisandhicittas

16 bhūmis: 4 apāyabhūmis, 3 paṭhamajhānabhūmis, 3 tatiyajhānabhūmis,
vehapphalābhūmi, 5 suddhāvasabhūmis

53.What bhūmis in which if ariyapuggalas once exist, they will not further arise in other bhūmis? What are their alternative names?

Ans There are 3 bhūmis:

Vehapphalābhūmi is the top of 11 rūpabhūmis (except 5 suddhāvāsabhūmis), also called puthujjanabhavagga (top bhūmi for puthujjana).

Akaniṭṭhābhūmi is the top of 5 suddhāvāsabhūmis, also called ariyabhavagga (top bhūmi for ariyapuggala).

Nevasaññānāsaññāyatanabhūmi is the top of 4 arūpabhūmis, also called sabbabhavagga (top bhūmi for puthujjana and ariyapuggala).

Once ariyapuggalas exist in these 3 bhūmis, they will not further arise in other bhūmis. They will not be reborn into some new existence (Parinibbāna).

54.

A.How many types of devas in cātummahārājikābhūmi are there? What are they?

B.How many types of kappas are there? What are kappas related to Buddhism?

Ans

A.There are 3 types of devas in cātummahārājikābhūmi:

- 1.Bhumaṭṭha = those living on land
- 2.Rukkhaṭṭha = those living on trees
- 3.Ākāsaṭṭha = those living in the sky

B.There are 4 types of kappas: āyukappa, antarakappa, asaṅkheyyakappa and mahākappa.

In Buddhism, there are 2 types of kappa:

1.Suññakappa = empty aeon: No Sammāsambuddha, Paccekabuddha, or emperor are born.

2.Asuññakappa = unblemished aeon: Sammāsambuddha, Paccekabuddha, or emperor are born.

55.(see #54)

56.Tell the name of 4 dīpas and their locations.

- | | | |
|-----|---------------|--|
| Ans | 1.Pubbaviteha | lies to the east of the Great Mount Sineru. |
| | 2.Aparagoyāna | lies to the west of the Great Mount Sineru. |
| | 3.Jambu | lies to the south of the Great Mount Sineru. |
| | 4.Uttarakuru | lies to the north of the Great Mount Sineru. |

Paṭisandhicatukka

57. Tell the verse mentioning 3 types of cittas which are similar state and have similar ārammaṇa in one jāti (birth).

Ans Paṭisandhi bhavaṅgañca tathā cavanamānasam
Ekameva tatheveka visayañcekajātiyam.

Paṭisandhicitta (rebirth-linking consciousness), bhavaṅgacitta (life-continuum consciousness), and cuticitta (death consciousness) in one (particular) birth are similar and have an identical object.

58. (see #57)

59. What is the meaning of paṭisandhi?

Ans Paṭisandhi means the birth or the first existence of citta, cetasikas and kammajarūpas because of rebirth-linking effect with the previous existence (bhava).

60. Describe the meaning of 4 types of paṭisandhis.

Ans Apāyapaṭisandhi = the first existence of citta, cetasikas and kammajarūpas in 4 apāyabhūmis.

Kāmasugatipaṭisandhi = the first existence of citta, cetasikas and kammajarūpas in 7 kāmasugatibhūmis.

Rūpāvacarapaṭisandhi = the first existence of citta, cetasikas and kammajarūpas in 15 rūpabhūmis and the first existence of kammajarūpas in asaṅṇasattābhūmi.

Arūpāvacarapaṭisandhi = the first existence of citta and cetasikas in 4 arūpabhūmis.

61. How many paṭisandhicittas are there in manussabhūmi and 3 dutiyajhānabhūmis?

Ans In manussabhūmi, 9 paṭisandhicittas can arise:

1 upekkhāsantīraṇakusalavipākacitta and 8 mahāvīpākacittas.

In 3 dutiyajhānabhūmis, 2 paṭisandhicittas can arise:

Rūpāvacaradutiyajhānacitta and rūpāvacaratatīyajhānacitta.

62. Tell the number and components of these paṭisandhis.

A. Kāmapaṭisandhi B. Rūpāvacarapaṭisandhi C. Arūpāvacarapaṭisandhi

Ans A. Kāmapaṭisandhi

= 10: 2 upekkhāsantīraṇavīpākacittas and 8 mahāvīpākacittas

B. Rūpāvacarapaṭisandhi

= 6: 5 rūpāvacaravīpākacittas and jīvitānavakakalāpa

C. Arūpāvacarapaṭisandhi

= 4: 4 arūpāvacaravīpākacittas

63.What are paṭisandhicittas:

A.Of great animals (the great lion, Chaddanta the great elephant)?

B.Of handicapped humans?

C.Of beings in 4 apāyabhūmis?

D.Of beings in manussabhūmi?

E.Of beings in dutiyajhānabhūmis?

F.Of beings in tatiyajhānabhūmis?

Ans

A.Upekkhāsantīraṇa-akusalavipākacitta

B.Upekkhāsantīraṇakusalavipākacitta

C.Upekkhāsantīraṇa-akusalavipākacitta

D.9: 1 upekkhāsantīraṇakusalavipākacitta and 8 mahāvipākacittas

E.2: rūpāvacaradutiyajhānacitta and rūpāvacaratatiyajhānacitta

F.1: rūpāvacaracattutthajhānacitta

Kammacatukka

64. Describe all 16 kmmas in 4 categories without their meanings.

Ans

Kiccacatukka	with respect to function	4 kinds
1. Janakakamma	2. Upatthambakakamma	
3. Upapīlakakamma	4. Upaghātakakamma	
Pākadānapariyāyacatukka	by order of ripening	4 kinds
1. Garukakamma	2. Āsannakamma	
3. Āciṇṇakamma	4. Kaṭattākamma	
Pākakālacatukka	by time of ripening	4 kinds
1. Diṭṭhadhammavedanīyakamma	2. Upapajjavedanīyakamma	
3. Aparāpariyavedanīyakamma	4. Ahoṣikamma	
Pākaṭṭhānacatukka	by place of ripening	4 kinds
1. Akusalakamma	2. Kāmāvacarakusalakamma	
3. Rūpāvacarakusalakamma	4. Arūpāvacarakusalakamma	

65. How many kinds of kmmas “with respect to function” are there? What are their meanings and their states?

Ans There are 4 kinds of kmmas with respect to function.

1. Janakakamma productive kamma
= 12 akusalakammas, 17 lokīyakusalakammas
2. Upatthambakakamma supportive kamma
= 12 akusalakammas, 8 mahākusalakammas
3. Upapīlakakamma obstructive kamma
= 12 akusalakammas, 8 mahākusalakammas
4. Upaghātakakamma destructive kamma
= 12 akusalakammas, 21 kusalakammas

66. How many kinds of kmmas “by time of ripening” are there? What are their meanings and their states?

Ans There are 4 kinds of kmmas by time of ripening.

1. Diṭṭhadhammavedanīyakamma immediately effective kamma (in this existence)
= 12 akusalakammas, 8 mahākusalakammas that are cetanās in the 1st javana
2. Upapajjavedanīyakamma subsequently effective kamma (in the next existence)
= 12 akusalakammas, 8 mahākusalakammas that are cetanās in the 7th javana
3. Aparāpariyavedanīyakamma indefinitely effective kamma (in the following lives until nibbāna)
= 12 akusalakammas, 8 mahākusalakammas that are cetanās in the 2nd-6th javanas
4. Ahoṣikamma defunct kamma
= 29 kmmas that do not cause effects

67.What is the meaning of kamma in kammacatukka? What is its vacanattha (analysis)? What are the states of kamma?

Ans Kamma means volition, the will responsible for the action through body, speech or mind, both wholesome and unwholesome.

Vacanattha: Karaṇaṃ = kammaṃ.

The act is kamma.

Or Karonti etenāti = kammaṃ.

All beings act by a state. That state is called kamma.

The states of kamma are cetanācetasikas in (12) akusalacittas and (17) lokīyakusalacittas.

68.How many catukkas in kammacatukka are there, according to Anuruddhācāriya? Which catukkas are described by Suttantanaya (the mean of Sutta) and which ones are described by Abhidhammanaya (the mean of Abhidhamma)?

Ans According to Anuruddhācāriya, there are 4 catukkas in kammacatukka:

- | | | |
|---------------------------|--------------------------|---------|
| 1.Kiccacatukka | with respect to function | 4 kinds |
| 2.Pākadānapariyāyacatukka | by order of ripening | 4 kinds |
| 3.Pākakālacatukka | by time of ripening | 4 kinds |
| 4.Pākaṭṭhānacatukka | by place of ripening | 4 kinds |

Among 4 catukkas, only pākaṭṭhānacatukka is described by Abhidhammanaya (described definitely). The other 3 catukkas are described by Suttantanaya (describes by the most).

69.(obsolete)

70.How many types of diṭṭhadhammavedanīyakammas are there? What are they and their meanings?

Ans There are 2 types of diṭṭhadhammavedanīyakammas:

- 1.Paripakkhidiṭṭhadhammavedanīyakamma = kamma that yield its results within this bhava (existence) and within 7 days.
- 2.Aparipakkhidiṭṭhadhammavedanīyakamma = kamma that yield its results within this bhava (existence) but after 7 days.

71.How many requirements that make dānakusala to be effective in this bhava are there? What are they?

Ans There are 4 requirements that make dānakusala to be diṭṭhadhammavedanīyakamma:

- 1.Vatthusampadā accomplishment of materials (The receiver must be an anāgāmi or an arahant.)
- 2.Paccayasampadā accomplishment of accompaniments (The acquisition of the offering must occur by legitimate and untainted method.)
- 3.Cetanāsampadā accomplishment of intention (The giver must sustain a healthy and joyous mindset.)
- 4.Guṇātirekasampadā accomplishment of high virtues (The receiver must have just exited the cessation of nirodhasamāpatti.)

If all four requirements are met, dānakusala of that giver is diṭṭhadhammavedanīyakamma with immediate effectiveness.

72.How can ahosikamma be called?

Ans Ahosikamma has other three names:

- 1.Nāhosi kammavipāko kamma that does not yield
- 2.Na bhavissati kammavipāko kamma that will not yield
- 3.Natthi kammavipāko kamma that has no yield

73.(see #72)

74.How many requirements that make pāṇātipāta akusalakammamapatha?

Ans There are 5 requirements that make pāṇātipāta akusalakammamapatha:

1. Pāṇo: Beings with life.
2. Pāṇasaññita: Knowing that being has life.
3. Vadhakacitaṃ: Having the intention to kill.
4. Payogo: The act of trying to kill.
5. Tena maraṇaṃ: That object dies because of that intention.

75.How many terms can the word puñṇakiriyavatthu (bases of meritorious deeds) be analysed? What is the meaning of each term? Write vacanatta of the word puñṇa and its meaning.

Ans Puñṇakiriyavatthu can be analysed into 3 terms: Puñṇa + kriya + vatthu

Puñṇa = meritorious deeds, merit

Kriya = should be done

Vatthu = base

Attano santanaṃ punāti sodhetīti puñṇaṃ.

State that purifies each one's mind is called puñṇa, which are dāna, sīla, bhāvanā, etc.

76.What is the meaning of puññakiriyavatthu? How many puññakiriyavatthus are there? What are they and their meanings?

Ans Puññakiriyavatthu means base of meritorious deeds.

There are 10 puññakiriyavatthus:

Dāna	generosity
Sīla	virtue
Bhāvanā	meditation
Apacāyana	reverence
Veyyāvacca	service
Pattidāna	transference of merit
Pattānumodana	rejoicing in the merit of others
Dhammasavana	hearing the Dhamma
Dhammadesanā	teaching the Dhamma
Diṭṭhiṭṭhikamma	straightening out one's views.

77.How many types of dānas are there? What are they?

Ans In brief, there are 4 types of dānas:

- 1.Cetanādāna: cetasika arising with the great good mind as the cause for giving.
- 2.Vatthudāna: four requisites as the object of giving.
3. Alobhadāna: cetasika arising with the non-greed mental factors as the cause for giving.
- 4.Viratidāna: 3 cetasikas that have the duty to stay away from evil and unwholesome actions as the cause for all beings to be free from fear belong to the fearlessness of giving both internally and externally.

78.How many the states that cause kammassakatāñāṇa (ability/understanding to know things as they truly are) are there? What are they and their meanings?

Ans There are 3 states that cause kammassakatāñāṇa

- 1.Sutamayapaññā wisdom from listening, hearing or learning
- 2.Cintāmayapaññā wisdom from thinking or reflecting
- 3.Bhāvanāmayapaññā wisdom from meditating

79.What are treasures that should be deposited in khandhasantāna for attaining nibbāna? Describe pāramīs in detail.

Ans Treasures that should be deposited in khandhasantāna for attaining nibbāna are upanidhibhaṇḍas. There are 90: 30 sucāritas, 30 puññakiriyavatthus and 30 pāramīs.

Thirty pāramīs comprise: 10 hīnapāramīs (weak perfections), 10 majjhimapāramīs (moderate perfections), and 10 paṇītapāramīs (strong perfections).

80.(obsolete)

81.(obsolete)

Maraṇupatticatukka

82.Tell the four causes of death. Which ones are kālamaraṇa (timely death)? Which ones are akālamaraṇa (untimely death)?

Ans The four causes of death are:

- 1)Āyukkhaya through the expiration of the lifespan.
- 2)Kammakkhaya through the expiration of the (productive) karmic force.
- 3)Ubhayakkhaya through the (simultaneous) expiration of both.
- 4)Upacchedaka through (the intervention of) destructive kamma.

Āyukkhayamaraṇa, kammakkhayamaraṇa and ubhayakkhayamaraṇa are kālamaraṇa.

Upacchedakamaraṇa is akālamaraṇa.

83.(obsolete)

84.

A.Among 3 nimittas, which ones can appear in manodvāra?

B.Among 3 nimittas, which ones can appear in pañcadvāra?

C.When the beings in niraya are asked by Yamarajā and they realise the merit that they did, they die and are reborn as manussa or deva. What type of death do they have?

D.When devas die during enjoyment, anger or from other devas, what type of death do they have?

- Ans
- A.3 nimittas
 - B.2 nimittas
 - C.Upacchedakamaraṇa
 - D.Upacchedakamaraṇa

85.What is the meaning of gatinimitta? How many types are there? What are they? Classify beings who will be reborn in devaloka by gatinimittas.

Ans Gatinimiitta (sign of destiny) is a symbol of ārammaṇa (object) to be obtained and experienced in the immediately following bhava (existence). There are 2 types of gatinimitta:

1.Upalabhitabbagatinimitta ārammaṇas that will be obtained

2.Upabhogabhūtagatinimitta ārammaṇas that will become

For example, for those who will be reborn in devaloka, chariots, palaces, ornaments, gardens are upalabhitabbagatinimitta; while sitting in a chariot, enjoying various places, wearing ornaments are upabhogabhūtagatinimitta.

86.How many types of maraṇāsannavīthis that are paccāsannamaraṇavīthis? What are they?

Ans There are 4 types of maraṇāsannavīthis that are paccāsannamaraṇavīthis:

- 1.Ja Ja Ja Ja Ja Ta Ta Cu
- 2.Ja Ja Ja Ja Ja Cu
- 3.Ja Ja Ja Ja Ja Ta Ta Bha ... Bha Cu
- 4.Ja Ja Ja Ja Ja Bha ... Bha Cu

87.What types of being are called sambhavesī? Why are they called so?

Ans Beings called sambhavesī are 4 puthujjanas and 3 sekkhapuggalas. Because they are still seeking birth.

88.Tell the types of ārammaṇas of kāmapaṭisandhi, rūpapaṭisandhi and arūpapaṭisandhi.

Ans Ārammaṇas of kāmapaṭisandhi are 6 types of ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa and gatinimitta-ārammaṇa.

Ārammaṇas of rūpapaṭisandhi are paññattikammanimittadhammārammaṇa.

Ārammaṇas of arūpapaṭisandhi are mahaggatakammanimitta- or paññattikammanimitta-dhammārammaṇa.

89.(same as #88)

90.

A.After 1 of 4 arūpāvacaracuticittas arise, how many paṭisandhicittas can arise? What are they?

B.After 1 of 5 rūpāvacaracuticittas arise, how many paṭisandhicittas can arise? What are they?

C.After 1 of 4 kāmatihetukacuticittas arise, how many paṭisandhicittas can arise? What are they?

D.After 1 of 4 dvihetukacuticittas or 2 ahetukacuticittas arise, how many paṭisandhicittas can arise? What are they?

Ans

A.After 1 of 4 arūpāvacaracuticittas arise, 8 paṭisandhicittas can arise:

4 arūpāvacarapaṭisandhicittas (except lower arūpāvacarapaṭisandhicittas) and 4 kāmatihetukapaṭisandhicittas.

B.After 1 of 5 rūpāvacaracuticittas arise, 17 paṭisandhicittas (except 2 ahetukapaṭisandhicittas) can arise.

C.After 1 of 4 kāmatihetukacuticittas arise, all paṭisandhi can arise: 19 paṭisandhicittas and 1 rūpapaṭisandhi.

D.After 1 of 4 dvihetukacuticittas or 2 ahetukacuticittas arise, 10 paṭisandhicittas can arise: 10 kāmapaṭisandhicittas.

Additional previous exams (Oral)

1. Tell the verse describing the number of vīthiccittas in pañcadvāra in Pali and English. (2018)

Ans Vīthiccittāni satteva Cittuppādā catuddasa
Catupaññāsa vitthārā Pañcadvāre yathārahaṃ.

There are 7 modes and 14 different states of citta in the vīthi (cognitive process).
In detail, there are, accordingly, 54 in pañcadvāra.

7 modes: pañcadvāravajjana, pañcaviññāṇa, sampaṭicchana, santīraṇa, voṭṭhabbana, javana, tadārammaṇa

14 different states of citta: 1 pañcadvāravajjana, 1 pañcaviññāṇa, 1 sampaṭicchana, 1 santīraṇa, 1 voṭṭhabbana, 7 javanas and 2 tadārammaṇas

In detail, the number of all cittas that can arise in pañcadvāra is 54 (= 54 kāmaccittas).

1.A. What is the meaning of khaṇa? Describe the difference between ages of nāma and rūpa. (2024)

Ans Khaṇa is subdivision of a moment.
The difference between ages of nāma and rūpa is ṭhītikhaṇa.
ṭhītikhaṇa of nāma is 1 khaṇa
ṭhītikhaṇa of rūpa is 49 khaṇas

1.B. When do 5 moments of kāmajavana occur? (2024)

Ans 1. Maraṇāsannakāla (near death)
2. Mucchākāla (fainting)
3. Visaññībhutakāla (unconscious)
4. Atitaruṇakāla (very young/early: Kammajarūpas are still weak.)

2.B. How many atītabhavaṅgas, bhavaṅgacalana and bhavaṅgupaccheda before pañcadvāravīthis and before manodvāravīthis are there? What are they? (2020)

Ans
Before pañcadvāravīthis, there are 15 bhavaṅgacittas:

2 upekkhāsantīraṇavipākacittas

8 mahāvipākacittas

5 rūpāvacaravipākacittas

Before manodvāravīthis with atītabhavaṅga, there are 15 bhavaṅgacittas:

2 upekkhāsantīraṇavipākacittas

8 mahāvipākacittas

5 rūpāvacaravipākacittas

Before manodvāravīthis without atītabhavaṅga, there are 19 bhavaṅgacittas:

2 upekkhāsantīraṇavipākacittas

8 mahāvipākacittas

9 mahaggatavipākacittas

2. (2021)

A. When do kammajarūpas first arise and when do they further arise?

B. When do jittajarūpas first arise and when do they further arise?

Ans

A. Kammajarūpas first arise at uppādakkaṇa of paṭisandhicitta and arise every khaṇa.

B. Jittajarūpas first arise at uppādakkaṇa of the first bhavaṅgacitta and arise every uppādakkaṇa of the following cittas.

2.C. How many paṭisandhis and cutis (both rūpa and nāma) of dugati-ahetukapuggala? What are the states? How many bhūmis can they arise? What are they? (2022)

Ans Paṭisandhis and cutis dugati-ahetukapuggala are 1 upekkhāsantīraṇavipākacitta, 10 cetasikas, 3 or 7 kammajakalāpas.

Dugati-ahetukapuggala can arise in 4 bhūmis (4 apāyabhūmis).

2.A. How many paṭisandhis and cutis (both rūpa and nāma) of dvihetukapuggala? What are the states? How many bhūmis can they arise? What are they? (2023)

Ans Paṭisandhis and cutis dvihetukapuggala are 4 mahāvīpākāñānavippayuttacittas, 32 cetasikas, 3 or 7 kammajakalāpas.

Dvihetukapuggala can arise in 7 bhūmis (7 kāmasugatibhūmis).

3. How many kalāpas originating from kamma can first arise in gabbhaseyyaka beings? What are they? At what khaṇa of citta do they first arise? (2019, 2023)

Ans Gabbhaseyyaka beings have 3 kalāpas from kamma arising first: kāyadasakakalāpa, bhāvadasakakalāpa and vatthudasakakalāpa. They arise first at uppādakkaṇa of paṭisandhicitta.

2.C. (as above)

4. How many types of sīlas are there? (2021)

Ans There are four types of sīlas:

- | | |
|------------------|--|
| 1. Bhikkhusīla | the monk's moral code (227 rules in Bhikkhu-pātimokkha) |
| 2. Bhikkhunīsīla | the female monk's moral code (311 rules in Bhikkhunī-pātimokkha) |
| 3. Sāmaṇerasīla | the 10 novice's moral code |
| 4. Gihīsīla | the 5 layperson's precepts (pañcasīla) |

3. How many types of apacāyanas are there? What are they and their meanings? (2018)

Ans There are two types of apacāyanas:

1. Samañña-apacāyana: display of honouring and revering to parents or teachers
2. Visesa-apacāyana: display of honouring and revering to Triratna (Triple Gem)

5. Classify tihetukakusala and dvihetukakusala by ukkaṭṭha and omaka. (2021)

Ans Tihetukakusala which is ukkaṭṭha = higher tihetukakusala
 Tihetukakusala which is omaka = lower tihetukakusala
 Dvihetukakusala which is ukkaṭṭha = higher dvihetukakusala
 Dvihetukakusala which is omaka = lower dvihetukakusala

6. Tell the comparison of the four causes of death. (2021)

Ans As an oil lamp may be extinguished
 -Due to the exhaustion of the wick (āyukkhaya).
 -Due to the exhaustion of the oil (kammakkhaya).
 -Due to the exhaustion of both (ubhayakkhaya).
 -Due to some extraneous cause, like a gust of wind (upacchedaka).

5.B. Tell the types of ārammaṇas of kāmapaṭisandhi, rūpapaṭisandhi and arūpapaṭisandhi. (2018)

Ans Ārammaṇas of kāmapaṭisandhi are 6 types of ārammaṇas called kamma-ārammaṇa, kammanimitta-ārammaṇa and gatinimitta-ārammaṇa.
 Ārammaṇas of rūpapaṭisandhi are paññattikammanimittadhammārammaṇa.
 Ārammaṇas of arūpapaṭisandhi are mahaggatakammanimitta- or paññattikammanimitta-dhammārammaṇa.

6.B. How many types of nimittas appearing in maraṇāsannavīthis can appear in pañcadvāras? What are they? (2022)

Ans 2 nimittas: kammanimitta-ārammaṇa and gatinimitta-ārammaṇa

6.A. What type of kamma is described in kammakkhaya? What are its functions? (2019)

Ans Kamma in kammakkhaya is janakakamma that cause paṭisandhi (the rebirth-linking) in that bhava (existence), and upathambhakakamma that support nāmas and rūpas from janakakamma to persist in that existence.
 The end of both kammas is called kammakkhaya.

6.A. What is the meaning of kammanimitta? How many types of kammanimitta are there? What are they? (2023)

Ans Kammanimitta (sign of kamma) is the ārammaṇa that causes the kamma. There are 2 types of kammanimitta:

 1) Upladdhakammanimitta = 6 types of ārammaṇas that had been apprehended at the time of performing the kamma

 2) Upakaraṇakammanimitta = 6 types of ārammaṇas that was instrumental in performing the kamma.

6. (2019,2024)

A.After 1 of 4 arūpāvacaracuticittas arise, how many paṭisandhicittas can arise? What are they?

B.After 1 of 5 rūpāvacaracuticittas arise, how many paṭisandhicittas can arise? What are they?

C.After 1 of 4 kāmatihetukacuticittas arise, how many paṭisandhicittas can arise? What are they?

D.After 1 of 4 dvihetukacuticittas or 2 ahetukacuticittas arise, how many paṭisandhicittas can arise? What are they?

Ans

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B.After 1 of 5 rūpāvacaracuticittas arise, 17 paṭisandhicittas (except 2 ahetukapaṭisandhicittas) can arise.

C.After 1 of 4 kāmatihetukacuticittas arise, all paṭisandhi can arise: 19 paṭisandhicittas and 1 rūpapaṭisandhi.

D.After 1 of 4 dvihetukacuticittas or 2 ahetukacuticittas arise, 10 paṭisandhicittas can arise: 10 kāmapaṭisandhicittas.

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