

A Sinhala-English AI Translation of

Abhidhamma Mārgaya

(The Path of Abhidhamma)

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Caution:

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Introduction

Since many laypeople and monks who have read the Dhamma books compiled by us, as well as many who run and teach in Dhamma schools, have invited us many times to compile an Abhidhamma book that is easy to understand, learn, and teach, we have compiled this book named **Abhidhamma Mārgaya** (The Path of Abhidhamma).

Many existing Abhidhamma textbooks are difficult to understand because they have translated Pali phrases from the sub-commentaries (Ṭīkā) word-for-word into Sinhala and inserted them in various places. In compiling this book, *Abhidhamma Mārgaya*, we did not follow that method.

We have compiled this book in a manner that we felt would allow students to understand each fact easily. Nothing translated from another language has been included in this book. Here are a few examples to understand the difference between this book and other Abhidhamma textbooks:

In one Abhidhamma textbook, *Citta* (Consciousness), one of the four Ultimate Realities (Paramattha), is introduced as follows: “Thinking is *Citta* (cintetīti cittaṃ), it is called Citta because it thinks of an object. In this sense of the word, the nature that thinks of objects is called Citta.”

In another book, *Citta* is introduced as follows: “*Citta* is that which thinks, or cognizes objects. Although there are other causes for the arising of a mind, know that cognizing the object is the principal cause.”

In this book, *Citta* is introduced as follows: “Among the four Ultimate Realities, *Citta* means knowing. It is also called the mind.”

How *Cetasika* (Mental Factors) is introduced in one book: “That which is in the mind is *Cetasika* (cetasi bhavaṃ cetasikaṃ). In this sense of the word, the group of natural phenomena such as *Phassa* (Contact), *Vedanā* (Feeling), etc., that arise in the mind are called Cetasikas.”

In another book: “Those that are in the mind, or associated with the mind, are Cetasikas.”

In this book, Cetasikas are introduced as follows: “When a *Citta* or knowing of an object arises, the other activities that arise mixed with that act of knowing are Cetasikas.”

How *Rūpa* (Matter) is introduced in one book: “It is deformed, thus it is *Rūpa* (ruppatīti rūpaṃ). In this sense of the word, the group of natural phenomena that are deformed by cold, heat, etc., is called *Rūpa*.”

In another book: “That which undergoes deformation by cold, heat, etc., is *Rūpa*.”

In this book, *Rūpa* is shown as: “The group of fundamental elements out of which the bodies of beings and external objects are made are *Rūpas*.”

How *Nibbāna* is introduced in one book: “That which has departed from the weaving (craving) is *Nibbāna* (vānato nikkhantaṃ nibbānaṃ). The nature that has departed from craving, which is called ‘vāna’ (weaving/entanglement), is named *Nibbāna*. Here, ‘vāna’ refers to craving in the sense that it ties and binds together small and large existences.”

In another book, *Nibbāna* is introduced as: “‘Vāna’ is craving. That which has departed from the craving known as ‘vāna’ is *Nibbāna*. Or, that which extinguishes the fires of lust, etc., is *Nibbāna*.”

In this book, *Nibbāna* is introduced as: “The peaceful, blissful nature that is free from the fires of defilements such as lust, etc., and the fires of suffering such as birth, decay, disease, and death, is *Nibbāna*.”

All lessons herein have been compiled using words commonly used by the general public as much as possible. Uncommon words have been used only where common words could not be found. Therefore, this book will be easier to read and understand than other existing books. An industrious person will be able to learn Abhidhamma from this book even without the association of a teacher.

Almost all Abhidhamma textbooks currently in use are compiled according to the **Abhidhammattha Saṅgaha**. This too has been compiled in the same way. However, since this was compiled for the virtuous people studying to gain a general knowledge of Abhidhamma, certain facts mentioned in the Abhidhammattha Saṅgaha, which would cause much exhaustion to the learner without much benefit, have not been included in this book. Likewise, certain facts included in other Abhidhamma textbooks that are not of much use have also not been included in this book.

In some places, useful facts not included in other Abhidhamma textbooks have been included in this book. Further practice of analyzing specific characteristics is needed to facilitate the learning of Abhidhamma treatises (Pakaraṇa). For virtuous people who do not intend to study that far, practicing further analysis of characteristics brings weariness rather than special benefit. Therefore, further analysis of characteristics has not been included in this book.

Only the facts that must necessarily be known by someone acquiring general knowledge of the Dhamma have been included in this book. Therefore, this book does not contain as many facts as other Abhidhamma textbooks. The book has become large because the included facts have been explained in a manner that makes them easy to understand. In some places here, the order of presenting facts has also been changed from the Abhidhammattha Saṅgaha. These changes are mostly in the fourth, eighth, and ninth chapters. Such changes were made to facilitate learning. Learning Abhidhamma from this book will be somewhat easier than learning it from another book.

No matter how simple the words used are, or how easily the book is compiled for learning, if the learner tries to learn this deep Dhamma by the wrong method, it cannot be learned. **The method to learn is to learn in order, without skipping a single lesson.** One should not proceed without gaining knowledge of the initial lessons and initial chapters. Abhidhamma textbooks are compiled with a connection from lesson to lesson, from chapter to chapter. Therefore, one who cannot master the first chapter cannot learn the second chapter. One who cannot master those two cannot learn the third chapter. One who cannot master those three chapters cannot learn the fourth chapter. The method is the same until the end.

Learning becomes tedious for the person who proceeds to higher chapters without knowledge of the initial chapters and without remembering the facts of the initial chapters, because they cannot understand anything in those chapters. Many who start learning Abhidhamma give up learning after a short while because they proceed without knowing the facts of the initial chapters. For those who proceed learning while mastering and remembering the facts of the initial chapters well, this Dhamma becomes more and more interesting from chapter to chapter. To succeed in learning, to obtain knowledge of Dhamma and the taste of Dhamma, one must learn systematically.

One often hears about the difficulty of teaching Abhidhamma lessons in Dhamma schools. Many think that teaching has become difficult due to faults in the textbooks. While there is some truth to that, it is not the whole truth. Abhidhamma is a very deep science. Even a shallow science can be taught well to another only by someone who has a complete knowledge of that science. Teachers with complete knowledge are not to be found in Dhamma schools. Therefore, teachers who have learned other subjects have had to teach Abhidhamma lessons in Dhamma schools as well. It is no wonder that teaching Abhidhamma lessons is difficult for those teachers. It is something to be expected.

No matter how many weaknesses there are in textbooks, a learned teacher can teach the subject well without error. The true reason for the difficulty in teaching Abhidhamma lessons is the weakness of the teachers. Those teachers should be praised for teaching Abhidhamma lessons in Dhamma schools, even with difficulty, without giving up due to difficulties. If Abhidhamma teaching is continued in Dhamma schools without stopping, even with difficulty, those difficulties can be overcome in time.

Abhidhamma lessons can be taught well only by a teacher who has a complete knowledge of Abhidhamma. A teacher who has a complete knowledge of the Abhidhammattha Saṅgaha or a similar book can also teach Abhidhamma lessons reasonably well. A teacher teaching Abhidhamma lessons should at least know the few lessons preceding the lesson being taught that day in the Abhidhamma textbook. One who does not have even that much knowledge cannot teach Abhidhamma lessons at all.

A Method to Easily Become an Abhidhamma Teacher

Teaching is a very good way to improve knowledge. When a lesson is taught to a group of students, the teacher gains a higher knowledge than the knowledge gained by that group of students. Since this book, **Abhidhamma Mārgaya**, is prepared in a way that is easy to teach, if a teacher teaches a group of students from the beginning, they will be able to teach without much difficulty. Knowledge will be gained by the teacher through teaching itself. If passed lessons are forgotten, it will be difficult to teach further. Therefore, passed lessons should be read repeatedly to prevent forgetting.

Without knowledge of passed lessons, no benefit can be gained by reading future lessons. Without going to search for future lessons, special attention should always be paid to passed lessons. If any difficulty arises for a person teaching in this way, it comes in the eighth chapter. If the eighth chapter were written to be easily understood, it would be too long to be suitable for a textbook. Therefore, the facts of the eighth chapter have been explained to a certain extent. Lack of knowledge of the eighth chapter is not a hindrance to learning and teaching the ninth chapter. **Everyone can benefit from the ninth chapter here. It describes meditation methods.** If this book is taught two or three times as stated by a certain teacher, that person will effortlessly become a good Abhidhamma teacher.

Ultimate realities (Paramattha Dhammas) are very subtle. It is very difficult to write explaining the nature of Dhammas so that one can read and understand them. When compiling a textbook, another difficulty is added to that difficulty. If one writes at great length using many words, even a very deep fact can be written so it is understandable. There is no room to do so when providing textbooks. When sentences are shortened to be suitable for a lesson, the matter

becomes unclear. This is the difficulty in providing lessons. Since it is very difficult to write briefly yet in a way that the matter can be understood, greater effort had to be taken in compiling this book than the effort taken in writing another book. Whether it has been successful or not will be known in the future.

A book like this needs to be examined and edited several times to be perfect. What is printed here is our first script. It is not impossible for there to be various shortcomings. They are best seen by the virtuous people who read and teach. If any omission, excess, lack of clarity, or error is seen anywhere here, we request everyone to inform us of it.

Yours - Desiring the stability of the Sāsana,

Rerukane Chandawimala Sthavira.

(B.E. 2501) C.E. 1958 March 01.

At Sri Vinayalankaramaya.

Pokunuwita.

Namo tassa Bhagavato Arahato Sammā Sambuddhassa

1. Chapter One

1. The Importance of Abhidhamma

The Dhamma that analyzes and shows the fundamental elements (dhātus) that make up all beings small and large, such as gods, humans, elephants, horses, cattle, flies, and mosquitoes, and all objects such as earth, stones, water, wind, trees, and creepers; and teaches how those fundamental elements arise and exist as a continuity; and analyzes and shows the element of Nibbāna, is the **Abhidhamma**.

It is by learning Abhidhamma that one can correctly know that these humans and other beings currently living existed in the past as well, that they will be born again and again after death, and how rebirth occurs.

It is by learning Abhidhamma that one can correctly understand that there are things called merit (puñña) and things called demerit (pāpa), the power in those merits and demerits, and how merit and demerit give happiness and suffering to beings.

It is also by learning Abhidhamma that one can correctly know what are merits and what are demerits.

It is by learning Abhidhamma that one can know there are many beings belonging to various classes such as Devas and Brahmas, with various forms and various modes of happiness and suffering, whom our eyes cannot see, both near us and far away from us.

It is also by learning Abhidhamma that one can correctly understand what Nibbāna is and what the path to Nibbāna is.

It is because of not knowing this Dhamma that one does not accept that there is future birth, does not accept that beings receive happiness and suffering according to kamma, and does not accept that there are hells and gods and Brahmas.

Wrong views such as “there is no need to worship Buddha statues,” “there is no need to offer flowers, lights, and food to the non-living Buddha,” arise also because of not knowing this Dhamma.

Even if one is a Buddhist, the person who does not know this Dhamma at least to some extent is a blind worldling (andhabāla puthujjana). He cannot understand well by listening to a sermon or reading a Dhamma book. To understand a spoken sermon well, and to understand a Dhamma book well by reading it, one must have learned Abhidhamma at least to some extent.

The Buddha's Dhamma is divided into three parts: Sutta Piṭaka, Vinaya Piṭaka, and Abhidhamma Piṭaka. The Abhidhamma Piṭaka consists of seven books (Pakaraṇa).

1. Dhammasaṅganī Pakaraṇa
2. Vibhaṅga Pakaraṇa
3. Dhātukathā Pakaraṇa
4. Puggalapaññatti Pakaraṇa
5. Kathāvatthu Pakaraṇa
6. Yamaka Pakaraṇa
7. Paṭṭhāna Pakaraṇax

These are the names of the seven books.

2. Ultimate Reality (Paramattha) and Concept (Paññatti)

Abhidhamma is the Tathāgata's teaching on Ultimate Reality. Therefore, the person learning Abhidhamma must first learn what Ultimate Reality (Paramattha) is.

“Meaning” (Artha) is what is felt by the mind or grasped by the mind through hearing spoken words, seeing written or printed things and various other things, and thinking. This word “Artha” is synonymous with the word “everything.” There is nothing in the world that is not an “Artha.” There are many “Arthas” in the world. Their quantity cannot be shown in any way.

Among things felt by the mind as existing, there are things that truly exist. There are also things that do not truly exist. The vast majority of things that appear to the world as existing and are felt as existing are things that do not exist in truth.

If someone in the dark takes a firebrand and whirls it rapidly, a circle of fire appears to those looking from a distance. However, there is only the firebrand there; the circle of fire that appears to exist is not there. That circle of fire is something that appears as if it exists due to the rapid movement of the firebrand.

Tables, chairs, beds, clothes, houses, plates, cups, humans, cattle, dogs, elephants, etc., which are considered by the world as existing, are all, like the circle of fire, things that do not truly exist.

Whether something considered as existing exists in truth or not can be known by analyzing that thing. A table is one thing considered to exist. If it is analyzed, it is seen that there are four legs, four planks connecting the four legs, and two or three planks on the top. None of those single items is the table. There is no table apart from that group of materials. It can be said that all those materials are the table. All are not the table either. If all were the table, however they were placed, those pieces of wood should be the table. If the pieces of wood are separated from each other or joined in another way, then a table is not seen. Therefore, know that all those pieces of wood are not the table either. Since the pieces of wood are a pile of wood pieces and not a table, know that there is no such thing as a table in truth. “Table” is a mere notion formed according to the way the pieces of wood are positioned.

All inanimate objects such as beds, chairs, tables, plates, cups, clothes, trees, creepers, etc., and animate objects such as gods, humans, elephants, horses, cattle, etc., considered by the world as existing, are, like the table, things that do not truly exist. The name used for things that are considered as existing through mere notion, while not existing in truth, is **Concept (Paññatti)**.

Of the two, the meaning that does not exist in truth and the meaning that exists in truth, since the meaning that exists in truth is superior, it is called Ultimate Reality (**Paramattha**). The meaning of the word **Paramattha** is “highest meaning” or “superior thing.”

To know whether something felt as existing is an Ultimate Reality or a Concept, one must separate that thing into parts and look. If something disappears when separated into parts like the table, that thing is not an Ultimate Reality, i.e., not something that exists in truth. The indivisible thing that remains at the end when objects are repeatedly divided and examined is the Ultimate Reality.

When it is said that apart from the pieces of wood obtained by dividing the table, there is no table in truth, you might think that the pieces of wood, which are parts of the table, are things that exist in truth. Those pieces of wood are also things that can be further divided. Therefore, they too should not be considered as Ultimate Realities (Paramattha Dhammas).

The sawdust seen when a piece of wood is polished with sandpaper are small parts of the wood. If one is taken separately, that wood particle, which is small enough not to be seen by the eye, can also be further divided. Therefore, do not take even that sawdust as Ultimate Realities. Ultimate Reality is the indivisible meaning obtained at the end of division.

3. The Four Ultimate Realities

When this world containing beings is analyzed very subtly, the very subtle natures obtained at the very end are the Ultimate Realities (Paramattha Dhammas). The fundamental elements of everything belonging to the world are the Ultimate Realities. They are energies/forces, not substances like stones or clay lumps. Therefore, they do not have shapes such as long, short, small, large, round, square, etc.

When speaking briefly, there are four Ultimate Realities: **Consciousness (Citta)**, **Mental Factors (Cetasika)**, **Matter (Rūpa)**, and **Nibbāna**.

Consciousness (Citta)

Among the four Ultimate Realities, *Citta* means knowing. It is also called the mind. That knowing arises due to the five faculties: eye, ear, nose, tongue, body, and due to the pure mind-door. The knowing that arises due to the eye is called seeing, and the knowing that arises due to the ear is called hearing. The words seeing, looking, thinking, appearing of ideas refer to **Citta** or **Mind**. The things that are felt are called **Objects (Ārammaṇa)**. A **Citta** never arises without the connection of an object. Just as distinct drum sounds arise from the strokes when a drum is beaten, distinct Cittas arise regarding those objects when objects impinge on the faculties. All those knowings are actions. Therefore, all arisen Cittas perish immediately. It should be remembered that mere knowing is Citta or the mind.

Mental Factors (Cetasika)

When a Citta or knowing of an object arises, the other actions that arise mixed with that act of knowing are Cetasikas. There are fifty-two Cetasikas. Arising together with the Citta, perishing together, taking the very object taken by the Citta, and having the very base that is the support for the Citta as its support—these four facts are the common characteristics of Cetasikas. Cetasikas never arise separate from the Citta. They do not have the power to arise without a Citta. The Citta also does not have the power to arise completely devoid of Cetasikas. However, Citta arises without some Cetasikas. A single Citta does not arise with all Cetasikas.

Matter (Rūpa)

The group of fundamental elements out of which the bodies of beings and external objects are made are Rūpas. There are twenty-eight Rūpas. Of them, only one Rūpa, the colour element (*vaṇṇa dhātu*), is visible to the eye. The remaining twenty-seven are not Rūpas visible to the eye. The meaning of the word Rūpa is

“that which undergoes deformation upon contact with adverse things such as cold and heat.” Since Citta and Cetasikas are very subtle, no collision occurs between them and cold, heat, etc.

Nibbāna

The peaceful, blissful nature that is free from the fires of defilements such as lust, etc., and the fires of suffering such as birth, decay, disease, and death, is Nibbāna. The Ultimate Realities of Citta, Cetasika, and Rūpa are phenomena that arise solely due to the gathering of causes suitable for producing that respective Dhamma. **Because they are produced by conditions, they are called Conditioned Realities (Saṅkhata Dhammas).** Conditioned Realities perish without remaining even for a moment after arising. Therefore, they are Impermanent Realities (Anicca Dhammas). The element of Nibbāna is a Dhamma that exists without being produced by any cause. Therefore, it is called the Unconditioned Element (Asaṅkhata Dhātu). It is a Dhamma that never perishes and exists at all times. It is a very deep Dhamma. It is a Dhamma that can be realized only with great effort. By cultivating the Supramundane Path and realizing it, Noble Ones (Ariyas) are freed from the suffering of Saṃsāra. The highest thing to be expected by practicing according to Buddhism is that Nibbāna.

4. The Classification of Consciousness

It was stated above that there are four Ultimate Realities: Consciousness (Citta), Mental Factors (Cetasika), Matter (Rūpa), and Nibbāna.

Of those four, one must first learn about Citta. Citta is generally one. However, Abhidhamma cannot be taught by taking it as one. To make the nature of the mind teachable, in this Dhamma, it is divided into (89) eighty-nine in one method, and (121) one hundred and twenty-one in another method. Citta is divided by plane (bhūmi), kind (jāti), etc.

The Four Classes of Citta: Sense-sphere, etc.

Citta, which is generally one, is divided into four based on planes: **Sense-sphere (Kāmāvacara) Citta**, **Fine-material-sphere (Rūpāvacara) Citta**, **Immaterial-sphere (Arūpāvacara) Citta**, and **Supramundane (Lokuttara) Citta**.

The four woeful planes (apāyas), the human world, and the six heavens—these eleven planes are called the Sense-sphere Plane (Kāma Bhūmi). The consciousness that belongs to the Sense-sphere Plane due to arising mostly in those elevenfold Sense-sphere Planes is called Sense-sphere (Kāmāvacara).

The consciousness that belongs to the Fine-material Plane due to arising mostly in the fifteenfold Fine-material Planes is called Fine-material-sphere (Rūpāvacara).

The consciousness that belongs to the Immaterial Plane due to arising mostly in the four Immaterial Planes is called Immaterial-sphere (Arūpāvacara).

Although a Supramundane Plane is mentioned, there is no place called Supramundane Plane. In this classification of consciousness, the Supramundane Dhammas themselves are called the Supramundane Plane. The consciousness that belongs to the Supramundane Plane, which does not belong to the three mentioned planes, is called Supramundane (Lokuttara).

Certain Sense-sphere Cittas arise in Fine-material and Immaterial Planes as well. Likewise, certain Fine-material and Immaterial-sphere Cittas arise in the Sense-sphere Plane. These Cittas have been given names like Sense-sphere, etc., considering their arising mostly in those respective planes. Even when a Sense-sphere Citta arises in Fine-material or Immaterial planes, it is still called by the name Sense-sphere. Even when Fine-material and Immaterial-sphere Cittas arise in the Sense-sphere Plane, they are called by the names Fine-material-sphere and Immaterial-sphere. Supramundane Cittas arise in all three planes: Sense, Fine-

material, and Immaterial. However, since those Cittas do not belong to those planes, the name Supramundane itself is used for them.

The meaning of Sense-sphere (Kāmāvacara) Citta is the consciousness that mostly arises in the Sense World.

The meaning of Fine-material-sphere (Rūpāvacara) Citta is the consciousness that mostly arises in the Fine-material World.

The meaning of Immaterial-sphere (Arūpāvacara) Citta is the consciousness that mostly arises in the Immaterial World.

The meaning of Supramundane (Lokuttara) Citta is the consciousness that transcends the world and stands having transcended the world.

Sense-sphere Cittas, etc., are divided by other methods as well. The methods of division will be known in respective places. When divided thus, there are (54) fifty-four Sense-sphere Cittas. There are (15) fifteen Fine-material-sphere Cittas. There are (12) twelve Immaterial-sphere Cittas. Supramundane Cittas are (8) eight by the brief method, and (40) forty by the detailed method. When all are added together, there are (89) eighty-nine by the brief method. By the detailed method, there are (121) one hundred and twenty-one.

Questions

1. What are the four Ultimate Realities?
2. By what factors is Citta divided?
3. How is Citta first divided?
4. What is the Sense-sphere Plane?
5. What is the Supramundane Plane?
6. Where is the Supramundane Plane located?
7. Where do Supramundane Cittas arise?
8. What is the meaning of Sense-sphere Citta?
9. What is the meaning of Supramundane Citta?
10. How many Sense-sphere Cittas are there?
11. How many Fine-material-sphere Cittas are there?
12. How many Immaterial-sphere Cittas are there?
13. How many Supramundane Cittas are there? State both methods.
14. State all Cittas by both methods.

5. The 54 Sense-Sphere Cittas

Twelve Unwholesome Cittas, eighteen Rootless Cittas, and twenty-four Sense-Sphere Beautiful Cittas make up the fifty-four Sense-Sphere Cittas.

Unwholesome Cittas (Akusala Citta)

Cittas which, if arisen in someone's continuity, produce undesirable results for him in the future, are called Unwholesome Cittas.

There are three unwholesome roots called Greed (Lobha), Hatred (Dosa), and Delusion (Moha). These three are three Cetasikas. The unwholesome consciousness, which is generally one, is divided into three as Greed-Rooted Consciousness, Hatred-Rooted Consciousness, and Delusion-Rooted Consciousness based on association with qualities like greed.

The Eight Greed-Rooted Cittas (Lobhamūla Citta)

Greed (Lobha) is the nature of attaching to various things and persons, thinking “this thing is good, beautiful, sweet.” Desire, want, lust, greediness, attachment, affection, love—all these words refer to Greed itself. The consciousness associated with that greed is again divided into two as Joy-Accompanied Consciousness (Somanassa-sahagata Citta) and Equanimity-Accompanied Consciousness (Upekkhā-sahagata Citta).

It was stated above that Citta is the knowing arising regarding something. In this Dhamma, the name given to the thing felt by the mind is **Object (Ārammaṇa)**. Since one Citta is felt by another Citta, Citta is also an object. Every object has one of three qualities: goodness, badness, or neutrality. Those qualities are called the taste of the object. If a Citta arises taking any object, a nature that partakes of or experiences the taste of that object also arises bound with that Citta. The nature arising with the Citta that experiences the sweetness of the object is called Pleasant Feeling (Somanassa Vedanā); the nature that experiences the neutrality of the object is called Equanimity Feeling (Upekkhā Vedanā); and the nature that experiences the badness of the object is called Unpleasant Feeling (Domanassa Vedanā). **A consciousness associated with greed is never associated with unpleasant feeling.** When a Greed-Rooted Citta arises, it arises together with the feeling of either the goodness or the neutrality of the object.

Based on the two factors—experiencing the goodness of the object or experiencing the neutrality—the Greed-Rooted Citta is divided into two: **Joy-Accompanied Consciousness** and **Equanimity-Accompanied Consciousness**. Joy-Accompanied Consciousness is the consciousness associated with pleasant feeling. Equanimity-Accompanied Consciousness is the consciousness

associated with equanimous feeling. Happiness/Pleasure (Sātuṭa) is another name used for pleasant feeling.

Each of these two Cittas is again divided into two. That is as follows: Sometimes this Greed-Rooted Joy-Accompanied Consciousness is associated with wrong view occurring as “there is no merit or demerit, there is no result of merit or demerit, there is no other world, whatever is done is not wrong,” etc. Sometimes it is not associated with wrong view. View is also called *Diṭṭhigata*. Of the two Greed-Rooted Cittas mentioned above, the Joy-Accompanied Consciousness is divided into two based on being associated or not associated with view: **Joy-Accompanied Consciousness Associated with Wrong View (Somanassa-sahagata Diṭṭhigata-sampayutta Citta)** and **Joy-Accompanied Consciousness Dissociated from Wrong View (Somanassa-sahagata Diṭṭhigata-vippayutta Citta)**. The Equanimity-Accompanied Consciousness is also similarly divided into two: **Equanimity-Accompanied Consciousness Associated with Wrong View** and **Equanimity-Accompanied Consciousness Dissociated from Wrong View**. By this division, there are four Greed-Rooted Cittas.

The first of those four Cittas, the Joy-Accompanied Consciousness Associated with Wrong View, is again divided into two. That is as follows: Sometimes that Citta arises naturally (spontaneously). Sometimes it arises through the prompting of another or through self-inducement or inducement by another. The Citta arising without prompting or inducement is called **Unprompted (Asaṅkhārika)** Citta, and the Citta arising with prompting or inducement is called **Prompted (Sasaṅkhārika)** Citta. The remaining three Cittas are also divided into two each by the distinction of prompting (Saṅkhāra). When divided thus, there are eight Greed-Rooted Cittas. Those eight Cittas are as follows:

1. One consciousness, accompanied by joy, associated with wrong view, unprompted.
2. One consciousness, accompanied by joy, associated with wrong view, prompted.
3. One consciousness, accompanied by joy, dissociated from wrong view, unprompted.
4. One consciousness, accompanied by joy, dissociated from wrong view, prompted.
5. One consciousness, accompanied by equanimity, associated with wrong view, unprompted.
6. One consciousness, accompanied by equanimity, associated with wrong view, prompted.
7. One consciousness, accompanied by equanimity, dissociated from wrong view, unprompted.

8. One consciousness, accompanied by equanimity, dissociated from wrong view, prompted.

Questions

1. What are the 54 Sense-Sphere Cittas?
2. To what kind of Cittas is the name “Unwholesome Cittas” given?
3. What are the Unwholesome Roots?
4. What is Greed (Lobha)?
5. What are other words that refer to Greed?
6. How is Unwholesome Consciousness first divided?
7. Through the division of which Dhamma categories do the Greed-Rooted Cittas become eight?
8. How many modes of feeling are there?
9. What is Somanassa Vedanā?
10. What is Upekkhā Vedanā?
11. What is View (Ditṭhi)?
12. What is Unprompted (Asaṅkhārika) Citta?
13. What is Prompted (Sasaṅkhārika) Citta?

6. Occasions where Greed-Rooted Cittas Arise

The seven unwholesome courses of kamma—stealing, sexual misconduct, lying, slandering, frivolous talk, covetousness, and wrong view—are performed by Greed-Rooted Cittas.

Furthermore, drinking intoxicants, gambling, taking bribes, giving bribes, dancing and watching dances for enjoyment, playing and listening to music, singing and listening to songs, applying perfumes to the body for enjoyment, wearing and adorning with beautiful clothes, eating delicious food for enjoyment, drinking sweet drinks, looking at beautiful things for enjoyment, playing sports, watching sports, doing various things to earn wealth, obtaining wealth, protecting obtained wealth, giving wealth to obtain loved objects, preparing loved objects such as clothes, jewelry, houses, vehicles, and using them—in these instances, mostly Greed-Rooted Cittas arise.

When young men and women see each other, speak with each other, deal with each other; when husbands and wives see each other, speak pleasantly; when providing beautiful clothes and ornaments to wives and children—mostly Greed-Rooted Cittas arise. When going on pleasure trips, mostly Greed-Rooted Cittas arise. When nourishing children, fondling them, arranging marriages for them—mostly Greed-Rooted Cittas arise. It must be said that for ordinary people living away from the Dhamma, the greater part of the thoughts arising throughout the day until sleep are Greed-Rooted Cittas.

For those who earn wealth etc. with faith, loving-kindness, and compassion as the forerunner, unwholesome Cittas do not arise in those activities. For one who earns wealth, protects wealth, spends, provides clothes and food, dresses, eats and drinks with wisdom as the forerunner, considering the benefits etc., unwholesome Cittas do not arise either.

For the one preparing food and the one eating it with the expectation of taste or with the expectation of beautifying the body etc., Greed-Rooted Cittas arise.

For the one preparing food with the expectation of alleviating hunger and maintaining life, unwholesome Cittas do not arise.

When preparing clothes and ornaments and wearing and adorning with them with the expectation of becoming beautiful, winning others' hearts, or appearing as a high-class person, Greed-Rooted Cittas arise.

For the one preparing clothes and wearing them with the hope of covering parts that are shameful to see, eliminating cold, eliminating heat, and protecting from flies and mosquitoes, unwholesome Cittas do not arise.

When preparing and wearing a beautiful dress or a valuable dress with the hope of escaping the contempt of onlookers due to the dress not being beautiful, unwholesome Cittas do not arise.

When giving food to animals and small children to enjoy watching them eat, Greed-Rooted Cittas arise. When giving food to animals as a favour (anugraha), wholesome Cittas arise.

When catching beautiful animals upon seeing them, and when feeding them to watch their beauty, Greed-Rooted Cittas arise.

Questions

1. What are the unwholesome courses of kamma performed by Greed-Rooted Cittas?
2. What are other major sins that can happen through Greed-Rooted Cittas?
3. How does one wear a dress with Greed-Rooted Cittas?
4. How does one wear a beautiful dress without sinful thoughts?
5. How do Greed-Rooted Cittas arise and not arise when giving food to an animal?

7. How the Eight Greed-Rooted Cittas Arise

1. Stealing property belonging to others with great joy and without anyone's prompting, having put forward some wrong view such as "There is no fault in taking what is in excess with the rich person; there is no fault in taking this property earned unrighteously"; eating food enjoying the taste with great joy and without anyone's prompting, having put forward a wrong view like "God gave us these things"—in such instances, **Joy-Accompanied Consciousness Associated with Wrong View, Unprompted** arises.
2. For one doing as above through the prompting of another or by inciting one's own retreating mind by oneself, **Joy-Accompanied Consciousness Associated with Wrong View, Prompted** arises.
3. Stealing property belonging to others with joy without putting forward a view and without anyone's prompting; eating tasty food with joy without putting forward a view and without anyone's prompting—in doing such things, **Joy-Accompanied Consciousness Dissociated from Wrong View, Unprompted** arises.
4. In doing as above through the prompting of others or by inciting one's own mind by oneself, **Joy-Accompanied Consciousness Dissociated from Wrong View, Prompted** arises.
5. Stealing property belonging to others without anyone's prompting and without joy, established in some wrong view like "There is no sin in taking from a person who has excess"; drinking intoxicants without joy and without anyone's prompting, having put forward a wrong view like "God gave these"—for one doing such things, **Equanimity-Accompanied Consciousness Associated with Wrong View, Unprompted** arises.
6. In doing as above through the prompting of another or by inciting one's retreating mind by oneself, **Equanimity-Accompanied Consciousness Associated with Wrong View, Prompted** arises.
7. In doing stealing etc. without putting forward a wrong view, without joy, and without anyone's prompting, **Equanimity-Accompanied Consciousness Dissociated from Wrong View, Unprompted** arises.
8. For one doing so through the prompting of another or by inciting the retreating mind by oneself, **Equanimity-Accompanied Consciousness Dissociated from Wrong View, Prompted** arises.

In giving results, Greed-Rooted Cittas arising as the performance of the seven unwholesome courses of kamma such as stealing etc. are strong. Greed-Rooted Cittas arising as attachment to wife, children, wealth etc. are weak. Their giving of results is also indefinite. The unwholesome Citta associated with view is stronger than the Citta dissociated from view. The unprompted Citta is stronger

than the prompted Citta. The joy-accompanied Citta is stronger than the equanimity-accompanied Citta.

Questions

1. What consciousness arises in a mother who kisses and embraces her child saying “This is the child God gave”?
2. What consciousness arises in one who goes to watch a play at a friend’s invitation and becomes joyful?
3. What consciousness arises in one who sees a beautiful puppy, feels affection, and gives it some food?
4. What consciousness arises in one who eats tasty food without desire due to the request of friends?
5. What consciousness arises in one who wears a fine dress with great desire and great joy with the hope of becoming more beautiful than others?
6. Which Greed-Rooted Citta has the highest strength in giving results?
7. Which Greed-Rooted Citta has the lowest strength in giving results?

8. The Two Hatred-Rooted Cittas

Hatred (*Dosa*) is the nature of opposition arising towards the object taken by the mind. It is the nature of disliking the object. Anger, wrath, malice, fear, disgust, dissatisfaction—these words also refer to Hatred. Since it arises as if striking against the object, it is also called “**Aversion**” (*Paṭigha*). The Hatred-Rooted Consciousness is not divided by way of feeling like the Greed-Rooted Consciousness. It is always associated with Unpleasant Feeling (*Domanassa Vedanā*). Unpleasant feeling is the nature of experiencing the bad quality of the object. Grief (*Soka*) also refers to unpleasant feeling. The Hatred-Rooted Consciousness is divided only by way of prompting (*Saṅkhāra*).

There are two Hatred-Rooted Cittas:

1. **Consciousness accompanied by displeasure, associated with aversion, unprompted.**
2. **Consciousness accompanied by displeasure, associated with aversion, prompted.**

The first consciousness arises when doing killing etc. by one’s own will without anyone’s prompting. The second consciousness arises when doing killing etc. with prompting.

Even when killing animals laughingly for sport, it is Hatred-Rooted Cittas that arise. The hatred arising in such instances is subtle. The hatred arising when killing an enemy coming to harm oneself is fierce. One should not misunderstand that there is no hatred when killing animals laughingly for sport.

Occasions where Hatred-Rooted Cittas Arise

Hatred-Rooted Cittas arise through the performance of the seven unwholesome courses of kamma: killing, harsh speech, ill will, stealing, lying, slandering, and frivolous talk.

Furthermore, when speaking ill of others, when listening to such talk, when hearing one’s own faults being spoken of, when hearing one’s shortcomings/weaknesses being spoken of, when servants etc. are disobedient, when seeing others doing wrong, when thinking others will do wrong, when seeing others touching things one protects with care, when others ask for things one is attached to, when others do not give things one asks for, when others do not do the work one tells them to do, when others do not accept one’s word, when others act as enemies towards oneself, when seeing enemies, when remembering enmity done to oneself—Hatred-Rooted Cittas arise in many people.

When a loved one such as a parent or child dies, when other losses occur, when great wrongs are committed by oneself—Hatred-Rooted Cittas arise as grieving.

When seeing those who eat and drink, dress and adorn themselves better than oneself, when seeing those travelling in good vehicles, when seeing those living in good houses, when seeing those receiving respect and honour—Hatred-Rooted Cittas arise accompanied by envy.

For some who are constantly looking for, speaking of, and thinking of the faults of others, many hatred-rooted unwholesome Cittas arise each day.

Questions

1. What is Hatred?
2. With how many feelings is the Hatred-Rooted Citta associated?
3. What is Grief?
4. What are the unwholesome courses of kamma that can happen through Hatred-Rooted Cittas?
5. What is the consciousness arising when speaking ill of others?
6. What is the consciousness arising when grieving?
7. In what kind of people can many hatred-rooted Cittas arise in a day?
8. What consciousness can arise when giving something to a person who came to ask for it, in order to be free from the nuisance?

9. The Two Delusion-Rooted Cittas

Delusion (*Moha*) is a certain nature that darkens the mind so that when thinking of a certain fact, that fact cannot be known correctly. It is generally present in all unwholesome Cittas. It is present strongly in the Delusion-Rooted Consciousness. The Delusion-Rooted Consciousness is divided by the two Cetasikas: Doubt (*Vicikicchā*) and Restlessness (*Uddhacca*).

The doubt arising regarding the Triple Gem (Buddha etc.), the results of merit and demerit, rebirth after death, etc., is called *Vicikicchā*. The unsettled nature, the agitated nature arising in the mind when thinking or doing something is *Uddhacca*. The Delusion-Rooted Consciousness arises sometimes associated with doubt and sometimes associated with strong restlessness.

Because the Delusion-Rooted Consciousness is associated with delusion which covers the nature of the object, because there is no certainty about the object, and because it shakes due to restlessness, it is not capable of taking the taste of the object well. Therefore, that consciousness is always accompanied by Equanimity (*Upekkhā*).

Doubt and restlessness are two things that arise in beings naturally. They are not Dhammas arising from someone's prompting. Therefore, the distinction of prompting (*Saṅkhāra*) is not found in the Delusion-Rooted Consciousness. All Delusion-Rooted Cittas are Unprompted (*Asaṅkhārika*).

There are two Delusion-Rooted Cittas:

1. **Consciousness accompanied by equanimity, associated with doubt.**
2. **Consciousness accompanied by equanimity, associated with restlessness.**

Since Delusion-Rooted Cittas are weak, they do not produce grave results like Greed-Rooted and Hatred-Rooted Cittas. The special evil in the consciousness associated with doubt is that the mind of the person in whom it arises does not incline towards merit but towards the five sensual pleasures. Even if a merit is done with doubt, it is not a strong merit.

Except for the supreme beings like the Buddhas who have superior wisdom transcending the knowledge of ordinary humans, for others, doubt increases by trying to criticize matters that are beyond their scope, and by listening to and reading empty criticisms made by ordinary people regarding the afterlife etc. The strategy to overcome it is to understand the difference between oneself and the Buddhas etc., and to develop faith.

The consciousness associated with restlessness arises sometimes in sudden events, when doing many tasks at once, and when working quickly. Since it is very weak, that consciousness does not have the power to cause the being to reach hell after death. The remaining eleven unwholesome Cittas have the power to cause rebirth in hell.

There are twelve Unwholesome Cittas: eight Greed-Rooted Cittas, two Hatred-Rooted Cittas, and two Delusion-Rooted Cittas.

In those twelve Cittas, there are four joy-accompanied Cittas, six equanimity-accompanied Cittas, two displeasure-accompanied Cittas, seven unprompted Cittas, and five prompted Cittas.

Questions

1. What is Delusion?
2. What is Doubt?
3. What is Restlessness?
4. By what is the Delusion-Rooted Consciousness divided?
5. Why is the Delusion-Rooted Consciousness not associated with joy or displeasure?
6. Why is the distinction of prompting not found in the Delusion-Rooted Consciousness?
7. How can doubt be overcome?
8. What are the causes for the arising of doubt?
9. What is the weakest unwholesome Citta of all?

10. The Eighteen Rootless Cittas

In this Dhamma, the name “Root” (*Hetu*) is used for the six mental factors: Greed (*Lobha*), Hatred (*Dosa*), Delusion (*Moha*), Non-Greed (*Alobha*), Non-Hatred (*Adosa*), and Non-Delusion (*Amoha*). A consciousness associated with at least one of the six Cetasikas called Roots is called a Rooted (*Sahetuka*) Citta. Cittas that do not contain even one root factor are called Rootless (*Ahetuka*) Cittas. There are three parts of Rootless Cittas: Unwholesome Resultant, Wholesome Resultant, and Functional. It should be especially remembered that the name “Rootless” is used for these Cittas not because they arise spontaneously without any cause, but because not even one of the six Dhammas called Roots, such as greed etc., is present in those Cittas. (A description of Roots will appear in a future chapter.) Since there are seven Unwholesome Resultant Cittas, eight Wholesome Resultant Cittas, and three Functional Cittas, there are (18) eighteen Rootless Cittas.

Resultants (*Vipāka*) are Cittas arising in the future in the continuity of the person who performed wholesome and unwholesome actions, due to those wholesome and unwholesome actions. They are Cittas caused to arise in the future by the power of wholesome and unwholesome actions.

The Seven Unwholesome Resultant Cittas

Although the unwholesome result is generally one, there are seven unwholesome resultant Cittas based on the places where the Cittas arise and the functions performed by the Cittas.

There are six places where Cittas arise: Eye, Ear, Nose, Tongue, Body, and Heart-base. (Details about them will be known later.) Among resultant Cittas, there are Cittas arising in the eye. There are Cittas arising in the ear, in the nose, in the tongue, and in the body. Those Cittas are named according to the place of arising. Since the Cittas arising in the Heart-base are many, they cannot be named according to the place of origin. Among the Rootless Cittas, the Cittas arising in the heart are named according to the function performed by each Citta.

1. **Eye-consciousness accompanied by equanimity** (*Upekkhā-sahagata Cakkhu-viññāṇa*)
2. **Ear-consciousness accompanied by equanimity** (*Upekkhā-sahagata Sota-viññāṇa*)
3. **Nose-consciousness accompanied by equanimity** (*Upekkhā-sahagata Ghāṇa-viññāṇa*)
4. **Tongue-consciousness accompanied by equanimity** (*Upekkhā-sahagata Jivhā-viññāṇa*)

5. **Body-consciousness accompanied by pain** (*Dukkha-sahagata Kāya-viññāṇa*)
6. **Receiving consciousness accompanied by equanimity** (*Upekkhā-sahagata Sampaticchana*)
7. **Investigating consciousness accompanied by equanimity** (*Upekkhā-sahagata Santīraṇa*)

These seven are Unwholesome Resultant Cittas.

The meaning of *Cakkhu-viññāṇa* is ‘consciousness arising in the eye’. By it, the seeing of the form that came before the eye is performed.

The meaning of *Sota-viññāṇa* is ‘consciousness arising in the ear’. By it, the hearing of sounds coming to the ear is done.

The meaning of *Ghāṇa-viññāṇa* is ‘consciousness arising in the nose’. By it, the knowing of smells coming to the nose is performed.

The meaning of *Kāya-viññāṇa* is ‘consciousness arising in the body’. By it, the touches occurring in the body are known.

The consciousness that receives the object taken by the five consciousnesses starting with eye-consciousness is called the *Sampaticchana* (Receiving) Citta.

The consciousness that investigates the object taken by the Receiving consciousness is named *Santīraṇa* (Investigating). (The nature of Receiving and Investigating Cittas will be known in the Cognitive Process section. For now, remember only the number of Cittas.)

The Eight Rootless Wholesome Resultant Cittas

1. **Eye-consciousness accompanied by equanimity**
2. **Ear-consciousness accompanied by equanimity**
3. **Nose-consciousness accompanied by equanimity**
4. **Tongue-consciousness accompanied by equanimity**
5. **Body-consciousness accompanied by pleasure** (*Sukha-sahagata Kāya-viññāṇa*)
6. **Receiving consciousness accompanied by equanimity**
7. **Investigating consciousness accompanied by joy** (*Somanassa-sahagata Santīraṇa*)
8. **Investigating consciousness accompanied by equanimity**

Thus there are eight Rootless Wholesome Resultant Cittas.

Unwholesome Cittas produce only rootless results. Wholesome Cittas produce both rootless and rooted (Sahetuka) results. What was mentioned are the rootless resultant Cittas produced by wholesome kamma. The rooted results produced by wholesome kamma will be known later. **It should also be remembered that there are Rootless Wholesome Resultant Cittas, but no Rootless Wholesome Cittas.**

The difference in Rootless Wholesome Results compared to Unwholesome Results is that Body-consciousness is accompanied by pleasure, and there are two Investigating (Santīraṇa) Cittas.

There are two Investigating Cittas due to objects. When the object is very good, the Investigating Citta is accompanied by joy. When the object is moderate, it is accompanied by equanimity.

Questions

1. Are these Cittas called Rootless because they arise spontaneously, or due to another reason?
2. What are the Dhammas called Roots?
3. To what group of Cittas is the name “Resultant” given?
4. How are Rootless Cittas named?
5. Do Unwholesome Cittas produce rooted results as well?
6. What are the differences in Wholesome Resultant Cittas compared to Unwholesome Resultant Cittas?

11. The Three Rootless Functional Cittas

Cittas that do not have the nature of producing results and are not results of any kamma are called Functional (*Kriya* or *Kiriya*) Cittas. Performing some function is the nature of every Citta. Since the names “Wholesome” and “Unwholesome” were given to Cittas producing results, and the name “Resultant” was given to Cittas produced by them, the name “Functional” is used for the remaining group of Cittas based on the performance of respective functions. The names for Rootless Functional Cittas are also given according to the functions performed by those Cittas.

1. **Five-door Adverting Consciousness accompanied by equanimity** (*Upekkhā-sahagata Pañcadvārāvajjana*)
2. **Mind-door Adverting Consciousness accompanied by equanimity** (*Upekkhā-sahagata Manodvārāvajjana*)
3. **Smile-producing Consciousness accompanied by joy** (*Somanassa-sahagata Hasituppāda*)

These are the three Rootless Functional Cittas.

The places where Cittas arise—eye, ear, nose, tongue, body—are also called “Doors” (*Dvāra*). Objects like forms enter the mental continuum through those doors. The natural consciousness of the being, called the *Bhavanga* Citta, and many other Cittas also arise in the heart-base. The stream of *Bhavanga* Cittas existing in the heart-base is called the Mind-door (*Manodvāra*). Various Cittas regarding various matters keep rising from the *Bhavanga* Citta existing in the heart-base.

If an object comes to any of the five doors such as the eye, that object immediately appears at the Mind-door as well. Thereby, the arising of *Bhavanga* Cittas stops, and a consciousness arises knowing that some object has impinged on a door. Since it is an adverting (turning towards) of the object that impinged on the five doors, that Citta is called *Pañcadvārāvajjana* (Five-door Adverting). Objects also come directly to the Mind-door without impinging on the five doors. The consciousness that first arises regarding objects coming in that way is called **Mind-door Adverting** (*Manodvārāvajjana*).

Five-door Adverting is the consciousness that adverts to objects coming to the five doors. **Mind-door Adverting** is the consciousness that first adverts to the object coming to the Mind-door. (An understanding of these two Cittas can be obtained when learning the Cognitive Process section. For now, just remember the two Cittas generally.)

Hasituppāda Citta is the consciousness producing smiles. There are other Cittas that produce smiles. This Rootless Functional Citta is one of them. Other Cittas that produce smiles perform not only smiling but other things as well. This Citta performs only smiling. Therefore, the name *Hasituppāda* has been given to it.

Apart from these three Rootless Functional Cittas, another (17) seventeen Functional Cittas will be mentioned later. All Functional Cittas are (20) twenty. Apart from the Five-door Adverting and Mind-door Adverting Cittas, the remaining (18) eighteen Functional Cittas arise only in Arahants. This Smile-producing Citta is also a Citta arising only in Arahants. Arahants do not laugh aloud like ordinary people. It is shown in poetics that laughter is of six kinds. **Sita**, **Hasita**, **Vihasita**, **Upahasita**, **Apahasita**, **Atihasita** are the names of the six kinds of laughter.

The laughter where only the two eyes open slightly, indicating to the onlooker that one is joyful, is called **Sita**. The laughter where the tips of the teeth are seen but no sound is made is called **Hasita**. Supreme persons like Buddhas and Pacceka Buddhas laugh in those two ways. They do not laugh making loud sounds.

The laughter where a sweet sound arises is called **Vihasita**. The laughter where the head and shoulders shake is called **Upahasita**. Ordinary worldlings (Kalyāṇa Puthujjana) and Trainees (Sekhas) laugh in those two ways. They do not laugh making loud sounds.

The laughter where tears flow from the eyes is called **Apahasita**. The laughter done shaking all body parts and wriggling is called **Atihasita**. Those with base ideas who have not developed virtues laugh in those two ways. The Smile-producing Citta produces only *Sita* and *Hasita*.

There are seven Unwholesome Resultant Cittas, eight Wholesome Resultant Cittas, and three Functional Cittas, totaling eighteen Rootless Cittas. Since Rootless Cittas are a weak group, a distinction of prompting (*Saṅkhāra*) is not shown for them in the Abhidhamma Pali. When counting Cittas, all eighteen Rootless Cittas are counted as **Unprompted** (*Asaṅkhārika*) Cittas.

In the eighteen Rootless Cittas, there are two joy-accompanied Cittas. There are (14) fourteen equanimity-accompanied Cittas. There is one pleasure-accompanied Citta. There is one pain-accompanied Citta.

The (12) twelve Unwholesome Cittas and the (18) eighteen Rootless Cittas, totaling thirty Cittas, are called **Non-Beautiful** (*Asobhana*) Cittas. The Cittas which are (59) fifty-nine by one method mentioned later, and (91) ninety-one by another method, are called **Beautiful** (*Sobhana*) Cittas.

Questions

1. To what kind of Cittas is the name “Functional Cittas” given?
2. By what are the Rootless Functional Cittas named?
3. What are the two smiles produced by the Smile-producing Citta?
4. In whom does that Citta arise?
5. How many Non-Beautiful Cittas are there?
6. How many joy-accompanied Cittas are there among them?
7. How many equanimity-accompanied Cittas are there?
8. How many displeasure-accompanied Cittas are there?
9. How many unprompted Cittas are there?
10. How many prompted Cittas are there?

12. The Eight Sense-Sphere Wholesome Cittas

Cittas which, if arisen in someone's continuity, produce desirable results in that person's continuity in the future, are called Wholesome (*Kusala*) Cittas. The merit arising in ordinary people through giving alms, observing virtue, etc., is Sense-Sphere Wholesome (*Kāmāvacara Kusala*). That wholesome consciousness arises accompanied by joy due to strong faith, receiving alms objects as desired, receiving pleasant recipients, etc., and arises accompanied by equanimity when those are not obtained. Therefore, the wholesome consciousness, which is generally one, becomes two as Joy-Accompanied Consciousness and Equanimity-Accompanied Consciousness. Sometimes that merit arises accompanied by wisdom knowing kamma and result of kamma, and sometimes without wisdom. Therefore, the Joy-Accompanied Consciousness is divided into two as Consciousness Associated with Knowledge (*Ñāṇa-sampayutta*) and Consciousness Dissociated from Knowledge (*Ñāṇa-vippayutta*). By such division, there are four Wholesome Cittas. Each of those four is again divided into two by the distinction of prompting (*Saṅkhāra*). By such division, there are eight Sense-Sphere Wholesome Cittas.

1. Joy-Accompanied Consciousness Associated with Knowledge, Unprompted.
2. Joy-Accompanied Consciousness Associated with Knowledge, Prompted.
3. Joy-Accompanied Consciousness Dissociated from Knowledge, Unprompted.
4. Joy-Accompanied Consciousness Dissociated from Knowledge, Prompted.
5. Equanimity-Accompanied Consciousness Associated with Knowledge, Unprompted.
6. Equanimity-Accompanied Consciousness Associated with Knowledge, Prompted.
7. Equanimity-Accompanied Consciousness Dissociated from Knowledge, Unprompted.
8. Equanimity-Accompanied Consciousness Dissociated from Knowledge, Prompted.

These eight are the Sense-Sphere Wholesome Cittas.

This Sense-Sphere Wholesome is also called **Great Wholesome** (*Mahā Kusala*). It is called so not because it is superior like Fine-material, Immaterial, or Supramundane Wholesome, but because it is the merit arising in many people living everywhere in the world. Fine-material, Immaterial, and Supramundane Wholesome arise only rarely in very few people.

The eight Sense-Sphere Wholesome Cittas arise through the performance of the ten meritorious deeds: Giving (*Dāna*), Virtue (*Sīla*), Meditation (*Bhāvanā*), Reverence (*Apacāyana*), Service (*Veyyāvacca*), Transference of Merit (*Pattidāna*), Rejoicing in Merit (*Pattānumodanā*), Listening to Dhamma (*Dhammassavana*), Teaching Dhamma (*Dhammadesanā*), and Straightening One's Views (*Diṭṭhijjukamma*).

Among the fifty-two Cetasikas, there is a certain Cetasika called Volition (*Cetanā*). There are many varieties of Volition such as volition of giving, volition of virtue, volition of meditation, volition of killing, volition of stealing, volition of sexual misconduct, etc. The mind is turned in various directions by Volition.

Each of the eight Great Wholesome Cittas becomes ten according to volitions such as giving, etc., as Joy-Accompanied Consciousness Associated with Knowledge Unprompted Giving-based Wholesome, Joy-Accompanied Consciousness Associated with Knowledge Unprompted Virtue-based Wholesome, etc. When all are added together, there are (80) eighty Sense-Sphere Wholesome Cittas according to the ten meritorious volitions.

A power existing in a Citta is the very Volition that turns thoughts in various directions. The wholesome associated with sharp and great volition is powerful. It has great results. The wholesome associated with weak, small volition is weak; it has small results.

Someone gives a cent to a beggar with Joy-Accompanied Consciousness Associated with Knowledge Unprompted. Another day, he gives a rupee to that same beggar with that same consciousness. On both occasions, the same Citta arises. However, the volition of giving the rupee is greater than the volition of giving the cent. Therefore, it should be said that the Joy-Accompanied Consciousness Associated with Knowledge Unprompted arising on the day the rupee is given is powerful and produces great results. In this way, the smallness or greatness of merits should be considered everywhere according to volition.

The main factor for a merit to be superior or powerful is being associated with knowledge. A merit dissociated from knowledge is not superior to a merit associated with knowledge by factors such as being accompanied by joy. Being accompanied by joy or equanimity, and being unprompted or prompted are secondary factors regarding merit. Generally speaking, it is said that joy-accompanied merit is superior to equanimity-accompanied merit, and unprompted merit is superior to prompted merit. A merit dissociated from knowledge is not superior to a merit associated with knowledge in any respect.

The Method of Arising of Sense-Sphere Wholesome Cittas

When doing giving etc. with joy, with wisdom knowing result of kamma, and without anyone's prompting, the **Joy-Accompanied Consciousness Associated with Knowledge, Unprompted** arises.

When doing giving etc. with joy and wisdom, with prompting, the **Joy-Accompanied Consciousness Associated with Knowledge, Prompted** arises.

When doing giving etc. with joy only, without wisdom, and without anyone's prompting, the **Joy-Accompanied Consciousness Dissociated from Knowledge, Unprompted** arises.

When doing giving etc. with joy, without wisdom, with prompting, the **Joy-Accompanied Consciousness Dissociated from Knowledge, Prompted** arises.

Consider how the four Equanimity-Accompanied Wholesome Cittas arise when doing as stated above without joy, with neutrality.

Questions

1. What is Wholesome Citta?
2. By what factors is the Sense-Sphere Wholesome Citta divided?
3. What is another name for Sense-Sphere Wholesome?
4. What is the main factor for merit to be superior?
5. How much is the Sense-Sphere Wholesome according to volition?
6. How is the smallness or greatness of a merit measured?

13. The Eight Sense-Sphere Resultant Cittas with Roots

According to feeling, knowledge, and prompting, there are eight Sense-Sphere Resultant Cittas with Roots (*Sahetuka Kāmāvacara Vipāka Citta*), just like the Sense-Sphere Wholesome.

1. Joy-Accompanied Consciousness Associated with Knowledge, Unprompted.
2. Joy-Accompanied Consciousness Associated with Knowledge, Prompted.
3. Joy-Accompanied Consciousness Dissociated from Knowledge, Unprompted.
4. Joy-Accompanied Consciousness Dissociated from Knowledge, Prompted.
5. Equanimity-Accompanied Consciousness Associated with Knowledge, Unprompted.
6. Equanimity-Accompanied Consciousness Associated with Knowledge, Prompted.
7. Equanimity-Accompanied Consciousness Dissociated from Knowledge, Unprompted.
8. Equanimity-Accompanied Consciousness Dissociated from Knowledge, Prompted.

There are eight Sense-Sphere Resultant Cittas with Roots.

These eight are not the only Cittas arising as results of Sense-Sphere Wholesome. The eight Wholesome Resultant Cittas mentioned above in Rootless Cittas are also results of this Sense-Sphere Wholesome. The results of Sense-Sphere Wholesome are of two kinds: Rootless and With Roots. These eight Cittas are Sense-Sphere Resultant Cittas with Roots. The eight Wholesome Resultant Cittas mentioned in Rootless Cittas are Rootless Wholesome Results.

After the person who performed Sense-Sphere Wholesome dies, these Sense-Sphere Resultant Cittas with Roots arise as results of the Sense-Sphere Wholesome in some existence, belonging to his mind continuity that existed during the time he was alive. If the merit was a very weak one, the Wholesome Resultant Equanimity-Accompanied Investigating Citta arises first in the new existence as the result of the weak merit. The arising of that first Citta somewhere after death is itself the being's arrival in that existence. After birth, Rootless Wholesome Resultant Cittas such as Eye-consciousness etc. arise for him as results of Sense-Sphere Wholesome, such as seeing good forms, hearing good sounds, etc.

The Eight Sense-Sphere Functional Cittas with Roots

Arahants, who have completely destroyed craving and will never be born in Samsāra again, have no merit or demerit. However, Arahants also perform good deeds conventionally accepted in the world as “merit,” such as honoring those worthy of honor, preaching Dhamma, listening to Dhamma, etc. The Cittas arising in Arahants by doing those things are similar to Sense-Sphere Wholesome Cittas, but they do not have the power to produce future results like the wholesome. Therefore, they are not Wholesome. Since those Cittas arising in the continuity of Arahants have only the mere performance of those actions, they are called “Functional (*Kiriya*) Cittas.” Sense-Sphere Functional Cittas with Roots are also eight, just like Sense-Sphere Wholesome.

1. Joy-Accompanied Consciousness Associated with Knowledge, Unprompted
2. Joy-Accompanied Consciousness Associated with Knowledge, Prompted
3. Joy-Accompanied Consciousness Dissociated from Knowledge, Unprompted
4. Joy-Accompanied Consciousness Dissociated from Knowledge, Prompted
5. Equanimity-Accompanied Consciousness Associated with Knowledge, Unprompted
6. Equanimity-Accompanied Consciousness Associated with Knowledge, Prompted
7. Equanimity-Accompanied Consciousness Dissociated from Knowledge, Unprompted
8. Equanimity-Accompanied Consciousness Dissociated from Knowledge, Prompted

These eight are Sense-Sphere Functional Cittas with Roots.

Eight Sense-Sphere Wholesome Cittas, eight Sense-Sphere Resultant Cittas with Roots, and eight Sense-Sphere Functional Cittas with Roots make (24) twenty-four Sense-Sphere Beautiful Cittas. Therein, there are twelve Joy-Accompanied Cittas. There are twelve Equanimity-Accompanied Cittas. There are twelve Cittas Associated with Knowledge. There are twelve Cittas Dissociated from Knowledge. There are twelve Unprompted Cittas. There are twelve Prompted Cittas.

Twelve Unwholesome Cittas, eighteen Rootless Cittas, and twenty-four Sense-Sphere Beautiful Cittas make (54) fifty-four Sense-Sphere Cittas.

In the fifty-four Sense-Sphere Cittas, twelve are Unwholesome. Eight are Wholesome. Twenty-three are Resultant. Eleven are Functional.

1. Joy-Accompanied Cittas - 18
2. Equanimity-Accompanied Cittas - 32
3. Displeasure-Accompanied Cittas - 2
4. Pleasure-Accompanied Cittas - 1
5. Pain-Accompanied Cittas - 1
6. Unprompted Cittas - 37
7. Prompted Cittas - 17

Remember these Citta numbers. If not remembered, it may be troublesome in the future.

Questions

1. How do the eight Sense-Sphere Resultant Cittas with Roots become eightfold?
2. Does Sense-Sphere Wholesome produce only the eight Sense-Sphere Resultant Cittas with Roots?
3. How many results are produced by Sense-Sphere Wholesome in total?
4. What is the difference between Sense-Sphere Functional with Roots and Sense-Sphere Wholesome?
5. Divide the fifty-four Sense-Sphere Cittas by distinction of feeling.

14. The Fifteen Fine-Material-Sphere Cittas

The three classes of Cittas—Fine-material-sphere, Immaterial-sphere, and Supramundane—are a special group of Cittas that do not arise in ordinary people, but arise only in a few superior persons who have past merit and great energy, and who have dispelled sensual desires. Only Sense-Sphere Cittas arise in ordinary people. Of those, the **Smile-producing Citta** and the **Eight Great Functional Cittas** do not arise in them.

Fine-material-sphere Cittas etc. are called “Jhāna Cittas.” They are very different from Sense-Sphere Cittas. They are superior. They are powerful. Psychic powers (*Iddhi Pāṭihāriya*) can be performed by the power of those Cittas.

Fine-material-sphere Consciousness is divided into three parts: Wholesome, Resultant, and Functional. Each of those parts is again divided into five based on Jhānas. Thus, there are fifteen Fine-material-sphere Cittas.

Sense-Sphere Cittas have the power to take the object barely. The power to take (know) the object well belongs to Jhāna Cittas. Jhāna Cittas take the object such as the Kasiṇa very well and firmly, as if embracing it. The Jhāna Citta can do so by the power of the Jhāna.

There are five Jhānas: First Jhāna, Second Jhāna, Third Jhāna, Fourth Jhāna, and Fifth Jhāna. They are groups of mental factors (Cetasikas). The main Jhāna factor is powerful One-pointedness (*Ekaggatā*). There is also a weak one-pointedness in the mind of ordinary people. It is not capable of keeping the mind on one object for a long time. Jhāna One-pointedness is capable of keeping the mind on one object for a long time. Jhāna attainers can keep their mind on the same object for hours, even for the whole day.

There are five helping factors for One-pointedness or Concentration (*Samādhi*): **“Initial Application (Vitakka), Sustained Application (Vicāra), Zest (Pīti), Happiness (Sukha), and Equanimity (Upekkhā).”** Without allowing the concentrated mind to retreat or shrink, *Vitakka* directs the meditator’s mind to the object again and again. *Vicāra* strokes the object. *Pīti* refreshes the mind. *Sukha* creates enjoyment. With the help of the four factors starting with *Vitakka*, concentration becomes strong and the First Jhāna is formed. The five factors—*Vitakka*, *Vicāra*, *Pīti*, *Sukha*, *Ekaggatā*—existing in mutual connection are the First Jhāna.

When the person who obtained the First Jhāna continues to meditate further, concentration develops to a state where it can be maintained without *Vitakka*. Then the Second Jhāna arises in him consisting of four factors: *Vicāra*, *Pīti*, *Sukha*, *Ekaggatā*. When the meditator meditates again, concentration gradually

develops, and the Third Jhāna consisting of three factors—Pīti, Sukha, Ekaggatā—arises; the Fourth Jhāna consisting of two factors—Sukha, Ekaggatā—arises; and the Fifth Jhāna consisting of two factors—Upekkhā, Ekaggatā—arises. Cittas associated with Jhāna are called ‘Jhāna Cittas’.

The Five Fine-Material-Sphere Wholesome Cittas

1. **First Jhāna Wholesome Consciousness together with Initial Application, Sustained Application, Zest, Happiness, and One-pointedness**
2. **Second Jhāna Wholesome Consciousness together with Sustained Application, Zest, Happiness, and One-pointedness**
3. **Third Jhāna Wholesome Consciousness together with Zest, Happiness, and One-pointedness**
4. **Fourth Jhāna Wholesome Consciousness together with Happiness and One-pointedness**
5. **Fifth Jhāna Wholesome Consciousness together with Equanimity and One-pointedness**

These are the five Fine-material-sphere Wholesome Cittas.

Fine-Material-Sphere Resultant Cittas

If a person who generated Fine-material-sphere Jhānas dies without falling away from the Jhāna, he will be born in the Brahma world without fail. Immediately after death, by the power of his Fine-material-sphere Wholesome, a Fine-material-sphere Jhāna consciousness arises in the Brahma world. That Citta arising there is the birth in the Brahma world. For those who generated Fine-material-sphere Wholesome Jhānas, the Jhāna Cittas arising in the Brahma world after death by the power of those Wholesome Jhāna Cittas are Fine-material-sphere Resultant Cittas. Since there is one resultant Citta for each Wholesome Jhāna Citta, there are five Fine-material-sphere Resultant Cittas, such as **First Jhāna Resultant Consciousness together with Initial Application, Sustained Application, Zest, Happiness, and One-pointedness**, etc.

Fine-Material-Sphere Functional Cittas

To live in the bliss of Jhāna and to obtain the power of performing psychic powers, Arahants also sometimes generate Jhānas. The Fine-material-sphere Jhāna Cittas thus generated by Arahants are Fine-material-sphere Functional, as they do not have the power to produce future results. Fine-material-sphere Functional Cittas are also five, like the Wholesome, such as **First Jhāna Functional Consciousness together with Initial Application, Sustained Application, Zest, Happiness, and One-pointedness**, etc.

“Five Wholesome Cittas, five Resultant Cittas, and five Functional Cittas make fifteen Fine-material-sphere Cittas.

In these Jhāna Cittas, the word *Sukha* refers to *Somanassa* (Joy) itself. *Upekkhā* refers to Equanimity Feeling. In these Cittas, the First, Second, Third, and Fourth Jhāna Cittas are Joy-Accompanied Cittas. In the fifteen Fine-material-sphere Cittas, there are three of each First Jhāna etc. There are twelve Joy-Accompanied Cittas. There are three Equanimity-Accompanied Cittas.

There is no special benefit in learning Abhidhamma by investigating the unprompted/prompted nature of Fine-material-sphere, Immaterial-sphere, and Supramundane Cittas. For ease of counting Cittas in classification, they are counted as Prompted Cittas.

Questions

1. In whom do Fine-material-sphere Cittas arise?
2. What is the common name for the three parts of Cittas including Fine-material-sphere?
3. By what division does the Fine-material-sphere Consciousness become fifteen?
4. How many Jhānas are there?
5. What is the difference between a Jhāna Citta and a Sense-Sphere Citta?
6. What is the main Jhāna factor?
7. What is the difference between Fine-material-sphere Wholesome and Sense-Sphere Wholesome in giving results?
8. What is Fine-material-sphere Resultant Consciousness?
9. What kind of Cittas are Fine-material-sphere Functional Cittas?
10. How many Fine-material-sphere Joy-Accompanied Cittas are there?
11. How many Equanimity-Accompanied Cittas are there?

15. The Twelve Immaterial-Sphere Cittas

The Fifth Jhāna Citta, which has been separated from material forms (Rūpa) and made more peaceful and superior, is called “**Immaterial-sphere (Arūpāvacara) Consciousness.**” Like the Fine-material-sphere Consciousness, it is also divided into three: Wholesome, Resultant, and Functional.

The Four Immaterial-Sphere Wholesome Cittas

1. **Wholesome Consciousness of the Base of Infinite Space (Ākāśānañcāyatana Kusala Citta)**
2. **Wholesome Consciousness of the Base of Infinite Consciousness (Viññāṇañcāyatana Kusala Citta)**
3. **Wholesome Consciousness of the Base of Nothingness (Ākiñcaññāyatana Kusala Citta)**
4. **Wholesome Consciousness of the Base of Neither-Perception-Nor-Non-Perception (Nevasaññānāsaññāyatana Kusala Citta)**

Thus, there are four Immaterial-sphere Wholesome Cittas based on object distinction. This Immaterial-sphere Consciousness is a single Citta that becomes divided by way of objects. Immaterial-sphere Cittas can only be generated by those who have generated the Fine-material-sphere Fifth Jhāna. Some who have obtained the Fine-material-sphere Fifth Jhāna, seeing the trouble of maintaining a material body, seeing that much suffering arises for beings because of the material body, becoming disenchanted with the material body, generate Immaterial Jhānas with the hope of obtaining an immaterial existence.

Immaterial Jhānas are developed as follows: The attainer of the Fine-material-sphere Fifth Jhāna remains for a short while with the Fifth Jhāna consciousness taking a Kasiṇa other than the Space Kasiṇa as object. Then, with the hope of removing his Jhāna consciousness from the material sign (Rūpa Nimitta), he looks at the Kasiṇa sign which was the object of the Jhāna consciousness mentally, and instead of thinking of it as a material form, starts thinking or meditating on it as “Space.” When meditating thus, the material Kasiṇa sign disappears, and space appears in the place where the Kasiṇa sign appeared earlier. Since it is taken from the Kasiṇa, that appearing space is called “**Space obtained by the removal of the Kasiṇa**” (*Kasiṇugghāṭimākāsa*). When continuing to meditate “Space, Space,” the Fine-material-sphere Fifth Jhāna, which previously existed on a material sign, arises again taking that space as object. Generating it thus is the removal of the Fine-material-sphere Fifth Jhāna from the material sign. That Fifth Jhāna Citta removed from the material sign is the first Immaterial-sphere Citta.

The space that is the object of that Citta is something felt only by the meditator's mind as existing, not something that truly exists. It is a Concept (*Paññatti*). That space, which does not exist in truth, has no beginning end of first arising. It has no final end of perishing. Therefore, it is called Infinite Space (*Anantākāsa*). Since it is associated with the Jhāna taking Infinite Space as object, the first Immaterial-sphere Wholesome Citta is given the name “**Wholesome Consciousness of the Base of Infinite Space**” (*Ākāsānañcāyatana Kusala Citta*).

The meaning of Wholesome Consciousness of the Base of Infinite Space is the wholesome consciousness existing taking infinite space as object.

The meditator who obtained the Ākāsānañcāyatana Jhāna, in order to further distance his Jhāna from the material sign, abandons the space that is the object of the first Immaterial Citta, takes only that Citta, and starts meditating “Consciousness, Consciousness” making it the object. When doing so, the Wholesome Consciousness of the Base of Infinite Consciousness (*Viññāṇañcāyatana Kusala Citta*) arises to him taking the first Immaterial Citta as object.

The meaning of Wholesome Consciousness of the Base of Infinite Consciousness is the consciousness associated with Jhāna existing taking consciousness (the first arūpa citta) as object.

Even for those who have obtained Jhānas, the Jhāna consciousness does not exist constantly. In occasions where they dwell with other Cittas, the Jhāna consciousness is not there. The meditator who obtained the second Immaterial Jhāna meditates “There is nothing, there is nothing” (*Natthi kiñci, natthi kiñci*) reflecting on the absence of the first Immaterial Jhāna Citta to obtain the third Immaterial Jhāna. When doing so, the third Immaterial Jhāna Citta, the Wholesome Consciousness of the Base of Nothingness (*Ākiñcaññāyatana Kusala Citta*), arises taking the absence of the first Immaterial-sphere Citta as object.

The meaning of Wholesome Consciousness of the Base of Nothingness is the consciousness associated with Jhāna taking the absence of the first Immaterial-sphere Citta as object.

The meditator who obtained the third Immaterial Jhāna, in order to obtain the fourth Immaterial Jhāna, takes the third Immaterial Jhāna Citta he has obtained and starts meditating “This is peaceful, this is excellent.” From that meditation, taking the third Immaterial Jhāna Citta as object, the fourth Immaterial Jhāna Citta arises. It is the Citta placed at the peak of subtlety. There is no other Citta more subtle than it. Its subtlety is such that it is difficult even for the meditator dwelling with that Citta to know “did I dwell with a mind, or did I dwell without

a mind.” Since it is very subtle, that fourth Immaterial Jhāna Citta is called **“Wholesome Consciousness of the Base of Neither-Perception-Nor-Non-Perception”** (*Nevasaññānāsaññāyatana Kusala Citta*).

The meaning of Wholesome Consciousness of the Base of Neither-Perception-Nor-Non-Perception is the wholesome consciousness so subtle that it is as if there is perception and as if there is no perception.

Questions

1. To what kind of consciousness is “Immaterial-sphere Consciousness” said?
2. By what does the Immaterial-sphere Consciousness become differentiated?
3. What are the objects of the four Immaterial-sphere Cittas?

16. Immaterial-Sphere Resultant and Functional Cittas

The person who has obtained Immaterial Jhānas will be born in the Immaterial World after death by the power of that wholesome kamma. Jhāna Cittas identical to the Immaterial Wholesome arise for birth in the Immaterial existence and for the uninterrupted continuation of that Immaterial existence. They are Immaterial-sphere Resultants.

1. Resultant Consciousness of the Base of Infinite Space
2. Resultant Consciousness of the Base of Infinite Consciousness
3. Resultant Consciousness of the Base of Nothingness
4. Resultant Consciousness of the Base of Neither-Perception-Nor-Non-Perception

Thus there are also four Immaterial-sphere Resultant Cittas.

In the Sense and Fine-material worlds, the consciousness of beings exists associated with a material body (*Rūpa-kāya*). They do not have the power to exist without a material body. Immaterial-sphere Resultants are developed to be able to exist without matter. Therefore, no material body arises with the Immaterial Rebirth Consciousness. They live for a very long time with consciousness. Sense-sphere beings have to suffer endless suffering due to maintaining a material body. The Immaterial being does not have even one of those sufferings. Immaterial beings have a happiness very similar to the happiness of Nibbāna. Sense-sphere beings have happiness obtained by gratifying the senses with external things. Nothing external is needed for the happiness of Immaterial beings. The existence of Sense-sphere beings is like rice. If other things are not added, it has no taste. The Immaterial existence is like a piece of cake. Nothing else needs to be added to make it tasty. That life itself of the Immaterial being is a happiness for him.

There is an attainment called the Attainment of Cessation (*Nirodha Samāpatti*) belonging only to Non-Returners (*Anāgāmi*) and Arahants. It is living without consciousness. It can be entered by Non-Returners and Arahants who have obtained all Fine-material and Immaterial Jhānas. Arahants also generate Immaterial Jhānas to be able to enter the Attainment of Cessation. The Immaterial Jhāna Cittas without result-producing power generated by Arahants are Immaterial-sphere Functional Cittas. There are also four Immaterial-sphere Functional Cittas, such as Functional Consciousness of the Base of Infinite Space, etc.

Four Wholesome Cittas, four Resultant Cittas, and four Functional Cittas make twelve Immaterial-sphere Cittas. All of them are Fifth Jhāna Cittas. By division of feeling, they are Equanimity-Accompanied Cittas. Although Immaterial-sphere Cittas are similar to each other by being Fifth Jhānas, the higher

Immaterial Jhāna Cittas are more superior and refined than the lower Immaterial Jhāna Cittas.

Since they are a group of Cittas not belonging to ordinary people, belonging only to superior people, generated and maintained only by superior persons, the name **Sublime Cittas (Mahaggata Citta)** is also used for Fine-material-sphere and Immaterial-sphere Cittas. There are (27) twenty-seven Sublime Cittas.

In Sublime Cittas, there are nine Wholesome, nine Resultant, and nine Functional. There are three First Jhāna Cittas. There are three each of Second Jhāna, Third Jhāna, and Fourth Jhāna Cittas. There are fifteen Fifth Jhāna Cittas. In the Sublime, there are twelve Joy-Accompanied Cittas. There are fifteen Equanimity-Accompanied Cittas.

The (54) fifty-four Sense-sphere Cittas, (15) fifteen Fine-material-sphere Cittas, and (12) twelve Immaterial-sphere Cittas constitute the (81) eighty-one “**Mundane (Lokiya) Cittas.**” There are (17) seventeen Mundane Wholesome Cittas. There are (32) thirty-two Mundane Resultant Cittas. There are (20) twenty Functional Cittas.

In the eighty-one Mundane Cittas, there are (31) thirty-one Joy-Accompanied Cittas. There are (47) forty-seven Equanimity-Accompanied Cittas. There are (3) three Displeasure-Accompanied Cittas. (This number is stated by including Pleasure-Accompanied Body Consciousness in Joy, and Pain-Accompanied Body Consciousness in Displeasure).

Questions

1. To what kind of Cittas is the name “Immaterial-sphere Resultant” given?
2. How can Cittas exist without a material body?
3. Why is an existence without matter good?
4. Why do Arahants, who have no future birth, generate Immaterial Jhānas?
5. What is the common name for both Fine-material and Immaterial-sphere Cittas?
6. How many Mundane Wholesome Cittas are there? What are they?
7. How many Mundane Resultant Cittas are there? What are they?
8. How many Functional Cittas are there? What are they?

17. The Eight Supramundane Cittas

The eight mental factors: Right View (*Sammā Diṭṭhi*), Right Intention (*Sammā Saṅkappa*), Right Speech (*Sammā Vācā*), Right Action (*Sammā Kammanā*), Right Livelihood (*Sammā Ājīva*), Right Effort (*Sammā Vāyāma*), Right Mindfulness (*Sammā Sati*), and Right Concentration (*Sammā Samādhi*) are called the ‘Noble Eightfold Path’. These factors gradually develop in the mind of the meditator engaged in Insight Meditation (*Vipassanā*) desiring to cross over from the world called Saṃsāra. The consciousness associated with the Supramundane Path, which has developed to the extent that it can realize Nibbāna for the meditator and destroy defilements so they never arise again, crossing the being over the world and leading to Nibbāna, is called “**Supramundane Path.**” The consciousness associated with that Supramundane Path is called ‘**Supramundane Consciousness**’.

In the continuity of one person, the Supramundane Path arises four times, each time stronger than the last. The Supramundane Path arising the first time is named ‘Stream-Entry Path’ (*Sotāpatti Magga*); the Supramundane Path arising the second time is named ‘Once-Returning Path’ (*Sakadāgāmi Magga*); the Supramundane Path arising the third time is named ‘Non-Returning Path’ (*Anāgāmi Magga*); and the Supramundane Path arising the fourth time is named ‘Arahant Path’ (*Arahatta Magga*). According to the Supramundane Paths arising in four times, there are four Supramundane Wholesome Cittas:

1. **Stream-Entry Path Consciousness**
2. **Once-Returning Path Consciousness**
3. **Non-Returning Path Consciousness**
4. **Arahant Path Consciousness**

For Supramundane results, the name “**Fruit**” (*Phala*) is mostly used instead of “Resultant” (*Vipāka*). There is no difference in meaning between the words Vipāka and Phala. The Supramundane Wholesome is not a wholesome that produces its result after a delay like mundane wholesome, but a wholesome that produces the result immediately.

1. **Stream-Entry Fruit Consciousness**
2. **Once-Returning Fruit Consciousness**
3. **Non-Returning Fruit Consciousness**
4. **Arahant Fruit Consciousness**

Thus there are also four Supramundane Resultant Cittas. There are no Supramundane Functional Cittas. Being four Wholesome Cittas and four Resultant Cittas, there are eight Supramundane Cittas. There are no Supramundane Functional Cittas because each Path Consciousness arises only

once in one person. Upon the first arising of the Path Consciousness, the destruction of defilements occurs according to the strength of that respective Path Consciousness. Path Cittas do not arise again and again because there is nothing more to destroy in the destroyed defilements.

54. Fifty-four Sense-Sphere Cittas, (15) fifteen Fine-material-sphere Cittas, (12) twelve Immaterial-sphere Cittas, and (8) eight Supramundane Cittas make (89) eighty-nine Cittas by the brief method.

In the eighty-nine consciousnesses, there are (12) twelve Unwholesome, (21) twenty-one Wholesome, (36) thirty-six Resultant, and (20) twenty Functional. They should be found.

This eighty-nine consciousness is divided into two parts as Rootless Cittas and Rooted Cittas; into two parts as Beautiful Cittas and Non-Beautiful Cittas; and into two parts as Mundane Cittas and Supramundane Cittas. The numbers of Cittas belonging to those respective parts should be found. The eight Supramundane Cittas cannot be divided by distinctions such as feeling.

Questions

1. What is the Supramundane Path?
2. What is Supramundane Consciousness?
3. According to what factors does Supramundane Consciousness become differentiated?
4. What is the other name for Supramundane Resultant Cittas?
5. How much is all consciousness?
6. How many Beautiful Cittas and Non-Beautiful Cittas are there?
7. How many Wholesome, Unwholesome, Resultant, and Functional Cittas are there?

18. The Method of Expanding Supramundane Cittas

It was stated above that there are five Jhānas such as First Jhāna etc. Those Jhānas exist not only in Fine-material-sphere Cittas but also in Supramundane Cittas. Therefore, the name “Jhāna Cittas” applies to Supramundane Cittas. Supramundane Cittas arising in those who have not obtained Jhānas always arise associated with the First Jhāna. For those who have obtained Jhānas, Supramundane Cittas can be associated with the five Jhānas starting with the First. Therefore, the Stream-Entry Path Consciousness shown as one in the brief method becomes five Cittas by Jhāna division:

1. First Jhāna Stream-Entry Path Consciousness
2. Second Jhāna Stream-Entry Path Consciousness
3. Third Jhāna Stream-Entry Path Consciousness
4. Fourth Jhāna Stream-Entry Path Consciousness
5. Fifth Jhāna Stream-Entry Path Consciousness

The Once-Returning, Non-Returning, and Arahant Path Cittas also become five each in the same way. Thus, since each Supramundane Wholesome Citta becomes five by Jhāna division, there are (20) twenty Supramundane Wholesome Cittas. Since the four Fruit Cittas also become differentiated by Jhāna in the same way, there are (20) twenty Supramundane Resultant Cittas. Being twenty Wholesome Cittas and twenty Resultant Cittas, there are (40) forty Supramundane Cittas by the detailed method.

In these forty Supramundane Cittas, there are eight First Jhāna Cittas. There are eight each of Second Jhāna etc. Cittas. Since First, Second, Third, and Fourth Jhāna Cittas are Joy-Accompanied, there are thirty-two Supramundane Joy-Accompanied Cittas. Since Fifth Jhāna Cittas are Equanimity-Accompanied, there are eight Supramundane Equanimity-Accompanied Cittas.

The (27) twenty-seven Sublime Cittas and (40) forty Supramundane Cittas make (67) sixty-seven Jhāna Cittas. Among them, there are (11) eleven First Jhāna Cittas. There are eleven each of Second, Third, and Fourth Jhāna Cittas. There are (23) twenty-three Fifth Jhāna Cittas. Find the Cittas belonging to those respective Jhānas.

When counting all Cittas, the Supramundane Cittas shown by brief and detailed methods should be counted by one method. By the brief method, there are (89) eighty-nine Cittas. By the detailed method, there are (121) one hundred and twenty-one. In many places ahead, facts will be stated according to the detailed method of Cittas. Therefore, one should master the classification of consciousness by that method.

Fifty-four Sense-Sphere Cittas, fifteen Fine-material-sphere Cittas, twelve Immaterial-sphere Cittas, and forty Supramundane Cittas make (121) one hundred and twenty-one Cittas by plane division.

Twelve Unwholesome, thirty Wholesome, fifty-two Resultant, and twenty Functional make one hundred and twenty-one Cittas by kind division.

Sixty-three Joy-Accompanied Cittas, fifty-five Equanimity-Accompanied Cittas, and three Displeasure-Accompanied Cittas make one hundred and twenty-one Cittas by feeling division. Find the Cittas belonging to all these parts. If dividing Cittas by prompting (*Saṅkhāra*) distinction, count Sublime and Supramundane Cittas on the side of Prompted Cittas.

Questions

1. How do Supramundane Cittas become forty?
2. Associated with which Jhāna are the Supramundane Cittas of those who have not obtained Fine-material-sphere Jhānas?
3. How many Supramundane First Jhāna etc. Cittas are there?
4. How many First Jhāna etc. Cittas are there in the one hundred and twenty-one Cittas?
5. How many Wholesome Cittas are there by brief and detailed methods?
6. How many Resultant Cittas are there?
7. How many Joy-Accompanied Cittas are there?
8. How many Equanimity-Accompanied Cittas are there?

19. The 121 Cittas

Master these one hundred and twenty-one Cittas well so they are not forgotten. If forgotten, further learning cannot be done.

Unwholesome Cittas (12)

1. Joy-Accompanied Consciousness Associated with Wrong View, Unprompted.
2. Joy-Accompanied Consciousness Associated with Wrong View, Prompted.
3. Joy-Accompanied Consciousness Dissociated from Wrong View, Unprompted.
4. Joy-Accompanied Consciousness Dissociated from Wrong View, Prompted.
5. Equanimity-Accompanied Consciousness Associated with Wrong View, Unprompted.
6. Equanimity-Accompanied Consciousness Associated with Wrong View, Prompted.
7. Equanimity-Accompanied Consciousness Dissociated from Wrong View, Unprompted.
8. Equanimity-Accompanied Consciousness Dissociated from Wrong View, Prompted.

These eight Cittas are Greed-Rooted Cittas.

1. Displeasure-Accompanied Consciousness Associated with Aversion, Unprompted.
2. Displeasure-Accompanied Consciousness Associated with Aversion, Prompted.

These two Cittas are Hatred-Rooted Cittas.

1. Equanimity-Accompanied Consciousness Associated with Doubt.
2. Equanimity-Accompanied Consciousness Associated with Restlessness.

These two Cittas are Delusion-Rooted Cittas.

Eight Greed-Rooted Cittas, two Hatred-Rooted Cittas, and two Delusion-Rooted Cittas make twelve Unwholesome Cittas.

Rootless Cittas (18)

1. Eye-consciousness accompanied by equanimity

2. Ear-consciousness accompanied by equanimity
3. Nose-consciousness accompanied by equanimity
4. Tongue-consciousness accompanied by equanimity
5. Body-consciousness accompanied by pain
6. Receiving consciousness accompanied by equanimity
7. Investigating consciousness accompanied by equanimity

These seven are Unwholesome Resultant Cittas.

1. Eye-consciousness accompanied by equanimity
2. Ear-consciousness accompanied by equanimity
3. Nose-consciousness accompanied by equanimity
4. Tongue-consciousness accompanied by equanimity
5. Body-consciousness accompanied by pleasure
6. Receiving consciousness accompanied by equanimity
7. Investigating consciousness accompanied by joy
8. Investigating consciousness accompanied by equanimity

These eight Cittas are Rootless Wholesome Resultant Cittas.

1. Five-door Adverting Consciousness accompanied by equanimity
2. Mind-door Adverting Consciousness accompanied by equanimity
3. Smile-producing Consciousness accompanied by joy

These three Cittas are Rootless Functional Cittas.

Seven Unwholesome Resultant Cittas, eight Wholesome Resultant Cittas, and three Functional Cittas make (18) eighteen Rootless Cittas.

Sense-Sphere Beautiful Cittas (24)

1. Joy-Accompanied Consciousness Associated with Knowledge, Unprompted
2. Joy-Accompanied Consciousness Associated with Knowledge, Prompted
3. Joy-Accompanied Consciousness Dissociated from Knowledge, Unprompted
4. Joy-Accompanied Consciousness Dissociated from Knowledge, Prompted
5. Equanimity-Accompanied Consciousness Associated with Knowledge, Unprompted
6. Equanimity-Accompanied Consciousness Associated with Knowledge, Prompted
7. Equanimity-Accompanied Consciousness Dissociated from Knowledge, Unprompted

8. Equanimity-Accompanied Consciousness Dissociated from Knowledge, Prompted

These eight are Sense-Sphere Wholesome Cittas.

Sense-Sphere Resultant Cittas with Roots are also eight, such as Joy-Accompanied Consciousness Associated with Knowledge, Unprompted, etc.

Sense-Sphere Functional Cittas with Roots are also eight, such as Joy-Accompanied Consciousness Associated with Knowledge, Unprompted, etc.

Thus there are twenty-four Sense-Sphere Beautiful Cittas.

Fine-Material-Sphere Cittas (15)

1. First Jhāna Wholesome Consciousness together with Initial Application, Sustained Application, Zest, Happiness, and One-pointedness
2. Second Jhāna Wholesome Consciousness together with Sustained Application, Zest, Happiness, and One-pointedness
3. Third Jhāna Wholesome Consciousness together with Zest, Happiness, and One-pointedness
4. Fourth Jhāna Wholesome Consciousness together with Happiness and One-pointedness
5. Fifth Jhāna Wholesome Consciousness together with Equanimity and One-pointedness

These five Cittas are Fine-Material-Sphere Wholesome Cittas.

Fine-Material-Sphere Resultant Cittas are also five, such as First Jhāna Resultant Consciousness together with Initial Application, Sustained Application, Zest, Happiness, and One-pointedness, etc.

Fine-Material-Sphere Functional Cittas are also five, such as First Jhāna Functional Consciousness together with Initial Application, Sustained Application, Zest, Happiness, and One-pointedness, etc.

Five Wholesome Cittas, five Resultant Cittas, and five Functional Cittas make fifteen Fine-Material-Sphere Cittas.

Immaterial-Sphere Cittas (12)

1. Wholesome Consciousness of the Base of Infinite Space
2. Wholesome Consciousness of the Base of Infinite Consciousness
3. Wholesome Consciousness of the Base of Nothingness

4. Wholesome Consciousness of the Base of Neither-Perception-Nor-Non-Perception

Thus there are four Immaterial-Sphere Wholesome Cittas.

Similarly, there are four **Immaterial-Sphere Resultant** Cittas and four **Functional** Cittas. Four Wholesome, four Resultant, and four Functional make twelve Immaterial-Sphere Cittas.

Supramundane Cittas (40)

1. First Jhāna Stream-Entry Path Consciousness together with Initial Application, Sustained Application, Zest, Happiness, and One-pointedness
2. Second Jhāna Stream-Entry Path Consciousness together with Sustained Application, Zest, Happiness, and One-pointedness
3. Third Jhāna Stream-Entry Path Consciousness together with Zest, Happiness, and One-pointedness
4. Fourth Jhāna Stream-Entry Path Consciousness together with Happiness and One-pointedness
5. Fifth Jhāna Stream-Entry Path Consciousness together with Equanimity and One-pointedness

These five Cittas are Stream-Entry Path Cittas.

There are also five Once-Returning Path Cittas, such as First Jhāna Once-Returning Path Consciousness together with Initial Application, Sustained Application, Zest, Happiness, and One-pointedness, etc. Similarly, there are five Non-Returning Path Cittas and five Arahant Path Cittas.

Thus there are twenty Supramundane Wholesome Cittas.

There are twenty Supramundane Resultant Cittas, consisting of five Stream-Entry Fruit Cittas such as First Jhāna Stream-Entry Fruit Consciousness together with Initial Application, Sustained Application, Zest, Happiness, and One-pointedness, etc., five Once-Returning Fruit Cittas, five Non-Returning Fruit Cittas, and five Arahant Fruit Cittas.

Twenty Wholesome and twenty Resultant make forty Supramundane Cittas.

Fifty-four Sense-Sphere Cittas, fifteen Fine-Material-Sphere Cittas, twelve Immaterial-Sphere Cittas, and forty Supramundane Cittas make (121) one hundred and twenty-one Cittas.

End of Chapter One.

2. Chapter Two

1. The 52 Mental Factors (Cetasikas)

Phenomena that are associated with consciousness (citta) in four ways—arising together with consciousness without even a slight delay or precedence, ceasing together with it, taking the very object taken by the consciousness, and arising in the very base where the consciousness arises—are Cetasikas.

Being Associated (Sampayoga) means mixing in such a way that they cannot be separated in any manner. The four facts such as arising together are called “the four characteristics of association.”

There are fifty-two Cetasikas. Not all of them arise together with a single Citta at once. Only the Cetasikas required to perform the function belonging to that Citta arise with each single Citta. There are also Cetasikas that are opposed to each other like light and darkness. Mutually opposed Cetasikas never arise together. Therefore, all fifty-two Cetasikas cannot arise together bound with one Citta.

The maximum number of Cetasikas arising together with one Citta at one time is thirty-six. Groups of Cetasikas numbering seven, ten, eleven, twelve, etc., arise with those respective Cittas.

A Citta cannot arise without the assistance of Cetasikas. A Cetasika also cannot arise without the assistance of Citta. Therefore, the Citta and the group of Cetasikas required to perform the function performed by that Citta must arise all at once, without precedence or delay. It is for this reason that arising together with Citta was stated as a characteristic of Cetasikas.

Just as the heartwood of a log remains while the sapwood decays and disappears first, some phenomena belonging to one group of Citta and Cetasikas do not disappear while others remain. If one ceases, others cannot exist without ceasing along with it. Therefore, ceasing together with Citta was also stated as a characteristic of Cetasikas.

Taking the object is the function belonging to Citta. The only work done by Citta is taking the object. Experiencing the taste of the object, attaching to the object, opposing it, etc., are functions belonging to Cetasikas. What the Cetasikas arising with a Citta taking a certain object do is experience the taste of the object taken by that Citta, attach to that object, oppose that object, etc. Therefore, taking the very object taken by the Citta was stated as a characteristic of Cetasikas.

There are six places where Cittas arise. If Citta arises in a certain place, the Cetasikas arising with that Citta also arise in that very place, associating with that

very base. Therefore, arising in the very place where Citta arises was stated as a characteristic of Cetasikas.

There are three groups of Cetasikas: Ethically Variable (*Aññasamāna*) Group, Unwholesome (*Akusala*) Group, and Beautiful (*Sobhana*) Group. There are thirteen Cetasikas belonging to the Ethically Variable Group: seven Universal Cetasikas and six Occasional Cetasikas. There are fourteen Cetasikas belonging to the Unwholesome Group. The nineteen Beautiful Universal Cetasikas, the three Abstinences (*Virati*), the two Illimitables (*Appamaññā*), and the Wisdom (*Paññā*) Cetasika—these twenty-five Cetasikas belong to the Beautiful Group.

Questions

1. What are the four general characteristics of Cetasikas?
2. What is the meaning of “Being Associated”?
3. Why do all Cetasikas not arise in one Citta?
4. Why can’t Cetasikas arise before or after Citta?
5. Do Cetasikas exist after the Citta ceases?
6. Can Cetasikas cease before the Citta?
7. How many Cetasikas are there?
8. What are the three groups of Cetasikas?
9. State the number of Cetasikas belonging to each Cetasika group.

2. The Seven Universal Mental Factors

There are seven Universal Mental Factors: **Contact (Phassa)**, **Feeling (Vedanā)**, **Perception (Saññā)**, **Volition (Cetanā)**, **One-pointedness (Ekaggatā)**, **Life Faculty (Jīvitindriya)**, and **Attention (Manasikāra)**.

These seven Cetasikas are required for the arising of every Citta. Since they are associated with all Cittas without distinction as wholesome, unwholesome, etc., these seven Cetasikas are called “**Universals**” (*Sabbacittasādhāraṇa*).

Contact (Phassa)

Contact is the nature of touching the object. Touching means coming close so that there is no gap. It is also called grazing/contacting. Someone groping in the dark can only know what touches the hand. Similarly, the mind feels only what touches the mind. Therefore, for a mind or knowing to arise, there must be contact with what is to be known. Know that this “**Contact Cetasika**” is a necessary factor for all Cittas because there cannot be knowing without contact. This Phassa regarding the mind is not a touching like two objects touching together, but a certain subtle nature known by the name of touching. It is a Cetasika difficult to understand.

Feeling (Vedanā)

Feeling is the nature of experiencing the taste of the object, whether it is goodness, badness, or neutrality. In the Citta Chapter, what was mentioned by the names *Somanassa*, *Domanassa*, *Upekkhā*, *Sukha*, and *Dukkha* was this Feeling Cetasika.

Perception (Saññā)

Perception is the nature of taking the mode/sign of the object. Every object has a special mode helpful for distinguishing it from other things and recognizing it. When a Citta arises as taking an object, the Perception Cetasika taking the mode of the object also always arises with that Citta. That Perception is a recognizing of that respective thing according to previously arisen perception, and also a marking for future recognition. Since taking the mode of the object is also recognizing, in many books it is said that “Perception is the nature that recognizes objects.”

Volition (Cetanā)

Volition is the effort to perform actions such as looking, hearing, eating, drinking, going, coming, giving, taking, etc. There are immeasurable actions performed by beings. The effort to perform every single one of those actions is the Volition

Cetasika. There are immeasurable volitions such as volition of killing, volition of stealing, volition of giving, etc. All of them are considered as the Volition Cetasika by virtue of being volition.

When the effort to perform a certain action arises, a consciousness complying with it also arises. A group of Cetasikas required to perform that action also arises bound with it, following the Volition. Volition is the chief of all of them. Therefore, it is said that “Volition is like a general.” Every Citta arises as the performance of some action. Therefore, there is a Volition in every Citta. In performing actions, Volition is chief. In taking the object, Citta is chief. It is to this Volition Cetasika that “Kamma” is said.

One-pointedness (Ekaggatā)

One-pointedness is the nature that firmly places the mind on the object so it does not shake. Even in a single object, there are various modes in which that object can be taken by the mind, considered by the mind. When looking at an object from one place, that object appears in one way. If looking from another place, the same object appears in another way. Thus, if looking from a hundred places, the same object appears in a hundred ways. All those appearing modes are modes in which that object can be taken by the mind.

When taking one thing by the mind, that object must be taken by one of those many modes existing in the object. One Citta cannot take one object in several modes at once. For the Citta to be able to take the object, it must be established in one mode existing in the object. What is done by One-pointedness is the establishing in some one mode of the object. Because of that establishing, the Citta becomes able to take the object in one mode. Since there are manifold modes in objects, a Citta cannot take an object without One-pointedness. Therefore, One-pointedness is needed for every Citta. “**Concentration**” (*Samādhi*) is another name for the One-pointedness Cetasika. Mostly that name is used for developed One-pointedness.

Life Faculty (Jīvitindriya)

The life force, the power of living of Citta and Cetasikas, is called “**Life Faculty**.” The body exists without collapsing for a long time through the support of food and drink. There is nothing taken from outside that helps the existence of the mind. However, there must be something that helps the existence of the mental continuum. Without such a thing, this mental continuum cannot exist uninterruptedly until the attainment of Nibbāna. The thing that helps the existence of the being’s mental continuum until the attainment of Nibbāna, that governs it, is this Life Faculty Cetasika. Because of the governance done by it, the mental continuum exists uninterrupted even by death until Parinibbāna.

Attention (Manasikāra)

Attention is the Dhamma that engages the mind in taking the object again and again without allowing the mind to depart from the object. It is said that the mental continuum, which breaks and departs from the object every moment starting from rebirth, engages in taking objects arising again and again because of this Cetasika. This is an obscure Cetasika difficult to understand.

3. The Six Occasional Mental Factors

There are six Occasional (*Pakiṇṇaka*) Cetasikas: **Initial Application (Vitakka)**, **Sustained Application (Vicāra)**, **Decision (Adhimokkha)**, **Energy (Viriya)**, **Zest (Pīti)**, and **Desire (Chanda)**.

Initial Application (Vitakka)

Vitakka is the nature of going towards the object, mounting onto the object. When Vitakka arrives at the object, the Citta and Cetasikas arising with it also arrive at the object following it. Therefore, Vitakka is also called the Dhamma that leads Citta and Cetasikas to the object. Weak Vitakka is unapparent. It becomes apparent when one intentionally generates Vitakka. Thinking is what is called doing so. The effort made to arrive at places where the mind has not arrived, to know what is not known, is called “thinking.”

Sustained Application (Vicāra)

Vicāra is the nature of stroking the object arrived at by Vitakka. The stroking intended here is the nature of rubbing against the object, spreading over the object. The mind that arrived at the object by the power of Vitakka spreads over it by the power of Vicāra. It acts as if pressing down and looking. Of Vitakka and Vicāra, Vitakka is gross. Vicāra is subtle. It is unapparent. It is said that gross Vitakka should be known like the first striking of a bell, and subtle Vicāra like the subtle sound reverberating after the initial striking of the bell. From this simile, it might seem that Vicāra arises after Vitakka. Although this simile is given to show the nature of the two Cetasikas, they should be understood as two Dhammas arising in a single moment without priority or posteriority.

Decision (Adhimokkha)

Adhimokkha is the nature of deciding the mode of the object. Because of this Cetasika, the mind is able to take the object in some specific way, whether correctly or incorrectly, without going into two or three directions like “is it this or is it that?”. If this Cetasika is absent, the mind is unable to grasp the object properly. This is also an obscure Cetasika difficult to understand.

Energy (Viriya)

Viriya is the nature of not retreating in the task, the nature of proceeding until the started thing is accomplished. There are two kinds of Viriya: Bodily Viriya and Mental Viriya. Here, Mental Viriya is intended. Bodily strength is called Bodily Viriya. It is not a Cetasika Dhamma.

Zest (Pīti)

Pīti is the nature of the mind being pleased—the nature of blooming like a flower, inflating. This is a very apparent nature.

Desire (Chanda)

The wish to do various things, the want to do, is Chanda. This is a Cetasika that appears somewhat similar to Greed (Lobha). However, Chanda does not have the nature of sticking/attaching like Lobha. Chanda is a want free from attachment. There are manifold Chandas. The Chanda arising in Greed-associated Cittas is conducive to Greed. The Chanda arising in Cittas opposed to Greed is opposed to Greed.

Unlike the Universal Cetasikas which apply to every Citta, since these six Cetasikas apply scattered appropriately in Cittas belonging to all sides such as Wholesome, Unwholesome, Mundane, Supramundane, etc., they are called **Occasionals** (*Pakiṇṇaka*).

Since these thirteen Cetasikas—the seven Universal Cetasikas and the six Occasional Cetasikas—apply with Cetasikas belonging to the two groups: Unwholesome Group and Beautiful Group, they are called **Ethically Variable** (*Aññasamāna*).

4. The Fourteen Unwholesome Mental Factors

There are fourteen Unwholesome Cetasikas: **Delusion (Moha)**, **Shamelessness (Ahirika)**, **Fearlessness of Wrongdoing (Anottappa)**, **Restlessness (Uddhacca)**, **Greed (Lobha)**, **Wrong View (Diṭṭhi)**, **Conceit (Māna)**, **Hatred (Dosa)**, **Envy (Issā)**, **Avarice (Macchariya)**, **Worry (Kukkucca)**, **Sloth (Thīna)**, **Torpor (Middha)**, and **Doubt (Vicikicchā)**.

Delusion (Moha)

Moha is the nature that covers the true state of the object. Moha should be said to be like a film over the eye, and like darkness. Because of this, suffering appears to beings as sweetness, as happiness. Craving, the cause of suffering, appears as a cause of happiness. The true happiness which is the cessation of suffering appears as evil. The true path to obtaining happiness appears as suffering. Therefore, not knowing suffering, not knowing the cause of suffering, not knowing the true happiness which is the cessation of suffering, and not knowing the path leading to true happiness are called Moha. Ignorance (*Avijjā*) also refers to this Moha.

Shamelessness (Ahirika)

Ahirika is the nature of not being disgusted by sin. It is also called the nature of not being ashamed of sin.

Fearlessness of Wrongdoing (Anottappa)

Anottappa is the nature of not fearing sin. These two Cetasikas, Ahirika and Anottappa, are two great powers in the unwholesome side.

Restlessness (Uddhacca)

Uddhacca is the nature of the mind shaking, the nature of not staying well on the object. This is a nature opposed to concentration.

Greed (Lobha)

Lobha is the nature of taking the object as a good thing and sticking to it. It should also be called the nature of attaching to the object. Lust, affection, love, fondness, desire, want—these words also refer to Lobha itself.

Wrong View (Diṭṭhi)

Diṭṭhi is the nature of seeing wrongly, the nature of taking a matter incorrectly. Taking what exists as not existing, what does not exist as existing, what happened

as not happened, what will happen as not happening, a good thing as a bad thing, a bad thing as a good thing, a thing with good results as a thing with bad results, and a thing with bad results as a thing with good results is the nature of seeing wrongly. *Diṭṭhi* is of two kinds: Right View (*Sammā Diṭṭhi*) and Wrong View (*Micchā Diṭṭhi*). *Sammā Diṭṭhi* is the wisdom seeing the matter as it is. *Micchā Diṭṭhi* is the nature of seeing wrongly. In these unwholesome Cetasikas, the name *Diṭṭhi* refers to *Micchā Diṭṭhi*.

Conceit (Māna)

Māna is the nature of measuring one's own status by oneself, thinking "I am a certain high person in the world," etc. *Māna* is threefold: *Seyya Māna* (Superiority Conceit), *Sadisa Māna* (Equality Conceit), and *Hīna Māna* (Inferiority Conceit). The conceit arising as "I am superior to others" is *Seyya Māna*. The conceit arising as "I am equal to others" is *Sadisa Māna*. The conceit arising as "I am inferior to others" is *Hīna Māna*. It is said that this conceit should be known like madness.

Hatred (Dosa)

Dosa is the nature opposed to the object. *Dvesha* is also a name for it. It generally has the characteristic of harshness and roughness. It arises in several ways. Anger, wrath, fear, dissatisfaction, disgust, displeasure—these names refer to *Dosa* arising in those respective ways. Grief is also something arising with *Dosa*.

Envy (Issā)

Issā is the nature opposed to the happiness of others, the prosperity of others. Jealousy is also a name for it.

Avarice (Macchhariya)

Macchhariya is the nature of not tolerating something belonging to oneself belonging to another, not tolerating another benefiting from something belonging to oneself, not tolerating another receiving a prosperity like one's own prosperity, and hiding one's own prosperity. Stinginess is also a name for it.

(In the *Dhammasaṅgaṇī*, five kinds of *Macchhariya* are preached: Avarice regarding dwelling, family, gain, beauty, and Dhamma.)

Worry (Kukkucca)

Kukkucca is the nature of regretting about sins committed and merits not committed.

Sloth (Thīna) and Torpor (Middha)

Thīna is the weakness of the mind, the inferiority of the mental impulse, the lethargy of the mind. Middha is the weakness, the lethargy of the mental factors. By the arising of Thīna and Middha, the mind shrinks. Energy decreases. Sometimes sleepiness also arises.

Doubt (Vicikicchā)

Vicikicchā is the doubt regarding the object, the lack of confidence. This is a Cetasika opposed to Faith and Wisdom. In this discussion of the unwholesome, Vicikicchā refers to the doubts that are obstacles to all wholesome actions in general, and especially to higher Dhammas like Jhānas. Regarding unknown things, doubt like “is it like this or like that?” arises in anyone. That is not this Vicikicchā Cetasika. Unwholesome Vicikicchā consists of doubting the Buddha, doubting the Dhamma, etc.

5. The Nineteen Beautiful Universal Mental Factors

Faith (Saddhā), Mindfulness (Sati), Shame (Hiri), Fear of Wrongdoing (Ottappa), Non-Greed (Alobha), Non-Hatred (Adosa), Neutrality of Mind (Tatramajjhattatā), Tranquillity of Mental Body (Kāyapassaddhi), Tranquillity of Consciousness (Cittapassaddhi), Lightness of Mental Body (Kāyalahutā), Lightness of Consciousness (Cittalahutā), Malleability of Mental Body (Kāyamudutā), Malleability of Consciousness (Cittamudutā), Wioldiness of Mental Body (Kāyakammaññatā), Wioldiness of Consciousness (Cittakammaññatā), Proficiency of Mental Body (Kāyapāguññatā), Proficiency of Consciousness (Cittapāguññatā), Rectitude of Mental Body (Kāyujjukatā), and Rectitude of Consciousness (Cittujjukatā)—these nineteen Cetasikas are Beautiful Universal Cetasikas.

Faith (Saddhā)

Saddhā is the trust in the Buddhas etc., the nature of accepting the virtues of the Buddha etc. It is also called confidence. It is also called “clarity/serenity” (prahāda/pasāda). This Faith is a great power in performing merits. It is said to be like a hand in the sense of taking merits, like wealth in the sense of obtaining all resources, and like a seed since it is the root for all wholesome actions.

Mindfulness (Sati)

Remembrance/Awareness is Sati. The nature of the being’s mind is to travel/exist in the unwholesome side. By this Cetasika, the being’s mind is not allowed to travel in the unwholesome side and is established in the wholesome side.

Shame (Hiri) - Fear of Wrongdoing (Ottappa)

Hiri is the nature of loathing sin, being ashamed of sin. Ottappa is the nature of fearing sin. Because of these Hiri and Ottappa, virtuous people refrain from sin and behave well.

Non-Greed (Alobha)

Alobha is the nature of not attaching to the object. The mind associated with Alobha exists in the object without attaching, like water on a lotus leaf. Alobha is a nature opposed to Greed.

Non-Hatred (Adosa)

Adosa is Loving-kindness (*Mettā*). It is the nature opposed to Hatred.

Neutrality of Mind (Tatramajjhataṭṭā)

The nature that maintains the speeds of the conascent Citta and Cetasikas evenly, without allowing them to become deficient or excessive, is called “Tatramajjhataṭṭā.”

Tranquillity of Mental Body (Kāyapassaddhi) - Tranquillity of Consciousness (Cittapassaddhi)

In *Kāyapassaddhi*, “Kāya” refers to the Cetasikas (Mental Body). In *Cittapassaddhi*, “Citta” refers to the beautiful consciousness. The calmness of the Cetasikas is “Kāyapassaddhi.” The calmness of the Citta is “Cittapassaddhi.” These two Dhammas are opposed to defilements like Restlessness (*Uddhacca*) that make Citta and Cetasikas unpeaceful.

Lightness of Mental Body (Kāyalahutā) - Lightness of Consciousness (Cittalahutā)

The lightness of Cetasikas is “Kāyalahutā.” The lightness of the mind is “Cittalahutā.” These two Cetasikas are two Dhammas opposed to Sloth and Torpor (*Thīna-Middha*) etc., which weaken Citta and Cetasikas by bringing them to a state of heaviness like the body of a sick person.

Malleability of Mental Body (Kāyamudutā) - Malleability of Consciousness (Cittamudutā)

The softness of Cetasikas is “Kāyamudutā.” The softness of the mind is “Cittamudutā.” These two Cetasikas are two Dhammas opposed to defilements like Wrong View and Conceit (*Diṭṭhi-Māna*) which make Citta and Cetasikas hard/stiff.

Wieldiness of Mental Body (Kāyakammaññatā) - Wieldiness of Consciousness (Cittakammaññatā)

The wieldiness (fitness for work) of Cetasikas is “Kāyakammaññatā.” The wieldiness of the mind is “Cittakammaññatā.” Wieldiness means being suitable for wholesome action, just as gold is suitable for any fine work. These two Cetasikas are opposed to defilements that make Citta and Cetasikas unfit for action.

Proficiency of Mental Body (Kāyapāguññatā) - Proficiency of Consciousness (Cittapāguññatā)

The proficiency (skillfulness/healthiness) of Cetasikas in respective fields of action is “Kāyapāguṇṇatā.” The proficiency of the mind is “Cittapāguṇṇatā.” These two Cetasikas are opposed to defilements like lack of faith (*Assaddhā*) which bring Citta and Cetasikas to a state of sickness or weakness.

Rectitude of Mental Body (Kāyujjukatā) - Rectitude of Consciousness (Cittujjukatā)

The straightness (non-crookedness) of Cetasikas is “Kāyujjukatā.” The straightness of the mind is “Cittujjukatā.” These two Dhammas are opposed to deceit (*Māyā*), fraud (*Sāṭheyya*), etc.

Since these nineteen Cetasikas apply to all Beautiful Cittas without exception, they are called Beautiful Universals (*Sobhana Sādhāraṇa*).

6. The Six Variable Beautiful Mental Factors

The three Cetasikas: **Right Speech (Sammā Vācā)**, **Right Action (Sammā Kammanta)**, and **Right Livelihood (Sammā Ājīva)** are called **Abstinenances (Virati)**.

The nature of abstaining from the four bad deeds done by mouth: lying, slandering, harsh speech, and frivolous talk, is called “**Right Speech.**”

The nature of abstaining from the three bad deeds done by the body: killing, stealing, and sexual misconduct, is called “**Right Action.**”

Bad deeds done by body and speech are done as a means of livelihood as well as for other reasons. The nature of abstaining from bodily and verbal misconduct done for the sake of livelihood is called “**Right Livelihood.**”

Since one abstains from bad deeds by means of these three Cetasikas, those Cetasikas are called **Virati** (Abstinenances).

The two Cetasikas **Compassion (Karūṇā)** and **Appreciative Joy (Muditā)** are called **Illimitables (Appamaññā)**.

Just as one does not like suffering arising for oneself, the nature of not liking others suffering either, the nature of wishing to free others from suffering, the nature of trembling at the suffering of others is called “**Compassion.**”

Just as one is happy if one receives some fortune, the nature of being happy about the fortune of others is called “**Appreciative Joy.**”

Since these two are maintained regarding immeasurable beings, they are called Illimitables.

The nature that sees objects better, more purely, and more deeply than knowing with the mind is the **Wisdom Cetasika (Paññā Cetasika)**. It is also called “**Non-Delusion**” (*Amoha*) and “**Knowledge**” (*Vijjā*).

The nineteen Beautiful Universal Cetasikas, the three Abstinenances, the two Illimitables, and the Wisdom Cetasika—these twenty-five Cetasikas are called “**Beautiful Cetasikas.**”

Special Notes

Each Abstinence Cetasika is of three kinds: Natural Abstinence (*Sampatta Virati*), Abstinence by Undertaking (*Samādāna Virati*), and Abstinence by Eradication (*Samuccheda Virati*). When an occasion to commit a bad deed arises,

without having undertaken precepts beforehand, or even if precepts were undertaken without regarding them, considering only the evil of the sin, the abstinence arising in one who refrains from sin is called “**Natural Abstinence.**” The abstinence arising as undertaking precepts and as protecting undertaken precepts is called “**Abstinence by Undertaking.**” The abstinenes arising with the Supramundane Path Consciousness are called “**Abstinence by Eradication.**”

There are four Illimitables: Loving-kindness, Compassion, Appreciative Joy, and Equanimity. In these Beautiful Cetasikas, only two Cetasikas are shown by the name Illimitables because Equanimity was included in Beautiful Universal Cetasikas under the name Neutrality of Mind (*Tatramajjhattatā*), and Loving-kindness was included under the name Non-Hatred (*Adosa*).

Memorize these.

“Contact, Feeling, Perception, Volition, One-pointedness, Life Faculty, Attention” are the seven Universal Mental Factors.

“Initial Application, Sustained Application, Decision, Energy, Zest, Desire” are the six Occasional Mental Factors.

“Delusion, Shamelessness, Fearlessness of Wrongdoing, Restlessness, Greed, Wrong View, Conceit, Hatred, Envy, Avarice, Worry, Sloth, Torpor, Doubt” are the fourteen Unwholesome Mental Factors.

“Faith, Mindfulness, Shame, Fear of Wrongdoing, Non-Greed, Non-Hatred, Neutrality of Mind, Tranquillity of Mental Body, Tranquillity of Consciousness, Lightness of Mental Body, Lightness of Consciousness, Malleability of Mental Body, Malleability of Consciousness, Wioldiness of Mental Body, Wioldiness of Consciousness, Proficiency of Mental Body, Proficiency of Consciousness, Rectitude of Mental Body, Rectitude of Consciousness” are the nineteen Beautiful Universal Mental Factors.

“Right Speech, Right Action, Right Livelihood” are the three Abstinenes.

“Compassion, Appreciative Joy” are the two Illimitables. Together with the “Wisdom” Cetasika, these twenty-five Cetasikas are Beautiful Mental Factors.

Thirteen Ethically Variable, fourteen Unwholesome, and twenty-five Beautiful make fifty-two Cetasikas.

7. Association of Ethically Variable Mental Factors

To easily understand the association of Cetasikas, one should recall the division of Cittas by Jhāna distinction and Feeling distinction. In Rootless Unwholesome Resultants, there are five Cittas referred to by the name Viññāṇa (Consciousness), such as Cakkhu Viññāṇa etc. In Wholesome Resultants also there are five. It should be remembered that the name **Two Sets of Fivefold Sense Consciousness** (*Dvipaṇca Viññāṇa*) is used for those ten Cittas.

Among the fifty-two Cetasikas, know that the seven Universal Cetasikas are associated with all Cittas without distinction. Among the Occasional Cetasikas, **Initial Application (Vitakka)** applies to fifty-five Cittas: the forty-four Sense-Sphere Cittas excluding the ten Dvipaṇca Viññāṇas, and the eleven First Jhāna Cittas. It does not apply to the remaining sixty-six Cittas.

Sustained Application (Vicāra) applies to sixty-six Cittas: the fifty-five Cittas where Vitakka applies, and the eleven Second Jhāna Cittas. It does not apply to the remaining fifty-five Cittas.

Decision (Adhimokkha) applies to seventy-eight Cittas, excluding the ten Dvipaṇca Viññāṇas and the Doubt-Associated Citta. It does not apply to eleven Cittas.

Energy (Viriya) applies to seventy-three Cittas, excluding the sixteen Cittas: Five-door Adverting, the ten Dvipaṇca Viññāṇas, the two Receiving Cittas, and the three Investigating Cittas. It does not apply to sixteen Cittas.

Zest (Pīti) applies to fifty-one Cittas, excluding the seventy Cittas: two Displeasure-Accompanied Cittas, fifty-five Equanimity-Accompanied Cittas, two Body Consciousnesses, and eleven Fourth Jhāna Cittas. It does not apply to seventy Cittas.

Desire (Chanda) applies to sixty-nine Cittas, excluding the twenty Cittas: eighteen Rootless and two Delusion-Rooted Cittas. It does not apply to twenty Cittas.

Special Notes:

For the Dvipaṇca Viññāṇas, which arise due to objects like forms impinging on bases like the eye, no help from Vitakka is needed to go to the object. Therefore, Vitakka does not apply to those Cittas. For Cittas like the Second Jhāna, which have been developed by meditation to be able to go to the object without Vitakka, Vitakka is also not needed.

Since Dvipañca Viññāṇas are a weak group of Cittas, not even one Occasional Cetasika applies to them. Vitakka does not apply to Second Jhāna Cittas etc. because it has been abandoned by the power of meditation.

Since Adhimokkha is a Cetasika with the nature of deciding, it does not apply to the Doubt-Associated Citta. Viriya Cetasika does not apply to Cittas like Five-door Adverting because those Cittas are weak.

Since Unpleasant and Equanimity Feelings are opposed to Zest, Zest does not apply to Displeasure and Equanimity-Accompanied Cittas. Although Body Consciousness is Pleasure-Accompanied, Zest does not apply there because it is weak. Zest does not arise in the Joy-Accompanied Fourth Jhāna Citta because it has been abandoned by the power of meditation. Since Rootless Cittas and Delusion-Rooted Cittas are a weak group of Cittas devoid of the desire to accomplish anything, Desire (Chanda) does not apply to them.

When finding the number of Cetasikas applying to Cittas, it is these six Occasional Cetasikas that often cause confusion. Therefore, the association of those Cetasikas should be mastered well. The only Cittas where not even one Occasional Cetasika applies are the ten Fivefold Sense Consciousnesses. In the twenty-seven Cittas: four Greed-Rooted Joy-Accompanied, twelve Sense-Sphere Beautiful Joy-Accompanied, and eleven First Jhāna Cittas, all Occasional Cetasikas apply. In the remaining Cittas, they apply appropriately. Since Universal Cetasikas apply to all Cittas, there is nothing special to search about them. Find the Occasional Cetasikas applying in all one hundred and twenty-one Cittas, starting from the Joy-Accompanied View-Associated Unprompted Citta. Practice until you can say it quickly.

Questions

1. How many Cittas are associated with Vitakka? How many are not? Find out similarly for Vicāra etc.
2. Why does Vitakka not apply to the two sets of fivefold sense consciousness?
3. Why does Vicāra not apply to Third Jhāna etc.?
4. Why does Zest not apply to Joy-Accompanied Fourth Jhāna Cittas?
5. What are the Cittas where Occasional Cetasikas do not apply?
6. What are the Cittas where all Occasional Cetasikas apply?
7. What are the Occasional Cetasikas applying to Displeasure-Accompanied Cittas?
8. What are the Occasional Cetasikas applying to the Doubt-Associated Citta?

8. Association of Unwholesome Mental Factors

Among the Unwholesome Cetasikas, the four Cetasikas: **Delusion (Moha)**, **Shamelessness (Ahirika)**, **Fearlessness of Wrongdoing (Anottappa)**, and **Restlessness (Uddhacca)** are Unwholesome Universals. Those four apply to all Unwholesome Cittas without difference.

Greed (Lobha) applies to the eight Greed-Rooted Cittas. **Wrong View (Diṭṭhi)** applies to the four View-Associated Cittas. **Conceit (Māna)** sometimes applies to the four View-Dissociated Cittas.

The four: **Hatred (Dosa)**, **Envy (Issā)**, **Avarice (Macchhariya)**, and **Worry (Kukkucca)** apply to the two Hatred-Rooted Cittas. Of them, Envy, Avarice, and Worry apply only on some occasions.

Sloth and Torpor (Thīna - Middha) apply to the five Prompted Cittas. They also apply only on some occasions. “**Doubt (Vicikicchā)**” applies only to the Doubt-Associated Citta.

There are four Cetasikas applying to all Unwholesome Cittas. There are three Cetasikas applying only to Greed-Rooted Cittas. There are four Cetasikas applying only to Hatred-Rooted Cittas. There are two Cetasikas applying only to Unwholesome Prompted Cittas. There is one Cetasika applying only to the Doubt-Associated Citta. Find the Unwholesome Cetasikas applying in the twelve Unwholesome Cittas in order.

Special Notes

If there is wisdom seeing the fault of unwholesome deeds, unwholesome Cittas do not arise. Similarly, when there is Hiri loathing unwholesomeness and Ottappa fearing it, unwholesome Cittas do not arise. When the mind is established in the field of wholesome Dhamma, unwholesome Cittas do not arise either. For every unwholesome Citta to arise, there must be Delusion covering its danger, Shamelessness not ashamed of it, Fearlessness not fearing it, and Restlessness shaking. Therefore, it is said that the four: Moha, Ahirika, Anottappa, and Uddhacca apply to all unwholesome Cittas.

The View taking “the five aggregates are a self, an eternal thing” etc. arises, and the Conceit taking “I am superior” etc. arises, together with the Greed attached to the five aggregates. Therefore, the two Cetasikas Diṭṭhi and Māna arise only in Greed-Rooted Cittas and not in any other Citta. Taking as eternal etc., and taking as superior etc., are two different things, so they never arise together in one Citta at once. That is why Conceit does not apply to View-Associated Cittas.

Avarice (Macchhariya) arises due to greed attached to one's own possessions. However, since it arises as intolerance of one's possessions being common to others, it arises with Hatred and not with Greed. That is why it was said that Macchhariya arises only in Hatred-Rooted Consciousness.

The two Cetasikas Sloth and Torpor, which weaken the mind and make it unfit for work, apply only to weak Prompted Cittas. They apply to Prompted Cittas only on some occasions. They do not apply at all times.

Questions

1. What are the Cetasikas applying to all Unwholesome Cittas?
2. What are the Cetasikas applying only to Greed-Rooted Cittas?
3. What are the Cetasikas applying only to Hatred-Rooted Cittas?
4. What are the Unwholesome Cetasikas applying to the first Greed-Rooted Citta?
5. What are the Unwholesome Cetasikas applying to the second Citta?
6. What are the Unwholesome Cetasikas applying to the first Hatred-Rooted Citta?
7. What are the Unwholesome Cetasikas applying to the Doubt-Associated Citta?

9. Association of Beautiful Mental Factors

Among the Beautiful Cetasikas, the nineteen Beautiful Universal Cetasikas apply without difference to all Beautiful Cittas, which are fifty-nine by the brief method and ninety-one by the detailed method.

The three Abstinence (*Virati*) Cetasikas always apply together in Supramundane Cittas. In Mundane Cittas, specifically in the eight Sense-Sphere Wholesome Cittas, they apply separately on some occasions. Only one of the Abstinenes applies at a time in Sense-Sphere Wholesome.

The two Illimitables (*Appamaññā*) Cetasikas apply separately on some occasions in twenty-eight Cittas: the twelve First, Second, Third, and Fourth Jhāna Fine-material-sphere Cittas, eight Sense-Sphere Wholesome, and eight Sense-Sphere Functional with Roots. Compassion and Appreciative Joy do not apply together at once in one Citta. There is also a teacher's opinion that "Compassion and Appreciative Joy do not apply to Equanimity-Accompanied Cittas but only to Joy-Accompanied Cittas." According to that opinion, there are twenty Cittas where Compassion and Appreciative Joy apply.

The Wisdom (*Paññā*) Cetasika applies to forty-seven Cittas: twelve Sense-Sphere Cittas Associated with Knowledge, fifteen Fine-material-sphere Cittas, twelve Immaterial-sphere Cittas, and eight Supramundane Cittas.

The nineteen Beautiful Universals apply in fifty-nine Cittas; the three Abstinenes in sixteen Cittas; the two Illimitables in twenty-eight Cittas; and the Wisdom Cetasika in forty-seven Cittas.

Now find out in order how many Beautiful Cetasikas apply to each Beautiful Citta. Since the nineteen Beautiful Universals apply to all Beautiful Cittas, there is nothing new to search about them. There are only six Beautiful Cetasikas that apply only with some Cittas. Therefore, finding the number of Cetasikas is not difficult.

Special Notes

Regarding the application of Abstinence Cetasikas in Sense-Sphere Wholesome Consciousness, two facts should be specially noted: applying sometimes, and when applying, not all applying at once but applying separately. In Sense-Sphere Wholesome Consciousness performing giving alms, worshipping, preaching Dhamma, listening to Dhamma, etc., Abstinence Cetasikas do not apply. They apply only on occasions where virtue is perfected by abstaining from misconduct with Sense-Sphere Wholesome Consciousness. Abstaining from all misconduct cannot be done at once. At the time of abstaining from verbal misconduct,

abstaining from bodily misconduct does not occur. At the time of abstaining from bodily misconduct, abstaining from verbal misconduct does not occur. At the time of abstaining from lying with the Right Speech Cetasika, only abstaining from lying occurs, not abstaining from slandering etc. At the time of abstaining from slandering, abstaining from lying etc. does not occur. Because of these reasons, only one Abstinence Cetasika applies at a time in Sense-Sphere Wholesome, not two or three. Since Fine-material and Immaterial-sphere Cittas are not Cittas arising as abstinence from misconduct, Abstinence Cetasikas do not apply to them.

Sins are committed by beings due to defilements. Defilements causing sins are destroyed by the Supramundane Path Consciousness. Since abstinence from sins occurs according to the destruction of defilements, all three Abstinence Cetasikas always apply with Supramundane Cittas.

Illimitables apply in Sense-Sphere Cittas only on occasions of being compassionate to suffering beings and being happy about happy ones. Since being compassionate and being happy about happy ones are two different tasks, both Illimitable Cetasikas do not apply in one Citta at once. Illimitables do not apply to Fine-material-sphere Cittas taking Kasiṇas etc. as objects. They apply only to Fine-material-sphere Jhāna Cittas developed by cultivating Compassion or Appreciative Joy.

Among the fifty-two Cetasikas, the eleven Cetasikas: Envy, Avarice, Worry, Right Speech, Right Action, Right Livelihood, Compassion, Appreciative Joy, Conceit, Sloth, and Torpor apply only sometimes in specific Cittas. Therefore, they are called ‘**Unfixed Adjuncts**’ (*Aniyatayogi*). Since the remaining forty-one Cetasikas definitely apply in their respective Cittas, they are called ‘**Fixed Adjuncts**’ (*Niyatayogi*).

Questions

1. In which Cittas do Abstinence Cetasikas always apply?
2. Why do Abstinenes not apply to Sublime (*Mahaggata*) Cittas?
3. On what occasions do Abstinenes and Illimitables apply in Sense-Sphere Wholesome?
4. How many Unfixed Adjunct Cetasikas are there?

10. Compendium of Mental Factors in Unwholesome Consciousness

Now you know in which Cittas each Cetasika applies. From here on, what should be done is to find the number of Cetasikas applying to each Citta for every Citta. From here onwards, the number of Cetasikas applying to those respective Cittas will be shown in the order the Cittas were presented in the Citta Chapter.

There are twenty-seven Cetasikas applying to Unwholesome Cittas: thirteen Ethically Variable Cetasikas and fourteen Unwholesome Cetasikas. To make searching for Cetasikas easier for you, first find the Cetasikas that apply to all Unwholesome Cittas from those twenty-seven Cetasikas. When you first keep in mind that these fourteen Cetasikas—the seven Universal Mental Factors, the three Occasional Mental Factors: Initial Application, Sustained Application, Energy, and the four Unwholesome Universal Mental Factors: Delusion, Shamelessness, Fearlessness of Wrongdoing, Restlessness—apply to all Unwholesome Cittas, you will be able to easily find the other Cetasikas applying to each Citta.

In the first Greed-Rooted Citta, the Joy-Accompanied View-Associated Unprompted Citta, apart from the fourteen Cetasikas mentioned above, the three Ethically Variable: Decision, Zest, Desire, and the two Unwholesome Cetasikas: Greed, View, apply additionally.

1. In the first Greed-Rooted Consciousness, nineteen Cetasikas apply: thirteen Ethically Variable Cetasikas, four Unwholesome Universals, Greed, and View.
2. In the second Greed-Rooted Consciousness, twenty-one Cetasikas apply: the nineteen Cetasikas applying to the first Citta, plus Sloth and Torpor. Sloth and Torpor apply only sometimes.
3. In the third Greed-Rooted Consciousness, nineteen Cetasikas apply: thirteen Ethically Variable, four Unwholesome Universals, and the two: Greed and Conceit.
4. In the fourth consciousness, twenty-one Cetasikas apply: the Cetasikas applying to the third consciousness plus the two Sloth and Torpor.
5. In the fifth consciousness, eighteen Cetasikas apply: excluding Zest from the nineteen Cetasikas applying to the first consciousness.
6. In the sixth consciousness, twenty Cetasikas apply: excluding Zest from the twenty-one Cetasikas applying to the second consciousness.
7. In the seventh consciousness, eighteen Cetasikas apply: excluding Zest from the nineteen Cetasikas applying to the third consciousness.
8. In the eighth consciousness, twenty Cetasikas apply: excluding Zest from the twenty-one Cetasikas applying to the fourth consciousness.

9. In the first Hatred-Rooted Consciousness, twenty Cetasikas apply: twelve Ethically Variable excluding Zest, four Unwholesome Universals, and the four: Hatred, Envy, Avarice, Worry. Envy, Avarice, and Worry apply only on some occasions. Even when applying, only one of them applies.
10. In the second Hatred-Rooted Consciousness, twenty-two Cetasikas apply: the twenty Cetasikas applying to the first consciousness plus Sloth and Torpor.
11. In the first Delusion-Rooted Consciousness, fifteen Cetasikas apply: ten Ethically Variable excluding Decision, Desire, and Zest; four Unwholesome Universals; and Doubt.
12. In the second Delusion-Rooted Consciousness, fifteen Cetasikas apply: eleven Ethically Variable excluding Desire and Zest, and the four Unwholesome Universals.

11. Compendium of Mental Factors in Rootless Consciousness

In Rootless Cittas, only twelve Ethically Variable Cetasikas apply, excluding Desire (*Chanda*).

In the five Unwholesome Resultant Eye-consciousness etc., only the seven Universal Mental Factors apply. In the Receiving (*Sampaṭicchana*) Citta, ten Ethically Variable Cetasikas apply, excluding Desire, Zest, and Energy. In the Investigating (*Santīraṇa*) Citta, the same ten apply.

In the five Wholesome Resultant Eye-consciousness etc., only the seven Universal Mental Factors apply. In the Receiving Citta, ten Ethically Variable apply, excluding Desire, Zest, and Energy. In the Joy-Accompanied Investigating Citta, eleven Ethically Variable apply, excluding Desire and Energy. In the Equanimity-Accompanied Investigating Citta, ten Ethically Variable apply, excluding Desire, Zest, and Energy.

In the Rootless Functional Five-door Adverting Consciousness, ten Ethically Variable Cetasikas apply, excluding Desire, Zest, and Energy. In the Mind-door Adverting, eleven Ethically Variable apply, excluding Desire and Zest. In the Smile-producing Citta, twelve Ethically Variable apply, excluding Desire.

12. Compendium of Mental Factors in Sense-Sphere Beautiful Consciousness

Thirty-eight Cetasikas: thirteen Ethically Variable and twenty-five Beautiful, are the Cetasikas applying in Sense-Sphere Beautiful Consciousness. Of them, Zest does not apply in Equanimity-Accompanied Cittas, and the Wisdom Cetasika does not apply in Knowledge-Dissociated Cittas. Illimitables and Abstinenes do not apply in Resultants. Illimitables apply in Functionals. Abstinenes do not apply. If these few facts are kept in mind, the Cetasikas applying in Sense-Sphere Beautiful Cittas can be easily found.

In the first and second Sense-Sphere Wholesome Cittas, all thirty-eight Cetasikas: thirteen Ethically Variable and twenty-five Beautiful, apply. It should be remembered that Abstinenes and Illimitables apply only sometimes everywhere. Since the third and fourth Cittas are Knowledge-Dissociated, thirty-seven apply in them, excluding the Wisdom Cetasika. Since the fifth and sixth Cittas are Equanimity-Accompanied, thirty-seven Cetasikas apply: twelve Ethically Variable excluding Zest, and twenty-five Beautiful Cetasikas. In the seventh and eighth Cittas, thirty-six Cetasikas apply: twelve Ethically Variable excluding Zest, and twenty-four Beautiful Cetasikas excluding Wisdom since they are Knowledge-Dissociated.

In the first and second Resultant Cittas, thirty-three Cetasikas apply: thirteen Ethically Variable and twenty Beautiful Cetasikas excluding Abstinenes and Illimitables. Since the third and fourth Cittas are Knowledge-Dissociated, thirty-two apply in them, excluding Knowledge from the aforementioned thirty-three. In the fifth and sixth Cittas, thirty-two Cetasikas apply: twelve Ethically Variable excluding Zest, nineteen Beautiful Universals, and Wisdom. Thirty-one Cetasikas apply in the seventh and eighth Cittas, excluding Knowledge from those.

In the first two Functional Cittas, thirty-five Cetasikas apply: thirteen Ethically Variable, nineteen Beautiful Universals, two Illimitables, and Wisdom. In the third and fourth two Cittas, thirty-four apply, excluding Knowledge from those Cetasikas. In the fifth and sixth Cittas, thirty-four Cetasikas apply: twelve Ethically Variable excluding Zest, nineteen Beautiful Universals, two Illimitables, and Wisdom. In the seventh and eighth Cittas, thirty-three apply, excluding Wisdom from those.

13. Compendium of Mental Factors in Fine-Material & Immaterial Consciousness

In Sublime (*Mahaggata*) Cittas, thirteen Ethically Variable Cetasikas and twenty-two Beautiful Cetasikas excluding the three Abstinences apply. The difference in the application of Cetasikas therein is according to the Jhānas.

In the three Fine-material-sphere Wholesome, Resultant, and Functional First Jhāna Cittas, thirty-five Cetasikas apply: thirteen Ethically Variable and twenty-two Beautiful Cetasikas excluding Abstinences. In the three Second Jhāna Cittas, thirty-four apply, excluding Initial Application (*Vitakka*) from those Cetasikas. In the three Third Jhāna Cittas, thirty-three Cetasikas apply, excluding both Initial Application and Sustained Application (*Vicāra*). In the three Fourth Jhāna Cittas, thirty-two Cetasikas apply, excluding Initial Application, Sustained Application, and Zest (*Pīti*). In the three Fifth Jhāna Cittas, thirty Cetasikas apply, excluding Initial Application, Sustained Application, Zest, and Illimitables.

Since Immaterial-sphere Cittas are also Fifth Jhāna Cittas, the same thirty Cetasikas applying to Fine-material-sphere Fifth Jhāna Cittas apply to them as well.

Compendium of Mental Factors in Supramundane Cittas

Thirteen Ethically Variable and twenty-three Beautiful Cetasikas excluding Illimitables are the Cetasikas applying in Supramundane Cittas. There too, the difference in Cetasika application is by way of Jhānas.

In the eight Supramundane First Jhāna Cittas, thirty-six Cetasikas apply: thirteen Ethically Variable and twenty-three Beautiful Cetasikas excluding Illimitables. In the eight Second Jhāna Cittas, thirty-five Cetasikas apply, excluding Initial Application. In the eight Third Jhāna Cittas, thirty-four Cetasikas apply, excluding both Initial Application and Sustained Application. In the sixteen Fourth Jhāna and Fifth Jhāna Cittas, thirty-three Cetasikas apply, excluding Initial Application, Sustained Application, and Zest.

Supramundane Cittas arise taking Nibbāna as object. Illimitable Cetasikas arise taking beings as object. Due to the difference in objects, Illimitables do not arise in Supramundane Consciousness. Abstinences do not apply to Sublime Cittas because those Cittas arise taking Kasiṇas etc. as object.

The maximum number of Cetasikas applying at once is in the Supramundane First Jhāna Cittas. Although it is said that thirty-eight Cetasikas generally apply in Sense-Sphere Wholesome, the maximum number of Cetasikas that can apply at

once there is thirty-four. The lowest number of Cetasikas apply in the Two Sets of Fivefold Sense Consciousness.

Thus ends the Second Chapter.

3. Chapter Three

Now you know Citta and Cetasikas. To complete your knowledge of Citta and Cetasikas, you must learn how they arise (Cognitive Processes - Citta Vīthi). To be able to learn them, you must first learn the analysis of Citta and Cetasikas by Feeling etc. Therefore, from here on, the analysis of Citta will be presented by way of Feelings, Roots, Functions, Doors, Objects, and Bases.

1. Compendium of Feeling

There are three feelings: **Pleasant Feeling, Painful Feeling, and Equanimous Feeling**. By another method, there are five feelings: **Pleasure, Pain, Joy, Displeasure, and Equanimity**.

What is called Feeling (*Vedanā*) here is the Feeling Cetasika, which is one of the fifty-two Cetasikas. It has been analyzed and shown in various ways by the Tathāgata in many places. **Feeling is the experiencing of the taste of the object.** The taste of the object is experienced as sweetness. The taste of the object is experienced as bitterness. The taste of the object is experienced as neutral. Apart from these three modes, there are no other modes of experiencing the taste of the object. Therefore, feeling is of three kinds according to the experiencing of the taste of the object. Here, feeling is shown in five ways according to the **Faculty (Indriya) Teaching**. In the Faculty Teaching, Bodily Pleasant Feeling is called Pleasure Faculty (*Sukhindriya*), Mental Pleasant Feeling is called Joy Faculty (*Somanassindriya*), Bodily Painful Feeling is called Pain Faculty (*Dukkhindriya*), Mental Painful Feeling is called Displeasure Faculty (*Domanassindriya*), and Equanimity Feeling is called Equanimity Faculty (*Upekkhindriya*).

Cittas associated with respective feelings can be easily found as shown in the Citta Chapter. There is only one Pleasure-Accompanied Citta: Rootless Wholesome Resultant Body Consciousness. There is only one Pain-Accompanied Citta: Rootless Unwholesome Resultant Body Consciousness.

The four Greed-Rooted Joy-Accompanied Cittas, Rootless Wholesome Resultant Joy-Accompanied Investigating Citta, Smile-producing Citta, twelve Sense-Sphere Beautiful Joy-Accompanied Cittas, eleven First Jhāna Cittas, eleven Second Jhāna Cittas, eleven Third Jhāna Cittas, and eleven Fourth Jhāna Cittas—these sixty-two Cittas are Joy-Accompanied Consciousness.

The two Hatred-Rooted Cittas are Displeasure-Accompanied Cittas.

Six in Unwholesome, fourteen in Rootless, twelve in Sense-Sphere Beautiful, three in Fine-material-sphere, twelve in Immaterial-sphere, and eight in Supramundane make fifty-five Equanimity-Accompanied Cittas.

Questions

1. According to what is feeling threefold?
2. According to what is feeling fivefold?
3. How many Joy-Accompanied Cittas are there?
4. How many Equanimity-Accompanied Cittas are there?

2. Compendium of Roots

There are six Roots: “**Greed (Lobha) - Hatred (Dosa) - Delusion (Moha) - Non-Greed (Alobha) - Non-Hatred (Adosa) - Non-Delusion (Amoha)**”. Of them, Greed, Hatred, and Delusion are three Unwholesome Cetasikas. Non-Greed and Non-Hatred are two Beautiful Universal Cetasikas. Non-Delusion is the Wisdom Cetasika.

Just as smoke arises due to fire, the name “**Root**” (*Hetu*) is used in the world for things that are causes for other things to arise. In this Abhidhamma, the name Root is used for the six Dhammas starting with Greed, not because they are causes for something to arise. Just as roots help trees to stand firm in the ground without falling, the six starting with Greed help the Citta and Cetasikas to stand firm in the object.

Greed sticks firmly in the object of greed. The consciousness and mental factors associated with it stand unshaken in that object because of Greed. Hatred sticks firmly in the object. Citta and Cetasikas associated with it also stand unshaken in the object with its help. Because of Delusion etc. also, the associated Citta and Cetasikas stand unshaken in the object. In this Dhamma, the name Root is used for Greed etc. because they are Dhammas helpful for the associated Citta and Cetasikas to stand unshaken in the object. **Dhammas that help associated Dhammas to stand unshaken in the object are called Roots.** There are four kinds of Roots. These are called **Root Causes** (*Mūla Hetu*). Everywhere in Abhidhamma, the rootless and rooted nature of ultimate realities is stated regarding the presence or absence of these Root Causes.

The eighteen Cittas mentioned by the name Rootless in the Citta Chapter are Rootless Cittas because they lack Root Causes. The remaining seventy-one Cittas are Rooted (*Sahetuka*) Cittas because they possess roots.

Greed, Hatred, and Delusion are the three Unwholesome Roots. One or two of them are obtained in one Citta. Therefore, there are One-rooted (*Ekahetuka*) and Two-rooted (*Dvīhetuka*) unwholesome, but no Three-rooted (*Tīhetuka*) unwholesome. The three roots Non-Greed etc. are also Wholesome Roots. They are also Roots that are neither Wholesome nor Unwholesome (Indeterminate - *Abyākata*). In some Cittas, all three roots Non-Greed etc. are obtained. In some Cittas, two are obtained excluding the Non-Delusion root. There is no Citta where only one of Non-Greed etc. is obtained.

The two Delusion-Rooted Cittas are One-rooted Cittas because they have only the single root Delusion. The remaining ten Unwholesome Cittas and the twelve Knowledge-Dissociated Sense-Sphere Beautiful Cittas, totaling twenty-two, are Two-rooted Cittas. The remaining forty-seven Cittas are Three-rooted Cittas.

Questions

1. Why is the name “Root” used for Greed etc.?
2. What is called Non-Delusion?
3. What are the roots in Two-rooted Cittas?
4. What are the roots in Three-rooted Cittas?

3. Compendium of Functions

Part 1

The Cittas shown in the Citta Chapter arise in beings performing various functions (tasks) according to a certain method. The streams of Cittas arising in beings regarding respective matters are called “**Cognitive Processes**” (*Citta Vīthi*). When presenting **Citta Vīthis**, names used for Cittas in the Citta Chapter such as Unwholesome Citta, Greed-Rooted Citta, Hatred-Rooted Citta, etc., are not used. In presenting Vīthis, Cittas are identified by names received by those respective Cittas according to the function performed by them. Therefore, to be able to learn the Cognitive Process section, this Compendium of Functions must be well mastered.

There are fourteen functions performed by Cittas: Rebirth-Linking (*Paṭisandhi*) Function, Life-Continuum (*Bhavanga*) Function, Adverting (*Āvajjana*) Function, Seeing (*Dassana*) Function, Hearing (*Savana*) Function, Smelling (*Ghāyana*) Function, Tasting (*Sāyana*/*Assādana*) Function, Touching (*Phusana*) Function, Receiving (*Sampaṭicchana*) Function, Investigating (*Santīraṇa*) Function, Determining (*Votthapana*) Function, Impulsion (*Javana*) Function, Registration (*Tadā lambana*) Function, and Death (*Cuti*) Function.

There is not a single Citta that does not perform at least one of these fourteen functions. Some Cittas perform two, three, four, or five functions each.

Connecting the present existence and the future existence without allowing the stream of consciousness to be cut off by death is the **Rebirth-Linking Function**.

Maintaining the stream of consciousness without allowing it to be cut off after being born in the new existence is the **Life-Continuum Function**.

Directing/turning the stream of consciousness to a certain object so that a cognitive process arises is the **Adverting Function**.

Seeing forms or knowing them is the **Seeing Function**.

Hearing sounds or knowing them is the **Hearing Function**.

Smelling sweet/foul odors or knowing them is the **Smelling Function**.

Tasting the flavor of food etc. or knowing it is the **Tasting Function**.

Knowing what touches the body is the **Touching Function**.

Receiving the forms etc. taken by Eye-consciousness etc. is the **Receiving Function**.

Investigating the forms etc. received by Receiving is the **Investigating Function**.

Determining the nature of the investigated object is the **Determining Function**.

The excessive mental impulse regarding knowing the object and regarding actions such as giving and taking is the **Impulsion (Javana) Function**.

Taking the object taken by Javana is the **Registration Function**.

Ending the existence—departing from existence—is the **Death Function**.

You cannot currently form a proper understanding of these functions performed by Cittas. A proper understanding of them arises when learning Cognitive Processes. What you should do now is to remember well the functions and the Cittas that perform them. If not done so, learning the Vīthi section will be difficult.

In one existence, only one Rebirth-Linking Citta arises for one person. Death Citta is also one. Bhavanga Cittas arise abundantly in beings. However, their arising is not felt. The main part of Cittas is Javana Cittas. Apart from Bhavanga Cittas, mostly Javana Cittas arise in a being. It is Javana Cittas that know the object well, perform actions, and become merit and demerit.

Part II

The two Equanimity-Accompanied Investigating Cittas, eight Great Resultants, and nine Sublime Resultants—these nineteen Cittas perform the three functions: Rebirth-Linking, Life-Continuum, and Death. Although each of these Cittas performs all three functions, it performs only one function at a time.

The two Cittas: Five-door Adverting and Mind-door Adverting perform the Adverting function.

The Seeing function is performed by the two Eye-consciousnesses; the Hearing function by the two Ear-consciousnesses; the Smelling function by the two Nose-consciousnesses; the Tasting function by the two Tongue-consciousnesses; the Touching function by the two Body-consciousnesses; and the Receiving function by the two Receiving Cittas.

The Investigating function is performed by the three Investigating Cittas.

The Determining function is also performed by the Mind-door Adverting Citta.

Twelve Unwholesome Cittas, Smile-producing Citta, eight Great Wholesome Cittas, eight Great Functional Cittas, nine Sublime Wholesome Cittas, nine Sublime Functional Cittas, and eight Supramundane Cittas—these fifty-five Cittas are Javana Cittas.

The eight Great Resultants and the three Investigating Cittas—these eleven are Cittas with the Registration function.

Two Equanimity-Accompanied Investigating Cittas perform five functions: Rebirth-Linking, Life-Continuum, Death, Investigating, and Registration.

Eight Great Resultants perform four functions: Rebirth-Linking, Life-Continuum, Death, and Registration.

Nine Sublime Resultants perform three functions as: Rebirth-Linking, Life-Continuum, and Death.

Joy-Accompanied Investigating performs two functions: Investigating and Registration.

Mind-door Adverting performs two functions: Determining and Adverting.

Fifty-five Javana Cittas, Five-door Adverting, two Receiving, and ten Fivefold Sense Consciousnesses—these sixty-eight Cittas perform only one function. Even of Cittas that perform two or three functions, know that they perform only one function at a time.

Questions

1. What is the special benefit of the Compendium of Functions?
2. How many Javana Cittas are there?
3. How many Sense-Sphere Javanas are there?
4. How many Sublime Javanas are there?
5. What is performed by Javana Cittas?
6. What is the main part of Cittas?
7. What are the Cittas that perform only one function?

4. Compendium of Doors

Part I

Places of entry and exit are called “**Doors**” (*Dvāra*). There are places in the bodies of beings where objects like forms enter the being’s continuity, and where the mind goes towards objects like forms. In this Abhidhamma, they are identified by the name Door. Streams of Cittas flow towards objects like forms through those doors. Therefore, the person learning Abhidhamma must also know about those doors.

There are six doors: **Eye-door, Ear-door, Nose-door, Tongue-door, Body-door, and Mind-door.**

In the middle of the black pupil of the eye, there is a place where the reflection of objects in front falls. It is said to be the size of a louse’s head. It is also called Eye-sensitivity (*Cakkhu Pasāda*). It is also what is called the Eye-door. The falling of the reflection of objects in front onto it is the entering of the Form Object (*Rūpārammaṇa*) into the being’s continuity. Because of that, the arising of a stream of Cittas such as Five-door Adverting - Eye-consciousness - Receiving - Investigating etc. regarding the external form is the going of the mind towards the Form Object. Thus, since the entering of the Form Object and the exiting of Cittas occur, Eye-sensitivity is a door.

There is a place in the ear where sound impinges—where sound is reflected. It is also called Ear-sensitivity (*Sota Pasāda*). That Ear-sensitivity is the Ear-door.

In the nose also, there is a place where smells impinge causing Cittas knowing smell to arise. It is called Nose-sensitivity (*Ghāṇa Pasāda*). It is also what is called the Nose-door.

In the tongue also, there is a place where taste impinges. It is called Tongue-sensitivity (*Jivhā Pasāda*). That Tongue-sensitivity is the Tongue-door.

There is a certain subtle thing spread in the body helpful for knowing touch. It is called Body-sensitivity (*Kāya Pasāda*). It is to that Body-sensitivity that Body-door is said. Details regarding the five sensitivities can be known in the Matter Chapter.

The natural consciousness called *Bhavanga* itself is the Mind-door. The Mind-door helps to know the five objects such as form and sound that can be known in the five doors, and various things not within the scope of the five doors.

Part II

Forty-six Cittas arise in the Eye-door: Five-door Adverting, two Eye-consciousnesses, two Receiving, three Investigating, Determining (Mind-door Adverting) Citta, twenty-nine Sense-Sphere Javanas, and eleven Registration Cittas.

Cittas are shown as Five-door Adverting etc. according to the order Cittas arise in the Eye-door. If the number of Cittas is added as stated, it becomes forty-nine. That is because the three Investigating Cittas are included again in Registration. To get the exact number of Cittas, excluding the Investigating counted once, Registration should be counted as eight. Here, eleven Registration Cittas were mentioned because the three Investigating Cittas also arise as Registration.

Of the forty-six Cittas arising in the Eye-door, only the two Eye-consciousnesses arise *only* there. The remaining forty-four Cittas arise in the Ear, Nose, Tongue, and Body doors as well. A part of them arises in the Mind-door too.

Excluding the two Eye-consciousnesses, forty-four Cittas arising in the Eye-door, and two Ear-consciousnesses—these forty-six Cittas are Cittas arising in the Ear-door.

The aforementioned forty-four Cittas and two Nose-consciousnesses—these forty-six Cittas arise in the Nose-door.

In the Tongue-door and Body-door also, forty-six Cittas arise respectively. To the aforementioned forty-four Cittas, add two Tongue-consciousnesses and two Body-consciousnesses to get the Citta count. Only the fifty-four Sense-Sphere Cittas arise in all five doors starting with the Eye. Fine-material-sphere, Immaterial-sphere, and Supramundane Cittas do not arise in the five doors.

In the Mind-door, sixty-seven Cittas arise: Mind-door Adverting, fifty-five Javanas, and eleven Registration Cittas.

The nineteen Cittas performing Rebirth-Linking, Life-Continuum, and Death functions are Cittas that do not arise in doors, as they themselves are the Mind-door. They are **Door-freed** (*Dvāra-vimutta*) Cittas. The remaining seventy Cittas are Cittas arising in doors. They are called **Door-associated** (*Dvārika*) Cittas.

Among the eighty-nine Cittas, there are Cittas arising only in one door. There are Cittas arising in five doors. There are Cittas arising in all six doors. There are Cittas that are sometimes Door-associated and sometimes Door-freed. There are also Cittas that are always Door-freed.

Thirty-six Cittas—the ten Dvipaṇca Viññāṇas and twenty-six Sublime and Supramundane Javanas—are Cittas arising in only one door. The Five-door

Adverting and the two Receiving Cittas, which are called **Mind Element** (*Mano Dhātu*), are Five-door Cittas. Thirty-one Cittas—Joy-Accompanied Investigating, Mind-door Adverting, and twenty-nine Sense Javanas—are Cittas arising in all six doors. Ten Cittas—two Equanimity-Accompanied Investigating and eight Great Resultants—are sometimes Six-door and sometimes Door-freed. Those Cittas arise in all six doors through the Registration function. When arising by way of Rebirth-Linking, Life-Continuum, and Death functions, they are Door-freed. The nine Sublime Resultants are always Door-freed.

Questions

1. Generally, how many doors does a person have?
2. Why is the eye called Eye-door?
3. What is the Mind-door?
4. How many Cittas arise in the Eye-door?
5. What are the Cittas arising only in the Body-door?
6. In which doors do the eight Greed-Rooted Cittas arise?
7. In which doors does the Joy-Accompanied Investigating arise?
8. What are the Cittas arising only in one door?
9. What are the Cittas that are both Door-associated and Door-freed?
10. What are the occasions when those Cittas become so?

5. Compendium of Objects

Part I

“Object (*Ārammaṇa*)” is the name given to things felt by the mind—caught by the mind—grasped by the mind.

There are also six Objects according to doors: **Form Object**, **Sound Object**, **Smell Object**, **Taste Object**, **Tangible Object**, and **Mental Object**.

The color existing in substances is the **Form Object** (*Rūpārammaṇa*). Only the Form Object is visible to the eye. It is color, not objects, that is visible to the eye. Everything has a color. However, the color of very subtle things is not visible to our eyes.

The thing felt by the Ear-faculty or ear is the **Sound Object** (*Saddārammaṇa*).

Good and bad smells felt by the nose are the **Smell Object** (*Gandhārammaṇa*).

Tastes felt by the tongue are the **Taste Object** (*Rasārammaṇa*).

Hardness, softness, coolness, heat, etc. felt by the Body-faculty are the **Tangible Object** (*Phoṭṭhabbārammaṇa*).

Everything felt by the mind—caught by the mind excluding the five objects such as form, is called the **Mental Object** (*Dhammārammaṇa*). The Mental Object is sixfold: Sensitive Matter (*Pasāda Rūpa*), Subtle Matter (*Sukhuma Rūpa*), Consciousness (*Citta*), Mental Factors (*Cetasika*), Nibbāna, and Concepts (*Paññatti*). These will be known in the future. For now, just remember the six parts by name.

There are four groups of objects: Past, Future, Present, and Independent of Time (*Kālavimutta*). Things that have arisen and perished are called “**Past Objects**.” Things that will arise in the future are called “**Future Objects**.” Things existing now are called “**Present Objects**.” This division of time applies to things that have arising and perishing. Nibbāna and Concepts do not have arising and perishing. Therefore, they are not included in any of the three times. They are called “**Independent of Time**.” (This is a deep matter. Ask teachers for further details.)

Only the present Form Object becomes the object for the forty-six Eye-door Cittas. Past and future forms are not caught by Eye-door Cittas. Similarly, present Sound, Smell, Taste, and Tangible objects become objects for Cittas belonging to the Ear, Nose, Tongue, and Body doors.

For Mind-door Cittas, the six objects: Form, Sound, Smell, Taste, Tangible, and Mental Object belonging to all three times, and also Nibbāna and Concepts which are Independent of Time, become objects.

For Door-freed Cittas, the six objects which are present, past, or concepts—known as Kamma, Sign of Kamma, or Sign of Destiny that were the object of the death-proximate Javanas of the immediately preceding past existence—become objects.

Part II

What was shown above were the objects of Cittas indefinitely by way of doors. The object belonging to each specific Citta should be known as stated below.

The two Eye-consciousnesses take only Form as object. Ear, Nose, Tongue, and Body consciousnesses take Sound, Smell, Taste, and Tangible objects respectively.

The three Cittas—Five-door Adverting and the two Receiving Cittas—which are called Mind Element (*Mano Dhātu*), take the five objects such as form etc.

Excluding the ten Dvipaṇca Viññāṇas and the Mind Element, the remaining eleven Sense-Sphere Resultant Cittas and the Smile-producing Citta—these twelve Cittas take Sense-Sphere Dhammas as object. “**Sense-Sphere Dhamma**” refers to the fifty-four Sense-Sphere Cittas, the Cetasikas applying in them, and the twenty-eight Rūpas.

The twelve Unwholesome Cittas and the eight Knowledge-Dissociated Sense-Sphere Javana Cittas take all objects except the nine Supramundane Dhammas. “**Nine Supramundane Dhammas**” refer to the eight Supramundane Cittas and Nibbāna.

The four Joy-Accompanied Consciousnesses Associated with Knowledge and the Rūpāvacara Fifth Jhāna Wholesome Citta which has reached the state of Direct Knowledge (*Abhiññā*)—these five Cittas take all objects except the Arahant Path and Arahant Fruit.

The four Sense-Sphere Functional Cittas Associated with Knowledge, the Rūpāvacara Fifth Jhāna Functional Citta which has reached the state of Direct Knowledge, and the Mind-door Adverting Citta—these six Cittas take all objects.

“Omniscient Knowledge” (*Sabbaññutā Ñāṇa*) refers to the wisdom in the Great Functional Cittas Associated with Knowledge arising in Supreme Buddhas. Just by obtaining Jhāna, one cannot perform psychic powers. The power of psychic

powers exists only in the two Rūpāvacara Wholesome and Functional Fifth Jhāna Cittas. Even the ordinary Fifth Jhāna Citta does not have that power. To obtain that power, the Fifth Jhāna Citta must be further developed. The Fifth Jhāna Citta developed thus is called “**Direct Knowledge Consciousness**” (*Abhiññā Citta*). Whoever performs psychic powers, everyone does so with the Direct Knowledge Consciousness. Supramundane Cittas do not have the capability to perform psychic powers.

Of the Immaterial-sphere Cittas, the three Consciousnesses of the Base of Infinite Consciousness take the Consciousness of the Base of Infinite Space as object. The three Consciousnesses of the Base of Neither-Perception-Nor-Non-Perception take the Consciousness of the Base of Nothingness as object. Since the Consciousnesses of the Base of Infinite Space and the Base of Infinite Consciousness are Sublime (*Mahaggata*), the six Cittas: Consciousness of the Base of Infinite Consciousness and Consciousness of the Base of Neither-Perception-Nor-Non-Perception, which take them as object, are called “**Sublime-Object Cittas.**”

The fifteen Fine-material-sphere Cittas, the three Consciousnesses of the Base of Infinite Space, and the three Consciousnesses of the Base of Nothingness—these twenty-one Cittas take Concepts (*Paññatti*) such as Kasiṇas as object.

Supramundane Cittas take Nibbāna as object.

There are twenty-five Cittas taking Sense-Sphere Dhammas as object. There are six Cittas taking Sublime Dhammas as object. There are twenty-one Cittas taking Concepts as object. There are eight Cittas taking Nibbāna as object. There are twenty Cittas taking all objects except Supramundane Dhammas. There are five Cittas taking all objects except Arahant Path and Fruit. There are six Cittas taking all objects.

Questions

1. What is an Object?
2. How many Objects are there?
3. What are the objects visible and not visible to the eye?
4. What are the objects not belonging to the three times?
5. How many kinds of Mental Objects (*Dhammārammaṇa*) are there?
6. What is the object of Eye-door Cittas?
7. What are the objects of Mind-door Cittas?
8. Objects belonging to which time become objects for Eye-door Cittas?
9. Time-freed Dhammas become objects for Cittas of which door?
10. What are the Cittas taking only Sense-Sphere Dhammas as object?
11. What are the Cittas taking all objects?

6. Compendium of Bases

In this Dhamma, the name “**Base**” (*Vatthu*) is used for the places in the bodies of beings where Cittas arise.

There are six Bases or places where Cittas arise: **Eye-base, Ear-base, Nose-base, Tongue-base, Body-base, and Heart-base.**

The Eye-base is the Eye-sensitivity mentioned as Eye-door in the Compendium of Doors. Ear, Nose, Tongue, and Body bases are also those respective sensitive Rūpas.

The special item among bases is the Heart-base (*Hadaya Vatthu*). It is a certain subtle element existing in dependence on the blood, about half a cup in quantity, located in the heart. It is a very subtle thing invisible to the eye and not tangible to the hand. It is not present in the heart of the dead. It is also not something captured by medical science. The name Base-Matter (*Vatthu Rūpa*) is also used for it. Although blood flows out of the heart, that Base-Matter which helps the arising of thoughts does not flow out mixed with the blood leaving the heart. Most Cittas arise in the Heart-base.

Beings with complete faculties in the Sense World have all six bases. Brahmas in the Fine-Material World do not have Nose, Tongue, and Body bases. Immaterial beings do not have even a single base.

By saying there are no Nose, Tongue, and Body bases in the Fine-Material World, it should not be taken that Fine-material Brahmas do not have a nose, tongue, and body. What they lack are the Nose, Tongue, and Body sensitivities that are the support for Cittas. The Eye-base and Ear-base are useful for matters helpful for purification such as seeing the Buddha and listening to Dhamma. The three bases starting with the Nose are useful only for the enjoyment of sense pleasures and nothing else. Due to the power of meditation on dispassion towards sense pleasures, the three bases starting with the Nose do not arise in Brahmas born there. The Eye and Ear bases arise for the purpose of seeing the Buddha, listening to Dhamma, etc.

There are three parts of Cittas: Cittas arising dependent on a base, Cittas arising either dependent on or not dependent on a base, and Cittas arising without depending on a base.

The two Eye-consciousnesses arise dependent on the Eye-base. Ear, Nose, Tongue, and Body consciousnesses also arise dependent on those respective bases.

Thirty-three Cittas arise dependent on the Heart-base: Five-door Adverting, two Receiving, three Investigating, eight Great Resultants, two Hatred-Rooted Cittas, Stream-Entry Path Consciousness, Smile-producing Citta, and fifteen Fine-material-sphere Cittas.

Forty-two Cittas arise dependent on the Heart-base material when arising in the Sense and Fine-Material worlds, and arise without depending on a base when arising in the Immaterial world: eight Sense-Sphere Wholesome Cittas, four Immaterial Wholesome Cittas, eight Greed-Rooted Cittas, two Delusion-Rooted Cittas, Mind-door Adverting, eight Great Functional Cittas, four Immaterial Functional Cittas, and seven Supramundane Cittas excluding the First Path.

The four Immaterial Resultant Cittas arise without depending on a base.

Part II

There are forty-three Cittas arising dependent on a base. There are forty-two Cittas arising either dependent on or not dependent on a base. There are four Cittas arising without depending on a base.

Forty-three Cittas arise dependent on a base because those Cittas do not arise in the Immaterial world.

Of those Cittas, the ten Dvipaṇca Viññāṇas, Five-door Adverting, Receiving, Investigating, and Great Resultants do not arise in the Immaterial world because the doors where they arise and the functions performed by those Cittas do not exist there.

Hatred-Rooted Cittas do not arise there because those Cittas do not arise in those who have obtained Jhānas.

The Smile-producing Citta does not exist there because Immaterial beings do not smile.

The Stream-Entry Path Consciousness does not arise there because Immaterial beings, lacking ears, cannot listen to Dhamma from others. Except for Supreme Buddhas and Pacceka Buddhas, others cannot generate the Stream-Entry Path by their own power without listening to Dhamma from others. Buddhas and Pacceka Buddhas are not born in the Immaterial World. There is no way for Immaterial beings to hear anything from others. A person who has become a Stream-Enterer can attain the remaining paths and fruits without the help of others. Sometimes those who became Stream-Enterers in Sense and Fine-Material worlds are born in the Immaterial world. They attain Once-Returning, Non-Returning, and Arahant paths and fruits there and attain Parinibbāna.

Questions

1. What is called “Base”?
2. How many Bases are there?
3. What is called Eye-base?
4. What is called Heart-base?
5. What are the bases present and absent in the Sense, Fine-Material, and Immaterial worlds?
6. Why are certain bases absent in the Fine-Material World?
7. What are the Cittas arising dependent on a base?
8. What are the Cittas never dependent on a base?
9. Why are Hatred-Rooted Cittas absent in the Immaterial World?
10. Why is the Stream-Entry Path not obtained in the Immaterial World?

Thus ends the Third Miscellaneous Chapter.

4. Chapter Four

1. Cognitive Processes (Citta Vīthi)

Knowing correctly what meets the eye, knowing correctly sounds coming to the ear, knowing correctly smells, tastes, and touches coming to the nose, tongue, and body, speaking a word by oneself, knowing the meaning of a word spoken by another, raising body parts, lowering them, moving them here and there, going, coming, giving, taking—not one of these matters occurs with a single Citta. For each of these matters to occur, a series of Cittas must arise systematically. The mental continuities, the streams of Cittas arising as the performance of those respective matters, are called “**Cognitive Processes**” (*Citta Vīthi*). Briefly, the streams of Cittas arising regarding each matter should be called Citta Vīthi.

The mind is very subtle. It is also not something visible to the eye. Wind, cold, and heat are felt by the body even though not visible to the eye. The mind is not something felt or caught by the body in that way. Being something that arises and breaks up very quickly, the mind is also not something that can be caught for examination. Because of these reasons, finding the nature of the mind is extremely difficult. What makes knowing the nature of the mind most difficult is that the instrument for knowing it is the mind itself. Another thing can be cut with the instrument of cutting, the knife. That knife itself cannot be cut by it. Similarly, the mind, which is the instrument of knowing, cannot know the nature of that mind. Therefore, ordinary people who have not studied the mind do not even know that there is something called a Cognitive Process. Even for people who study and inquire about the mind, knowledge about the mind arises inferentially as “these must be like this,” but direct knowledge like seeing with the eye does not arise about the mind. Since knowing about the mind is very useful, try to gain knowledge even inferentially.

2. The Lifespan of Ultimate Realities

What the person learning Cognitive Processes must do first is to know the lifespan of Cittas and Rūpas. There are three stages for Cittas and Rūpas: the time of arising, the time of existing, and the time of perishing. Since these times are very short, the name “**Moment**” (*Khana*) is used for them. The arising time is called **Arising Moment** (*Uppāda Khana*), the existing time is called **Static Moment** (*Ṭhiti Khana*), and the perishing time is called **Dissolution Moment** (*Bhāṅga Khana*). Adding the three times—Arising, Static, Dissolution—belonging to a Citta, the name “**Mind-Moment**” (*Cittakkhāṇa*) is used for it. The meaning of Mind-Moment is the time of a Citta. If a Citta arises in a certain amount of time, it exists for that same amount of time and ceases in that same amount of time. There is no difference in the duration of those three times. That Mind-Moment is a very short time. It is a time not even a hundred-thousandth part of the time taken to blink an eye. It may take you some time to understand this.

A Rūpa has a lifespan of seventeen Mind-Moments. That is fifty-one minor moments (*khana*). Of that, the first moment is the Arising Moment of the Rūpa. The fifty-first moment is the Dissolution Moment of the Rūpa. The middle forty-nine moments are the Static Moment of the Rūpa. Unlike in Citta, the three moments Arising etc. of Rūpa are not equal. The Static Moment of Rūpa is long. There are also several Rūpas that do not have a lifespan of seventeen Mind-Moments. They are secondary Rūpas.

For you who see objects remaining full before us for months and years, saying “the lifespan of a Rūpa is seventeen Mind-Moments” may be an unbelievable fact. To make it understandable, an explanation about Rūpa will be given.

A pile of sand appearing to us as one thing when viewed from afar is not one thing, but a collection of sand grains. All objects appearing to us as single things are, like the pile of sand, collections of small objects. Even the mustard seed considered as a very small thing is not one thing but a collection of small material substances. All objects visible to us are made of Material Groups (*Rūpa Kalāpa*). You will know about Rūpa Kalāpa in the Matter Chapter. Rūpa Kalāpa is the root of all objects. It is not something existing for a long time. Its maximum lifespan is seventeen Mind-Moments. The time taken to blink an eye is sufficient for thousands of Rūpa Kalāpas to arise and perish one after another. In an object the size of a mustard seed, there are crores of Rūpa Kalāpas. Know that a mustard seed is not one thing but a collection of crores of Rūpa Kalāpas. Although the Rūpa Kalāpas in the objects visible to us vanish in seventeen Mind-Moments, no change is seen in those objects due to two reasons. Namely: one reason is that all

Rūpa Kalāpas in one object do not break at once. One reason is that new Rūpa Kalāpas appear in those very places replacing the breaking Rūpa Kalāpas.

In an object the size of a mustard seed also, there are lakhs of Rūpa Kalāpas that have reached the second moment of the fifty-one minor moments which is the full lifespan of a Rūpa. Similarly, there are lakhs of Rūpa Kalāpas that have reached the third moment. Similarly, there are lakhs of Rūpa Kalāpas that have reached all moments up to the fiftieth moment. Every Rūpa Kalāpa breaks at the fifty-first moment. When Rūpas break upon reaching the fifty-first moment, all Rūpa Kalāpas that have reached the moments from the second moment to the forty-ninth moment remain. Therefore, due to Rūpas breaking and breaking in seventeen Mind-Moments, no change visible to us occurs in the objects. This fact should be understood well.

Cognitive Processes do not arise at once regarding all Rūpas of various ages in one object. Cognitive Processes arise taking as object a group of Rūpas of equal age in one object.

3. Classification of Objects

The objects coming to the five doors are of four kinds: “**Very Great Object** (*Atimahantārammaṇa*), **Great Object** (*Mahantārammaṇa*), **Slight Object** (*Parittārammaṇa*), and **Very Slight Object** (*Atiparittārammaṇa*).” Objects coming to the Mind-door are of two parts: **Clear Object** (*Vibhūtārammaṇa*) and **Obscure Object** (*Avibhūtārammaṇa*). Thus, objects coming to the six doors are of six kinds.

An object that is very apparent due to largeness, or due to light being good, or due to being near, is called **Very Great**. An object not as apparent as the Very Great Object is called **Great**. An object not as apparent as the Great Object is called **Slight**. An unapparent object is called **Very Slight**.

A Rūpa does not impinge on the doors in its Arising Moment. It is the Rūpa that has reached the Static stage that impinges on doors. The object that impinges on the doors in the second Mind-Moment after arising and passing one Mind-Moment (three minor moments) is the Very Great Object. The object that impinges on the doors after passing two or three Mind-Moments is called Great. The objects that impinge on the door after passing four, five, six, seven, eight, nine Mind-Moments are called Slight. The object that impinges on the door after passing ten to fifteen Mind-Moments is called Very Slight.

In the Very Great Object, many Vīthi Cittas arise. In the Great Object, a lesser number, and in the Slight Object, an even lesser number of Vīthi Cittas arise. In the Very Slight Object, only vibration of the Bhavanga occurs. Vīthi Cittas do not arise.

Vīthi (Processes)

Vīthis are of two parts: Five-door Processes and Mind-door Processes. Five-door Processes are also of five parts: Eye-door Process, Ear-door Process, Nose-door Process, Tongue-door Process, and Body-door Process. Eye-door Processes are also of four parts: Very Great Object Process, Great Object Process, Slight Object Process, and Very Slight Object Process. In the Eye-door, there is one Very Great Object Process. There are two Great Object Processes. There are six Slight Object Processes. There are six Very Slight Object Processes. Total is fifteen. Ear, Nose, Tongue, and Body door processes are also fifteen each. All Five-door Processes are seventy-five.

The Root Consciousness

To a being at the moment of death, a kamma he did is remembered, or a sign of kamma or a sign of destiny appears. Taking the thing that appeared to the mind

at the moment of death as object, the first Citta of the next life arises. It is called **“Rebirth-Linking Consciousness”** (*Paṭisandhi Citta*). According to natural law, even after that Rebirth-Linking Consciousness ceases, a consciousness similar to the Rebirth-Linking Consciousness arises again and again until death in that continuity, taking the object that was the object of the death-proximate consciousness. It is because of that stream of consciousness that the stream of consciousness does not cut off and the being lives. Since they are the cause for the existence of the life (*Bhava*), those Cittas are called **“Life-Continuum (Bhavanga) Cittas.”** Although the Bhavanga Consciousness arises in beings at all times when no other Citta exists, we do not feel that such a Citta is arising. That Bhavanga Consciousness is the root consciousness of the being. With this taking new objects appear at the end of the stream of Bhavanga Cittas.

4. The Very Great Object Process at the Eye-Door

If a visible form (*Rūpa*) that has arisen and passed one Mind-Moment impinges on the Eye-sensitivity (*Cakkhu Pasāda*), immediately it impinges on the Bhavanga Consciousness existing in the Heart-base as well. Thereby, a certain change occurs in the Bhavanga Consciousness.

It is like a shaking. Therefore, it is called “**Vibration of the Bhavanga**” (*Bhavanga Calana*). After that Bhavanga Consciousness ceases, the Bhavanga Consciousness arising immediately after it also arises and ceases in a shaking manner receiving the impact of the Form Object. After that, the arising of Bhavanga Cittas stops, and the **Five-door Adverting** (*Pañcadvārāvajjana*) Consciousness arises contemplating the impinged Form Object and ceases. Immediately after that, the **Eye-Consciousness** (*Cakkhu Viññāṇa*) seeing that form arises and ceases. Then, the **Receiving** (*Sampaṭicchana*) Consciousness receiving that Form Object, the **Investigating** (*Santīraṇa*) Consciousness examining the nature of the Form Object, and the **Determining** (*Votthapana*) Consciousness determining the nature of the Form Object arise and cease in order.

Immediately after that, taking that Form Object as object as determined by the Determining Consciousness, any one of the twenty-nine Sense-Sphere Jāvanas arises seven times performing the Javana function and ceases. Subsequently, any one of the eleven Registration (*Tadāḷambana*) Cittas arises twice taking that Form Object as taken by the Javana Consciousness and ceases. When the second Registration Consciousness ceases, the Form Object that impinged on the Eye-sensitivity also ceases as its lifespan of seventeen Mind-Moments is exhausted. After that, Bhavanga Cittas start arising again as usual. The fourteen Cittas arising in order from the Five-door Adverting Consciousness to the second Registration Consciousness taking the form impinged on the Eye-sensitivity as object is the **Very Great Object Process at the Eye-Door**.

In showing Five-door Processes and Mind-door Processes arising taking present forms as object, the order of Cittas arisen starting from the place where those forms arose should be shown. The stated Very Great Object Process arises due to the form that has arisen and passed a time of one Mind-Moment impinging on the sensitivity. In the short time passed before the Form Object arose and impinged on the sensitivity, a Bhavanga Consciousness arose in the continuity of the person in whom this process arose. But the said Form Object did not impinge on it. That Bhavanga Consciousness which passed without receiving the impact of the Form Object is known by the name **Past Bhavanga** (*Atīta Bhavanga*). The Bhavanga Consciousness that arose as if shaking due to the impact of the Form Object is known by the name **Vibrating Bhavanga** (*Bhavanga Calana*). The Bhavanga Consciousness arising immediately after it receiving the impact of the Form

Object cuts off the Bhavanga stream, so that Citta is named **Arrest Bhavanga** (*Bhavangupaccheda*). Including those, the process should be stated as follows. Memorize this to make learning the process easier for you.

Past Bhavanga, Vibrating Bhavanga, Arrest Bhavanga, Five-door Adverting, Eye-Consciousness, Receiving, Investigating, Determining, seven Javanas, two Registrations—this order of Cittas is called the **Very Great Object Process at the Eye-Door**.

5. Charts of Cognitive Processes

Vīthi charts are useful to easily keep Cognitive Processes in mind. In charting Vīthis, three dots are used to indicate the three moments: Arising (*Uppāda*), Static (*Thiti*), and Dissolution (*Bhaṅga*) of the Citta. Above or below those dots, the names of the Cittas are marked with single letters. The letters used to identify Cittas are as follows:

Past Bhavanga - **Tī** (Atīta Bhavanga)

Vibrating Bhavanga - **Na** (Bhavanga Calana)

Arrest Bhavanga - **Da** (Bhavigupaccheda)

Five-door Adverting - **Pa** (Pañcadvārāvajjana)

Eye-Consciousness - **Ca** (Cakkhu Viññāṇa)

Receiving - **Sam** (Sampaticchana)

Investigating - **Na** (Santīraṇa)

Determining - **Vo** (Votthapana)

Impulsion (Javana) - **Ja**

Registration - **Ta** (Tadālabhāna)

Chart of Very Great Object Process at the Eye-Door

Tī Na Da Pa Ca Sam Na Vo Ja

ooo ooo ooo ooo ooo ooo ooo ooo ooo

1 2 3 4 5 6 7 8 9

-

Ja Ja Ja Ja Ja Ja Ta Ta Bha

ooo ooo ooo ooo ooo ooo ooo ooo

10 11 12 13 14 15 16 17

The numbers up to 17 below this are to indicate the seventeen Mind-Moments which is the lifespan of Rūpa. In this chart, the three Cittas with numbers 1, 2, 3 are all Bhavanga Cittas. They do not take the form impinged on the sensitivity as object. Everywhere, the object of Bhavanga Cittas is one of Kamma, Kamma Sign, or Destiny Sign. The Bhavanga Consciousness shown above number 1 represents the Citta arisen in the continuity of the person in whom the process arises at the moment the form impinging on the sensitivity arises. The Form Object which has arisen and passed one Mind-Moment impinged on the sensitivity at the Arising Moment of the Vibrating Bhavanga. The first Citta arising taking that form as object is the Five-door Adverting. The fourteen Cittas from Five-door Adverting to the second Registration are Cittas arising taking the form impinged on the sensitivity as object.

Of those fourteen Cittas, what is done by Five-door Adverting is turning the stream of consciousness towards the Form Object impinged on the sensitivity. What sees the form is Eye-Consciousness. Since Eye-Consciousness ceases after seeing just the color, knowledge about the form impinged on the sensitivity is not complete just by its arising. To complete it, as soon as Eye-Consciousness ceases, Receiving arises taking the Form Object seen by it. As soon as Receiving ceases, Investigating arises as examining the Form Object by it. As soon as Investigating ceases, the Determining Consciousness arises judging according to that examination. After Determining ceases, the Javana Consciousness arises seven times taking the nature of the Form Object well as judged by it. The Citta that takes the object best is the Javana. Since the Form Object exists impinging on the Eye-sensitivity even after the cessation of the seventh Javana, two Registration Cittas arise taking that object as taken by the Javana. Seeing the form is completed by the Javana Consciousness. Registration is not such a useful Citta. It is a Citta arising for Sense-Sphere beings, not for beings in Fine-Material and Immaterial worlds. Since seeing forms etc. happens without deficiency for Brahmas even without Registration, understand that there is not much work done by Registration.

In this process, the Five-door Adverting etc. Cittas arising and ceasing performing their respective function do not know anything other than performing that respective function. To make this process clear, a mango simile has been shown. It is as follows:

A man sleeps under a mango tree with fruit. A ripe mango falls near his ear. He wakes up by its sound. He opens his eyes and looks. He takes the mango into his hand. He squeezes the mango to see if it is ripe. He smells it again to decide if it is ripe. Then he eats it. He swallows the remaining part smeared in the mouth with saliva. Doing all that, he sleeps again as before.

In this simile, the man sleeping should be understood as the time when Bhavanga Cittas were arising. The falling of the mango should be understood as the Form Object impinging on the Eye-sensitivity. The man waking up should be understood as the Adverting Consciousness. Opening eyes and looking as Eye-Consciousness. Taking the mango into the hand as Receiving. Squeezing the hand to know if it is ripe as Investigating. Smelling to decide ripeness as Determining Consciousness. Eating the mango as Javana Consciousness. Swallowing the remainder smeared in the mouth with saliva as Registration. Sleeping again as the arising of Bhavanga again.

6. How Cognitive Processes Arise

The streams of Cittas such as Five-door Adverting, Eye-Consciousness etc. arising regarding seeing forms etc., known by the name Cognitive Processes (Citta Vīthi), cannot be generated by respective individuals through their own effort. Nor can they be generated by the power of anyone like a god. If an Eye-door Process arises, it arises solely through the impinging of a Form Object on the Eye-sensitivity. Just as a sound arises if a hand strikes the drum face, and fire arises if a match is rubbed on the matchbox, Eye-door Processes arise if a collision occurs between Eye-sensitivity and Form Object.

There is no organizer to command the series of Cittas starting with Five-door Adverting to arise in the order of Five-door Adverting - Eye-Consciousness - Receiving - Investigating etc. without confusion when a form impinges on the Eye-sensitivity. Without such, these Cittas arise in order solely by the power of preceding Cittas. Because Five-door Adverting arises, Eye-Consciousness, which is suitable to arise next to it, arises. Because Eye-Consciousness arises, Receiving, the Citta suitable to arise next to it, arises. Because of the arising of Receiving etc., Investigating etc. also arise systematically.

Fixed Laws (Niyāma Dhamma)

To show that Cittas can arise systematically even without an organizer, ancient teachers have presented the discourse on Fixed Laws (*Niyāma Dhamma*).

That is as follows:

Seed Law (Bija Niyāma), Season Law (Utu Niyāma), Kamma Law (Kamma Niyāma), Dhamma Law (Dhamma Niyāma), Mind Law (Citta Niyāma) are five Fixed Laws.

From a mango seed, a cashew plant, lime plant, or orange plant does not arise, but only a mango plant arises; from a jackfruit seed only a jackfruit plant, from a coconut only a coconut plant, etc.—trees of respective species arising from respective seeds; the top of the chickpea plant turning towards the north; the top of the sunflower turning towards the sun; the coconut having three eyes, etc., is **Seed Law**.

Trees and creepers belonging to respective species bearing shoots, flowers, and fruits at the same time is **Season Law**.

Only a result suitable to respective kammās arising is **Kamma Law**.

Earthquakes and other signs appearing at the conception, birth, enlightenment, and first sermon of Great Bodhisattvas is **Dhamma Law**.

When objects like forms impinge on sensitivities like the eye, the stream of Cittas arising systematically without anyone's organization is **Mind Law**.

The said five matters happen according to Fixed Laws without anyone's organization.

There is a convention in the country that "learning Cognitive Processes is a difficult task." What is difficult is to learn one process first. If one resolves all questions regarding it and understands one process well, one will be able to learn Cognitive Processes without difficulty in the future. Therefore, learn this Very Great Object Process very well without rushing to proceed. Understand it well.

7. The Two Great Object Processes

The Very Great Object Process arises due to the object impinging on the sensitivity in the second Mind-Moment, passing the time of one Mind-Moment after arising. Sometimes, due to the Form Object being small, or being far though large, or light being scarce, the Form Object impinges on the sensitivity in the third Mind-Moment passing two Mind-Moments after arising, or in the fourth Mind-Moment passing three Mind-Moments. Regarding forms impinging on the sensitivity in the third and fourth Mind-Moments, two Great Object Processes arise.

The first Great Object Process is as follows: When the Form Object impinges on the Eye-sensitivity in the third Mind-Moment passing two Mind-Moments after arising, as before, Vibrating Bhavanga - Arrest Bhavanga - Five-door Adverting - Eye-Consciousness - Receiving - Investigating - Determining Cittas arise in order, and then any one of the Sense-Sphere Javanas arises seven times performing the Javana function. After that, without Registration occurring as in the Very Great Object Process, Bhavanga Cittas arise. This is the **First Great Object Process**.

This process has twelve Vīthi Cittas from Five-door Adverting to the seventh Javana. When the four Cittas: two Past Bhavangas arising before the Form Object impinged on the sensitivity, and two Vibrating Bhavanga - Arrest Bhavanga are added to the twelve Vīthi Cittas, there are sixteen Cittas. Since the form that became the object of the process started at the Arising Moment of the first Past Bhavanga, that form has a lifespan of only one Mind-Moment after the seventh Javana. Being very close to cessation, the form that has reached the last Mind-Moment is very weak. That weak Form Object is not capable of being a condition for a Registration. Therefore, a Registration does not arise in this process. There are various teachers' opinions regarding the arising of Registration. Since they are troublesome for beginners, they are not presented here.

The second Great Object Process is as follows: The process where a Form Object that has passed three Mind-Moments after arising impinges on the Eye-sensitivity in the fourth Mind-Moment, and after the arising of Vibrating Bhavanga - Arrest Bhavanga - Five-door Adverting - Eye-Consciousness - Receiving - Investigating - Determining Cittas, Javana arises seven times, is the **Second Great Object Process**. With the seventh Javana of this process, the Form Object that was the object of the process ceases.

Charts of Processes

First Great Object Process

Tī Tī Na Da Pa Ca Saṃ Na

ooo ooo ooo ooo ooo ooo ooo ooo

1 2 3 4 5 6 7 8

-

Vo Ja Ja Ja Ja Ja Ja Ja Bha

ooo ooo ooo ooo ooo ooo ooo ooo ooo

9 10 11 12 13 14 15 16 17

Second Great Object Process

Tī Tī Tī Na Da Pa Ca Saṃ

ooo ooo ooo ooo ooo ooo ooo ooo

1 2 3 4 5 6 7 8

-

Na Vo Ja Ja Ja Ja Ja Ja Ja

ooo ooo ooo ooo ooo ooo ooo ooo ooo

9 10 11 12 13 14 15 16 17

The Six Slight Object Processes

The six processes arising taking as object: the Form Object impinging on the Eye-sensitivity in the fifth Mind-Moment passing four Mind-Moments after arising; the Form Object impinging on the sensitivity in the sixth Mind-Moment passing five Mind-Moments; the Form Object impinging on the sensitivity in the seventh Mind-Moment passing six Mind-Moments; the Form Object impinging on the sensitivity in the eighth Mind-Moment passing seven Mind-Moments; the Form Object impinging on the sensitivity in the ninth Mind-Moment passing eight Mind-Moments; and the form impinging on the sensitivity in the tenth Mind-Moment passing nine Mind-Moments, are called **Slight Object Processes**.

The difference in Great Object Processes is the absence of a Registration. The difference in Slight Object Processes is the absence of both Javana and Registration.

When a Form Object impinges on the Eye-sensitivity in the fifth Mind-Moment passing four Mind-Moments after arising, Vibrating Bhavanga - Arrest Bhavanga - Five-door Adverting - Eye-Consciousness - Receiving - Investigating - Determining Cittas arise in order. When counting those Cittas from Vibrating Bhavanga, the Determining Consciousness is the seventh Citta. When counting adding four Past Bhavangas that passed before impinging on the sensitivity to the beginning, the Determining Consciousness is the eleventh Citta. The form that became the object of this process arose with the first Past Bhavanga. Therefore, when Determining ceases, the lifespan of that form is eleven Mind-Moments. There are only six Mind-Moments left to complete seventeen. Six Mind-Moments after Determining, the form that became the object of the process ceases.

The Mind Law is that Sense-Sphere Javana arises seven times when there is no special reason for the reduction of the number of Javana Citta turns arising. Therefore, Javana Cittas do not arise in an object where there is no room for Javana Consciousness to arise seven times. For the aforementioned Form Object, there is only a time of six Mind-Moments remaining. Since time is insufficient for Javana to arise seven times, a Javana Consciousness does not arise in that Slight Object. In the Javana places, instead of Javana, the Determining Consciousness itself arises once or twice. After that, Bhavanga descent occurs.

Here the question arises: “Why can’t a seventh Javana arise after the Form Object ceases with the sixth Javana Consciousness?” The object of Cittas belonging to one process must be the same not only by Dhamma but also by time. The form that becomes the object of this process, having spent the lifespan of seventeen Mind-Moments, after ceasing in the seventeenth Mind-Moment belonging to the present time, belongs to the past time. If a Javana arises in this process after the form ceases, since there is no present form to objectify, it has to objectify the past form. Since that is contrary to Mind Law, in this Slight Object where there is no room for Javana Consciousness to arise seven times taking the present form as object, Javana does not arise at all. There, after Determining, instead of Javana, Determining itself arises once or twice more. Before the form ceases, Bhavanga descent occurs and the process ends.

Charts of Processes

1st Slight Object Process

Tī Tī Tī Tī Na Da Pa Ca

ooo ooo ooo ooo ooo ooo ooo ooo

1 2 3 4 5 6 7 8

-

Sam Na Vo Vo Vo Bha Bha Bha Bha

ooo ooo ooo ooo ooo ooo ooo ooo ooo

9 10 11 12 13 14 15 16 17

2nd Slight Object Process

Ti Ti Ti Ti Ti Na Da Pa Ca Sam Na Vo Vo Vo Bha Bha Bha

3rd Slight Object Process

Ti Ti Ti Ti Ti Ti Na Da Pa Ca Sam Na Vo Vo Vo Bha Bha

4th Slight Object Process

Ti Ti Ti Ti Ti Ti Ti Na Da Pa Ca Sam Na Vo Vo Vo Bha

5th Slight Object Process

Ti Ti Ti Ti Ti Ti Ti Ti Na Da Pa Ca Sam Na Vo Vo Vo

6th Slight Object Process

Ti Ti Ti Ti Ti Ti Ti Ti Ti Na Da Pa Ca Sam Na Vo Vo

8. The Six Slight Object Processes

(Note: The source title says “Slight Object Processes” but the content describes “Very Slight Object Processes” - Atiparittārammaṇa. I will translate according to the content.)

The Six Very Slight Object Processes

By the Form Object impinging on the Eye-sensitivity after passing ten, eleven, twelve, thirteen, fourteen, fifteen Mind-Moments after arising, the six **Very Slight Object Processes** arise.

If Vīthi Cittas arise regarding an object impinging on the sensitivity after passing ten Mind-Moments after arising, only Cittas up to Determining get to arise before that object ceases. There is no time for another Determining to arise in the Javana place instead of Javana. Since that object is very weak, Five-door Adverting etc. Vīthi Cittas do not arise there either. By the impinging of that object, only the vibration of the Bhavanga occurs. Objects impinging on the sensitivity after passing more than ten Mind-Moments also cause Bhavanga vibration. That is why there are six Very Slight Object Processes.

Charts of the Six Very Slight Object Processes

1. Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Na Na Bha Bha Bha Bha Bha
2. Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Na Na Bha Bha Bha Bha
3. Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Na Na Bha Bha Bha
4. Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Na Na Bha Bha
5. Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Na Na Bha
6. Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Tī Na Na

Ear-door Processes etc.

By the Sound Object which has passed one Mind-Moment after arising impinging on the Ear-sensitivity, the Ear-door Very Great Object Process arises. The only difference from the Eye-door Very Great Object Process is the arising of Ear-Consciousness instead of Eye-Consciousness. All fifteen Ear-door Processes should be understood according to Eye-door Processes. The difference in Nose, Tongue, and Body door processes is also only the arising of Nose, Tongue, and Body consciousnesses after Five-door Adverting. Total Five-door Processes are seventy-five.

Objects like form and sound are felt very well by Cittas of Very Great Object Processes. Objects are felt well by Cittas of Great Object Processes. Objects are not felt well by Slight Object Processes since a Javana Consciousness does not

arise. The knowing occurring by them is very weak. If a Slight Object Process arises regarding a Form Object, a weak knowing arises as if seen in a dream, as if seen and not seen. When Slight Object Processes arise regarding a Sound Object too, a weak knowing arises as if heard and not heard. The knowing of other objects is similar. Since Vīthi Cittas do not arise in the Very Slight Object, a knowledge regarding that object does not arise at all. There is no use at all from those processes.

Mind Law (Citta Niyāma)

Fine-material-sphere, Immaterial-sphere, and Supramundane Cittas do not arise in these Five-door Processes. In Eye-door Processes, the forty-six Cittas mentioned as Eye-door Cittas in the Compendium of Doors are obtained. The number of Cittas obtained in Ear-door Processes etc. should also be stated exactly as shown in the Compendium of Doors. In Five-door Processes, in every way, only the fifty-four Sense-Sphere Cittas are obtained.

The Five-door Adverting found in these processes is a Functional Citta. The Five Consciousnesses, Receiving, and Investigating are Resultants. Determining is a Functional Citta. Javana becomes Wholesome, Unwholesome, or Functional. Registration are Resultants.

When desirable or good forms, sounds etc. impinge on sensitivities, Wholesome Resultant Five Consciousnesses, Receiving, Investigating, and Registration arise. When undesirable or bad forms, sounds etc. meet the doors, Unwholesome Resultant Five Consciousnesses, Receiving, Investigating, and Registration become. When the object is very good, Investigating and Registration become Joy-Accompanied.

Even excrement, which is a very bad thing, some animals consider as good. Some rich people consider even some good things as bad. Therefore, deciding the goodness or badness of objects is difficult. It is stated in the Commentary that their goodness or badness should be done according to the consideration of average people.

Whatever the person's idea about the object, Wholesome Resultant Cittas arise in a good object. Similarly, Unwholesome Resultant Cittas arise in a bad object. Kamma and Result do not go wrong just because people have wrong ideas. Therefore, for heretics who consider even the Buddha's body as an unsuitable, improper object to see, upon seeing the Buddha, only Wholesome Resultant Eye-Consciousness, Receiving, Investigating, and Registration occur. For the being who likes excrement which is a bad thing, upon seeing excrement, Unwholesome Resultant Eye-Consciousness, Receiving, Investigating, and Registration arise.

Javana is something that arises according to the ideas of individuals. For those with wholesome disposition who like wholesome deeds, Wholesome Javanas can arise in all good, bad, and neutral objects. For those who live attached to sin, away from Dhamma and devoid of wise attention (*yoniso manasikāra*), Unwholesome Javanas can arise in all objects. In the processes of Arahants, Functional Javanas arise.

Of the Cittas belonging to the Eye-door Process, only Eye-Consciousness arises in the Eye-base. Other Cittas arise in the Heart-base. However, since all of them arise solely due to the Form Object impinging on the Eye-sensitivity, the complete process is considered as an Eye-door Process. Ear-door Processes etc. should also be understood in that manner.

9. Mind-Door Processes

There are two parts of Mind-door Processes: Sense-Sphere Javana Process and Absorption (*Appanā*) Javana Process. ‘Absorption Javana’ refers to Sublime and Supramundane Javanas. There are five **Clear Object** (*Vibhūtārammaṇa*) Processes arising taking a present form with a lifespan of seventeen Mind-Moments as object. There are two **Obscure Object** (*Avibhūtārammaṇa*) Processes arising taking them as object. In the twenty-eight Rūpas, there are twenty-two Rūpas with a lifespan of seventeen Mind-Moments each. The other six Rūpas do not have that much lifespan. You will know about Rūpa in the Matter Chapter. There is one Clear Object Process and one Obscure Object Process arising taking the remaining Name-and-Matter Dhammas that do not have a lifespan of seventeen Mind-Moments, and the twenty-two Rūpas with a lifespan of seventeen Mind-Moments belonging to Past and Future. Thus, there are nine Sense-Sphere Javana Mind-door Processes.

Clear Object Processes with Seventeen Mind-Moments

1st Clear Object Process

When a form with a lifespan of seventeen Mind-Moments meets the Mind-door in the second Mind-Moment after arising and passing one Mind-Moment, and after Vibrating Bhavanga, Arrest Bhavanga, and Mind-door Adverting arise and cease, any one Sense-Sphere Javana arises seven times and Registration arises twice—this is the First Seventeen-Momented Clear Object Process. The form that is the object of the process ceases with the fourth Bhavanga.

Chart of Process

Tī Na Da Ma Ja Ja Ja Ja

ooo ooo ooo ooo ooo ooo ooo ooo

1 2 3 4 5 6 7 8

-

Ja Ja Ja Ta Ta Bha Bha Bha Bha

ooo ooo ooo ooo ooo ooo ooo ooo ooo

9 10 11 12 13 14 15 16 17

Here, “Ma” should be taken as Mind-door Adverting and “Ta” as Registration.

2nd, 3rd, 4th, 5th Clear Object Processes

2. Tī Tī Na Da Ma Ja Ja Ja Ja Ja Ja Ta Ta Bha Bha Bha
3. Tī Tī Tī Na Da Ma Ja Ja Ja Ja Ja Ja Ta Ta Bha Bha
4. Tī Tī Tī Tī Na Da Ma Ja Ja Ja Ja Ja Ja Ta Ta Bha
5. Tī Tī Tī Tī Tī Na Da Ma Ja Ja Ja Ja Ja Ja Ta Ta

In these process charts, Past Bhavangas are shown to indicate the number of Mind-Moments passed before the Form Object impinged on the Mind-door. Bhavangas after Registration are shown to indicate the time the form object of the Vīthi Cittas exists.

Two Obscure Object Processes

Objects impinging on the Mind-door after passing six or seven Mind-Moments after arising are weak. They are obscure. Therefore, it is called “**Obscure Object**” (*Avibhūtārammaṇa*). Registration does not arise in the Obscure Object Process. At the end of Javana, Bhavanga descent occurs.

1. Tī Tī Tī Tī Tī Tī Na Da Ma Ja Ja Ja Ja Ja Ja Bha
2. Tī Tī Tī Tī Tī Tī Tī Na Da Ma Ja Ja Ja Ja Ja Ja

Clear Object Process Without Seventeen Mind-Moments

When any of these: Sense-Sphere Citta and Cetasikas which are present, past, or future but do not have a lifespan of seventeen Mind-Moments, the two Intimation Rūpas, the four Characteristic Rūpas, or the twenty-two Seventeen-Momented Rūpas that are past or future, meets the Mind-door, and after Vibrating Bhavanga, Arrest Bhavanga, and Mind-door Adverting, any Sense-Sphere Javana arises seven times and Registration arises twice, followed by Bhavanga, it is the Clear Object Process Without Seventeen Mind-Moments.

Chart of Process

Bha - Na - Da - Ma - Ja - Ja - Ja - Ja - Ja - Ja - Ta - Ta - Bha

Obscure Object Process Without Seventeen Mind-Moments

When any of these: past, future, or present eighty-nine Cittas, fifty-two Cetasikas, two Intimation Rūpas, four Characteristic Rūpas, twenty-two past or future Rūpas without a lifespan of seventeen Mind-Moments, or Time-freed Nibbāna and Concepts, meets the Mind-door, and after Vibrating Bhavanga, Arrest Bhavanga, Mind-door Adverting, and Sense Javana seven times arise, followed by Bhavanga

without becoming Registration, it is the Obscure Object Process Without Seventeen Mind-Moments.

Chart of Process

Bha - Na - Da - Ma - Ja - Ja - Ja - Ja - Ja - Ja - Ja - Bha

Of these two processes, objects are few for the Clear Object Process due to Registration. Registration is a weak Citta. It is stated in the Compendium of Objects that it is a Citta taking only Sense-Sphere Dhammas as object. It is also stated there what Sense-Sphere Dhammas are. Except for Sense-Sphere Dhammas, nothing else can be an object for a process where Registration arises.

Certain Sense-Sphere Javanas are capable of taking everything as object. Therefore, objects are many for the Obscure Object Process which is not Registration.

10. Occasions where Mind-Door Processes Arise

To have a good understanding of Mind-door Processes, one must know the occasions when they arise. It was stated above that Seventeen-Momented Clear Object and Obscure Object Mind-door Processes arise taking the twenty-two present Rūpas with a lifespan of seventeen Mind-Moments as object. The five objects: Form, Sound, Smell, Taste, and Tangible are included in those twenty-two Rūpas.

If you go to the Ruwanwelisaya, you see that Great Stupa. Seeing the Ruwanwelisaya means nothing other than the arising of some Eye-door Process in your continuity taking the Ruwanwelisaya as object.

When you go home, you remember the Ruwanwelisaya you saw. Remembering that Ruwanwelisaya means the arising of a Mind-door Process taking the Ruwanwelisaya you saw earlier as object.

The Ruwanwelisaya you saw is a group of Rūpas with a lifespan of seventeen Mind-Moments. Spending the lifespan of seventeen Mind-Moments, that group of Rūpas ceased immediately. Now they are not there. The object of the Mind-door Process arising in your continuity as remembering the seen Ruwanwelisaya is a group of past Rūpas that you saw at that time and are not there now. What arose in you at that time was one of the two Mind-door Processes without seventeen Mind-Moments taking a past form as object.

If you turn towards the Ruwanwelisaya invisible to the eye from home and worship it, what is subjected to that worship is not the Ruwanwelisaya you saw earlier, but the Ruwanwelisaya existing there at that time. As worshipping it, what arises in you is some process from the five Seventeen-Momented Clear Object Processes and two Obscure Object Processes taking the present form as object. It is said that the worship is not directed to the previously seen Ruwanwelisaya because all Rūpas seen earlier as Ruwanwelisaya have ceased.

When worshipping the Ruwanwelisaya from home, the group of Rūpa Kalāpas that have passed one Mind-Moment after arising, which you consider as Ruwanwelisaya, can also be directed to your Mind-door. Rūpa Kalāpas of the Ruwanwelisaya that have passed two, three, four, five Mind-Moments can also have approached your Mind-door. From them, the first, second, third, fourth, fifth Clear Object Processes arise for you. If Rūpas that have passed six or seven Mind-Moments are directed to the Mind-door, then Obscure Object Processes arise.

If the Concept called Ruwanwelisaya is directed to the Mind-door, then the Mind-door Process taking the Concept as object without seventeen Mind-Moments arises.

If you remember that you saw the Ruwanwelisaya, then what arose in you was a Mind-door Process taking the Eye-Consciousness or Eye-door Process as object. It is a Mind-door Process arising taking Cittas as object. Remembering the Ruwanwelisaya is one thing. Remembering that you saw the Ruwanwelisaya is another. Understand the difference between the two without confusion.

Perhaps great joy arose in you by seeing the Ruwanwelisaya. Joy is a Cetasika. If you remember the joy that arose from seeing the Ruwanwelisaya, then a Mind-door Process taking the Joy Cetasika as object arises.

Feeling is also a Cetasika. If you remember a feeling you had, then a Mind-door Process taking the Feeling Cetasika as object arises. If you feel the pain of another when seeing someone suffering from pain, then too a Mind-door Process taking the Feeling Cetasika as object arose.

When remembering love, anger, conceit, envy, loving-kindness, compassion, etc., arising in your continuity, and when feeling those matters arising in others, Mind-door Processes taking Cetasikas as object arise.

What has been said so far are a few facts that can be easily understood. Think according to the stated facts and understand how Mind-door Processes arise taking Rūpa and Citta-Cetasikas as objects.

11. Causes for the Arising of Mind-Door Processes

It is apparent that Five-door Processes arise from the impinging of objects like forms on doors like the eye. The causes for the arising of Mind-door Processes are unapparent. Therefore, they are shown.

There are many causes for the arising of Mind-door Processes. The impinging of objects like forms on the five doors is also one cause for the arising of Mind-door Processes. Being connected with objects taken by the five doors, hearing others speak, being connected with what was heard, being asked questions by others, thinking, disturbance of bodily elements (*dhātu kopa*), hunger-thirst, arising of various bodily pains, meeting enemies, meeting friends—these are part of the causes for the arising of Mind-door Processes.

When a bell is struck once, a loud sound arises. Afterward, without striking, a series of sounds arises gradually becoming thinner due to the sound that arose first. Similarly, when a Form Object impinges on the Eye-sensitivity once, even after an Eye-door Process arises and ceases, due to that Form Object appearing at the Mind-door, sometimes hundreds and thousands of Mind-door Processes arise. Similarly, after Ear, Nose, Tongue, Body door processes, hundreds and thousands of Mind-door Processes arise due to objects like sound being directed to the Mind-door.

When the five doors take an object once, many Mind-door Processes arise due to many objects connected with that object being directed to the Mind-door by way of similarity.

Immeasurable Mind-door Processes arise by hearing what others say, such as “There is such a thing at such a place,” “So-and-so did such a thing,” “Such a thing happened at such a place in such a country.” Immeasurable Mind-door Processes arise similarly due to reading books.

Many Mind-door Processes arise due to many other facts being directed to the Mind-door because of the connection with facts known by hearing from others or reading books.

Many Mind-door Processes arise due to many facts connected with those questions being directed to the Mind-door because of questions asked by others.

“Thinking” is directing one’s mind towards unknown facts. Many Mind-door Processes arise due to many objects being directed to the Mind-door because of thinking.

It should be understood that many Mind-door Processes often arise due to disturbance of elements etc. Also, various objects are sometimes given to people's minds by spirits. Know that many Mind-door Processes arise because of that too.

Consequent Mind-door Processes (Anubandhaka Manodvāra Vīthi)

Just because a form impinged on the Eye-sensitivity and an Eye-door Process arose, the knowledge "I saw such a thing" does not arise in that person. For the feeling "I saw such a thing" to arise, a number of Mind-door Processes must also arise after the Eye-door Process. The Eye-door Process only feels the color impinged on the Eye-sensitivity. Just because Ear, Nose, Tongue, Body door processes arose, the person does not feel "such a thing was heard," "such a smell - such a taste - was felt," "such a thing was touched." To have knowledge about them, a number of Mind-door Processes must arise. Mind-door Processes arising regarding objects taken by those processes after Five-door Processes are called **Consequent Mind-door Processes**. What arise as Consequent Mind-door Processes are also the Clear Object and Obscure Object Processes without seventeen Mind-Moments mentioned above. The method of arising of Consequent Mind-door Processes after Five-door Processes is stated in several ways in several books.

When a form impinges on the Eye-sensitivity, first an Eye-door Process arises. After it ceases, a Mind-door Process arises taking the past form taken by the Eye-door Process. After that, a Mind-door Process arises taking the name given to that form as object. After it ceases, a Mind-door Process arises taking the thing identified by that name or the meaning of the word. The knowledge "I saw such a thing" arises in the person after the arising of the third Mind-door Process.

When a sound comes to the Ear-door, first an Ear-Consciousness Process arises. After it ceases, a Mind-door Process arises taking the past sound again. After it ceases, a Mind-door Process arises bringing up its name. According to Nose, Tongue, Body door processes also, three Mind-door Processes arise similarly. This is one teacher's opinion.

A Special Fact

In many Abhidhamma books, Death-Proximate Processes and Absorption Processes are shown in the fourth chapter itself. It is easier to learn Death-Proximate Processes in the Tetrad of Death and Rebirth in the fifth chapter. Good knowledge about Absorption Processes can be obtained by learning them together with Meditation Subjects (*Kammaṭṭhāna*). Therefore, we will present Death-Proximate Processes and Absorption Processes in those very places.

12. Classification by Individuals

There are two parts of individuals: **Worldlings (Puthujjana)** and **Noble Ones (Ariya)**. There are four Worldlings. There are eight Noble Ones. All individuals are twelve.

The four Worldlings are: **Woeful Rootless Person (*Duggati Ahetuka Puggala*)**, **Blissful Rootless Person (*Sugati Ahetuka Puggala*)**, **Two-Rooted Person (*Dvihetuka Puggala*)**, and **Three-Rooted Person (*Tihetuka Puggala*)**.

These individuals are differentiated by the Rebirth-Linking Consciousness. Those who obtained Rebirth-Linking with the Unwholesome Resultant Equanimity-Accompanied Investigating Citta are **Woeful Rootless Persons**. Those who obtained Rebirth-Linking with the Wholesome Resultant Equanimity-Accompanied Investigating Citta are **Blissful Rootless Persons**. Those who obtained Rebirth-Linking with the four Great Resultant Knowledge-Dissociated Cittas are **Two-Rooted Persons**. Those who obtained Rebirth-Linking with the thirteen Cittas: four Great Resultant Knowledge-Associated and nine Sublime Resultants are **Three-Rooted Persons**. The Non-Percipient Person is also a Rootless Person.

Stream-Entry Path-stander, Stream-Entry Fruit-stander, Once-Returning Path-stander, Once-Returning Fruit-stander, Non-Returning Path-stander, Non-Returning Fruit-stander, Arahant Path-stander, and Arahant Fruit-stander—these eight persons are **Noble Persons**.

The Arahant Fruit-stander is called **One Beyond Training (*Asekha*)**, and the remaining seven Noble Persons are called **Trainees (*Sekha*)**.

Cittas Obtained by Individuals

Functional Janas and Absorption Janas are not obtained by Two-Rooted and Rootless persons. Knowledge-Associated Great Resultants are also not obtained by the Blissful Rootless and Two-Rooted. All eight Knowledge-Associated and Dissociated Great Resultants are not obtained by the Woeful Rootless person.

Among Three-Rooted persons, Wholesome and Unwholesome Janas are not obtained by Arahants. Functional Janas are not obtained by Trainees and Worldlings. View-Associated Cittas and Doubt-Associated Cittas are not obtained by Trainees. Hatred-Rooted Cittas are also not obtained by Non-Returners.

Supramundane Javanas are obtained only by respective Path-standing and Fruit-standing persons. According to the stated facts, find the total number of Cittas obtained by each person.

Excluding the nine Sublime Resultants, the remaining eighty Cittas are Vīthi Cittas. Since Sublime Resultants are Door-freed, they are not Vīthi Cittas. The number of Vīthi Cittas obtained by each person is as follows. Here, the maximum number of Cittas obtainable by each person is shown.

1. For Woeful Rootless - 37
2. For Blissful Rootless - 41
3. For Two-Rooted - 41
4. For Three-Rooted Worldling - 54
5. For Stream-Entry Path-stander - 1
6. For Stream-Entry Fruit-stander - 50
7. For Once-Returning Path-stander - 1
8. For Once-Returning Fruit-stander - 50
9. For Non-Returning Path-stander - 1
10. For Non-Returning Fruit-stander - 48
11. For Arahant Path-stander - 1
12. For Arahant Fruit-stander - 44

Woeful Rootless Cittas 37 - 12 Unwholesome, 17 Rootless excluding Smile-producing, 8 Great Wholesome.

Blissful Rootless Cittas 41 - 12 Unwholesome, 17 Rootless excluding Smile-producing, 8 Great Wholesome, 4 Knowledge-Dissociated Great Resultants. **These are the same for the Two-Rooted person.**

Three-Rooted Worldling's Cittas 54 - 12 Unwholesome, 17 Rootless excluding Smile-producing, 8 Great Wholesome, 8 Great Resultants, 9 Sublime Wholesome.

Cittas of Path-standers are the respective Path Citta itself.

Stream-Entry Fruit-stander's Cittas 50 - 4 Greed-Rooted View-Dissociated, 2 Hatred-Rooted, Restlessness-Associated Citta, 17 Rootless excluding Smile-producing, 8 Great Wholesome, 8 Great Resultants, 9 Sublime Wholesome, Stream-Entry Fruit Citta.

Once-Returning Fruit-stander's Cittas 50 - Take the fifty Cittas of the Stream-Entry Fruit-stander, removing the Stream-Entry Fruit and inserting the Once-Returning Fruit instead.

Non-Returning Fruit-stander's Cittas 48 - 4 View-Dissociated Cittas, Restlessness-Associated Citta, 17 Rootless excluding Smile-producing, 8 Great Wholesome, 8 Great Resultants, 9 Sublime Wholesome, Non-Returning Fruit Citta.

Arahant Fruit-stander's Cittas 44 - 18 Rootless, 8 Great Resultant, 8 Great Functional, 9 Sublime Functional, Arahant Fruit Citta.

When counting Cittas for ordinary beings who have not obtained Jhānas, count the number of Cittas excluding Sublime Cittas.

13. How Cittas are Obtained in the Planes

All these eighty Vīthi Cittas are obtained in the Sense-Sphere Plane appropriate to respective individuals.

In the Fine-Material Plane, excluding the sixteen Cittas: two Hatred-Rooted Cittas, six Nose-Tongue-Body Consciousnesses, and eight Great Resultants, the remaining sixty-four Vīthi Cittas are obtained.

In the Immaterial Plane, forty-two Cittas are obtained: eight Greed-Rooted Cittas, two Delusion-Rooted Cittas, Mind-door Adverting, eight Great Wholesome, eight Great Functional, eight Immaterial-sphere Wholesome and Functional, and seven Supramundane Cittas excluding the First Path.

Not a single Citta is obtained in the Non-Percipient Plane.

Brief Count:

1. In Sense Plane - 80
2. In Fine-Material Plane - 64
3. In Immaterial Plane - 42

In the Sense-Sphere Plane, all Vīthi Cittas are obtained because all six doors and all persons are obtained there. Certain Cittas are not obtained in Fine-Material and Immaterial planes because the doors where those Cittas arise do not exist there. Hatred-Rooted Cittas are not obtained there because Hatred, being a Hindrance, is an obstacle to Jhānas. Greed is also an obstacle to Jhānas. However, not every Greed becomes a Hindrance and obstructs Jhānas. Therefore, Greed-Rooted Cittas are obtained in Fine-Material and Immaterial planes. There is no Hatred that is not a Hindrance. Therefore, Hatred-Rooted Cittas are completely not obtained in Fine-Material and Immaterial planes.

Registration (*Tadālabhāna*) is also a group of Cittas obtained only by Sense beings. They do not exist in Fine-Material and Immaterial worlds. Therefore, Registration is not obtained in Very Great Object Processes and Mind-door Clear Object Processes arising in those planes.

Thus ends the Fourth Chapter on Cognitive Processes.

5. Chapter Five

(The Four Planes, the Four Rebirth-Linkings, the Four Kammas, and the Four Death-and-Rebirths are explained in this Fifth Chapter.)

1. The Tetrad of Planes

There are four planes: **Woeful Plane (Apāya Bhūmi)**, **Sense Blissful Plane (Kāma Sugati Bhūmi)**, **Fine-Material Plane (Rūpāvacara Bhūmi)**, and **Immaterial Plane (Arūpāvacara Bhūmi)**. ‘Plane’ (*Bhūmi*) refers to the places where beings are born and live.

There are four Woeful Planes: **Hell (Naraka)**, **Animal Realm (Tiracchāna Yoni)**, **Realm of Petas (Peta Visaya)**, and **Host of Asuras (Asura Nikāya)**.

There are eight Great Hells: **Sañjīva**, **Kālasūtra**, **Saṅghāta**, **Raurava**, **Mahā Raurava**, **Tāpana**, **Mahā Tāpana**, and **Avīci**. These Great Hells are located inside the earth, one below the other. They are square. Their floor and walls are made of iron. They are covered from above by an iron sheet. The inside is filled with flames. Each hell has four doors in the four directions. The size of the inside of a hell is one hundred yojanas in each direction.

There are four small hells in each direction outside each Great Hell. They are called “**Osjpat Naraka**” (*Ussada Niraya*). There are sixteen *Ussada Nirayas* for one Great Hell. There are 128 *Ussada Nirayas* in all eight Great Hells. Names like Vetaraṇī Hell, Asipattravana Hell, Kukkula Hell, Gūtha Hell, Simbalīvana Hell, Lohakumbhī Hell are used for the *Ussada Nirayas* located around the Great Hells.

The group of Animal beings is very diverse.

Since there are many beings ranging from small creatures invisible to the eye to very large animals, of various sizes, various shapes, and various colors, the Animal Realm is very diverse. They do not have a separate dwelling plane. The animal species itself is considered the Animal Plane.

Sometimes the name **Peta** is used for dead people in the sense of “those who have departed from this world.” In this discussion of Apāya, the name Peta is used for a group of suffering beings departed from happiness.

Those Petas, who are born spontaneously (*Opapātika*), are born with various sizes, various shapes, and various colors according to kamma. Therefore, the Peta group is also very diverse. They also do not have a separate plane. The Peta species itself or the place where they live is considered the Peta Plane.

It is shown that there are four kinds of Petas: **Paradattupajīvika, Khuppipāsika, Nijjhāmatanḥika, and Kālakauñjika.**

Those who live on what is given by others are *Paradattupajīvika*. They receive food and drink etc. by rejoicing in the merit given by others. Those born as *Paradattupajīvika* Petas expect merit from relatives.

Khuppipāsika is a group of Petas who constantly suffer from hunger and thirst due to not receiving food and drink.

Nijjhāmatanḥika is a group of Petas whose insides and outsides are constantly burning.

Kālakauñjika is said to be a group of Petas with little blood and flesh, dried up, with bodies about three gavvas (a measure of length) in size, with protruding eyes like crabs located on the top of the head, with a very small mouth also located on the top of the head, who eat with their heads down.

The name **Asura** is used for several groups of beings. The beings belonging to the Asura Host, which is one of the four Woeful Planes, are the *Kālakauñjika* Petas. They also do not have a separate dwelling place.

There is a powerful group of beings living in the Asura realm at the bottom of Mount Meru, using names like Vepacitti, Pahārada, Sambara, Bali, etc. Since they are enemies of the Devas, they are also called Asuras. They are not beings belonging to Apāya. They belong to a Deva group. There is another group of beings called *Vinipātika Asuras*. They are a group of beings who obtain food and drink belonging to the Cātummahārājika Deva group with difficulty. Piyankaramātā, Uttaramātā etc. belonged to the *Vinipātika Asura* group. There is also a group called *Vemānika Peta Asuras*. Beings in the Lokantarika Hell are also called Asuras.

Sense Blissful Planes

There are seven Sense Blissful Planes: **Human Plane, Cātummahārājika, Tāvatiṃsa, Yāma, Tusita, Nimmāṇarati, and Paranimmitavasavatti.** The four Woeful Planes, the Human World, and the six Heavens—these eleven planes are **Sense-Sphere Planes.**

2. Fine-Material and Immaterial Planes

There are three **First Jhāna Planes: Brahmapārisajja, Brahmapurohita, and Mahābrahma.**

There are three **Second Jhāna Planes: Parittābha, Appamāṇābha, and Ābhassara.**

There are three **Third Jhāna Planes: Parittasubha, Appamāṇasubha, and Subhakiṇhaka.**

Vehapphala, Asaññasatta, and Suddhāvāsa are the **Fourth Jhāna Planes.**

There are five **Suddhāvāsa (Pure Abodes) Planes: Aviha, Atappa, Sudassa, Sudassī, and Akaniṭṭha.** Thus there are sixteen Fine-Material Planes.

There are four **Immaterial Planes: Base of Infinite Space, Base of Infinite Consciousness, Base of Nothingness, and Base of Neither-Perception-Nor-Non-Perception.**

Eleven Sense-Sphere Planes, sixteen Fine-Material Planes, and four Immaterial Planes make thirty-one Planes.

Starting from the Human World, the Sense Blissful Planes are located one above the other in order. Above Paranimitavasavatti, the three First Jhāna Planes are located on one level. Above them, the three Second Jhāna Planes are on one level; above them, the three Third Jhāna Planes are on one level; and above them, the two Fourth Jhāna Planes: Vehapphala and Asaññasatta are located on one level. Above them, the five Suddhāvāsa Planes are located one above the other. Above them, the four Immaterial Planes are located in order.

Of the thirty-one planes, in the Asañña Plane there is only one aggregate, the Materiality Aggregate. Therefore, it is called the **One-Constituent Plane (*Ekavokāra Bhūmi*)**. In the Immaterial Planes, there are only the four Mental Aggregates. Therefore, they are called the **Four-Constituent Plane (*Catuvokāra Bhūmi*)**. In the eleven Sense-Sphere Planes and the fifteen Fine-Material Planes other than the Asañña Plane, all five aggregates exist. They are called the **Five-Constituent Plane (*Pañcavokāra Bhūmi*)**.

Worldlings (Puthujjana) and Stream-Entry and Once-Returning individuals do not exist in the Suddhāvāsa Planes. Noble Ones (Ariyas) do not exist in the four Woeful Planes and the Asañña Plane. In other planes, all individuals, both Noble and Worldling, exist.

In the four Woeful Planes, there is only the Woeful Rootless person. In the Human Plane and Cātummahārājika, all eleven individuals except the Woeful Rootless person are found. From Tāvātimsa to Paranimmitavasavatti, ten individuals are found, excluding the Rootless persons. In the Fine-Material Planes from Brahmāpārisajja to Vehapphala, nine persons are found: the Three-Rooted Worldling and the eight Noble Persons. In the Asañña Plane, only the Blissful Rootless person is found. In the Suddhāvāsa Planes, the three highest Noble Persons are found. In the Immaterial Planes, eight persons are found: the Three-Rooted Worldling and seven Noble Persons excluding the Stream-Entry Path-stander. If the total number of individuals found in respective planes is added up, there are two hundred and fourteen.

Laypeople in the human world also attain the paths and fruits of Stream-Entry, Once-Returning, Non-Returning, and Arahantship. Laypeople who become Arahants either ordain or attain Parinibbāna. They do not remain as laypeople for long. Earth-bound Devas (*Bhummatṭha Deva*), even if Arahant, live as such for their lifespan. In Sense-Sphere Heavens, Non-Returners either go to the Brahma world or attain Arahantship and Parinibbāna. There are no suitable places for Non-Returners and Arahants to live in Heavens. In Fine-Material and Immaterial Planes, all Noble Ones live as long as their lifespan lasts. Stream-Entry and Once-Returning persons who reached Fine-Material Planes do not return to the Sense World. Non-Returners who reached the three planes: Vehapphala, Akaniṭṭha, and Nevasaññānāsaññāyatana do not go to another place again. They become Arahants and attain Parinibbāna in those very planes.

3. The Tetrad of Rebirth-Linking

There are four Rebirth-Linkings: **Woeful Rebirth-Linking, Sense Blissful Rebirth-Linking, Fine-Material Rebirth-Linking, and Immaterial Rebirth-Linking.**

Woeful Rebirth-Linking is one. That is: **Unwholesome Resultant Equanimity-Accompanied Investigating Consciousness.** For a being to whom an unwholesome kamma, or an unwholesome kamma sign, or a woeful destiny sign appeared at the time of death, immediately upon the cessation of the Death Consciousness (*Cuti Citta*) which is the last Citta of the present existence, the Unwholesome Resultant Equanimity-Accompanied Investigating Consciousness arises in the Woeful Plane taking as object what appeared at the time of death. The arising of that Citta is itself the birth of that being in Apāya. It is going to Apāya. Since that Citta arises belonging to the very stream of consciousness of the dying being immediately after the Death Consciousness, connecting the past existence and the present Apāya existence, it is called **Rebirth-Linking Consciousness** (*Paṭisandhi Citta*). After that, for that being, that Equanimity-Accompanied Investigating Consciousness arising at Rebirth-Linking starts arising again and again so that the stream of consciousness belonging to that Apāya existence does not get cut off. When it arises so, it is called **Life-Continuum (Bhavanga) Consciousness.** It is that same Citta that arises as the last Citta of the existence. Thus, for beings born in the Woeful Plane, the Unwholesome Resultant Equanimity-Accompanied Investigating Consciousness exists as Rebirth-Linking, Life-Continuum, and Death. **For one being in one existence, the Rebirth-Linking, Life-Continuum, and Death Consciousness are all the same Citta.**

There are nine Sense Blissful Rebirth-Linkings. The **Wholesome Resultant Equanimity-Accompanied Investigating Consciousness** and the **Eight Great Resultants** are these nine Cittas.

For certain inferior humans such as those born blind, and for certain Vinipātika Asuras associated with earth-bound Devas, the Wholesome Resultant Equanimity-Accompanied Investigating Consciousness is the Rebirth-Linking. This Wholesome Resultant Equanimity-Accompanied Investigating Consciousness arises as the result of a very weak wholesome kamma.

The beings who are born in the human world with the Wholesome Resultant Equanimity-Accompanied Investigating Consciousness are: those born blind, deaf, dumb, without a nose (*aghānaka*), stammering/drooling (*keḷatolu*), mad, eunuchs (*paṇḍaka*), hermaphrodites (*ubhatobyañjanaka*), neuters (*napuṃsaka*), and stammerers (*mamma*).

Aghānaka are those without the nose faculty. *Keḷatolu* are fools who do not even know left from right. Saliva drools from their mouths because they do not even have the knowledge to keep saliva in the mouth. Therefore, they are called *Keḷatolu*. *Paṇḍaka* are those with changes in sexual nature. *Ubhatobyañjanaka* are those having both male and female organs. *Napumsaka* are those without male or female nature. *Mamma* are those who speak with great effort saying one letter two or three times.

Vinipātika Asuras are a group of spirits living with difficulty in desolate places like trees, rocks, caves, cemeteries, forests, etc., having no dwelling place obtained by their merit. They are also called Yakkhas. They go to cities and villages and eat rice, curry, etc., thrown away by people. Sometimes they harm infants, sick people, and other weak people to obtain food and drink. It is they who accept offerings given by exorcists (*Kattaḍi*). Not all *Vinipātika Asuras* are Rootless Rebirth-linkers. There are Two-Rooted and Three-Rooted ones among them. Three-Rooted ones among them sometimes attain Paths and Fruits. Commentaries mention that Yakkhiṇīs like *Piyankaramātā* and *Punabbasumātā* belonging to *Vinipātika Asuras* heard Dhamma and attained the Fruit of Stream-Entry. It is said that certain Petas like *Paradattupajīvika* and Yakkhas also belong to this group.

The eight Great Resultant Cittas exist as Rebirth-Linking, Life-Continuum, and Death in all seven Sense Blissful Planes.

The Unwholesome Resultant Equanimity-Accompanied Investigating Consciousness, Wholesome Resultant Equanimity-Accompanied Investigating Consciousness, and the eight Great Resultants—these ten Cittas are Sense-Sphere Rebirth-Linking Cittas.

Lifespan of Sense-Sphere Beings

Among Sense-Sphere beings, there is no fixed lifespan for beings in the four Woeful Planes, humans, and *Vinipātika Asuras*.

The lifespan in **Cātummahārājika** is (500) five hundred years by celestial count. Fifty human years is one day in *Cātummahārājika*. Thirty such days make a month. Twelve such months make a year. Five hundred years there are calculated by those years. Those five hundred years are (9,000,000) ninety lakhs of years by human count.

The lifespan in **Tāvātimsa** is four times that of *Cātummahārājika*. Thus, the lifespan of celestial worlds up to *Paranimmitavasavatti* increases by four times each.

The lifespan in **Tāvatiṃsa** is (1000) one thousand years by its count. One hundred human years is one day there. By human years, the lifespan of Tāvatiṃsa is (36,000,000) three crores sixty lakhs of years.

The lifespan in **Yāma** is (2000) two thousand years by its count. Two hundred of our years is one day there. By our count, its lifespan is (144,000,000) fourteen crores forty lakhs of years.

The lifespan of **Tusita** gods is (4000) four thousand years by its count. Four hundred of our years is one day there. By our count, its lifespan is (576,000,000) fifty-seven crores sixty lakhs of years.

The lifespan of **Nimmāṇarati** gods is (8000) eight thousand years by its count. Eight hundred of our years is one day there. By our count, its lifespan is (2,304,000,000) two hundred thirty crores forty lakhs of years.

The lifespan of **Paranimmitavasavatti** gods is (16000) sixteen thousand years by its count. One thousand six hundred of our years is one day there. By our years, its lifespan is (9,216,000,000) nine hundred twenty-one crores sixty lakhs of years.

4. Fine-Material and Immaterial Rebirth-Linking

There are two methods for Fine-Material Jhānas due to the Fourfold Method (*Catukka*) and Fivefold Method (*Pañcaka*). In the Citta Chapter, Jhāna Cittas are shown by the Fivefold Method. The Fivefold Method is the method where there are five Jhānas. The Fourfold Method is the method where there are four Jhānas. In the Sutta Piṭaka, the Fourfold Method of Jhānas is found. In the Abhidhamma Piṭaka, both methods are shown. Since the Fourfold Method is included in the Fivefold Method, the classification of consciousness is done according to the Fivefold Method. Fine-Material Planes exist according to the Fourfold Method. The Second and Third Jhānas of the Fivefold Method become the Second Jhāna of the Fourfold Method.

Of the Fine-Material Resultant Cittas, the First Jhāna Resultant exists as Rebirth-Linking, Life-Continuum, and Death in the First Jhāna Plane.

The Second Jhāna Resultant Citta and Third Jhāna Resultant Citta exist as Rebirth-Linking, Life-Continuum, and Death in the Second Jhāna Plane.

The Fourth Jhāna Resultant exists as Rebirth-Linking, Life-Continuum, and Death in the Third Jhāna Plane.

In the Asañña Plane, what arises as Rebirth-Linking is Matter (*Rūpa*) itself. During the course of existence too, there is only Matter. At the time of falling away from that existence, that stream of Matter ceases.

These six are Fine-Material Rebirth-Linkings.

Lifespan in Fine-Material Planes

Since the lifespan in Fine-Material and Immaterial worlds is very long, it cannot be shown in years. Their lifespan is shown in Aeons (*Kappa*). An Aeon is an extremely long time. The lifespan in Fine-Material and Immaterial worlds is so long because one is born there through a very powerful wholesome deed.

Of the First Jhāna Planes, the lifespan in **Brahmapārisajja** is one-third of an Incalculable Aeon (*Asaṅkha Kappa*). The lifespan in **Brahmapurohita** is half of an Incalculable Aeon. The lifespan in **Mahābrahma** is one Incalculable Aeon. Since these three Brahma worlds are destroyed in every Aeon, living for a full Incalculable Aeon in Mahābrahma is possible only for those born there at the beginning of the Aeon. Those born in these planes when the destruction of the Aeon is near do not get to enjoy the full lifespan.

Of the Second Jhāna Planes, the lifespan in **Parittābha** is two Great Aeons (*Mahā Kappa*). The lifespan in **Appamāṇābha** is four Great Aeons. The lifespan in **Ābhassara** is eight Great Aeons. The lifespan of subsequent Brahma worlds should also be known in Great Aeons.

Of the Third Jhāna Planes, the lifespan in **Parittasubha** is sixteen Aeons. In **Appamāṇasubha** it is thirty-two Aeons. In **Subhakiṇha** it is sixty-four Aeons.

Of the Fourth Jhāna Planes, the lifespan in **Vehapphala** and **Asaññasatta** planes is five hundred Aeons each. In **Aviha**, it is one thousand Aeons. In **Atappa**, two thousand Aeons. In **Sudassa**, four thousand Aeons. In **Sudassī**, eight thousand Aeons. In **Akaniṭṭha**, sixteen thousand Aeons.

The four Immaterial Resultant Cittas starting with Ākāśānañcāyatana exist as Rebirth-Linking, Life-Continuum, and Death in the four planes starting with Ākāśānañcāyatana respectively. There are four Immaterial Rebirth-Linkings.

Lifespan in Immaterial Planes

In **Ākāśānañcāyatana**, it is twenty thousand Aeons. In **Viññāṇañcāyatana**, forty thousand Aeons. In **Ākiñcaññāyatana**, sixty thousand Aeons. In **Nevasaññānāsaññāyatana**, eighty-four thousand Aeons.

There are three Aeons: “**Interim Aeon** (*Antaḥ Kappa*), **Incalculable Aeon** (*Asaṅkha Kappa*), **Great Aeon** (*Mahā Kappa*)”. The lifespan of humans gradually decreases until a time comes when ten years is the maximum lifespan. At that time, a great destruction of humans occurs due to diseases, war, or famine. Only very few remain. Then, as humans start practicing good conduct, their lifespan starts increasing little by little from generation to generation. That increase grows up to an Incalculable number of years (*Asaṅkha*). Then, by turning to misconduct, humans start degenerating again. Gradually degenerating, it reaches the time when ten years is the maximum lifespan. At that time, human destruction occurs again.

The time taken for human lifespan to increase from ten years to an Asaṅkha and decrease back to ten years as maximum lifespan is called an **Interim Aeon**.

There are four Incalculable Aeons: “**Samvaṭṭa** (**Dissolution**), **Samvaṭṭa-ṭhāyī** (**Stand-still of Dissolution**), **Vivaṭṭa** (**Evolution**), **Vivaṭṭa-ṭhāyī** (**Stand-still of Evolution**)”.

Once in a very long time, this great earth along with heavenly worlds and certain Brahma worlds is destroyed by fire, water, or wind. Even for the world to be

destroyed once, a very long time passes. The time during which the world is being destroyed is **Samvatta Kappa**. After the world is destroyed, it remains empty for a time equal to the time taken for destruction. That time is **Samvatta-thāyī Kappa**. Then the world starts forming again little by little. The time taken for the world to form and complete is **Vivatta Kappa**. The time from the completion of the world until it starts destroying again is **Vivatta-thāyī**. These four Incalculable Aeons make one **Great Aeon**. The measure of an Incalculable Aeon is twenty Interim Aeons. The measure of a Great Aeon is eighty Interim Aeons.

The world is destroyed by fire seven times in order. In the eighth time, it is destroyed by water. The world thus destroyed is destroyed by wind in the sixty-fourth time. When the world is destroyed by fire, everything below Ābhassara is destroyed. When destroyed by water, everything below Subhakiṇha is destroyed. When destroyed by wind, everything below Vehapphala is destroyed.

5. The Tetrad of Kamma

Kamma is a name common to both Wholesome and Unwholesome. Wholesome is called Wholesome Kamma (*Kusala Kamma*), and Unwholesome is called Unwholesome Kamma (*Akusala Kamma*).

Kamma, which is generally one, is divided into four by way of functions performed, into four by order of giving results, into four by time of giving results, and into four by places where results are given.

The Tetrad of Kamma by Function (*Kicca Kamma*)

There are four works performed by Wholesome and Unwholesome Kammas. (1) Producing Resultant Cittas and Rūpas, (2) Helping the being born of a certain Kamma to live for some time, (3) Harassing the being from time to time without allowing him to live happily, (4) Killing the being born of a certain Kamma—these four are the functions performed by Wholesome and Unwholesome Kammas.

1. Reproductive Kamma (*Janaka Kamma*)
2. Supportive Kamma (*Upatthambhaka Kamma*)
3. Obstructive Kamma (*Upapīḍaka Kamma*)
4. Destructive Kamma (*Upaghātaka Kamma*)

Thus there are four Kammas by way of functions performed. These four are called the Tetrad of Kamma by Function.

The Wholesome or Unwholesome that produces Resultant Cittas and Rūpas at Rebirth-Linking and during the course of existence is **Reproductive Kamma**. Not all Rūpas are produced by Kamma. There is a group of Rūpas produced by Kamma. They will be known in the Matter Chapter.

The occasion when a being is first born in an existence is called Rebirth-Linking Time (*Paṭisandhi Kāla*). The time of living after birth is called Course of Existence Time (*Pavatti Kāla*). The great thing done by Kamma is producing Rebirth-Linking. Sending to a good destination (Sugati) and sending to a bad destination (Apāya) refer to producing Rebirth-Linking. Not every Kamma has the power to give Rebirth-Linking. Only powerful Kammas have the power to give Rebirth-Linking. All Kammas have the power to produce results during the course of existence.

The Kamma that helps the being born of a certain Wholesome or Unwholesome Kamma to live for a long time by preventing danger and providing things needed for living is called **Supportive Kamma**.

Beings born of Wholesome Kamma and beings born of Unwholesome Kamma receive the support of Wholesome Kamma. It is also said that for certain Vinipātika Asuras etc., past Unwholesome Kamma supports them to live for a long time.

The Kamma that harasses the being born of another Kamma from time to time by causing various diseases, creating enemies, damaging fields and estates, causing loss of employment, bringing disgrace, creating accusations etc., without allowing him to live happily, is called **Obstructive Kamma**. It must be said that Unwholesome Kammas harass beings born of both Wholesome and Unwholesome Kammas from time to time. Wholesome Obstructive Kammas exerting power over beings are unapparent.

The Kamma that destroys the life of a being born of another Kamma midway, without allowing him to live as long as he should according to that birth, is called **Destructive Kamma**. *Upacchedaka Kamma* is another name for Destructive Kamma. Mostly, it is Unwholesome Kammas that are destructive. Wholesome Destructive Kammas are also not non-existent. They are unapparent.

There is no special group of Kammas as Supportive, Obstructive, or Destructive. Wholesome and Unwholesome Reproductive Kammas that have not yet found an opportunity to produce a result, and those that have finished producing their result, perform support etc. at respective occasions. The names Supportive Kamma etc. are given to the Reproductive Kamma itself based on actions like supporting.

Some Destructive Kammas only destroy the life of a being. They do not bring their own result. Some Destructive Kamma destroys the life of the being and also produces its own result as causing that being to reach hell in the second life. The Destructive Kamma that came to King **Bimbisāra** and queens like **Sāmāvatī** only destroyed their lives. The Destructive Kammas that came to **Devadatta**, **Ciñcamāṇavikā**, and King **Mahāpratāpa** destroyed their lives and also caused them to reach hell. Causing to reach hell is the Destructive Kamma producing its own result.

Support, Obstruction, and Destruction of Wholesome and Unwholesome Kammas exist not only for beings but also for Kammas. A Wholesome or Unwholesome Kamma that is weak at the time of performance becomes strong by the support of Wholesome and Unwholesome Kammas performed later. By that support, a Kamma that would cause birth in a poor family becomes one that causes birth in a rich family. A Kamma that would cause birth with short life becomes one that causes birth in a place with long life. A Kamma that would cause birth in a lower heaven becomes one that causes birth in a higher heaven. Unwholesome also becomes strong similarly, so that unwholesome causing birth

in animal realm becomes one causing birth in Peta realm, unwholesome causing birth in Peta realm becomes one causing birth in Hell, and Kamma causing birth in a hell with less suffering becomes one causing birth in a hell with more suffering.

Wholesome and Unwholesome Kamma that was strong at the time of performance becomes weak by the obstruction of Wholesome and Unwholesome Kammas performed later against those respective Wholesome and Unwholesome Kammas. Wholesome that had the power to cause birth in a high place like a royal family becomes one causing birth in a poor family due to the obstruction of unwholesome. Wholesome Kamma causing birth in a higher heaven declines to become one causing birth in a lower heaven. Unwholesome powerful enough to cause birth in a Great Hell becomes one causing birth in a small hell or in Peta or Animal realms due to the obstruction of Wholesome Kammas. Those who have committed sins should perform merits opposed to those respective sins to weaken their power of giving results.

Certain Wholesome or Unwholesome Kammas completely prevent the result of another Kamma. When the Supramundane Arahant Path Wholesome arises, all Kammas liable to give results in future existences become non-result-producing (*Ahosi*). Therefore, the Arahant Path Wholesome is a Destructive Kamma that cuts off all Wholesome and Unwholesome Kammas.

6. The Tetrad of Kamma by Order of Ripening

1. Heavy Kamma (*Garuka Kamma*)
2. Proximate Kamma (*Āsanna Kamma*)
3. Habitual Kamma (*Āciñṇaka Kamma*)
4. Reserve Kamma (*Kaṭattā Kamma*)

Thus there are four Kammas according to the order of giving results. These four Kammas are also called the “Tetrad of Kamma by Order of Giving Results” (*Pākadāna Pariyāya Kamma Catukka*).

Heavy Kamma (*Garuka Kamma*)

The powerful Wholesome or Unwholesome Kamma that definitely produces its result in the second life is called Heavy Kamma.

In the Wholesome side, Fine-material-sphere and Immaterial-sphere Wholesome are Heavy Kammas. If a gainer of Fine-material or Immaterial Jhānas dies without falling away from the Jhāna and without wish for any Sense existence, that person definitely is born in the Brahma world by the result of the Sublime Wholesome. There are no Sense-Sphere Wholesome Kammas that are Heavy Kammas.

In the Unwholesome side, the Five Heinous Crimes (*Pañcānantariya Kamma*) and Fixed Wrong View (*Niyata Micchā Diṭṭhi*) Kamma are Heavy Kammas. If the view is given up before death, the Fixed Wrong Viewer is freed. For those who committed Heinous Crimes, there is no strategy to escape from Hell in the second life.

The result of a Heavy Kamma can only be prevented by a Heavy Kamma. Therefore, a person having several Heavy Kammas receives birth in the second life as a result of one of those Kammas. Due to that result-giving Kamma, the results of the remaining Heavy Kammas are prevented.

Proximate Kamma (*Āsanna Kamma*)

The Kamma done or remembered at the time near death is Proximate Kamma. For a person without a Heavy Kamma, birth after death occurs according to the Proximate Kamma. Even for one who has done many sins, if a merit can be done at the time of death, birth in a good destination is possible. If one can forget committed sins and remember a merit, birth in a good destination is possible by that. Also, for those who have done many merits, remembering sins at the time of death can lead to the woeful states. Getting a good friend (*Kalyāṇa Mitta*) who causes one to do merit or remember merit at the time of death is very useful.

Habitual Kamma (*Āciṇṇaka Kamma*)

Wholesome or Unwholesome Kamma done once and remembered repeatedly for a long time, or done repeatedly for a long time in life daily or once a week, month, or year, is Habitual Kamma. When a certain Kamma is done repeatedly, the Kammas done earlier become a decisive support (*Upanissaya*), making the Kammas done later powerful. Kammas done once a month, once in several months, or once a year become powerful as Habitual Kamma only if they are great Kammas done to the extent of being remembered. The Kamma powerful next to Heavy Kamma is Habitual Kamma. However, in giving results, Proximate Kamma comes forward.

Reserve Kamma (*Kaṭattā Kamma*)

Kammas done in the present existence and Kammas done in past existences that do not belong to the three: Heavy, Proximate, and Habitual Kammas, are called Reserve Kamma. When none of the three Kammas like Heavy etc. exists, birth in the next existence occurs by Reserve Kamma. In this tetrad, what is mentioned as Heavy etc. is the same Reproductive Kamma mentioned in the Tetrad of Kamma by Function.

7. The Tetrad of Kamma by Time of Ripening

1. **Immediately Effective Kamma** (*Diṭṭhadhammavedanīya Kamma*)
2. **Subsequently Effective Kamma** (*Upapajjavedanīya Kamma*)
3. **Indefinitely Effective Kamma** (*Aparāpariyavedanīya Kamma*)
4. **Defunct Kamma** (*Ahosi Kamma*)

Thus there are four Kammas according to the time of giving results. To understand these four Kammas, one must understand the nature of Javana Cittas. In a Cognitive Process arising as the performance of some action, whether wholesome or unwholesome, the Javana Citta performing that action arises seven times in order. Of them, the first Javana Citta is weak. The second Javana Citta becomes strong by taking the nature of the first Citta. The third Javana Citta becomes stronger than the second Citta. The fourth Javana Citta becomes stronger than that. Cittas arising after the fourth Javana gradually arise decreasing in strength one by one. Javana Cittas do not arise again after the seventh Javana because of that decrease. The first of the seven Javana Cittas is the weakest of all because it arises first without receiving the support of a Citta of its own kind. The last Javana is also weak. However, since it has received the support of similar Cittas, it is stronger than the first Javana. The five middle Javana Cittas of the process are stronger than both of those.

Immediately Effective Kamma

The Kamma giving results in the present life is Immediately Effective Kamma. What is Immediately Effective is the first Javana Volition of the seven Javanas. The weak first Javana Volition has the power only to produce Rootless results in the present existence. The first Javana Volition does not have the power to produce results after death. Even in the present existence, only the first Javana Volitions of very powerful Wholesome and Unwholesome acts produce results.

Offerings and hospitality done with great faith to very virtuous ones give results in this very world. The gift-based merit possessing the four accomplishments: Accomplishment of Object (*Vatthu Sampatti*), Accomplishment of Field (*Kṣetra Sampatti*), Accomplishment of Intention (*Adhyāśaya Sampatti*), and Accomplishment of Extra Virtue (*Guṇātireka Sampatti*) gives results in this world. It is shown that merits gave results in the present life to **Pūrṇaka the Treasurer, Ekasāṭaka Brāhmaṇa, Sumana the Garland Maker**, etc.

For those who committed crimes against Supreme Buddhas, Pacceka Buddhas, Arahants, and for those who committed crimes against great virtuous ones, parents, and friends who helped them, it is said that the result of those sins was often received in the present existence itself. **King Kalābu, King Mahāpratāpa, Mittavindaka** etc. received unwholesome results in the present existence itself.

Even the first Javana Volitions of ordinary Wholesome and Unwholesome acts sometimes produce results in the present existence. However, the person who did the Kamma does not realize that.

Subsequently Effective Kamma

The Kamma giving results in the existence immediately following the present existence (the second existence) is Subsequently Effective Kamma. What is Subsequently Effective is the last Javana Volition of the seven Javanas of the process. Since it is the last Citta of the falling Javanas, it is very weak. However, since it has received repetition (*Āsevana*) from the sixth Javana, it is somewhat stronger than the first Javana. Therefore, without producing a result as quickly as the first Javana, it produces Rebirth-Linking and Course of Existence results in the second life. The seventh Javana is not capable of producing a result beyond that.

Indefinitely Effective Kamma

The Kamma having the power to give results during the period from the third life until attaining Nibbāna is Indefinitely Effective Kamma. Indefinitely Effective Kammas are the five middle Javanas of Cognitive Processes. Since they are strong, they do not produce results quickly like the first and seventh Javanas, but give their result whenever opportunity is obtained during the time from the third life until attaining Nibbāna. However old it becomes, even if thousands of aeons pass, if the person wanders in Saṃsāra, Indefinitely Effective Kamma does not disappear. One volition produces Rebirth-Linking result only once. Course of Existence results are produced on various occasions.

Defunct Kamma

Kammas that never produce a result are Defunct Kammas. First Javana Volitions that did not get an opportunity to give results in the present life, Seventh Javana Volitions that did not get an opportunity to give results in the second life, and Middle Javana Volitions that do not find a place to give results become Defunct Kammas.

The Tetrad of Kamma by Place of Ripening

There are four Kammas by way of places where results are given: **Unwholesome Kamma, Sense-Sphere Wholesome Kamma, Fine-Material Wholesome Kamma, and Immaterial Wholesome Kamma.**

By the Abhidhamma method, there are sixteen Kammas: Tetrad of Kamma by Function, Tetrad of Kamma by Order of Ripening, Tetrad of Kamma by Time of Ripening, and Tetrad of Kamma by Place of Ripening.

8. Unwholesome Kamma

There are ten Unwholesome Courses of Kamma: Killing (*Prāṇaghāta*), Stealing (*Adattādāna*), Sexual Misconduct (*Kāramithyācāra*), Lying (*Mṛṣāvāda*), Slandering (*Paiśūnyavacana*), Harsh Speech (*Pharuṣavacana*), Frivolous Talk (*Samphappalāpa*), Covetousness (*Abhidhyā*), Ill Will (*Vyāpāda*), and Wrong View (*Mithyādr̥ṣṭi*). There are twelve Unwholesome Kammas by way of Cittas.

Six facts required for the arising of Cittas such as Eye-consciousness were shown in the Third Chapter by the name Door. They are Doors of Consciousness. There are also three facts required for the accomplishment of Kamma to which the name Door is used. They are called “**Door of Action**” (*Kamma Dvāra*). There are three Kamma Doors: Body Kamma Door (*Kāya Kamma Dvāra*), Speech Kamma Door (*Vacī Kamma Dvāra*), and Mind Kamma Door (*Mano Kamma Dvāra*). Body Kamma Door is Body Intimation (*Kāya Viññatti*) matter. Speech Kamma Door is Vocal Intimation (*Vacī Viññatti*) matter. Intimation matter will be known in the Matter Chapter. Mind Kamma Door is the mind itself. According to doors, Kamma is also divided into three: Body Kamma, Speech Kamma, and Mind Kamma.

Of the ten unwholesome courses of kamma, the three kammas: Killing, Stealing, and Sexual Misconduct are called Body Kamma because they mostly occur in the Body Door.

The four: Lying, Slandering, Harsh Speech, and Frivolous Talk are called Speech Kamma because they mostly occur in the Speech Door.

The three kammas: Covetousness, Ill Will, and Wrong View are called Mind Kamma because they mostly occur in the Mind Door itself.

Of the Unwholesome Kammas, the three: Killing, Harsh Speech, and Ill Will occur from the Hatred Root. The three: Sexual Misconduct, Covetousness, and Wrong View occur solely from the Greed Root. The remaining four kammas occur from both roots. Those kammas occur sometimes from the Greed Root and sometimes from the Hatred Root. Since Delusion is the root for all unwholesomeness, it was not specially mentioned.

Sense-Sphere Wholesome

Sense-Sphere Wholesome is also threefold as Body Kamma, Speech Kamma, and Mind Kamma. Sense-Sphere Wholesome done with the help of some body part is Body Kamma. Kammas like preaching Dhamma done with the help of speech are Speech Kamma. Wholesome like meditation done only with the mind are Mind Kamma.

Sense-Sphere Wholesome is threefold as Giving (*Dāna*), Virtue (*Sīla*), and Meditation (*Bhāvanā*). By way of Cittas, it is eightfold. Sense-Sphere Wholesome is also tenfold as Giving, Virtue, Meditation, Reverence, Service, Transference of Merit, Rejoicing in Merit, Listening to Dhamma, Teaching Dhamma, and Straightening One's Views.

Twelve Unwholesome Cittas and eight Sense-Sphere Wholesome Cittas make twenty Sense-Sphere Kammās by way of Cittas.

Sublime Wholesome

Fine-material Wholesome is Mind Kamma. It is meditative. It is fivefold by Jhāna distinction. Immaterial Wholesome is also Mind Kamma. It is meditative. It is fourfold by Object distinction.

Results of Unwholesome

Except for the last Citta of the Unwholesome Cittas, the Restlessness-Associated Citta, the remaining eleven Cittas produce Rebirth-Linking in the four Woeful Planes. In the course of existence, all twelve Unwholesome Cittas produce the seven Rootless Unwholesome Resultant Cittas appropriately in both Sense and Fine-Material worlds.

When undesirable forms are met with each Unwholesome Citta, Eye-consciousness is produced; when undesirable sounds are met, Ear-consciousness; when undesirable smells are met, Nose-consciousness; when undesirable tastes are met, Tongue-consciousness; when undesirable touches occur, Body-consciousness; and regarding those objects, Receiving, Investigating, and Registration are produced. Even for Supreme Buddhas, when seeing undesirable forms etc., Unwholesome Resultant Cittas arise.

Since the Restlessness-Associated Volition is weak, it does not have enough power to produce a Woeful Rebirth-Linking.

9. Results of Sense-Sphere Wholesome Kamma

Rebirth-Linking in the Sense Blissful Plane is produced by Sense-Sphere Wholesome. In the course of existence, all sixteen Cittas: eight Great Resultants and eight Rootless Wholesome Resultants are produced appropriately in both Sense and Fine-Material worlds.

Sense-Sphere Wholesome is twofold as Three-Rooted Wholesome and Two-Rooted Wholesome. The four Knowledge-Associated Cittas are Three-Rooted. The four Knowledge-Dissociated Cittas are Two-Rooted. Of them, Three-Rooted Wholesome is strong. Two-Rooted Wholesome is weak. Three-Rooted Wholesome is also twofold as Superior (*Ukkatṭha*) and Inferior (*Omaka*). Two-Rooted Wholesome is also likewise twofold.

If any merit is done with the expectation of appearing as a high person among people or with the intention of humbling others, since the intention is impure, that merit is inferior. If unwholesome Cittas arise at the time close to doing the merit and after doing the merit, at the time close to it, the merit becomes inferior due to the unwholesomeness arising on both sides. If after doing the merit, one becomes unhappy about the merit done, thinking “what I did was foolishness” etc., thereby too the merit becomes inferior. Inferior merit is what is called *Omaka* Wholesome. The merit that is not defiled by self-exaltation (*attukkamsana*) or disparaging others (*paravambhana*) or by defilements arising before and after, and regarding which one generates happiness again and again even after doing it thinking “a good deed was done by me,” is Superior Wholesome.

Three-Rooted Superior Wholesome gives Three-Rooted Rebirth-Linking and produces sixteen results in the course of existence: eight Great Resultants and eight Rootless Wholesome Resultants. Each of the four Three-Rooted Superior Wholesome Cittas gives Rebirth-Linking in the Sense Blissful Plane and produces sixteen results in the course of existence. Producing these sixteen resultant Cittas is not done all at once, but happens at respective occasions as desirable forms, sounds etc. are met.

The Joy-Accompanied or Equanimity-Accompanied nature and Unprompted or Prompted nature of a Wholesome are not factors that govern in giving results. Therefore, it should be considered that Equanimity-Accompanied results arise from Joy-Accompanied Wholesome, Joy-Accompanied results from Equanimity-Accompanied Wholesome, Prompted results from Unprompted Wholesome, and Unprompted results from Prompted Wholesome.

Three-Rooted Inferior Wholesome and Two-Rooted Superior Wholesome give Two-Rooted Rebirth-Linking and produce twelve results in the course of

existence: four Knowledge-Dissociated Great Resultants and eight Rootless Wholesome Resultants.

Two-Rooted Inferior Wholesome gives Rootless Rebirth-Linking and produces only eight Rootless Wholesome Resultants in the course of existence.

There is also a teacher's view that "Prompted results do not arise from Unprompted Wholesome, and Unprompted results do not arise from Prompted Wholesome." It is not accepted by many teachers. The Unprompted/Prompted nature of Cittas is not something happening due to past kamma, but happens according to the factors present at the time of generating those respective Cittas.

Results of Fine-Material-Sphere Wholesome

Fine-Material-Sphere Wholesome is also threefold as Minor (*Paritta*), Medium (*Majjhima*), and Superior (*Paṇīta*). Fine-Material-Sphere Wholesome associated with inferior desire (*chanda*) etc. is Minor. Wholesome associated with medium desire etc. is Medium. Wholesome associated with superior desire etc. is Superior Wholesome.

Sense-Sphere Wholesome is a weak Citta. Therefore, many resultant Cittas similar to it and dissimilar to it are produced by it in various places. Fine-Material-Sphere Wholesome is a powerful Citta. Therefore, low resultant Cittas dissimilar to it are not produced by it. It produces results only in the high place which is the Brahma existence. Even in the Brahma existence, only Jhāna Cittas similar to the Wholesome are produced by it as Rebirth-Linking, Life-Continuum, and Death; no other Citta is produced.

From Minor Fine-Material First Jhāna Wholesome, they are born in Brahmapārisajja. From Medium First Jhāna Wholesome, in Brahmapurohita. From (Superior) First Jhāna, in Mahābrahma.

From Minor Second and Third Jhāna Wholesomes, they are born in Parittābha; from Medium Wholesomes, in Appamāṇābha; from Superior Wholesomes, in Ābhassara.

From Minor Fourth Jhāna, they are born in Parittasubha; from Medium, in Appamāṇasubha; from Superior, in Subhakiṇha.

From Fifth Jhāna, they are born in Vehapphala. Developing the Fifth Jhāna itself by way of dispassion for perception (*saññā virāga*), they are born among Non-Percipient Beings. Certain kamma-believing heretics, seeing the fault in the mind thinking "when there is mind, there are attachments, oppositions, and delusions; when there is no mind, they are not there," generate the Fifth Jhāna by Wind

Kasiṇa meditation wishing for a mindless existence and are born in the Asañña existence. They are born there with the posture in which they died.

Non-Returners who have obtained the Fifth Jhāna are also born in Suddhāvāsa. Others are not born in Suddhāvāsa. Of the Non-Returners, those with excess Faith are born in Aviha; those with excess Energy in Atappa; those with excess Mindfulness in Sudassa; those with excess Concentration in Sudassī; and those with excess Wisdom in Akaniṭṭha.

Immaterial Jhāna attainers are born in the planes starting with Ākāśānañcāyatana in order.

10. The Tetrad of Death and Rebirth - The Four Deaths

There are four deaths: **Lifespan-Exhaustion Death** (*Āyukkhaya Maraṇa*), **Kamma-Exhaustion Death** (*Kammakkhaya Maraṇa*), **Both-Exhaustion Death** (*Ubhayakkhaya Maraṇa*), and **Destructive Death** (*Upacchedaka Maraṇa*). For every being, their life ends by arriving at one of those four deaths.

Lifespan-Exhaustion Death

There is a fixed period of living for respective species of beings. The lifespan of certain animal species is very short, a number of days. The lifespan of certain animal species is a number of weeks. The lifespan of certain animal species is a number of months. The lifespan of certain animal species is a number of years. When wholesome roots grow in humans, their lifespan becomes long. When unwholesome roots grow, lifespan becomes short. The lifespan is determined according to the condition of parents' bodies, food consumed, and climate.

For beings of species without a lifespan of a week, the growth and decay of their bodies happen within a week. Therefore, they do not live more than a week. For beings of species with a lifespan of a hundred years, the growth and decay of their bodies happen within a hundred years. They cannot live beyond a hundred years. Even if born among humans whose maximum lifespan is a hundred years with a kamma having the power to make one live a thousand years, that person cannot live more than a hundred years. Why? Because the body supporting life decays in a hundred years. It is said that those with kamma power can live longer than the lifespan by psychic power and the power of elixirs. Death occurring by the expiration of the fixed lifespan is Lifespan-Exhaustion Death.

Kamma-Exhaustion Death

Certain weak kammas are capable of producing Rebirth-Linking, but not capable of keeping the person born of that kamma alive until the end of the lifespan. Those born of such kammas die before the expiration of the lifespan. That death occurring by the exhaustion of kamma power is Kamma-Exhaustion Death.

Both-Exhaustion Death

Death occurring by the simultaneous exhaustion of both lifespan and kamma power is Both-Exhaustion Death. Both lifespan and kamma expiring at once for a being happens rarely.

Destructive Death

While lifespan remains and kamma power remains, death caused by a killing kamma etc. done in past lives or a sinful kamma done in the present life itself, causing dangers like diseases, is Destructive Death.

Destructive Death is untimely death. It occurs not only from kamma but also from many other causes. Life is a very weak thing. Kamma is also a weak thing. Without the help of food and drink etc., if protection is not provided, kamma power alone cannot maintain life. Life exists in the midst of danger. There are many life-destroying causes even inside the body. Outside the body, surrounding the being, life-destroying causes are filled. Untimely death can occur from every one of them too.

Nāgasena Great Arahant preached eight causes of untimely death to King Milinda. **Affliction born of wind, affliction born of bile, affliction born of phlegm, affliction born of a combination of humors (*sannipāta*), change of season, improper care of the body, external agency (*upakkama*), and result of kamma** are those eight causes.

Affliction born of a combination of humors means affliction born of two or all three humors (*doshas*).

Change of season means the fluctuation of cold and heat. Deaths occurring by getting caught in floods covering villages and towns due to heavy rains, and deaths occurring by various diseases arising due to lack of rain and lack of food and water are deaths due to change of season.

Deaths occurring due to carelessness such as being run over by vehicles, getting caught in fire, falling into water, etc., are deaths due to improper care of the body.

Death by external agency occurs in two ways: by one's own device and by another's device. Some die by drinking poison, hanging themselves by the neck, jumping into water, placing the neck on the railway track, etc. That death is death by one's own device. Deaths caused by snakes, fierce beasts, non-humans, war, thieves, enemies, kings are deaths by another's device.

Some die due to killing kammas etc. done in past lives, and also due to kammas done in the present life itself. That is death by result of kamma. Taking that everything happens due to kamma alone is a wrong view. Kamma causes death by creating wind disturbance etc. Therefore, if someone dies untimely, it cannot be known whether it happened due to a kamma or due to another cause itself.

11. Rebirth

To the being dying in whatever manner, **one of the wholesome or unwholesome kammass done by that person in the present life or in past lives, or a kamma sign, or a destiny sign appears. Kamma Sign** (*Kamma Nimitta*) means objects that were objects for the kamma or instruments for performing it. To those who did wholesome kamma, Bodhi trees, stupas, Buddha statues, flowers, lamps, food and drink, clothes etc. appear as Kamma Signs. To those who did unwholesome kamma, animals being killed, others' goods, instruments of killing animals or stealing etc. appear as Kamma Signs.

Destiny Sign (*Gati Nimitta*) means things related to the future birth existence. To beings being born in hell, great flames, molten metal, burning coals etc., and Yama guards, fierce animals appear. That appearance happens as if those things are in those respective places, and sometimes as if they have come near oneself. To those being born in heaven, divine mansions, chariots, gardens, wish-fulfilling trees etc., and gods and goddesses appear as Destiny Signs. To those being born in the human world, the mother's womb appears as Destiny Sign. To those being born in the animal womb, forests etc. appear.

In the appearance of Kamma etc., kammass done in the present life and remembered appear to the Mind-door as memory. Kammass done in the present life and forgotten, and kammass done in past lives, and Kamma Signs and Destiny Signs appear like dreaming. These mostly appear to the Mind-door. In occasions where Kamma Signs and Destiny Signs are in front of the dying person, they appear to the Eye-door etc. as well. For Arahants who will not be born in existence again, appearance of Kamma etc. does not occur at the moment of death. However death occurs, not a single being being born in existence dies without one of the three: Kamma etc. appearing. Even a fly crushed by a hammer dies after one of the three: Kamma etc. appearing. By appearing thus at the moment of death, ancient kammass that had been buried for a long time become fresh as if done at that moment.

The mind of the dying being, to whom one of the three: Kamma etc. appeared, starts proceeding inclined towards that appeared thing. The reason for that is the existence of ignorance covering the evil of existence and craving attached to existence in him without being abandoned. At this moment, a stream of consciousness taking that appeared thing as object arises in him. If the kamma coming forward to give result to him is a kamma causing birth in hell, a defiled stream of consciousness consisting of unwholesome Javanass arises in him at this moment. If the kamma coming forward to give result is a wholesome kamma, a pure wholesome stream of consciousness arises in him at this moment.

Cittas arise in a being's body only as long as base-matter (*vatthu rūpa*) born of past kamma helpful for the arising of Cittas exists in his body. If the stream of base-matter is cut off, thereafter Cittas do not arise in that body again. Reaching the point where Cittas do not arise again in the body is death.

When the streams of base-matter supporting Cittas are very close to being cut off, the last Cognitive Process arising in that body arises for the dying being taking one of the Kamma etc. that appeared at that time as object. It is called **Death-Proximate Process** (*Marañāsanna Vīthi*). Since the mental impulse is very weak at this time, seven Javanas do not arise in that process as in normal time, but only five arise. Following the fifth Javana, or after becoming Bhavanga after Javana, or following Registration, or after becoming Bhavanga after Registration, the Death Consciousness (*Cuti Citta*), which is the last Citta of the present existence, arises. After that, Cittas never arise in that body again. The arising of the Death Consciousness is the death of the being.

Although Cittas do not arise in that body again after Death (*Cuti*), the being's stream of consciousness is not cut off. Immediately upon the cessation of the Death Consciousness, the Rebirth-Linking Consciousness (*Paṭisandhi Citta*), the first Citta of the second life, arises in some place as the result of the kamma that had come forward to give result, taking the very object taken by the Death-Proximate Javanas. The arising of that Rebirth-Linking Consciousness is the rebirth of the dead being. Nothing goes from the body of the dying person to the future existence. The Rebirth-Linking Consciousness is not something that went there from the present existence, but something newly arisen right there.

Although the Rebirth-Linking Consciousness is not something that went from the present existence to the future existence, it is something belonging to the stream of consciousness that existed in the present existence. If there were no stream of consciousness belonging to the present existence, a Rebirth-Linking Consciousness would not arise. There is also no long time between Death and Rebirth-Linking. The time taken for Rebirth-Linking to arise following Death is equal to the time taken for one Citta to cease and another Citta to arise in a Cognitive Process during the time of living. When a human dies and is conceived in the deva world, although no one went from this world to the deva world, since the deva's Rebirth-Linking Consciousness belongs to the stream of consciousness of the dead human, the dead human and that deva should be spoken of as one person.

The main cause for the arising of Rebirth-Linking Consciousness following Death is the past kamma that stood ready to give result. Wholesome and Unwholesome Javana Cittas that existed at the moment of death taking one of

Kamma etc. as object, and Ignorance and Craving are also causes for Rebirth-Linking in respective ways.

12. Death-Proximate Cognitive Processes

Death-Proximate Process (*Maraṇāsanna Vīthi*) is sixfold as Eye-door Process, Ear-door Process, Nose-door Process, Tongue-door Process, Body-door Process, and Mind-door Process. Of them, Eye-door Death-Proximate Processes are fourfold: Process where Death occurs following Javana, Process where Death occurs following Javana-Bhavanga, Process where Death occurs following Registration, and Process where Death occurs following Registration-Bhavanga. Kamma appears to the Mind-door itself among the things appearing at the moment of death. Sometimes, something present before the eye at the moment of death can itself be the Kamma Sign. Eye-door Death-Proximate Process arises in such an occasion. Rarely, the Destiny Sign can also appear to the eye for someone. In such occasions, Eye-door Death-Proximate Processes taking the Destiny Sign as object can also arise.

The Eye-door Death-Proximate Process where Death occurs following Javana is as follows:

If a Form Object which is a Kamma Sign approaches the Eye-door at the moment of death, after Past Bhavanga - Vibrating Bhavanga - Arrest Bhavanga - Five-door Adverting - Eye-Consciousness - Receiving - Investigating - Determining Cittas arise and cease in order, after a certain Sense-Sphere Javana arises five times in order and ceases, the Death Consciousness, which is the last Citta of the present existence, arises and ceases. Following that, a certain Sense-Sphere Rebirth-Linking Consciousness arises and ceases. Following that, after that Rebirth-Linking Consciousness itself arises and ceases fifteen or sixteen times by way of Life-Continuum function in the new existence, the Mind-door Adverting Consciousness arises taking the present existence as object, and following that, a Greed-Rooted Javana arises seven times as attachment to the present existence. After that, Bhavanga descent occurs.

For the Cittas from Five-door Adverting to the fifth Javana in this Death-Proximate Process, the object is the Past Bhavanga and the arisen present form. There are thirteen Cittas from Past Bhavanga to the fifth Javana. That form has a lifespan of another four Mind-Moments after the fifth Javana. Therefore, for the Rebirth-Linking Consciousness and the two Bhavangas arising after it, the object is the present form that was the object of Five-door Adverting etc. Cittas. With the second Bhavanga Consciousness arising after Rebirth-Linking, that Form Object ceases spending its lifespan of seventeen Mind-Moments. Therefore, for Bhavanga Cittas arising after that, the object is the past Form Objects which were Kamma Signs.

For the Past Bhavanga - Vibrating Bhavanga - Arrest Bhavanga and Death (*Cuti*) in this process, the object is one of Kamma etc. that was the object of the Death-Proximate Javanas of the existence past to that. Since kamma-born matter does not arise in the body of the dying person after the Arising Moment of the seventeenth Citta from the Death Consciousness, the base for Five-door Adverting etc. Cittas in this process is the Heart-base arisen with the seventeenth Citta from the Death Consciousness. The base for Eye-Consciousness is the Eye-base arisen with the seventeenth Citta from the Death Consciousness. When Rebirth-Linking arises, the Base-Matter that is the support for that Citta also arises with it. The base for Rebirth-Linking Consciousness is the Base-Matter arising simultaneously with that Citta. For Bhavanga etc. Cittas arising after that, the base is the Heart-base Matter arisen with the Citta arisen before the respective Citta. Looking at the chart shown below, the order of Cittas in all four Eye-door Death-Proximate Processes should be understood.

Eye-door Death-Proximate Processes

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

Ti Na Da Pa Ca Saṃ Na Vo Ja Ja Ja Ja Ja Cu Pa Bha Bha

Ti Na Da Pa Ca Saṃ Na Vo Ja Ja Ja Ja Ja Bha Cu Pa Bha

Ti Na Da Pa Ca Saṃ Na Vo Ja Ja Ja Ja Ja Ta Ta Cu Pa

Ti Na Da Pa Ca Saṃ Na Vo Ja Ja Ja Ja Ja Ta Ta Bha Cu

Ear, Nose, Tongue, Body door Death-Proximate Processes should also be known according to Eye-door Processes. The difference is only the application of Ear-Consciousness etc. in places where Eye-Consciousness applies. For those dying while listening to Dhamma, Ear-door Death-Proximate Processes can arise. For those dying while smelling the scent of offered incense etc., Nose-door Death-Proximate Processes can arise. For those into whose mouth something is poured at the moment of death, Tongue-door Death-Proximate Processes, and for those dying while receiving someone's touch, Body-door Death-Proximate Processes can arise. The four Mind-door Death-Proximate Processes should be known from the chart shown below.

Na Da Ma Ja Ja Ja Ja Ja Cu

Na Da Ma Ja Ja Ja Ja Ja Bha Cu

Na Da Ma Ja Ja Ja Ja Ja Ta Ta Cu

Na Da Ma Ja Ja Ja Ja Ta Ta Bha Cu

Any of the three: Kamma, Kamma Sign, Destiny Sign becomes the object for Sense-Sphere Rebirth-Linking. For Fine-Material and Immaterial Rebirth-Linkings, only Kamma Sign becomes the object. For them, what becomes the object as Kamma Sign is the Kasiṇa Sign etc. that are objects for the Jhānas they have obtained.

For beings born in the Asañña existence, a Rebirth-Linking Consciousness does not arise after Death (*Cuti*). For them, what arises as Rebirth-Linking in the Asañña existence after Death are Life Nonad Material Groups. Therefore, they are Matter Rebirth-Linkers. Beings born in the Immaterial Plane are Immaterial Rebirth-Linkers. Since matter also arises when other Rebirth-Linkings arise, others except Asañña beings and Immaterial beings are Matter-Immaterial Rebirth-Linkers.

From the four Immaterial-sphere Deaths, other Immaterial-sphere Rebirth-Linkings excluding lower Immaterial-sphere Rebirth-Linkings, and Sense Three-Rooted Rebirth-Linkings can also arise. For one who died from a higher Immaterial Plane, a lower Immaterial Rebirth-Linking does not arise. For those dying from all Immaterial Planes, Fine-Material Rebirth-Linking or Sense-Sphere Rootless or Two-Rooted Rebirth-Linking does not arise. From Fine-Material Deaths, Rebirth-Linkings other than Rootless Rebirth-Linking can arise. From the Death of a Three-Rooted person in the Sense World, all Rebirth-Linkings can arise. From Two-Rooted and Rootless Deaths, only Sense-Sphere Rebirth-Linking can arise.

For the person dying after living five hundred aeons in the Asañña Plane, there is no Death Consciousness. The Life Nonad Material Groups arising in him for the last time are his Death. He also has no perception of Kamma, Kamma Sign, or Destiny Sign. After the Asañña Being Death, a Sense-Sphere Rebirth-Linking arises for him taking one of the Kamma etc. brought up by the access volitions of the Fifth Jhāna he had obtained before coming to the Asañña existence as object.

For beings thus conceiving in existence, after the **Rebirth-Linking Consciousness** ceases, taking that same Citta and that same object as object, throughout that life time, whenever there is no other Citta, it arises again and again. The being lives, his stream of consciousness is not cut off, because that Citta arises again and again. Since it arises as a support for the existence to continue, that Citta is called “**Life-Continuum**” (*Bhavanga*). It is also that Citta that becomes the last Citta of the existence. When arising as the last Citta, it is called “**Death Consciousness**” (*Cuti Citta*).

Thus, just as Rebirth-Linking, Bhavanga Cittas, Vīthi Cittas, and Death arise in this present existence, in future existences too, this stream of consciousness continues rolling as one continuity until arriving at Nibbāna by the arising of Rebirth-Linking etc.

Seeing the evil of having to die and be born again and again because of the uninterrupted continuation of the stream of consciousness thus, the wise ones, obtaining Paths and Fruits through right practice, cutting off the bond of craving, go to Nibbāna where there is no death or birth.

The Fifth Chapter of Abhidhamma Mārgaya ends here.

6. Chapter Six - Compendium of Matter

1. The Twenty-Eight Material Phenomena

There are eighteen **Concretely Produced Matter** (*Nippphanna Rūpa*): the four Great Essential Rūpas: Earth Element, Water Element, Fire Element, Air Element; the five Sensitive Rūpas: Eye-sensitivity, Ear-sensitivity, Nose-sensitivity, Tongue-sensitivity, Body-sensitivity; the five Objective Rūpas: Form, Sound, Smell, Taste, Tangible; the two Sexual Rūpas: Femininity Material Phenomenon, Masculinity Material Phenomenon; Heart Material Phenomenon; Life Material Phenomenon; and Nutriment Material Phenomenon.

There are ten **Non-Concretely Produced Matter** (*Anippphanna Rūpa*): Space Element; the five Mutable Rūpas: Bodily Intimation, Vocal Intimation, Lightness, Malleability, Wioldiness; and the four Characteristic Rūpas: Production, Continuity, Decay, Impermanence.

Eighteen Concretely Produced Matter and ten Non-Concretely Produced Matter make twenty-eight Rūpas.

(Memorize these twenty-eight Rūpas.)

There is no separate Rūpa called Tangible (*Phoṭṭhabbaya*). Where Objective Rūpas are mentioned, what is referred to by the name Tangible are the three Great Essential Rūpas: Earth, Fire, and Air. Therefore, when counting the eighteen Concretely Produced Matter, Tangible should be left out. Otherwise, Concretely Produced Matter will be counted as nineteen.

Of Rūpas, the main ones are the four Great Essential Rūpas. The remaining twenty-four Rūpas arise dependent on the Great Essential Rūpas. Therefore, they are called Derived Material Phenomena (*Upādāya Rūpa*). The group of Rūpas is also divided into two as four Great Essential Rūpas and twenty-four Derived Material Phenomena.

2. The Four Great Essentials

There are four Great Essentials: Earth Element (*Paṭhavī Dhātu*), Water Element (*Āpo Dhātu*), Fire Element (*Tejo Dhātu*), and Air Element (*Vāyo Dhātu*). Because they appear massively as great earth, mountains, oceans, rivers, etc., they are called Great Essentials (*Mahābhūta*).

Earth Element (*Paṭhavī Dhātu*)

The hardness felt when touching or pressing any object is the Earth Element. Sometimes when touching or pressing objects, softness is felt. That softness is also nothing other than a slight hardness. The words hard and soft are names given to one thing relative to another, like the words small and large. A thing called small becomes large when compared to something smaller than it. Similarly, a thing called large becomes small when compared to something larger than it. Thus, a thing called soft becomes hard when compared to something softer than it. A thing called hard becomes soft when compared to something harder than it. Since facts are such, know that both hardness and softness refer to the same Earth Element. What is felt by the hand is hardness that is not very subtle. The very subtle hardness in some things is not felt by the hand. The meaning of the word Dhātu (Element) is a nature that is not a being.

Water Element (*Āpo Dhātu*)

The nature of cohesion/flowing is the Water Element. The nature of the Water Element is to spread inside and outside of Rūpas arising together. The nature of the Water Element is to attract what is touching it towards itself, to absorb, to hold without letting go from itself. Objects in the world exist bound together and solidified without scattering like dust by the power of the Water Element. Objects where Earth Element is excessive and Water Element is slight exist solidified and hard. Bones, nerves, flesh etc. in bodies, and stones, rocks, iron, leaves, barks, roots, wood etc. are things with less Water Element and more Earth Element. If Earth Element becomes slight and Water Element excessive, a watery thing, a flowing thing arises. Oil, water etc. are things with slight Earth Element and excessive Water Element.

Fire Element (*Tejo Dhātu*)

Heat and cold are the Fire Element. Maturing or ripening the Rūpas existing together is what is done by the Fire Element. During the tender period, Rūpas mature, become strong, and grow by that ripening. After maturing is finished, bodies of beings and external objects decay and decline due to repeated ripening. Both the progress and decline of respective objects are done by the same Fire Element. In fire, the Fire Element exists excessively.

Air Element (*Vāyo Dhātu*)

The nature of inflating and pushing is the Air Element. An object where it is excessive exists inflated, becoming large and less in weight. Wind is the thing where Air Element is very excessive. Since the nature of pushing is excessive, it always moves.

None of these four elements can arise or exist separate from the other three elements. In iron and stone where Earth Element is prominent, in fire where the other element is prominent, and in wind where Air Element is prominent, all four elements are present.

The Five Sensitive Material Phenomena

There are five Sensitive Material Phenomena: Eye-sensitivity, Ear-sensitivity, Nose-sensitivity, Tongue-sensitivity, and Body-sensitivity.

The desire to see, the desire to hear, the desire to smell good odors, the desire to taste good flavors, and the desire to enjoy good touches—these desires exist very strongly in beings. The kamma causing the being to be born in existence is connected with those desires. Therefore, when the being is born in existence, the kamma connected with desires produces faculties in that being's body that are instruments to take and enjoy those desired things. The name “**Sensitive Material Phenomenon**” (*Pasāda Rūpa*) is given to those faculties helpful for taking forms etc. The meaning of the word *Pasāda* is clarity/brightness. The names Eye-sensitivity etc. refer to five distinct clarities helpful for taking different things: form, sound, smell, taste, touch.

Eye-sensitivity (*Cakkhu Pasāda*)

The clarity located in the eye helpful for seeing forms is Eye-sensitivity. It is located in the middle of the black pupil of the eye, in a place the size of a louse's head, or according to another opinion, the size of a lentil seed, spreading like oil on seven layers of cotton film. When the reflection of objects coming in front of the eye falls there, the Eye-Consciousness Citta arises there. Seeing means the arising of that Eye-Consciousness. This clarity called Eye-sensitivity is not a separate strange thing, but a clarity of the Great Essentials themselves. It is located in the Great Essentials themselves. Other sensitivities are also similarly clarities of the Great Essentials themselves.

Ear-sensitivity (*Sota Pasāda*)

The clarity located in the ear helpful for knowing sound or hearing is Ear-sensitivity. It is located inside the ear-hole in a place shaped like a finger-stall

(ring) with fine copper-colored hairs. When the reflection of sound strikes there, Ear-Consciousness arises right there. Hearing means the arising of Ear-Consciousness. Since Ear-sensitivity is a clarity of a different kind, only sound reflection is reflected there, not form reflection.

Nose-sensitivity (*Ghāna Pasāda*)

The clarity located in the nose helpful for knowing good and bad smells is Nose-sensitivity. It is located inside the nose in a place shaped like a goat's hoof. The Nose-Consciousness knowing smell arises there.

Tongue-sensitivity (*Jivhā Pasāda*)

The clarity located in the tongue helpful for knowing the taste of food and drink etc. is Tongue-sensitivity. It is located on the upper surface of the tongue in a place shaped like the tip of a water lily petal. When food and drink touch there, the Tongue-Consciousness knowing taste arises there.

Body-sensitivity (*Kāya Pasāda*)

The clarity spread in the body helpful for knowing tangible objects is Body-sensitivity. It is spread all over the entire body except for the area where the digestive fire is located, and hair, body hair, nails, and dry skin. The Body-Consciousness knowing the touching of respective things on the body arises in the touched places dependent on that clarity. Pains inside the body arise due to things inside the body striking against each other.

3. The Five Objective Material Phenomena

Form (*Rūpa*), Sound (*Sadda*), Smell (*Gandha*), Taste (*Rasa*), and Tangible (*Phoṭṭhabbaya*) are the five Objective Material Phenomena. These five Rūpas are the objects (pasture) of the five sensitivities like the Eye etc. Therefore, they are called “**Objective Material Phenomena**” (*Gocara Rūpa*). Since they are caught by the five sensitivities like the Eye etc., they are also called “**Sense-Field Material Phenomena**” (*Visaya Rūpa*).

Form (*Rūpa*)

Here, what is called Rūpa is the color that impinges on the Eye-sensitivity, that is caught by it. It is also called **Color Material Phenomenon** (*Vaṇṇa Rūpa*). Only this Color Rūpa impinges on the Eye-sensitivity and is caught by it. Apart from color, objects caught by the hand are not visible to the eye. In the phrase “Aggregate of Materiality” (*Rūpakkhandha*), the word Rūpa refers to the twenty-eight Rūpas. This Color Rūpa is also one Rūpa belonging to those twenty-eight. In the phrase “Objective Rūpa” (*Gocara Rūpa*), the word Rūpa refers only to the Color Element (*Vaṇṇa Dhātu*). The name Rūpa is used for all Rūpas in the sense of “that which undergoes deformation by cold, heat, etc.” The name Rūpa is used for the Color Element in the sense of “that which is visible.” Of the twenty-eight Rūpas, only this Color Rūpa is visible to the eye. Other twenty-seven Rūpas are not visible to the eye.

Sound (*Sadda*)

The thing that impinges on Ear-sensitivity, that is felt due to Ear-sensitivity, is Sound. It is a Rūpa arising from friction and bursting, and perishing quickly. Perishing quickly does not mean having a shorter lifespan than other Rūpas, but the non-continuation of the lineage for long.

Smell (*Gandha*)

The Rūpa that impinges on Nose-sensitivity, that is felt due to Nose-sensitivity, is Smell. It exists excessively in some objects and slightly in some objects. Although Smell exists in some quantity in every object where the four elements exist, the smell in some objects is not felt because it is very subtle.

Taste (*Rasa*)

The Rūpa that impinges on Tongue-sensitivity, that is felt due to the tongue, is Taste. It becomes manifold according to the differences of the Great Essential Elements. Although Taste exists in every object, the taste of certain objects is not

felt because it does not dissolve and is very subtle. To be able to know the taste, it must dissolve and impinge on the Tongue-sensitivity.

Tangible (*Phoṭṭhabbaya*)

The Rūpa that impinges on Body-sensitivity, that is felt due to Body-sensitivity, is called Tangible. It is not a separate Rūpa like Form, Sound, etc. The three Great Essentials: Earth, Fire, and Air impinge on the Body-sensitivity. The Earth Element is felt by the body as hardness. The Fire Element is the cold nature and hot nature felt by the body. The Air Element is the moving, pushing nature felt by the body. The Water Element is not something tangible. In presenting Objective Rūpas, since Rūpas that become objects for all five sensitivities must be shown, the three Great Essential Rūpas that become objects for Body-sensitivity are shown by the name Tangible. When counting Rūpas, a Rūpa called Tangible Rūpa is not counted.

In one object, all Form, Smell, Taste, and Tangible exist. When grasping an object with the hand, what is caught by the hand, what is felt, is the Earth Element in it. What is visible to the eye is the Color Rūpa. The part visible to the eye is not caught by the hand. The part caught by the hand is not visible to the eye. The parts felt by the nose and tongue there are felt only by the nose and tongue, not by the hand. Not visible to the eye. Thinking that what is caught by the hand and what is visible to the eye are the same thing is a wrong notion due to not knowing the analysis of Dhamma.

The Two Sexual Material Phenomena (*Bhāva Rūpa*)

There are two Sexual Rūpas: Femininity Material Phenomenon and Masculinity Material Phenomenon. The Rūpa that gives the female nature to the being's body is the Femininity Material Phenomenon. The Rūpa that gives the male nature is the Masculinity Material Phenomenon. These two Rūpas are two Rūpas that exercise their power over bodily Rūpas. Therefore, the Femininity Material Phenomenon is called “**Femininity Faculty**” (*Itthindriya*), and the Masculinity Material Phenomenon is called “**Masculinity Faculty**” (*Purisindriya*). Sexual Rūpas arise in beings together with the Rebirth-Linking Consciousness. Everyone's body is created from the four Great Essentials. There is no male-female distinction in them. When the body is formed from Great Essentials, the body with Femininity Material Phenomenon is formed in female form by its influence. The body with Masculinity Material Phenomenon is formed in male form by its influence. Sexual Rūpas are spread everywhere in the body.

Heart-Base Material Phenomenon (*Hadaya Vatthu Rūpa*)

The places for Eye-consciousness etc. to arise are the five Sensitive Rūpas. The Rūpa that is the place for the arising of Cittas other than the Five Consciousnesses is the Heart-Base Material Phenomenon. It exists in the blood in the heart cavity.

Life Faculty Material Phenomenon (*Jīvitindriya Rūpa*)

The Rūpa that protects and enlivens the Rūpas arising bound with it so they exist for a long time as a lineage is the Life Faculty. In a body, there are Rūpas arising from four causes: Kamma, Citta, Season, and Nutriment. Of those four causes, the three causes: Citta, Season, and Nutriment are present right near the Rūpas produced by them. Therefore, nothing else is needed to govern Rūpas arising from Citta etc. causes. Kamma-born Rūpas in a being's continuity arise from a kamma that arose and passed away in the past, which is not present at that moment. Therefore, there must be another thing protecting Kamma-born Rūpa lineages so they can exist for a long time. The power that protects Kamma-born Rūpas and maintains their lineage for a long time is this Life Faculty Material Phenomenon. By the influence of the Life Faculty, Kamma-born Rūpa lineages exist uninterrupted for hundreds and thousands of years.

Nutriment Material Phenomenon (*Āhāra Rūpa*)

The nutritive essence (*Ojā*) in food that produces a new part of Rūpa in the body, strengthens it, and maintains it for a long time is the Nutriment Material Phenomenon. That nutritive essence generally exists in all objects. However, the nutritive essence existing in everything does not suit all beings. Respective beings eat food suitable for their respective bodies. Their bodies are sustained by the nutritive essence in them.

These eighteen Rūpas mentioned from Earth Element to Nutriment Material Phenomenon are Rūpas produced directly by conditions such as Kamma etc. Therefore, they are called **Concretely Produced Matter (*Nippahanna Rūpa*)**. Furthermore, they are also called Intrinsic Nature Matter (*Sabhāva Rūpa*), Matter with Characteristics (*Salakkhaṇa Rūpa*), and Material Matter (*Rūpa Rūpa*).

4. The Ten Non-Concretely Produced Matter

Space Element (*Ākāsa Dhātu*)

Space Element is spoken of in two ways: Space as Void (*Ajaṭākāsa*) and Space as Delimiting Matter (*Paricchedākāsa*). The hollow of the world which is the place for the existence of all objects and persons is Ajaṭākāsa. The space that separates Material Groups (*Rūpa Kalāpa*) in solid objects from each other is Paricchedākāsa. What is counted as one of the twenty-eight Rūpas is that Paricchedākāsa. This Space Element is not a true Ultimate Reality with a separate arising. However, since space is also needed between Rūpa Kalāpas for their unmixed existence, it is counted as one Rūpa.

Mutable Matter (*Vikāra Rūpa*)

Bodily Intimation (*Kāya Viññatti*)

The special power that turns the speed of the mind-born air element activating body parts in respective directions suitable for respective actions is called Bodily Intimation. When a Citta with the effort to perform a certain action arises, by the power of that Citta, air arises all over the body parts needed to be moved, just as light arises all over a dark room when a match is struck. Body parts move by that air speed. The Intimation Rūpa also arises together with that air. By it, the air speed is directed to the required direction. Upward and downward movements etc. of body parts happen as required for the action because of that direction.

Vocal Intimation (*Vacī Viññatti*)

The special power that directs sound so that required letters and required words are formed when trying to speak is called Vocal Intimation. Sound arises by the mind-born air striking respective places. That sound arises as required for the matter because of this Vocal Intimation Rūpa. The name “Intimation” (*Viññatti*) is given to these because they indicate the person’s intention.

The Three Rūpas: Lightness etc.

The lightness of bodily Rūpas is **Lightness** (*Lahutā*). The softness - lack of hardness is **Malleability** (*Mudutā*). The fitness for action or ability to withstand is **Wieldiness** (*Kammaññatā*). These three Rūpas are three qualities of other Rūpas. Due to facts like bad climate, bad mind, consuming unsuitable food, not receiving sufficient food, various diseases arising, etc., a heavy nature unable to work quickly, a hard nature causing pain in bending and stretching, and a nature unable to activate the body as desired arise in the body. When climate is good,

mind is good, suitable food and drink are received, etc., these Rūpas: Lightness, Malleability, Wioldiness arise in the body.

The five Rūpas: two Intimation Rūpas and three Rūpas starting with Lightness are called **Mutable Matter** (*Vikāra Rūpa*). They are special modes arising in the material body from time to time. That is why the name Mutable Matter is given.

The Four Characteristic Rūpas (*Lakkhaṇa Rūpa*)

Production (*Upacaya*), **Continuity** (*Santati*), **Decay** (*Jaratā*), **Impermanence** (*Aniccatā*)—these four are Characteristic Rūpas. Both words *Upacaya* and *Santati* refer to the arising of Rūpas. The arising of Rūpas occurring before the Rūpas required for a being are complete is called **Production** (*Upacaya*). The arising of Rūpas appearing again and again replacing the Rūpas breaking up after Rūpas are complete is called **Continuity** (*Santati*). The aging of Rūpas is **Decay** (*Jaratā*). The breaking is **Immanence** (*Aniccatā*). Since these are characteristics of other Rūpas, they are called Characteristic Rūpas.

Since these ten Rūpas: Space Rūpa, five Mutable Rūpas, and four Characteristic Rūpas are not Rūpas arising directly from conditions like Kamma etc., they are called **Non-Concretely Produced Matter** (*Anipphanna Rūpa*).

Among these Rūpas, the lifespan of the two Intimation Rūpas is one Mind-Moment. The lifespan of Production and Continuity Rūpas is one minor moment. The lifespan of Decay Rūpa is forty-nine minor moments. The lifespan of Impermanence Rūpa is one minor moment. The lifespan of the remaining twenty-two Rūpas is seventeen Mind-Moments.

5. Classification of Matter

Since all Rūpas are devoid of roots like Greed, they are **Rootless** (*Ahetuka*). Since they arise from conditions like Kamma etc., they are called **Conditioned** (*Sappaccaya*). Since they are objects for taints (*Āsava*), they are called **Subject to Taints** (*Sāsava*). Since they are produced by conditions like Kamma, they are called **Conditioned/Compounded** (*Saṅkhata*). Since they belong to the world, they are called **Mundane** (*Lokiya*). Since they are objects for sensual craving, they are called **Sense-Sphere** (*Kāmāvacara*). Since they do not take objects, they are called **Objectless** (*Anārammaṇa*). Since they are not things to be abandoned like defilements, they are called **Not to be Abandoned** (*Appahātabba*).

The five Sensitive Rūpas are called **Internal Matter** (*Ajjhattika Rūpa*). The remaining twenty-three Rūpas are called **External Matter** (*Bāhira Rūpa*).

Since all Rūpas belonging to the being's body are generally considered as “mine,” “myself,” they are called Internal Matter. Among the group of Rūpas belonging to the self-state, since the view as self and craving exist excessively regarding Sensitive Rūpas, they are specially given the name **Internal** (*Ajjhattika*).

The five Sensitive Rūpas and the Heart Rūpa—these six are called **Base Matter** (*Vatthu Rūpa*). The remaining twenty-two Rūpas are called **Non-Base Matter** (*Avatthu Rūpa*). The name Base Matter is given to six Rūpas because they are bases for consciousnesses.

The five Sensitive Rūpas and the two Intimation Rūpas—these seven Rūpas are called **Door Matter** (*Dvāra Rūpa*). The remaining twenty-one Rūpas are called **Non-Door Matter** (*Advāra Rūpa*). The five Sensitive Rūpas are doors for the five consciousnesses. The two Intimation Rūpas are doors for bodily and verbal actions.

The five Sensitive Rūpas, the two Sexual Rūpas, and the Life Rūpa—these eight are called **Faculty Matter** (*Indriya Rūpa*). The remaining twenty Rūpas are called **Non-Faculty Matter** (*Anindriya Rūpa*). Dhammas that exercise lordship over something are called Faculties (*Indriya*). The five Sensitive Rūpas exercise lordship over the five consciousnesses. The five consciousnesses arise in accordance with the sensitivities. The two Sexual Rūpas exercise lordship over other Rūpas by imparting female and male natures.

The five Sensitive Rūpas and the seven Objective Rūpas—these twelve Rūpas are also **Gross Matter** (*Oḷārika Rūpa*). They are also **Proximate Matter** (*Santike Rūpa*). They are also **Impinging Matter** (*Sappaṭigha Rūpa*). The Water Element, Femininity, Masculinity, Heart Rūpa, Life Rūpa, Nutriment

Rūpa, Space Rūpa, five Mutable Rūpas, four Characteristic Rūpas—these sixteen Rūpas are also **Subtle Matter** (*Sukhuma Rūpa*). They are also **Distant Matter** (*Dūre Rūpa*). They are also **Non-Impinging Matter** (*Appaṭigha Rūpa*).

The seven Objective Rūpas were mentioned because Tangible consists of three Rūpas: Earth, Fire, Air.

Sensitive Rūpas and Object Rūpas are Gross because they impinge on each other. They are called Gross because they are not subtle. The meaning of the word *Santike Rūpa* is Rūpas that are near. Since Sensitive Rūpas and Objective Rūpas are Gross, they can be easily known. Therefore, even if they are far, they are like they are near. The name *Santike Rūpa* was given to them for that reason. The name *Sappaṭigha Rūpa* is given to them because they impinge on each other.

The eighteen Rūpas arising from Kamma are called **Clung-to Matter** (*Upādinna Rūpa*). The remaining ten Rūpas are called **Not Clung-to** (*Anupādinna*). Which Rūpas arise from Kamma will be known later. The meaning of the word *Upādinna* is the thing taken firmly by Craving and View as “mine” and “I.” All bodily Rūpas are grasped by Craving and View as “mine” and “I.” Since Kamma-born Rūpas are the main part of the material body, that grasping exists more strongly in Kamma-born Rūpas. Therefore, the name *Upādinna* is specially given to them.

The first of the Objective Rūpas, the Color Rūpa, is called **Visible Matter** (*Sanidassana Rūpa*). Its meaning is the Rūpa that is seen. Of the twenty-eight Rūpas, only the Color Rūpa is visible to the eye. The other twenty-seven Rūpas are called **Invisible Matter** (*Anidassana Rūpa*) because they are not visible.

Since they take objects like forms, the five Sensitive Rūpas are called **Object-Taking Matter** (*Gocaraggāhika Rūpa*). Since the remaining twenty-three Rūpas do not take objects, they are called **Non-Object-Taking** (*Agocaraggāhika*).

Of the Sensitive Rūpas, Eye and Ear are called **Non-Reaching Takers** (*Asampatta Gāhaka*) because they take only objects located at a distance. The eye sees only something standing at a distance striking it. If something stands striking the eye itself, it is not visible to the eye. The eyelid is not visible because it stands striking the eye. The ear also hears the sound that is far. That is why the listener knows the direction and place where the sound is. Nose, Tongue, and Body sensitivities are not capable of taking objects located at a distance.

Color, Smell, Taste, Nutritive Essence—these four, and the four Great Essential Rūpas—these eight Rūpas are called **Inseparable Matter** (*Avinibbhoga Rūpa*)

because they do not separate from each other. The remaining twenty Rūpas are called **Separable Matter** (*Vinibbhoga Rūpa*).

6. The Origination of Matter

There are four causes that produce Rūpa: Kamma, Citta, Season (*Utu*), and Nutriment (*Āhāra*).

The Kamma which is the past Wholesome and Unwholesome Volition arisen with the twenty-five Cittas: eight Sense-Sphere Wholesome Cittas, five Fine-Material Wholesome Cittas, and twelve Unwholesome Cittas, produces Rūpas in the being's continuity every moment starting from Rebirth-Linking. Those Rūpas produced by Kamma are called **Kamma-born Matter** (*Kammaja Rūpa*). Here, 'moment' refers to the Arising, Static, and Dissolution moments of Cittas. It produces Rūpas at the Arising Moment of the Rebirth-Linking Consciousness as well. It produces Rūpas at Static and Dissolution moments too. It produces similarly in the three moments of Cittas arising after the Rebirth-Linking Consciousness. The production of Kamma-born Rūpas stops when very close to death. Kamma-born Rūpas arise only in the being's body, not outside of it. Mansions etc. appearing for gods due to their merit are Season-born Rūpas (*Utuja Rūpa*) where Kamma is also a condition. Since the Immaterial Plane is not a place for Rūpas, Immaterial-sphere Wholesome does not produce Rūpas.

Except for the four Immaterial Resultants and the ten Dvīpaṇca Viññāṇas, the remaining seventy-five Cittas are Cittas producing Rūpas. These Cittas arise while also producing Rūpas produced by themselves. The Citta produces Rūpas only at the Arising Moment. At Static and Dissolution moments, the Citta does not produce Rūpas because it is weak. Rūpas produced by Citta are called **Mind-born Matter** (*Cittaja Rūpa*).

Since the Immaterial Plane is not a place for Rūpa to arise, Immaterial Resultant Cittas do not produce Rūpas. Rūpas are not produced by other Cittas arising in the Immaterial Plane either. The Five Consciousnesses do not produce Rūpas because those Cittas are weak.

Furthermore, the Rebirth-Linking Consciousness and the Death Consciousness of Arahants also do not produce Rūpas. There is also a teacher's view that "Death Cittas of all beings do not produce Rūpas." Mind-born Rūpas start arising from the arising of the first Bhavanga Consciousness arising after the Rebirth-Linking Consciousness. The four Immaterial Resultants, the ten Dvīpaṇca Viññāṇas, the Rebirth-Linking Consciousness, and the Death Consciousness of Arahants are Cittas that do not produce Rūpas.

This body does not move by itself. The formless mind is also not capable of moving the body. All actions done by the body such as going, coming, lifting hands and feet, lowering, etc., happen by the power of Rūpas produced by the mind. The body of a standing person stands straight without falling, and the body

of a sitting person remains so without falling, due to the power of Mind-born Rūpas.

Of the seventy-five Cittas producing Rūpas, the twenty-six Absorption Janas (*Appanā Javana*) which are Sublime and Supramundane Janas, generally perform not only the production of Rūpas but also the maintenance of postures: standing, sitting, lying, without breaking. Rūpas produced by Absorption Janas are not capable of moving the body. Therefore, raising a sleeping body to sit, raising a sitting body to stand, are not done by Mind-born Rūpas produced by Absorption Janas. What they do is maintain the posture created earlier by Mind-born Rūpas produced by another Citta as it is. Not letting it fall. Mind-born Rūpas produced by Bhavanga Cittas are also not capable of performing that function. That is why a person standing or sitting falls if he falls asleep.

The thirty-two Cittas: Determining, twenty-nine Sense-Sphere Janas, and two Direct Knowledge Cittas perform producing Rūpas, maintaining postures, and also producing Bodily and Vocal Intimations. Actions like going happen by Cittas producing Intimations.

The thirteen Joy-Accompanied Cittas: four Greed-Rooted Joy-Accompanied Cittas, Smile-producing Citta, and eight Great Wholesome and Great Functional Joy-Accompanied Cittas, produce smiling in addition to the things mentioned above.

Of these thirteen Cittas, Worldlings smile with the eight: four Greed-Rooted Joy-Accompanied Cittas and four Great Wholesome Joy-Accompanied Cittas. Trainees smile with the two View-Dissociated Joy-Accompanied Cittas and the four Great Wholesome Joy-Accompanied Cittas. Arahants smile with the Smile-producing Citta and the four Great Functional Joy-Accompanied Cittas.

The Fire Element in the Material Groups (*Rūpa Kalāpa*) reached the static stage produces another group of Rūpas. Fire Element is also called Season (*Utu*). Therefore, Rūpas produced by the Fire Element in Material Groups are called **Season-born Matter** (*Utuja Rūpa*). The Fire Element exists in Season-born Groups as well. Therefore, know that when Material Groups produced by all four: Kamma, Citta, Season, and Nutriment reach the static stage, Season-born Rūpas are produced from them. Rūpas are powerful in the Static Moment, not in the Arising Moment. That is why Season does not produce Rūpas in the Arising Moment.

When the Nutriment known as Nutritive Essence (*Ojā*) in food and drink etc. enters the body and reaches the static stage, a group of Rūpas is produced by it as well. They are called **Nutriment-born Matter** (*Āhāraja Rūpa*). The Nutriment Rūpa called Ojā exists in all Material Groups belonging to blood, flesh etc. of the

body. Nutriment-born Rūpas are produced by the combination of two kinds: Ojā taken from outside and Ojā existing in the body. Ojā taken from outside is not capable of producing Rūpas without the help of bodily Ojā. Bodily Ojā is also not capable of producing Rūpas without the help of Ojā taken from outside.

There is also a teacher's view that "Food taken from outside helps bodily Ojā to produce Rūpas, but does not perform production of Rūpas by itself."

It is said that Rūpas are produced not only by food eaten but also by food smeared on the body, and that Rūpas are produced in the body of the child in the womb by the food eaten by the mother.

7. Matter Originated by Kamma etc.

Among Rūpas, there are Rūpas arising from a single condition like Kamma. There are Rūpas arising from two conditions. There are Rūpas arising from three or four conditions. There are also Rūpas arising from no condition at all.

The nine Rūpas: Heart Rūpa and the eight Faculty Rūpas are Rūpas arising solely from Kamma.

The two Intimation Rūpas arise solely from Citta.

Sound arises from both Citta and Season. Sound of speaking is Mind-born Sound. Sound arising from wind blowing etc. is Season-born Sound.

The three Mutable Rūpas: Lightness, Malleability, and Wioldiness arise from all three causes: Season, Citta, and Nutriment. Lightness etc. Rūpas arise from good Citta, Season, and Nutriment. In Mind-born Rūpas arising when season is bad, in Mind-born Rūpas arising when mind is bad, and in Material Groups arising from unsuitable food, Lightness etc. are not obtained. When Material Groups with Lightness etc. are absent, the body exists in a state heavy, hard, and not good for action.

The nine Rūpas: eight Inseparable Rūpas and Space Element arise from all four conditions. Even in the atom considered as the smallest thing, there are many Material Groups. There is also space separating those Material Groups from each other. Although it should be said that Space Element is something not arising from any condition, by counting the space existing between Material Groups arising from Kamma etc. conditions, separating them from each other, also as a Rūpa arising from those respective conditions, Space Element is said to be a Rūpa arising from all four conditions like Kamma etc.

The four Characteristic Rūpas do not arise from any condition. They are said to be Rūpas not arising from conditions because they are mere characteristics of arising, decaying, and breaking of Rūpas arising from conditions like Kamma etc. The two Rūpas Production (*Upacaya*) and Continuity (*Santati*) are shown in commentaries as Rūpas arising from conditions like Kamma etc.

The eighteen Rūpas: eight Inseparable Rūpas, Space Element, Heart Rūpa, and eight Faculty Rūpas are **Kamma-born Rūpas**.

The fifteen Rūpas: eight Inseparable Rūpas, Space Element, Sound, two Intimation Rūpas, and three Lightness etc. Rūpas are **Mind-born Rūpas**.

The thirteen Rūpas: eight Inseparable Rūpas, Space Element, Sound, and three Lightness etc. are **Season-born Rūpas**.

The twelve Rūpas: eight Inseparable Rūpas, Space Element, and three Lightness etc. are **Nutrient-born Rūpas**.

8. Material Groups (Rūpa Kalāpa)

Rūpas are not born singly. Rūpas also do not have the power to be born or exist alone without being connected to other Rūpas. They arise and exist as groups. In each such group, there are at least eight Rūpas. Those groups of Rūpas arising together are called “**Material Groups**” (*Rūpa Kalāpa*).

A Material Group has a peripheral limit. Separate Rūpas belonging to a Material Group do not have a peripheral limit. Rūpas in one group exist as if one Rūpa is sunk in other Rūpas. Other Rūpas are sunk in that Rūpa. Stated in another way, as if one Rūpa has swallowed other Rūpas. Other Rūpas have swallowed that Rūpa. There is no simile to explain this matter clearly. However, a simile helpful to understand the matter somewhat can be given. That is as follows:

When a little of each of the four types of flour: rice flour, wheat flour, kurakkan flour, and barley flour are taken, mixed well, and kneaded with water into a ball, if asked “where is the rice flour?”, it must be said that it is sunk in the remaining three parts of flour. If asked “where is the wheat flour?”, it must be said that it too is sunk in the remaining three parts of flour. If asked “where is the kurakkan flour?”, it must be said that it too is sunk in the remaining three parts of flour. If asked “where is the barley flour?”, it must be said that it too is sunk in the remaining three parts of flour. Now if you look at all of them together, you will be able to understand that those four types of flour exist swallowing each other. Know that like flour in the flour ball, Rūpas in a Material Group also exist mixed as if swallowing each other. Although mixed, small flour particles exist separately in the flour ball. In Rūpas of a Material Group, there is no such separate existence. There is a complete mixture without gap. The size of a Material Group cannot be stated. It is an invisible thing much smaller than an atom.

Arising together, breaking together, having one support (*Nissaya*), and existing together—these are the characteristics of a Material Group. The formation of Material Groups also happens according to a method. Therefore, there are twenty-one Material Groups. Of those twenty-one, nine are groups arising from Kamma. Six are groups arising from Citta. Four are groups arising from Season. Two are groups arising from Nutriment.

The Nine Kamma-born Groups

1. The group formed by the combination of Life Rūpa, eight Inseparable Rūpas, and Eye-sensitivity is called the **Eye Decad** (*Cakkhu Dasaka*) Group.
2. The group formed by the combination of those nine with Ear-sensitivity is called the **Ear Decad** (*Sota Dasaka*) Group.

3. The group formed by the combination of those nine with Nose-sensitivity is called the **Nose Decad** (*Ghāna Dasaka*) Group.
4. The group formed by the combination of those nine with Tongue-sensitivity is called the **Tongue Decad** (*Jivhā Dasaka*) Group.
5. The group formed by the combination with Body-sensitivity is called the **Body Decad** (*Kāya Dasaka*) Group.
6. The group formed by the combination with Femininity Material Phenomenon is called the **Female Decad** (*Itthibhāva Dasaka*) Group.
7. The group formed by the combination with Masculinity Material Phenomenon is called the **Male Decad** (*Pumbhāva Dasaka*) Group.
8. The group formed by the combination with Heart Rūpa is called the **Base Decad** (*Vatthu Dasaka*) Group.
9. The group formed by the combination of eight Inseparable Rūpas with Life Rūpa is called the **Vital Nonad** (*Jīvita Navaka*) Group.

Thus there are nine Kamma-born Groups.

The Six Mind-born Groups

1. The eight Inseparable Rūpas are the Pure Octad (*Suddhāṣṭaka*) Group.
2. The group formed by the addition of Bodily Intimation to those eight is called the **Bodily Intimation Nonad** (*Kāyaviññatti Navaka*) Group.
3. The group formed by the addition of Vocal Intimation and Sound Rūpa to those eight is called the **Vocal Intimation Decad** (*Vacīviññatti Dasaka*) Group.
4. The group formed by the addition of the three Lightness etc. to the eight Inseparable Rūpas is called the **Lightness etc. Undecad** (*Lahutādi Ekādasaka*) Group.
5. The group formed by the addition of Bodily Intimation and three Lightness etc. to the eight Inseparable Rūpas is called the **Bodily Intimation Lightness etc. Dodecad** (*Kāyaviññatti Lahutādi Dvādasaka*) Group.
6. The group formed by the addition of Vocal Intimation, Sound, and three Lightness etc. to the eight Inseparable Rūpas is called the **Vocal Intimation Sound Lightness etc. Tridecad** (*Vacīviññatti Sadda Lahutādi Terasaka*) Group.

Thus there are six Mind-born Groups.

The Four Season-born Groups

1. Pure Octad Group
2. Sound Nonad (*Sadda Navaka*) Group
3. Lightness etc. Undecad Group
4. Sound Lightness etc. Dodecad Group

Thus there are four Season-born Groups.

The Two Nutriment-born Groups

1. Pure Octad
2. Lightness etc. Undecad

Thus there are two Nutriment-born Groups.

Of these twenty-one Material Groups, the two Season-born Groups: Pure Octad and Sound Nonad exist outside the bodies of beings as well. The remaining nineteen groups are found only in the bodies of beings, not outside.

Whatever thing exists in the world as earth, stones, fire, water, wind, flowers, leaves, fruits, bark, roots, heartwood, etc., all of them are Pure Octad Groups themselves. Even in the bodies of beings, the majority are Pure Octad Groups. Diverse objects completely different from each other in color, shape, taste, qualities like hardness, softness, roughness, smoothness, and weight arise from the same Pure Octad Group due to the difference of the Great Essentials out of which the Pure Octad Group is made. In some Pure Octad Groups, the Earth Element is excessive. The other three elements are weak. In some, Earth and Water elements are excessive, the other two elements are weak. Thus, due to differences of respective elements, there are thousands of types of Pure Octad Groups. Manifold objects are made from the same Pure Octad Group due to this diversity of elements. Since the Space Element exists outside of groups separating Material Groups from each other, it does not belong to the groups. Since the four Characteristic Rūpas are mere characteristics of groups, they are not included in them.

9. The Occurrence of Material Phenomena

The way Rūpas arise is shown according to the species of beings (*Yoni*). There are four species of beings: Egg-born (*Aṇḍaja*), Womb-born (*Jalābuja*), Moisture-born (*Samśedaja*), and Spontaneously Born (*Opapātika*). Beings born in an egg shell like snakes, birds, fish etc. are **Egg-born**. Beings born in a womb (placenta) like humans, quadrupeds etc. are **Womb-born**. Beings born from corpses, stagnant water, leaves, flowers etc. are **Moisture-born**. Beings like Devas and Brahmas born by way of appearing according to kamma are **Spontaneously Born**.

All these Rūpas are obtained in the Sense World during the course of existence. For Moisture-born and Spontaneously Born beings, the seven decads: Eye, Ear, Nose, Tongue, Body, Sex, and Base appear together with the Rebirth-Linking Consciousness. For some of them, sometimes the Eye, Ear, Nose, and Sex decads may not be obtained.

The non-obtaining of certain faculties for certain beings happens due to the weakness of the kamma that gave them Rebirth-Linking. It also happens due to the prevention of the appearance of the faculty by some unwholesome kamma.

Of those decads, those who did not receive the Eye Decad are blind. Those who did not receive the Ear Decad are deaf. Those who did not receive the Sex Decad are neuters. Those who did not receive the Nose Decad are uncommon.

The four decads: Eye, Ear, Nose, Sex, which are not obtained by some, are sometimes not obtained by Woeful Rootless and Blissful Rootless Moisture-born beings.

Certain Woeful Rootless Spontaneously Born beings do not receive Eye, Ear, and Sex decads. It is said that there are no Spontaneously Born beings who do not receive the Nose Decad. Except for the non-receipt of the Sex Decad for Spontaneously Born humans of the early aeon, there is no deficiency of decads for Spontaneously Born beings in the Blissful Plane. Moisture-born beings grow gradually after birth. Spontaneously Born beings are born with complete bodies. There is no growth for them after birth.

Since they lie in the mother's womb, Egg-born and Womb-born beings are called **Womb-dwellers** (*Gabbhaseyyaka*).

Womb-dwelling beings do not receive many Material Groups like Moisture-born and Spontaneously Born beings. They receive the three decads: Body, Sex, and Base at the Rebirth-Linking moment. Of them also, the Sex Decad is not obtained by some. For them, Eye, Ear, Nose, and Tongue decads appear during the course

of existence. Short-lived beings live in the mother's womb for a short time. Long-lived beings live in the mother's womb for a long time. For beings living in the mother's womb for a short time, the four decads starting with Eye appear quickly, and for beings living in the mother's womb for a long time, they appear after a long time. For humans, the four decads starting with Eye appear on the last day of the eleventh week after Rebirth-Linking. In terms of days, it is on the seventy-seventh day from conception. There are other teachers' opinions regarding this.

Thus, Kamma-born Groups appear for beings starting from the Arising Moment of the Rebirth-Linking Consciousness. Mind-born Rūpas appear starting from the Arising Moment of the second Citta. The second Citta is the first Bhavanga Citta arising after Rebirth-Linking. Season-born Groups appear starting from the Static time of the Rebirth-Linking Consciousness. Nutriment-born Groups appear from the spreading of nutritive essence in the body. Vital Nonad Groups also exist in the bodies of beings. However, an occasion for their beginning is not shown.

It was stated that the three decads: Body, Sex, and Base appear at the Arising Moment of the Rebirth-Linking Consciousness for Womb-dwelling beings. They are Kamma-born Groups. It was also stated above that Kamma-born Rūpas appear in all three moments: Arising etc. of each Citta. The arising of Body, Sex, and Base decads does not stop just by appearing at the Arising Moment of the Rebirth-Linking Consciousness. Three new groups appear again at the Static Moment of the Rebirth-Linking Consciousness. Three new groups appear at the Dissolution Moment of the Rebirth-Linking Consciousness. Thus, Body, Sex, and Base decads appear with the three moments Arising etc. of Cittas arising in the future. When it is the Static Moment of the Rebirth-Linking Consciousness too, by adding the three groups appeared at the Static Moment to the three groups appeared at its Arising Moment, there are nine groups. When it is the Dissolution Moment of the Rebirth-Linking Consciousness, by adding the six groups appeared at Arising and Static moments to the three groups appearing there, there are nine groups. Thus, understand how the number of groups increases by adding groups appearing at first moments to the groups appearing at every Mind-Moment in the future.

The three Kamma-born Groups born with the Rebirth-Linking Consciousness cease at the fifty-first moment from the Arising Moment of the Rebirth-Linking Consciousness. That is the Dissolution Moment of the sixteenth Bhavanga. By the Static Moment of the sixteenth Bhavanga, there are one hundred and fifty Kamma-born Groups. When the fifty-first moment arrives, with the groups arising and ceasing there, there are one hundred and fifty-three Kamma-born Groups. Since there are three groups arising and three groups ceasing in future Mind-Moments, no change occurs regarding the number of groups. To this mass of Material Groups, a Mind-born Group is added at every Arising Moment of

Cittas starting from the Arising Moment of the first Bhavanga. Since every group produces Season-born Groups at their Static Moments, they are also added. The nutritive essence of the food eaten by the mother comes to the body of the being in the mother's womb. From then on, Nutriment-born Rūpas are also added to the aforementioned mass of Rūpas. Thus, lineages of Material Groups arising from the four conditions Kamma etc. exist in the bodies of beings in the Sense World as long as they live.

10. The Cessation of Matter

In the time close to death, the arising of new Kamma-born Rūpas stops starting from the Static Moment of the seventeenth Citta back from the Death Consciousness. Kamma-born Rūpas born with the seventeenth Citta cease together with the Death Consciousness. Kamma-born Rūpas born earlier cease even before the cessation of the Death Consciousness. The non-arising of Kamma-born Rūpas starting from the Static of the seventeenth Citta from the Death Consciousness is not something happening by the power of the Death Consciousness. After the arising of Kamma-born Rūpas stops, there is room in that body only for the arising of sixteen new Cittas. Therefore, because the arising of Kamma-born Rūpas stopped, the seventeenth Citta from that Citta becomes the Death Consciousness. After that, there are no Base Rūpas supporting the arising of Cittas in that body. Since Cittas do not arise in that body after the Death Consciousness, the Mind-born Rūpa lineage also cuts off. Since there is no arising of Nutriment-born Rūpas in a body devoid of Life Faculty, the Nutriment-born Rūpa lineage also cuts off. After death, only the Season-born Rūpa lineage exists there for a long time. Thus, for the dying being, arising and cutting off of Rūpa lineages happen again and again in every existence.

Occurrence of Matter in the Fine-Material World

In the Fine-Material World, Nose, Tongue, Body, Sex groups and Nutriment-born groups are not obtained. Therefore, for Fine-Material Brahmas, at the time of Rebirth-Linking, the four Kamma-born Groups: the three Eye, Ear, Base decads and the Vital Nonad appear. In the course of existence, Mind-born and Season-born groups are also obtained.

For Asañña beings, Eye, Ear, Nose, Tongue, Body, Sex, Base decads and Sound Rūpa and all Mind-born Rūpas are not obtained. For them, only the Vital Nonad group is obtained at Rebirth-Linking. In the course of existence, Season-born Rūpas excluding Sound are obtained.

Thus, the occurrence of Rūpa in the three existences known as Sense, Fine-Material, and Asañña should be known by way of Rebirth-Linking and Course of Existence.

In Sense existence, all twenty-eight Rūpas are obtained. The five Rūpas: Nose, Tongue, Body sensitivities and the two Sex Rūpas are not obtained in Fine-Material existence. The remaining twenty-three Rūpas are obtained there. In Asañña existence, the seventeen: Vital Nonad, three Lightness etc., Production, Continuity, Decay, Impermanence, and Space Element are obtained. The eleven Rūpas: five Sensitive Rūpas, two Sex Rūpas, two Intimation Rūpas, Heart Rūpa, and Sound Rūpa are not obtained in Asañña existence.

The eight Rūpas: Sound, two Intimation Rūpas, three Lightness, Decay Rūpa, and Impermanence Rūpa are not obtained at the moment of Rebirth-Linking. In the course of existence, all these Rūpas are obtained.

This is the method of occurrence of Matter.

11. Nibbāna

The Supramundane supreme blissful nature that exists at all times, has no decaying, has no breaking, and must be seen directly by the Supramundane Path Wisdom itself, is called **Nibbāna**.

Happiness is twofold: Felt Happiness (*Vedayita Sukha*) and Liberation Happiness (*Vimutti Sukha*). The happiness experienced through faculties like the eye etc. is Felt Happiness. The happiness arising in the mind and body by seeing good things and good people, hearing good sounds, smelling good smells, tasting good flavors, good things touching the body, obtaining loved objects such as vehicles, houses, estates, fields, clothes, ornaments, money, obtaining positions, respect and honor, and obtaining other desired things—all these are **Felt Happiness**.

Liberation from suffering, troubles, and disasters that have come and that will come in the future is Liberation Happiness. Nibbāna happiness is not a Felt Happiness. It is a Liberation Happiness. Humans exert themselves much, spend much wealth, sell even lands when there is no money, mortgage even the house they live in to get money and spend it, to be free from certain sufferings that have come, because the Liberation Happiness of being free from that suffering is a very good thing, a valuable thing. If Liberation Happiness were a useless, valueless thing, humans would not spend for it. No matter how much wealth or relatives one has, one cannot find happiness if suffering from a severe pain. Even to enjoy the Felt Happiness obtained from wealth etc., Liberation Happiness must be there. Therefore, it must be said that Liberation Happiness is the superior happiness in the world.

For these beings wandering in Samsāra, there is the suffering of repeated birth. There is the suffering of decay after birth. There is the suffering of death. There is the suffering of providing food and drink etc. There is the suffering of protecting from enemies. There is the suffering of various diseases arising from time to time. There are many sufferings occurring from time to time from thieves, enemies etc. There are sufferings occurring naturally. There are sufferings of having to become animals, petas by doing bad deeds. There are sufferings of having to go to hells like Sañjīva, Kālasūtra. If one does not attain Nibbāna, the mass of suffering one has to receive in the future is very great. Birth, decay, death etc. sufferings immeasurable in amount are included in it. By attaining Nibbāna, one is freed from all of that. Nibbāna is the Great Liberation Happiness of being freed from all of that.

According to the mass of suffering that is extinguished for the person attaining Nibbāna, it must be said that Nibbāna is very great. However, it is a supremely subtle thing. Therefore, it cannot be seen by people living attached to sense pleasures away from right practice. It can be seen by those who, established in

right practice, engaged in meditation, have purified the mind and obtained Supramundane Wisdom. It is not visible directly to mundane wisdom but only to Supramundane Wisdom. Ordinary people can only inferentially think that there is a good thing called Nibbāna according to the words of Noble Ones who have seen Nibbāna.

Nibbāna is very near. It is covered by the Five Aggregates. If the receiving of Five Aggregates again and again stops, Nibbāna is obtained. Receiving Five Aggregates again and again by way of repeated birth happens because of Ignorance and Craving.

For one who lived with great difficulty fighting a great battle in a region where rain is not received in time, food and drink are scarce, diseases are abundant, flies and mosquitoes are abundant, snakes are abundant, and thieves and enemies are abundant due to lack of proper governance, if he gets to go and live in a good region with good climate, good dwellings, abundant food, drink, clothes, vehicles, less diseases, no fear of thieves and enemies, his delusion that the region he lived in first was good and the attachment he had for that region disappear. What is called Destruction of Defilements is that disappearance. After the disappearance of Ignorance and Craving which are the causes for repeated birth, that person will not be born again. Since he does not have the Five Aggregates covering Nibbāna after that, he becomes an owner of the bliss of Nibbāna.

Divisions of Nibbāna

Formations (*Saṅkhāra*) which have arising, breaking, places of existence, shapes, have many divisions because they exist separately from each other. In Nibbāna which has no arising, no breaking, no place of existence, no shape, and no sign to say or think “this is Nibbāna,” such divisions cannot exist. The Nibbāna obtained by Buddhas, Pacceka Buddhas, and Arahants who lived in the past, and the Nibbāna to be arrived at by Buddhas, Pacceka Buddhas, and Buddha’s disciples appearing in the world in the future, is one Dhamma by peaceful characteristic and extinguishing nature. That Element of Nibbāna, which has no sign to say or think, can be shown or thought of according to the aggregates that are extinguished. Since the extinguished aggregates are reasons to show that Nibbāna as two, according to that fact, it is preached that Nibbāna is twofold as **Nibbāna Element with Residue Remaining** (*Saupādisesa Nibbāna Dhātu*) and **Nibbāna Element without Residue Remaining** (*Anupādisesa Nibbāna Dhātu*).

Upadi is a name for the aggregates grasped by Craving and View as “I” and “mine.” The Nibbāna of the person who has seen Nibbāna directly with Supramundane Path Wisdom, where defilements and future aggregates are extinguished, but only the present five aggregates remain, is called **Nibbāna**

Element with Residue Remaining because the aggregates called Upadi remain as residue.

The Nibbāna Element obtained after passing away (*Parinibbāna*) by the person who has destroyed all defilements and existed with only the present five aggregates is called **Nibbāna Element without Residue Remaining** because the aggregates called Upadi do not remain for him. The two elements of Nibbāna are also called in Commentaries as Extinguishment of Defilements (*Kilesa Parinibbāna*) and Extinguishment of Aggregates (*Khandha Parinibbāna*).

Nibbāna is threefold by way of modes as **Void** (*Suññata*), **Signless** (*Animitta*), and **Desireless** (*Appaṇihita*).

When defilements like lust exist, there is the impediment of having to do various bad deeds, the impediment of having to go to hell by doing bad deeds, the impediment of having to protect oneself by abstaining from bad deeds for the wise, and the impediment of having to suffer much to suppress defilements and destroy defilements. All those impediments disappear with the cessation of defilements. Since Nibbāna, which is the cessation of defilements and aggregates, is the place that removes all those impediments—the place without impediments—it is called **Void** (*Suññata*). The meaning of Void is the place without impediments due to defilements.

In formations which have arising, existence as a continuity, and breaking, there is a special mode helpful for distinguishing one from another as “this is one, this is another, this is good, this is bad.” That is called “**Sign**” (*Nimitta*). Those formations with signs become objects for defilements like lust, and for manifold sufferings like decay and death. If there is anything called suffering, all of it is in Dhammas with signs.

In Nibbāna, there is no sign to distinguish one from another as “this is the Nibbāna of Supreme Buddhas, this is the Nibbāna of Pacceka Buddhas, this is the Nibbāna of Buddha’s disciples, this is the Nibbāna of humans, this is the Nibbāna of gods, this is the Nibbāna of Brahmas, this is the Nibbāna of Buddhas of such and such aeon.” It exists always as one Dhamma. Since there are no signs that are places for defilements, the Nibbāna Element is called **Signless** (*Animitta*).

“Paṇihita” is a name for desire. Perishing is the nature of formations. Since formations perish however much obtained, the desire to obtain again and again arises in the being. Formations are things that create the desire to obtain again and again. That desire is the root of all suffering. The Nibbāna Element, which is the cessation nature of formations that create desire-suffering, since it is a Dhamma existing at all times without decaying or breaking, is not something that

creates the desire to obtain again and again. That desire is not in Nibbāna. Therefore, the Nibbāna Element is called **Desireless** (*Appaṇihita*).

Void, Signless, Desireless—these are names given to Nibbāna based on respective qualities. There are many other names given to Nibbāna. Among those names, the most famous name is Nibbāna (Nirvāṇa). Its meaning is the Dhamma departed from Craving (*Vāṇa*). Nibbāna is not caught by Craving. Craving is also not in Nibbāna. This is the **Analysis of Nibbāna**.

Herewith, the four Ultimate Realities: Citta, Cetasika, Rūpa, and Nibbāna have been explained to a certain extent.

The Sixth Chapter describing Matter and Nibbāna ends here.

7. Chapter Seven

Lesson 1

Since the one hundred and seventy Ultimate Realities: eighty-nine Cittas, fifty-two Cetasikas, twenty-eight Rūpas, and Nibbāna are shown as respective groups of modes, this seventh chapter is called **Compendium of Categories** (*Samuccaya Saṅgaha*).

Compendium of Categories consists of four parts: Compendium of the Unwholesome, Compendium of Mixed Categories, Compendium of Requisites of Enlightenment, and Compendium of the Whole.

1. Compendium of the Unwholesome

The Compendium of the Unwholesome consists of nine parts: Taints, Floods, Bonds, Knots, Clinging, Hindrances, Latent Dispositions, Fetters, and Defilements.

Taints (Āsava) - Abhidhamma Mārgaya

Taints (Āsava)

There are four Taints: **Taint of Sensual Desire** (*Kāmāsava*), **Taint of Existence** (*Bhavāsava*), **Taint of Wrong Views** (*Diṭṭhāsava*), and **Taint of Ignorance** (*Avijjāsava*).

The gross greed consisting of desire for the five sensual pleasures: form, sound, smell, taste, tangible, is **Taint of Sensual Desire**.

The desire existing regarding Fine-material and Immaterial Wholesome and the Fine-material and Immaterial existences received as their results is **Taint of Existence**. Both Taint of Sensual Desire and Taint of Existence refer to the Greed (*Lobha*) Cetasika.

All views are called **Taint of Wrong Views**.

The Delusion (*Moha*) Cetasika covering the true nature of Dhammas is **Taint of Ignorance**.

When taking by way of Dhamma, Taint refers to the three Cetasikas: Greed, Wrong View, and Delusion.

Water that has been fermented for a long time mixed with substances is called **Āsava**. That water has the nature of intoxicating those who drink it. Since

they are similar to *Āsava* because of fermenting for a long time and because of intoxicating, the name “*Āsava*” is used for the aforementioned three Dhammas like Greed. Those three Dhammas like Greed are similar to *Āsava* because they have fermented in the continuity of beings for a long time in *Saṃsāra* and because they intoxicate beings.

Furthermore, the name “*Āsava*” is used for those Dhammas in the sense of flowing out, flowing. Like pus flowing from a wound, those Dhammas like Greed flow from doors like the eye. Those Dhammas flow overcoming mundane Dhammas up to the Change-of-lineage Citta, and overcoming the world up to the Pinnacle of Existence (*Bhavāgra*).

Floods (Ogha) and Bonds (Yoga)

There are four Floods: **Flood of Sensual Desire (*Kāmogha*)**, **Flood of Existence (*Bhavogha*)**, **Flood of Wrong Views (*Diṭṭhogha*)**, and **Flood of Ignorance (*Avijjogha*)**.

There are four Bonds: **Bond of Sensual Desire (*Kāma Yoga*)**, **Bond of Existence (*Bhava Yoga*)**, **Bond of Wrong Views (*Diṭṭhi Yoga*)**, and **Bond of Ignorance (*Avijjā Yoga*)**.

Flood of Sensual Desire, Bond of Sensual Desire etc. can be understood according to Taints. A great mass of water flowing covering fields, gardens, and villages is called ‘**Ogha**’. Sinking the being caught in it, not allowing him to escape easily, is the nature of a Flood. Since the three Dhammas like Greed also sink beings in *Saṃsāra* like a flowing mass of water, and since they do not allow escaping as long as those Dhammas exist in the being’s continuity, they are called “*Ogha*” because they are like a mass of water. The Dhammas that do not allow beings sinking in the ocean of *Saṃsāra* to get out of the ocean of *Saṃsāra* are Floods. Those same Dhammas are called **Yoga** (Bonds) because they yoke beings again and again in the wheel of *Saṃsāra*. To the same Dhamma, “*Āsava*” is said due to meanings like intoxicating, “*Ogha*” is said because of sinking beings in the ocean of *Saṃsāra*, and “*Yoga*” is said because of yoking in the wheel of *Saṃsāra*.

Knots (Gantha)

There are four Knots: **Bodily Knot of Covetousness (*Abhijjhā Kāyagantha*)**, **Bodily Knot of Ill Will (*Vyāpāda Kāyagantha*)**, **Bodily Knot of Adherence to Rites and Ceremonies (*Sīlabbataparāmāsa Kāyagantha*)**, and **Bodily Knot of Dogmatic Belief that “This alone is the Truth” (*Idaṃsaccābhinivesa Kāyagantha*)**.

‘Bodily Knot of Covetousness’ is Greed (*Lobha*). All greed existing as Sensual Lust, Fine-material Lust, and Immaterial Lust is included in it. ‘Bodily Knot of Ill Will’ is Hatred (*Dosa*) arising in various ways. ‘Bodily Knot of Adherence to Rites and Ceremonies’ is the wrong view taking cow-asceticism, dog-asceticism etc., which are not reasons for release from Saṃsāra suffering, as the path to Nibbāna. ‘Bodily Knot of Dogmatic Belief that “This alone is the Truth”’ is the view taking a wrong thing firmly as “Only this is the truth, everything else is false,” “There is an eternal soul,” etc.

Both Adherence to Rites and Ceremonies and Dogmatic Belief that “This alone is the Truth” are the same View (*Diṭṭhi*) Cetasika when taken as Dhamma. Therefore, by way of Dhamma, there are actually three Knots: Greed, Hatred, and View. These three Dhammas connect the present existence and the future existence for the being so that he cannot depart from Saṃsāra, so that the succession of existence does not cut off after death. Therefore, those Dhammas are called Knots.

Clinging (Upādāna)

There are four Clingings: **Clinging to Sense Pleasures (*Kāmupādāna*)**, **Clinging to Wrong Views (*Diṭṭhupādāna*)**, **Clinging to Rites and Ceremonies (*Sīlabbatupādāna*)**, and **Clinging to a Doctrine of Self (*Attavādupādāna*)**.

The Dhamma that holds something firmly so it is not easily released is called **Upādāna**. The greed holding firmly to sense objects like forms is called ‘*Kāmupādāna*’. The wrong opinion holding firmly “this is the truth” is called ‘*Diṭṭhupādāna*’. The nature of wrongly holding firmly to wrong virtues and wrong vows that are not the path to Nibbāna as the path to Nibbāna is ‘*Sīlabbatupādāna*’. The nature of holding firmly to forms etc. as self is ‘*Attavādupādāna*’.

Kāmupādāna is the Greed Cetasika. The remaining three Clingings are all the same View Cetasika by way of Dhamma. Therefore, when taken as Dhamma, there are two Clingings: Greed and View.

Hindrances (Nīvaraṇa)

There are six Hindrances: **Hindrance of Sensual Desire (*Kāmacchanda Nīvaraṇa*)**, **Hindrance of Ill Will (*Vyāpāda Nīvaraṇa*)**, **Hindrance of Sloth and Torpor (*Thīna-Middha Nīvaraṇa*)**, **Hindrance of Restlessness and Worry (*Uddhacca-Kukkucca Nīvaraṇa*)**, **Hindrance of Doubt (*Vicikicchā Nīvaraṇa*)**, and **Hindrance of Ignorance (*Avijjā Nīvaraṇa*)**.

Dhammas that cover unarisen wholesome states from arising and arisen wholesome states from continuing, hindering the wholesome, are called Hindrances.

Strong Greed is the Hindrance of Sensual Desire. Hatred is the Hindrance of Ill Will. Hindrance of Sloth and Torpor etc. are the Cetasikas indicated by those names. Hindrance of Ignorance is the Delusion (*Moha*) Cetasika.

Greed, Hatred, Sloth, Torpor, Restlessness, Worry, Doubt, and Delusion—there are eight Hindrances by way of Cetasika Dhammas.

The two Cetasikas Sloth and Torpor, and the two Cetasikas Restlessness and Worry, have been preached as one Hindrance each due to similarities in function, cause of arising, and opposed Dhamma. Both Sloth and Torpor perform the single function of shrinking the mind. Both Restlessness and Worry perform the function of agitating the mind. The cause for both Sloth and Torpor is laziness and inactivity of the body. The cause for both Restlessness and Worry is thinking about relatives' distress etc. Both Sloth and Torpor are opposed to Energy (*Viriya*). Both Restlessness and Worry are opposed to Calm (*Samatha*). Due to these similarities, Sloth and Torpor have been preached as one Hindrance, and Restlessness and Worry as one Hindrance.

Lesson 2

Latent Dispositions (Anusaya)

There are seven Latent Disposition Dhammas: **Latent Disposition to Sensual Lust** (*Kāmarāgānusaya*), **Latent Disposition to Attachment to Existence** (*Bhavarāgānusaya*), **Latent Disposition to Aversion** (*Paṭighānusaya*), **Latent Disposition to Conceit** (*Mānānusaya*), **Latent Disposition to Wrong View** (*Diṭṭhānusaya*), **Latent Disposition to Doubt** (*Vicikicchānusaya*), and **Latent Disposition to Ignorance** (*Avijjānusaya*).

Sensual Lust etc. existing suppressed in the continuity of beings so they can rise up when a cause comes are called Latent Dispositions. Since they have not arisen as separate Ultimate Realities, their existence is unapparent. Their existence becomes apparent when a cause arises.

There are three stages of Sensual Lust etc.: “Latent Stage (*Anusaya Avasthā*), Obsessive Stage (*Pariyuṭṭhāna Avasthā*), and Transgressive Stage (*Vītikkama Avasthā*)”.

For persons who have not eradicated Sensual Lust etc. by the Supramundane Path Wisdom so they never arise again, although Sensual Lust etc. are not apparent, they exist suppressed as if sleeping, able to surface upon meeting beautiful men and women etc. Even for great ascetics who have completely moved away from sensual pleasures, gone to the forest and generated Jhānas, when Sensual Lust rises up due to meeting certain objects, they fall away from Jhāna because it existed suppressed in the continuity in a way that its existence was not felt. The stage of Sensual Lust etc. existing suppressed so they can rise up when a cause arises is the ‘**Latent**’ stage.

Sensual Lust etc. existing in the Latent stage surface when a cause like seeing beautiful male or female forms occurs. They rise up. Rising up means arriving at the three moments of Arising etc. together with the Javana Citta. Thus arriving at the three moments Arising etc. together with the Javana Citta is the ‘**Obsessive**’ stage of Sensual Lust etc.

Sometimes the risen Sensual Lust etc. subside right there. Sometimes without subsiding there, they come to the body and speech doors and start engaging in action. Wrongdoing according to the risen Sensual Lust etc. is the coming into activity of Sensual Lust etc. The stage of acting of Sensual Lust etc. is the ‘**Transgressive**’ stage. Of these three stages of Greed etc., Greed etc. in the first Latent stage are called Latent Dispositions. They are not definite Ultimate Realities. Since they are a certain stage of Ultimate Realities, they are not non-Ultimate Realities either.

Sensual Craving existing suppressed so it can arise when a cause occurs is Latent Disposition to Sensual Lust. Such craving for Fine-Material and Immaterial existence is Latent Disposition to Attachment to Existence. Hatred is Latent Disposition to Aversion. Conceit, Wrong View, and Doubt Cetasikas are Latent Dispositions to Conceit, Wrong View, and Doubt. Delusion is Latent Disposition to Ignorance. Thus, although there are seven Latent Dispositions, since Latent Disposition to Sensual Lust and Latent Disposition to Attachment to Existence are both the single Greed Cetasika, there are six Latent Dispositions by way of Cetasika Dhammas.

Fetters (Saṃyojana)

There are ten Fetters by the Suttanta method: **Sensual Lust Fetter (*Kāmarāga Saṃyojana*)**, **Fine-Material Lust Fetter (*Rūparāga Saṃyojana*)**, **Immaterial Lust Fetter (*Arūparāga Saṃyojana*)**, **Aversion Fetter (*Paṭigha Saṃyojana*)**, **Conceit Fetter (*Māna Saṃyojana*)**, **Wrong View Fetter (*Diṭṭhi Saṃyojana*)**, **Adherence to Rites and Ceremonies Fetter (*Sīlabbataparāmāsa Saṃyojana*)**, **Doubt Fetter (*Vicikicchā Saṃyojana*)**, **Restlessness Fetter (*Uddhacca Saṃyojana*)**, and **Ignorance Fetter (*Avijjā Saṃyojana*)**.

There are ten Fetters by the Abhidhamma method: **Sensual Lust Fetter**, **Attachment to Existence Fetter (*Bhavarāga Saṃyojana*)**, **Aversion Fetter**, **Conceit Fetter**, **Wrong View Fetter**, **Adherence to Rites and Ceremonies Fetter**, **Doubt Fetter**, **Envy Fetter (*Issā Saṃyojana*)**, **Avarice Fetter (*Macchariya Saṃyojana*)**, and **Ignorance Fetter**.

Since they are ropes binding beings in Saṃsāra without allowing them to escape from Saṃsāra suffering, these Dhammas like Sensual Lust are called Fetters. The two cravings Fine-Material and Immaterial shown by the name Existence (*Bhava*) in Taints etc. are shown here as two: Fine-Material Lust Fetter and Immaterial Lust Fetter. Sensual Lust Fetter, Fine-Material Lust Fetter, and Immaterial Lust Fetter—all these three, when taken as Dhamma, are the single Greed Cetasika. What is taken by both Wrong View Fetter and Adherence to Rites and Ceremonies Fetter is the single Wrong View Cetasika. Therefore, by way of Cetasika Dhammas, there are nine Fetters. Greed, Hatred, Delusion, Wrong View, Conceit, Doubt, Restlessness, Envy, and Avarice—these are the nine Fetters.

Defilements (Kilesa)

There are ten Defilements: **Greed, Hatred, Delusion, Conceit, Wrong View, Doubt, Sloth, Restlessness, Shamelessness, and Fearlessness of Wrongdoing.**

Greed etc. ten are called Defilements in the sense that they are Dhammas that burn and scorch the being's continuity, and in the sense that they are Dhammas that defile and lead to a low state. The nature of these Dhammas should be known as shown in the Cetasika Chapter. Of these Dhammas, the burning and scorching nature exists excessively in Greed and Hatred. It must be said that the defiling nature exists in all of them without difference.

The One Thousand Five Hundred Defilements

The method of counting one thousand five hundred defilements is as follows: All Cittas are counted as one Dhamma because they are similar in the characteristic of cognizing the object. The Citta and fifty-two Cetasikas—this group of Dhammas is called the fifty-three Name Dhammas (*Nāma Dhamma*). The fifty-three Name Dhammas, eighteen Concretely Produced Matter, and four Characteristic Rūpas—these seventy-five Dhammas become one hundred and fifty when doubled as Internal and External. Defilements arise taking those one hundred and fifty Dhammas as object. Therefore, those one hundred and fifty Dhammas are multiplied by the ten Defilements. When done so, it becomes one thousand five hundred. That is called the One Thousand Five Hundred Defilements.

2. Compendium of Mixed Categories

Lesson 3

The Compendium of Mixed Categories consists of seven parts of Dhammas: **Root (*Hetu*)**, **Jhāna Factor (*Jhānaṅga*)**, **Path Factor (*Maggāṅga*)**, **Faculty (*Indriya*)**, **Power (*Bala*)**, **Predominant (*Adhipati*)**, and **Nutrient (*Āhāra*)**. It is called Compendium of Mixed Categories because the groups of Dhammas shown here contain both Wholesome and Unwholesome types.

Roots (*Hetu*)

There are six Roots: **Greed, Hatred, Delusion, Non-Greed, Non-Hatred, and Non-Delusion**. Non-Delusion is the Wisdom Cetasika. About Roots, it has been said in the Compendium of Roots in the Third Chapter.

Jhāna Factors

There are seven Jhāna Factors: **Initial Application (*Vitakka*)**, **Sustained Application (*Vicāra*)**, **Zest (*Pīti*)**, **One-pointedness (*Ekaggatā*)**, **Joy (*Somanassa*)**, **Displeasure (*Domanassa*)**, and **Equanimity (*Upekkhā*)**.

The mind directs to the object, goes towards the object, travels in the object by the power of Jhāna Factors. Jhāna Factors are not needed only for the Five Consciousnesses (*Pañca Viññāṇa*). Jhāna Factors are not needed for those Cittas because they arise right there taking the object impinging on the sensitivity. Except for the Two Sets of Fivefold Sense Consciousness (*Dvipaṇca Viññāṇa*), Jhāna Factors are obtained in all Cittas. Joy, Displeasure, and Equanimity—all these three refer to the single Feeling (*Vedanā*) Cetasika. Therefore, by way of Cetasika Dhammas, there are five Jhāna Factors: *Vitakka*, *Vicāra*, *Pīti*, *Ekaggatā*, and *Vedanā*. Displeasure is an Unwholesome Jhāna Factor. Others are common to both Wholesome and Unwholesome sides.

Path Factors

There are twelve Path Factors: **Right View (*Sammā Diṭṭhi*)**, **Right Intention (*Sammā Saṅkappa*)**, **Right Speech (*Sammā Vācā*)**, **Right Action (*Sammā Kammanta*)**, **Right Livelihood (*Sammā Ājīva*)**, **Right Effort (*Sammā Vāyāma*)**, **Right Mindfulness (*Sammā Sati*)**, **Right Concentration (*Sammā Samādhi*)**, **Wrong View (*Micchā Diṭṭhi*)**, **Wrong Intention (*Micchā Saṅkappa*)**, **Wrong Effort (*Micchā Vāyāma*)**, and **Wrong Concentration (*Micchā Samādhi*)**.

Here, Right View is the Wisdom Cetasika. Right Intention is the *Vitakka* Cetasika. Right Speech etc. three are the Abstinence Cetasikas. Right Effort is

the Energy Cetasika. Right Mindfulness is the Sati Cetasika. Right Concentration is the One-pointedness Cetasika. Wrong View is the Unwholesome Ditṭhi Cetasika. Wrong Intention is the Vitakka Cetasika applying in Unwholesome Cittas. Wrong Effort is the Energy Cetasika applying in Unwholesome Cittas. Wrong Concentration is the One-pointedness Cetasika in Unwholesome Cittas excluding the Doubt-Associated Citta. It should be remembered that One-pointedness in Doubt-Associated Cittas does not reach the state of Faculty or Power either.

Here, since the three Cetasikas: Vitakka, Viriya, and Ekaggatā apply in two places each, there are nine Path Factors by way of Dhamma. The nine Cetasikas that are Path Factors are: Wisdom, Initial Application, Right Speech, Right Action, Right Livelihood, Energy, Mindfulness, One-pointedness, and Wrong View.

Right View etc. Dhammas, grouped together, make the mind face towards bad destinations and travel in the sphere of unwholesome, and make the mind face towards good destinations and Nibbāna and travel in the sphere of wholesome actions. Being parts of the paths leading to bad destinations, good destinations, and Nibbāna, Right View etc. are called Path Factors. Here, “Path” means the means/method.

In the kamma of killing, the four-factored Jhāna: Vitakka, Vicāra, Domanassa, Ekaggatā is obtained, and the path consisting of three factors: Wrong Intention, Wrong Effort, Wrong Concentration is also obtained. Thus, how Jhāna and Path are obtained regarding all Wholesome and Unwholesome actions should be understood according to the Cetasikas applying in those respective Cittas.

Lesson 4

Faculties (Indriya)

There are twenty-two Faculties: Eye Faculty (*Cakkhundriya*), Ear Faculty (*Sotindriya*), Nose Faculty (*Ghānindriya*), Tongue Faculty (*Jivhindriya*), Body Faculty (*Kāyindriya*), Femininity Faculty (*Itthindriya*), Masculinity Faculty (*Purisindriya*), Life Faculty (*Jīvitindriya*), Mind Faculty (*Manindriya*), Pleasure Faculty (*Sukhindriya*), Pain Faculty (*Dukkhindriya*), Joy Faculty (*Somanassindriya*), Displeasure Faculty (*Domanassindriya*), Equanimity Faculty (*Upekkhindriya*), Faith Faculty (*Saddhindriya*), Energy Faculty (*Viriyindriya*), Mindfulness Faculty (*Satindriya*), Concentration Faculty (*Samādhindriya*), Wisdom Faculty (*Paññindriya*), Faculty of “I will know the unknown” (*Anaññātāññassāmitindriya*), Faculty of Knowledge (*Aññindriya*), and Faculty of One Who Has Final Knowledge (*Aññātāvindriya*).

Dhammas that exercise lordship over Dhammas connected with them are Faculties. Exercising lordship means making them conform to oneself. The aforementioned Eye etc. Dhammas are called “Faculties” because they exercise lordship over Dhammas connected with them.

Eye Faculty is the Eye-sensitivity Rūpa. It is the lord of Eye-Consciousness. Eye-Consciousness can arise only in accordance with Eye-sensitivity. When Eye-sensitivity is very bright, an Eye-Consciousness seeing the form well arises in accordance with it. If the brightness of Eye-sensitivity decreases, an Eye-Consciousness not seeing the object well arises in accordance with it. When there are eye defects, objects appearing not as they are but small, large, or different in color happens because Eye-Consciousness arises conforming to Eye-sensitivity. Eye-Consciousness cannot arise surpassing the nature of Eye-sensitivity without conforming to it. Since it makes Eye-Consciousness conform to itself, Eye-sensitivity is a Faculty.

Ear Faculty is Ear-sensitivity.

Nose Faculty is Nose-sensitivity.

Tongue Faculty is Tongue-sensitivity.

Body Faculty is Body-sensitivity.

These four Faculties also exercise lordship over Ear, Nose, Tongue, and Body consciousnesses respectively.

Femininity Faculty is the Femininity Material Phenomenon.

Masculinity Faculty is the Masculinity Material Phenomenon.

Sexual Rūpas exercise lordship over the complete Rūpa by imparting female form and male form. There is also a difference in the ideas and thoughts of men and women. The cause for that is also the two female and male natures. Therefore, it must be said that the lordship of Sexual Rūpas generally exists over the Five Aggregates.

Life Faculty is twofold as Rūpa and Arūpa. Life Faculty Rūpa is Material Life Faculty. Life Faculty Cetasika is Immaterial Life Faculty. Life Faculty Rūpa exercises lordship over Kamma-born Rūpas, and Life Faculty Cetasika exercises lordship over Citta and Cetasikas. That lordship is regarding maintaining the continuity for a long time.

Mind Faculty is Citta. Citta exercises lordship over Dhammas arising together with it regarding cognizing the object.

Pleasure Faculty, Pain Faculty, Joy Faculty, Displeasure Faculty, and Equanimity Faculty—these five are the single Feeling Cetasika by way of Dhamma. The single Feeling Cetasika becomes differentiated as Pleasure Faculty etc. by the mode of experiencing the object taste. Pleasure and Displeasure feelings experience the object taste in a desirable mode. Pain and Displeasure feelings experience the object taste in an undesirable mode. Equanimity feeling experiences the object taste in a neutral mode. Pleasure feelings etc. exercise lordship over associated Dhammas in experiencing the object taste in respective modes. ‘Associated Dhammas’ refers to Citta and Cetasikas arising bound with those respective feelings.

Faith Faculty is the Faith Cetasika.

Energy Faculty is the Energy Cetasika.

Mindfulness Faculty is the Mindfulness Cetasika.

Concentration Faculty is the One-pointedness Cetasika. (Excluding the One-pointedness of the Doubt-Associated Citta.)

Wisdom Faculty is the Wisdom in mundane Cittas.

Of these five Dhammas, ‘Faith’ is lord over associated Dhammas regarding placing trust in objects like Buddha etc. ‘Energy’ regarding not retreating in action, ‘Mindfulness’ regarding not allowing what should be done to be missed,

‘Concentration’ regarding establishing firmly in the object, and ‘Wisdom’ regarding knowing the nature of the object, exercise lordship over associated Dhammas.

‘Anaññātaññassāmitindriya’ is the wisdom of the Stream-Entry Path Consciousness. The meaning of the word ‘Anaññātaññassāmitindriya’ is ‘the faculty of one exerting saying I will know what is not known’. Since it is the knowledge arising due to that effort for the meditator developing insight with the effort “I will know the Four Noble Truths Dhamma or Nibbāna not known before ever,” the First Path Knowledge is called Anaññātaññassāmitindriya.

‘Aññindriya’ is the wisdom in the six Supramundane Cittas from Stream-Entry Fruit Consciousness to Arahant Path Consciousness. The meaning of the word Aññindriya is ‘knowing faculty’. Although what was not known before was known by the Stream-Entry Path Knowledge, since the function of destroying defilements is not finished, what was known once is seen again and again by these six knowledges.

‘Aññātāvindriya’ is the wisdom of the Arahant Fruit Consciousness. The meaning of Aññātāvindriya is ‘the faculty of the one who has finished knowing what should be known’.

Thus, although there are twenty-two Faculties, when taken as Dhamma, since the five Feeling Faculties are the single Feeling Cetasika, and the four Faculties ending with Wisdom Faculty are the single Wisdom Cetasika, and the single Life Faculty becomes two Dhammas as Material and Immaterial, there are sixteen Faculties by way of Dhamma.

The five Sensitive Rūpas, the two Sexual Rūpas, Life Rūpa, Life Faculty Cetasika, Citta, Feeling, and the five Cetasikas: Faith, Energy, Mindfulness, One-pointedness, Wisdom—these sixteen Dhammas are Faculty Dhammas.

Benefit of Knowing Faculties

Those who do not know Ultimate Realities and their power misunderstand the work done by Faculties as “work done by a soul existing inside.” They misunderstand “Faculties themselves are the soul.” Understanding Faculty Dhammas helps to understand that there is no soul considered by the world as existing. To liberate the multitude deluded thinking there is a soul, the Tathāgata preached these twenty-two Faculties.

Lesson 5

Powers (Bala)

There are nine Power Dhammas: **Faith Power (*Saddhā Bala*)**, **Energy Power (*Viriya Bala*)**, **Mindfulness Power (*Sati Bala*)**, **Concentration Power (*Samādhi Bala*)**, **Wisdom Power (*Paññā Bala*)**, **Shame Power (*Hiri Bala*)**, **Fear of Wrongdoing Power (*Ottappa Bala*)**, **Shamelessness Power (*Ahirika Bala*)**, and **Fearlessness of Wrongdoing Power (*Anottappa Bala*)**.

Because they suppress opposed Dhammas, and because they cannot be shaken by opposed Dhammas, Faith etc. are called Powers. Views, Doubt etc. are opposed to Faith. Since it cannot be shaken by those Dhammas, Faith is a Power. Since it cannot be shaken by laziness, Energy is a Power. Since it cannot be shaken by unwholesome Dhammas, Mindfulness is a Power. Since it cannot be shaken by Restlessness, Concentration is a Power. Concentration is One-pointedness. Since it cannot be shaken by Delusion, Wisdom is a Power. Since it cannot be shaken by Shamelessness, Shame is a Power. Since it cannot be shaken by Fearlessness of Wrongdoing, Fear of Wrongdoing is a Power. Since it cannot be shaken by Shame, Shamelessness is a Power. Since it cannot be shaken by Fear of Wrongdoing, Fearlessness of Wrongdoing is a Power. In Cittas where the Energy Cetasika does not apply, Power Dhammas are not obtained.

Predominants (Adhipati)

There are four Predominant Dhammas: **Predominance of Desire (*Chandādhīpati*)**, **Predominance of Consciousness (*Cittādhīpati*)**, **Predominance of Energy (*Vīriyādhīpati*)**, and **Predominance of Investigation (*Vīmaṃsādhīpati*)**.

Those who make others conform to themselves, those who handle others according to their will, are Predominants. Dhammas that make Dhammas associated with them conform to themselves are also called Predominants. Desire etc. make Dhammas associated with them conform to themselves. Therefore, those Dhammas are Predominants.

Predominance of Desire is the Desire Cetasika applying in Two-Rooted and Three-Rooted Jāvanas.

Predominance of Consciousness is the Two-Rooted and Three-Rooted Jāvana Consciousness.

Predominance of Energy is the Energy Cetasika applying in Two-Rooted and Three-Rooted Javanas.

Predominance of Investigation is the Wisdom Cetasika. In Rootless and One-Rooted Javana Cittas, and the Energy applying in them, do not reach the state of Predominance. The two Cetasikas Desire and Wisdom do not apply in Rootless and One-Rooted Javanas either.

Although all four: Desire, Consciousness, Energy, Investigation are Predominant Dhammas, only one of them becomes Predominant at one time. In some Cittas, all three: Desire, Energy, Investigation apply. However, if Consciousness is Predominant at that time, none of the three Cetasikas is Predominant. If Desire is Predominant at a certain time, Consciousness, Energy, Investigation are not Predominant at that time. The same applies when Energy and Investigation are Predominant.

The difference between Faculty and Predominant sides should also be understood. Faculties also make other Dhammas conform to themselves. Predominants also make other Dhammas conform to themselves. Of the two sides, Faculty Dhammas exercise lordship only in the sphere of the function performed by them. They do so while conforming to the Predominant Dhamma. Therefore, Faculties are like subordinate kings. Predominants are like emperors.

Predominance of Desire is the strong want to do something. Thinking “if there is want, there is nothing that cannot be done,” for the person who has put Desire forward, many Wholesome or Unwholesome Cittas with Desire arise according to his intention as performing the wanted thing. The Cittas arising thus and the Cetasikas applying in them are Dhammas arising with Desire as Predominant. Consider how Consciousness etc. become Predominant in this way.

Nutriments (Āhāra)

There are four Nutriment: **Edible Food** (*Kabaḷiṅkāra Āhāra*), **Contact Nutriment** (*Phassa Āhāra*), **Mental Volition Nutriment** (*Manosañcetanā Āhāra*), and **Consciousness Nutriment** (*Viññāṇa Āhāra*).

The meaning of the word Nutriment is ‘the cause producing a certain result’. There are many causes producing various things. Among those causes, the four starting with Edible Food are given the name ‘Nutriment’ because they are special causes for the arising and existence of Name-and-Matter belonging to the internal continuity.

Edible Food is the nutritive essence of the food consumed. By it, Nutriment-born Matter is produced in the body. The power of a paddy seed is main for producing

the paddy plant. For the growth of the arisen paddy plant and for maintaining it for months, fertilizer and water are the main causes. Similarly, for beings living by Edible Food, Kamma is main for producing Matter at Rebirth-Linking. After that, Season and Nutriment are main for the growth and living for some time of the being. The Kamma-born Rūpa lineage exists until death by the support of Season and Nutriment. Season also can do its function if the help of Nutriment is received. Therefore, the support of Nutriment itself is main for the growth and living for some time of the being. Therefore, Edible Food is preached as a special cause.

Contact Nutriment is the Contact Cetasika. Feeling is produced by it. Birds live by taking food with their beaks. If the beak is lost, they will die without a way to take food. Similarly, these beings obtain the taste of objects due to Contact, and by the arising of Feelings, generate Craving and lengthen Saṃsāra. If there is no Contact, Feeling and Craving cannot arise and Saṃsāra will be cut off. Contact is a main cause for the continuity of Saṃsāra. Therefore, it is preached by the name Nutriment.

Mental Volition Nutriment is the Wholesome and Unwholesome Volition. By it, Rebirth-Linking is produced in the three existences: Sense, Fine-Material, and Immaterial. Birds fly from tree to tree and live by finding food. Similarly, these beings continue Saṃsāra going from existence to existence by the power of Kamma. If there is no Kamma sending the being from existence to existence again and again, the continuity of Saṃsāra will not happen. Kamma is also a special cause for the uninterrupted existence of Saṃsāra. Therefore, the name Nutriment is given to it too.

Consciousness Nutriment is the Citta. By it, Name Dhammas such as Contact, Feeling etc. and Kamma-born Rūpas are produced at Rebirth-Linking. In the course of existence too, Mind-born Rūpas and Cetasika Dhammas are produced by it. If there is no Consciousness, Name-and-Matter will not arise and Saṃsāra will break. Consciousness is also a main cause for the continuity of Saṃsāra. Therefore, the name Nutriment is given to it too.

Of the four Nutriments, Edible Food is Material Nutriment. The remaining three are Immaterial.

3. Compendium of Requisites of Enlightenment

Lesson 6

Bodhi is a name for the Supramundane Path Wisdom. Dhammas helpful to the Supramundane Path Wisdom are Requisites of Enlightenment (*Bodhipakkhiya*). There are seven parts of Requisites of Enlightenment: ‘**Foundations of Mindfulness (*Satipaṭṭhāna*) - Supreme Efforts (*Sammappadhāna*) - Means to Accomplishment (*Iddhipāda*) - Faculties (*Indriya*) - Powers (*Bala*) - Factors of Enlightenment (*Bojjhaṅga*) - Path Factors (*Maggāṅga*)**’. Since there are four Foundations of Mindfulness, four Supreme Efforts, four Means to Accomplishment, five Faculties, five Powers, seven Factors of Enlightenment, and eight Path Factors, there are thirty-seven Requisites of Enlightenment separately.

Foundations of Mindfulness (*Satipaṭṭhāna*)

1. Foundation of Mindfulness Contemplating the Body (*Kāyānupassanā Satipaṭṭhāna*),
2. Foundation of Mindfulness Contemplating Feelings (*Vedanānupassanā Satipaṭṭhāna*),
3. Foundation of Mindfulness Contemplating Consciousness (*Cittānupassanā Satipaṭṭhāna*),
4. Foundation of Mindfulness Contemplating Mental Objects (*Dhammānupassanā Satipaṭṭhāna*)

Thus there are four Foundations of Mindfulness.

Mindfulness that is well established in objects such as the body so that the mind cannot scatter in various objects is called Foundation of Mindfulness. Although it is one by way of Dhamma, it has been preached as four by way of objects such as the body where it is established.

Mindfulness maintained in the in-breath and out-breath and body parts such as hair etc. is called Foundation of Mindfulness Contemplating the Body.

Mindfulness maintained in the ninefold feelings is called Foundation of Mindfulness Contemplating Feelings.

Mindfulness maintained in the consciousness which is sixteenfold as with lust etc. is called Foundation of Mindfulness Contemplating Consciousness.

Mindfulness maintained in Dhammas which are fivefold such as Hindrances etc. is called Foundation of Mindfulness Contemplating Mental Objects.

Supreme Efforts (Sammappadhāna)

1. The effort to abandon arisen unwholesome states,
2. The effort to prevent unarisen unwholesome states from arising,
3. The effort to arise unarisen wholesome states,
4. The effort to develop arisen wholesome states,

Thus there are four Supreme Efforts.

The powerful energy maintained thinking “Even if the blood in the body dries up, the flesh withers away, and only bones, skin, and nerves remain due to much exertion, I will not stop this effort to reach the Supramundane Path” is Supreme Effort. Although that energy is one by way of Dhamma, it has been preached as four Supreme Efforts according to the functions performed by it.

If any sinful action has been done by oneself, the powerful energy maintained in observing virtue and engaging in Calm and Insight meditation so that such a sin will not be done again by oneself until attaining Nibbāna is the first Supreme Effort.

The energy maintained in observing virtue and engaging in Calm and Insight meditation so that sinful actions not known to have been done by oneself, but known through seeing others doing, hearing, or from Dhamma books, will never arise in one’s continuity, so that those sins will not be done by oneself, is the second Supreme Effort.

Among wholesome Dhammas, the exertion made to generate Virtue, Calm and Insight Meditation Wholesome states not yet arisen in one’s continuity, or in other words, the energy maintained to generate Purifications not obtained among the seven Purifications, is the third Supreme Effort.

Even if the Worldling person has generated some virtue such as morality, those virtues can decline by falling prey to defilements or by arriving at another existence. The exertion made to reach the Supramundane Path and make those virtues firm so that does not happen is the fourth Supreme Effort.

Means to Accomplishment (Iddhipāda)

1. Desire as Means to Accomplishment (*Chandiddhipāda*)
2. Consciousness as Means to Accomplishment (*Cittiddhipāda*)

3. Energy as Means to Accomplishment (*Viriyyiddhipāda*)
4. Investigation as Means to Accomplishment (*Vīmaṃsiddhipāda*)

Thus there are four Means to Accomplishment.

Iddhi means the accomplishment (success) of something. There are manifold *Iddhis*. Among those *Iddhis*, in this talk on Requisites of Enlightenment Dhammas, what is taken as *Iddhi* is the group of Sublime and Supramundane Dhammas such as Jhāna, Direct Knowledge, Path, and Fruit generated by meditation in the Buddha's Dispensation. *Iddhipāda* is said to these four Dhammas: Desire, Consciousness, Energy, and Investigation, which are mainly helpful for arriving at those *Iddhis*, for obtaining them.

It is very difficult to generate Sublime and Supramundane Dhammas generated by yoga action or meditation power in the Buddha's Dispensation. They cannot be generated by weak Desire etc. Know that *Iddhipādas* are the four Dhammas like Desire which have become powerful by being Predominant, which cannot be destroyed even by a great danger.

Faculties (Indriya)

Faith Faculty (*Saddhindriya*), Energy Faculty (*Viriyyindriya*), Mindfulness Faculty (*Satindriya*), Concentration Faculty (*Samādhindriya*), Wisdom Faculty (*Paññindriya*) are five Faculties. These five Faculties were also mentioned in the twenty-two Faculties in the Compendium of Mixed Categories. Faith is twofold: Ordinary Faith and Faith developed by meditation. In the subject of Requisites of Enlightenment Dhammas, Faith developed by meditation is taken as Faith Faculty. Similarly, Energy Faculty etc. are also taken as Energy etc. developed by meditation.

Powers (Bala)

Faith Power, Energy Power, Mindfulness Power, Concentration Power, Wisdom Power are also five Power Dhammas. These were also mentioned in the Powers in the Compendium of Mixed Categories. Their difference is only being Faith etc. developed by meditation to a state where they can help the Supramundane Path.

Lesson 7

Factors of Enlightenment (Bojjhaṅga)

1. **Mindfulness Factor of Enlightenment** (*Sati Sambojjhaṅga*)
2. **Investigation of Dhammas Factor of Enlightenment** (*Dhammavicaya Sambojjhaṅga*)
3. **Energy Factor of Enlightenment** (*Viriya Sambojjhaṅga*)
4. **Zest Factor of Enlightenment** (*Pīti Sambojjhaṅga*)
5. **Tranquillity Factor of Enlightenment** (*Passaddhi Sambojjhaṅga*)
6. **Concentration Factor of Enlightenment** (*Samādhi Sambojjhaṅga*)
7. **Equanimity Factor of Enlightenment** (*Upekkhā Sambojjhaṅga*)

Thus there are seven Factors of Enlightenment.

At the moment the Supramundane Path arises, these seven Dhammas starting with Mindfulness and Investigation of Dhammas arising bound with it are called *Bodhi* because they help to realize the Truth well without deficiency, removing dangers such as shrinking and shaking in the mind. The parts (limbs) of that group of Dhammas called *Bodhi* are *Bojjhaṅgas*.

Mindfulness Factor of Enlightenment is the Mindfulness Cetasika mentioned by names like Foundations of Mindfulness. It grows gradually in the meditator's continuity by meditation and arises bound with the Supramundane Path Consciousness at the moment it arises, helping the realization of Truth.

Investigation of Dhammas Factor of Enlightenment is the Wisdom Cetasika. Since it analyzes well the Name and Form Dhammas that are the ground for Insight by way of Impermanence etc., that wisdom is called *Dhammavicaya*. That wisdom grows gradually regarding formations that are the ground for Insight and becomes the Supramundane Path Knowledge.

Energy Factor of Enlightenment is the powerful Energy shown by the name Supreme Effort. It also grows gradually and helps the realization of Truth at the moment of the Supramundane Path by removing defilements that cause retreating and shrinking in wholesome Dhammas.

Zest Factor of Enlightenment is the Zest (*Pīti*) Cetasika. It also grows by way of meditation regarding formations that are the ground for Insight, removing the nature of not being pleased in wholesome Dhammas, and helps the realization of Truth at the Path moment.

Tranquillity Factor of Enlightenment is the two Tranquillities: Body and Mind Tranquillity. In meditating, it grows gradually, removing the burning and heating

nature in the mind, bringing it to a peaceful, cool nature, and helps the realization of Truth at the Supramundane Path moment.

Concentration Factor of Enlightenment is the One-pointedness Cetasika. It also grows gradually by meditation, removing the unsettledness in the mind, and helps the realization of Truth.

Equanimity Factor of Enlightenment is the Neutrality of Mind (*Tatramajjhataṭṭā*) Cetasika. It also grows gradually by meditation, completely removing the shrinking and shaking nature in the mind, and helps the realization of Truth at the Path moment.

Path Factors (Maggāṅga)

The eight Dhammas: **Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration** are Path Factors.

Destruction of defilements and seeing Nibbāna are done by these eight Dhammas starting with Right View arising bound with one Citta at once by way of Supramundane nature. Here in Path Factors, the word “Path” (*Magga*) refers to the meaning “Means/Strategy.” It is the means of destroying defilements and seeing Nibbāna. The word “Factor” (*Aṅga*) refers to the meaning “Limb/Part.” The parts of the means of destroying defilements and seeing Nibbāna are Path Factors. In this Supramundane Path, there are four states. Those states are named in order as Stream-Entry Path, Once-Returning Path, Non-Returning Path, and Arahant Path. Know the eight Path Factors as stated in the Compendium of Mixed Categories.

These Requisites of Enlightenment Dhammas, which are thirty-seven by way of division, become fourteen by way of Ultimate Realities: Mindfulness, Energy, Desire, Consciousness, Wisdom, Faith, One-pointedness, Zest, Tranquillity, Neutrality of Mind, Initial Application, Right Speech, Right Action, Right Livelihood.

Of these fourteen Dhammas, the nine Dhammas: Initial Application, Tranquillity, Zest, Neutrality of Mind, Desire, Consciousness, and the three Abstinences appeared in only one place each. Energy, which is one Dhamma, appears in nine places: four Supreme Efforts, Energy Means to Accomplishment, Energy Faculty, Energy Power, Energy Factor of Enlightenment, Right Effort. Mindfulness, which is one Dhamma, appears in eight places: four Foundations of Mindfulness, Mindfulness Faculty, Mindfulness Power, Mindfulness Factor of Enlightenment, Right Mindfulness. One-pointedness appears in four places: Concentration Faculty, Concentration Power, Concentration Factor of Enlightenment, Right Concentration. Wisdom Cetasika appears in five places: Investigation Means to Accomplishment, Wisdom Faculty, Wisdom Power, Investigation of Dhammas Factor of Enlightenment, Right View. Faith Cetasika appears in two places: Faith Faculty, Faith Power.

All these Requisites of Enlightenment Dhammas are generally obtained in all Supramundane Cittas. In Supramundane Cittas starting with Second Jhāna, Right Intention is not obtained. In Fourth Jhāna and Fifth Jhāna Supramundane Cittas, both Right Intention and Zest Factor of Enlightenment are not obtained. When developing Purifications with the hope of arriving at the Supramundane Path, Requisites of Enlightenment Dhammas are obtained appropriately in Mundane

Cittas as well. Requisites of Enlightenment Dhammas are not obtained all at once in Mundane Consciousness as in Supramundane Consciousness.

4. Compendium of the Whole

The Five Aggregates

Lesson 8

There are five Aggregates: **Aggregate of Materiality (*Rūpakkhandha*)**, **Aggregate of Feeling (*Vedanākkhandha*)**, **Aggregate of Perception (*Saññākkhandha*)**, **Aggregate of Mental Formations (*Saṅkhārakkhandha*)**, and **Aggregate of Consciousness (*Viññāṇakkhandha*)**.

Aggregate of Materiality is the twenty-eight Rūpas shown in the Matter Chapter. Taking all Rūpas divided as past etc. together by way of Rūpa nature as one group, the name Aggregate of Materiality is given to all of them. The meaning of the word *Khandha* (Aggregate) is group. The group of Rūpas is the Aggregate of Materiality.

Aggregate of Feeling is the Feeling Cetasika which is one of the fifty-two Cetasikas. Taking all feelings which are manifold as past etc. together by way of Feeling nature in the mind, all are called the Aggregate of Feeling.

Aggregate of Perception is the Perception Cetasika. Taking all perceptions which are manifold as past etc. together by way of Perception nature in the mind, all are called the Aggregate of Perception.

Aggregate of Mental Formations is the fifty Cetasikas excluding Feeling and Perception. Taking that Cetasika group which is manifold as past etc. as one group by way of Formation nature in the mind, it is called the Aggregate of Mental Formations.

Aggregate of Consciousness is the eighty-nine Cittas. Taking the Consciousness group which is manifold as past etc. as one group by way of Consciousness, it is called the Aggregate of Consciousness.

Of the four Ultimate Realities, all except Nibbāna belong to the Five Aggregates. Since Nibbāna exists as a single Dhamma without distinction as past etc., there is no group of Nibbāna. Therefore, it is not included in the Compendium of Aggregates.

The word *Saṅkhāra* (Formation/Construction) is used in several meanings. In the verse “*Aniccā vata saṅkhārā*,” what is meant by *Saṅkhāra* is the thing produced by conditions. Since everything belonging to the Five Aggregates are Dhammas produced by conditions, the “*Saṅkhāra*” word in “*Aniccā vata saṅkhārā*” refers to the Five Aggregates themselves. Where it is said Aggregate of Mental

Formations (*Saṅkhārakkhandha*), what is taken by the name Saṅkhāra are the fifty Cetasikas other than Feeling and Perception. To prevent confusion of facts, these two meanings referred to by the word Saṅkhāra should be kept in mind.

The group of Name and Form Dhammas is divided into five parts thus as Form, Feeling etc. to make it easier to eliminate the perception of Self (*Atta Saññā*). The perception of Self arises separately in the five parts starting with Form. “I am beautiful, I am tall, short, fat” etc.—Self perception arises in Form. “I feel pleasure, I feel pain, it is I who feel pleasure and pain” etc.—Feeling is taken as Self. “I know such and such things, it is I who know” etc.—Perception is taken as Self by way of considering. “It is I who give, I who take, I who go, I who attach, I who get angry” etc.—Mental Formations are taken as Self. “I see, I hear” etc.—Consciousness is taken as Self. When ordinary people understand that what they take as Self are Dhammas like Form etc., the perception of Self is eliminated. The benefit of knowing the Five Aggregates is the ability to eliminate the perception of Self.

The Five Aggregates of Clinging (*Upādānakkhandha*)

There are five Aggregates of Clinging: **Materiality Aggregate of Clinging (*Rūpupādānakkhandha*)**, **Feeling Aggregate of Clinging (*Vedanupādānakkhandha*)**, **Perception Aggregate of Clinging (*Saññupādānakkhandha*)**, **Mental Formations Aggregate of Clinging (*Saṅkhārupādānakkhandha*)**, and **Consciousness Aggregate of Clinging (*Viññāṇupādānakkhandha*)**. Craving and View taking Form etc. as “mine” and “I” firmly are Clinging (*Upādāna*). The entire Five Aggregates are not caught by the grasping of Clinging. What are caught by the grasping of Clinging, what become places for the existence of Clinging, are Mundane Dhammas. Supramundane Dhammas are not caught by Clinging. To escape from Saṃsāra suffering, Clinging must be eliminated. They can be eliminated by observing with insight the Fine-Material and Immaterial Dhammas that are places for the growth of Clinging. Both Dhammas caught by Clinging and not caught by Clinging belong to the Five Aggregates. The five Aggregates of Clinging are preached to separate and show the Dhammas that should be taken for Insight.

1. Materiality Aggregate of Clinging is the twenty-eight Rūpas. Since Rūpas are Mundane, all become places for Clinging.
2. Feeling Aggregate of Clinging is the Feeling Cetasika in the eighty-one Mundane Cittas.
3. Perception Aggregate of Clinging is the Perception Cetasika in the eighty-one Mundane Cittas.
4. Mental Formations Aggregate of Clinging is the remaining fifty Cetasikas applying in Mundane Cittas.

5. Consciousness Aggregate of Clinging is the eighty-one Mundane Cittas.

The Twelve Bases

Lesson 9

There are twelve Bases (*Āyatana*): **Eye Base (*Cakkhāyatana*)**, **Ear Base (*Sotāyatana*)**, **Nose Base (*Ghāṇāyatana*)**, **Tongue Base (*Jivhāyatana*)**, **Body Base (*Kāyāyatana*)**, **Mind Base (*Manāyatana*)**, **Form Base (*Rūpāyatana*)**, **Sound Base (*Saddāyatana*)**, **Smell Base (*Gandhāyatana*)**, **Taste Base (*Rasāyatana*)**, **Tangible Base (*Phoṭṭhabbāyatana*)**, and **Mental Object Base (*Dhammāyatana*)**.

Eye Base is Eye-sensitivity. Ear, Nose, Tongue, Body Bases are also those respective Sensitive Rūpas. Mind Base is the eighty-nine Cittas. Form Base is Color Rūpa. Sound Base is Sound Rūpa. Smell Base is Smell Rūpa. Taste Base is Taste Rūpa. Tangible Base is the three Great Essential Rūpas: Earth, Fire, Air. Mental Object Base is the fifty-two Cetasikas, the sixteen Subtle Rūpas, and Nibbāna.

Of these twelve Bases, the six starting with Eye Base are called Internal Bases. The six starting with Form Base are called External Bases.

What are shown by the name Base are also the Ultimate Realities shown by the name Aggregate. The only difference is including Nibbāna in the Base classification. The group of Ultimate Realities is divided into twelve by the name Base according to the functioning of Citta and Cetasikas. In Eye Base and Form Base, Eye-door Citta and Cetasikas function. In Ear Base and Sound Base, Ear-door Citta and Cetasikas function. In Nose Base and Smell Base, Nose-door Citta and Cetasikas function. In Tongue Base and Taste Base, Tongue-door Citta and Cetasikas function. In Body Base and Tangible Base, Body-door Citta and Cetasikas function. In Mind Base and Mental Object Base, Mind-door Citta and Cetasikas function. Eye-sensitivity etc. are called Bases in the sense that they are places where Citta and Cetasikas function. Places where Citta and Cetasikas arise and perform functions belonging to them are called Bases.

Some hold firmly to Name (*Nāma*) Dhammas performing actions like knowing, tasting, recognizing, enjoying, opposing, etc., as Self. Their Identity View (*Sakkāya Diṭṭhi*) is not eliminated by observing with insight by the Aggregate method. By observing with insight by the Base method, their Identity View is eliminated. Therefore, for them, the group of Ultimate Realities is divided into twelve parts as Bases.

The Eighteen Elements

There are eighteen Elements (*Dhātu*): Eye Element (*Cakkhu Dhātu*), Ear Element (*Sota Dhātu*), Nose Element (*Ghāna Dhātu*), Tongue Element (*Jivhā Dhātu*), Body Element (*Kāya Dhātu*), Form Element (*Rūpa Dhātu*), Sound Element (*Sadda Dhātu*), Smell Element (*Gandha Dhātu*), Taste Element (*Rasa Dhātu*), Tangible Element (*Phoṭṭhabba Dhātu*), Eye-Consciousness Element (*Cakkhu-viññāṇa Dhātu*), Ear-Consciousness Element (*Sota-viññāṇa Dhātu*), Nose-Consciousness Element (*Ghāna-viññāṇa Dhātu*), Tongue-Consciousness Element (*Jivhā-viññāṇa Dhātu*), Body-Consciousness Element (*Kāya-viññāṇa Dhātu*), Mind Element (*Mano Dhātu*), Mind-Consciousness Element (*Mano-viññāṇa Dhātu*), and Mental Object Element (*Dhamma Dhātu*).

The meaning of the word *Dhātu* is ‘a thing that is not a being, not a person’. Since Eye-sensitivity itself is a nature that is not a being or person, it is called Eye Element. Ear Element etc. are also Ear etc. Sensitive Rūpas themselves. Since Color Rūpa itself is not a being or person, it is called Form Element. Sound, Smell, Taste, Tangible Elements are also Sound, Smell, Taste, Tangible respectively. The single Mind Base is divided into seven Elements here.

Of the eighty-nine Cittas, the two Eye-Consciousnesses are the Eye-Consciousness Element. The two Ear-Consciousnesses are the Ear-Consciousness Element. The two Nose-Consciousnesses are the Nose-Consciousness Element. The two Tongue-Consciousnesses are the Tongue-Consciousness Element. The two Body-Consciousnesses are the Body-Consciousness Element. The three Cittas: Five-door Adverting and the two Receiving Cittas are the Mind Element. The remaining seventy-six Cittas are the Mind-Consciousness Element. The fifty-two Cetasikas, sixteen Subtle Rūpas, and Nibbāna are the Mental Object Element (*Dhamma Dhātu*).

What are divided into eighteen as Elements are also the same group of Dhammas divided into twelve as Bases. In the Element classification, the single Mind Base is divided into seven as Eye-Consciousness Element, Ear-Consciousness Element, Nose-Consciousness Element, Tongue-Consciousness Element, Body-Consciousness Element, Mind Element, and Mind-Consciousness Element. That is the difference between the two parts: Base and Element. Some have a strong perception of Self in Consciousness (*Viññāṇa*). Their perception of Self is not eliminated by observing with insight by the Base method which lacks analysis of Consciousness. Therefore, for those who have strong perception of Self in Consciousness, to make it easy for them to eliminate their perception of Self, this Element analysis, which further analyzes Consciousness, is preached.

The Four Noble Truths

Lesson 10

There are four Noble Truths: **Noble Truth of Suffering** (*Dukkha Ariya Sacca*), **Noble Truth of the Origin of Suffering** (*Dukkha Samudaya Ariya Sacca*), **Noble Truth of the Cessation of Suffering** (*Dukkha Nirodha Ariya Sacca*), and **Noble Truth of the Path Leading to the Cessation of Suffering** (*Dukkha Nirodha Gāminī Paṭipadā Ariya Sacca*).

The thing that definitely exists, exists in that very way, and does not become otherwise, is called Truth (*Sacca*). Not stopping just by saying Truth, the word “Noble” (*Ariya*) is placed at the beginning and these Truths are named “Noble Truths” because of several reasons. Some truth is true in one way, but becomes untrue when looked at in another way. There is no becoming untrue in any way in the four Truths like Suffering etc. preached by the Buddha. The Truth that does not change in any way is the supreme Truth among truths. Here, the word “Noble” is placed at the beginning of the word Truth to show the supremacy of these Truths. Supreme Truth is Noble Truth.

These four Truths were proclaimed by the Buddha. Since he is worshipped by the world including gods, the Buddha is called Noble (*Ariya*). Since these Truths are ones seen and proclaimed to the world by the Noble Buddha, they belong to the Buddha. In the sense that they are the Truths of the Noble One, they are called Noble Truths.

If someone realizes these four Truths, that person transcends the state of worldling and arrives at the state of a Noble Person. Since they lead the person who realizes them to the Noble state, they are also called Noble Truths.

Noble Truth of Suffering

The eighty-one Mundane Cittas, the fifty-one Cetasikas other than Greed, and the twenty-eight Rūpas—this group of Dhammas belongs to the Truth of Suffering.

The suffering of birth, the suffering of decay, the suffering of death, the suffering of having to grieve and weep due to loss of relatives etc., the suffering of excessive mental fatigue due to loss of relatives etc., the suffering of association with the unpleasant, the suffering of separation from the loved, the suffering of not getting what one wants—all these arise, all these are based on the group of Dhammas said to belong to the Truth of Suffering. Among those Dhammas, there is not a single Dhamma free from these three: Birth, Decay, Death. Therefore, that group of Dhammas is definitely suffering. Because they are definitely suffering, they are called the Truth of Suffering.

Furthermore, because the person who is attached to that mass of Formations called the Truth of Suffering suffers from these three sufferings: Suffering of Formations (*Saṅkhāra Dukkha*), Suffering of Change (*Vipariṇāma Dukkha*), and Suffering of Suffering (*Dukkha Dukkha*), those Dhammas are definitely suffering.

Of those three sufferings, **Suffering of Formations** is the suffering arising regarding initially producing something and regarding maintaining it. To be born as a human in the human world, there must be some merit. Without merit, a human Five Aggregates cannot be obtained. Therefore, the person who wishes to obtain it must do merit for it. Having to do merit is one suffering arising regarding human Five Aggregates. Even if merit is done, if many sins are committed, it is not obtained. Therefore, one must abstain from sin. Abstaining from sin is also not an easy matter. Having to abstain from sin is also one suffering arising regarding producing human Five Aggregates. After being born in the human world, human life is not preserved automatically. To prevent it from perishing and to maintain it, one must toil much to provide food and drink and to protect it. That toiling is the suffering existing regarding maintaining life after birth. All that is the Suffering of Formations produced by human Five Aggregates.

Suffering of Change is the suffering resulting from the decay and breaking up of arisen formations. No matter how this human Five Aggregates is nourished, it decays and changes. It can perish by not receiving food etc. in required amount, or by not receiving requisites as needed, or by coming to death due to some other danger. Someday, by the expiration of lifespan, it comes to death and is completely destroyed. That cannot be prevented by any power. When disease etc. factors capable of destroying the Five Aggregates are seen, one has to toil much to protect it. When signs of destruction are seen, great fear and grief also arise. All that is Suffering of Change regarding human Five Aggregates.

Bodily painful feelings arising in various places of the body due to various reasons from time to time, and mental painful feelings arising due to various reasons, are **Suffering of Suffering**. In one lifetime, many such sufferings arise. If there is no human Five Aggregates, not even one of those sufferings arises. Therefore, it must be said that all those sufferings are produced by the human Five Aggregates themselves. That threefold suffering is produced similarly by other Five Aggregates as well. All formations said above to belong to the Truth of Suffering produce the threefold suffering for the person attached to them because of them. Therefore, that mass of formations becomes the true suffering or the Truth of Suffering.

Noble Truth of the Origin of Suffering

The true cause of the arising of suffering is the Noble Truth of the Origin of Suffering. That is **Craving (*Taṇhā*)**. The craving intended here is the nature of taking the Five Aggregates as a good thing, as a place where happiness exists, and attaching to it. As long as that craving exists unabandoned, the being acts to maintain the obtained Five Aggregates and to obtain future Five Aggregates. It is to those actions that “Kamma” is said. As long as the being performs Kamma, he receives Five Aggregates again and again. As long as Five Aggregates are received, the being is not freed from the three mentioned sufferings. Therefore, that Craving is called the true cause of producing suffering.

Noble Truth of the Cessation of Suffering

Nibbāna is the Noble Truth of the Cessation of Suffering. As long as the Five Aggregates exist, the mentioned three kinds of suffering also exist. The three kinds of suffering do not exist when the Five Aggregates are extinguished. Therefore, the cessation of the Five Aggregates is called the **Noble Truth of the Cessation of Suffering**.

Noble Truth of the Path Leading to the Cessation of Suffering

The eight Path Factors: Right View, Right Intention, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration arising in the Supramundane Path Consciousness are the Noble Truth of the Path Leading to the Cessation of Suffering. Since suffering returns again and again as long as Craving exists, the only path to escape from suffering is the destruction of Craving which produces suffering. The mentioned Supramundane Path arises destroying that Craving. The only thing having the power to destroy Craving is that Eightfold Path. Therefore, it is called the **Noble Truth of the Path Leading to the Cessation of Suffering**. (It should also be noted that wherever “Five Aggregates” was mentioned here, it referred only to Mundane Dhammas.)

Briefly, the Four Noble Truths

The eighty-one Mundane Cittas, the fifty-one Cetasikas, and the twenty-eight Rūpas—these are the **Truth of Suffering**. Craving, or the Greed Cetasika, is the **Truth of Origin**. Nibbāna is the **Truth of Cessation**. The eight Path Factors such as Right View etc. applying in the four Supramundane Wholesome Cittas are the **Truth of the Path**.

The four Supramundane Wholesome Cittas, the Cetasikas in them other than the eight Path Factors, the four Fruit Cittas, and the Cetasikas applying in them—these Dhammas are not included in the Compendium of Truths. They do not belong to the Four Noble Truths.

Thus ends the Seventh Chapter named Compendium of Categories.

8. Chapter Eight

1. The Section on Conditions (*Paccaya*)

The group of Ultimate Realities: the eighty-nine Cittas, fifty-two Cetasikas, and twenty-eight Rūpas, which are the fundamental elements making up the multitude of beings such as Devas and humans and all objects, were analyzed and shown in various ways in the previous seven chapters. Now you must investigate this matter: Do those Ultimate Realities arise spontaneously? Or does some powerful being create them? How do they arise?

The Ultimate Realities of Citta, Cetasika, and Rūpa arise from various causes. Therefore, they are called **Conditioned Dhammas** (*Saṅkhata Dhamma*) and **Formations** (*Saṅkhāra*). The Ultimate Reality of Nibbāna is not something arising from conditions. Therefore, it is called the **Unconditioned Element** (*Asaṅkhata Dhātu*).

The causes that produce Formations (*Saṅkhāra Dhammas*) are also called **Conditions** (*Paccaya*). The Buddha has preached the causes for the arising of Formations in three methods: the **Noble Truth Method**, the **Dependent Origination** (*Paṭicca Samuppāda*) **Method**, and the **Conditional Relations** (*Paṭṭhāna*) **Method**. Of these, the Noble Truth Method is the very brief method. The Dependent Origination Method is the medium method. The Conditional Relations Method is the detailed method.

Since the analysis of Noble Truths was stated in the Seventh Chapter, what remains to be explained in this Section on Conditions are the Dependent Origination Method and the Conditional Relations Method.

The cause-and-effect method that teaches how Saṃsāra exists uninterruptedly by Dhammas arising due to other Dhammas, such as “When Ignorance exists, Formations arise due to Ignorance; when Formations exist, Consciousness arises due to them,” is the **Dependent Origination Method**. It is preached in the Vibhaṅga Pakaraṇa of the Abhidhamma Piṭaka.

The cause-and-effect method preached in the Paṭṭhāna Mahā Pakaraṇa is the **Conditional Relations Method**. In the teaching of Dependent Origination, only the arising of Formations etc. due to Ignorance etc. is taught; it is not taught that “Ignorance has these specific powers/forces; among those powers, Ignorance conditions Formations or produces Formations by such and such powers in such and such ways.” In the Paṭṭhāna, the Conditioning Forces (*Paccaya Satti*) existing in all Dhammas, both Ultimate and non-Ultimate, and the manner in which respective Dhammas condition respective Dhammas by various forces such as Root, Object, etc., are taught. A complete knowledge of the Buddha’s Dhamma

is obtained by learning both these methods. The brief method of these two is the Dependent Origination Method. Therefore, the Dependent Origination Method will be explained here first. For the person learning it, it is useful to first memorize the Dependent Origination Pali Text. Memorize it. It is as follows:

2. The Pali Text of Dependent Origination

1. *Avijjā paccayā saṅkhārā,*
2. *Saṅkhāra paccayā viññāṇaṃ,*
3. *Viññāṇa paccayā nāmarūpaṃ,*
4. *Nāmarūpa paccayā saḷāyatanaṃ,*
5. *Saḷāyatana paccayā phasso,*
6. *Phassa paccayā vedanā,*
7. *Vedanā paccayā taṇhā,*
8. *Taṇhā paccayā upādānaṃ,*
9. *Upādāna paccayā bhavo,*
10. *Bhava paccayā jāti,*
11. *Jāti paccayā jarāmaraññaṃ soka parideva dukkha domanassupāyāsā sambhavanti.*

Evam-etassa kevalassa dukkhakkhandhassa samudayo hoti.

3. The Meaning of the Dependent Origination Text

Lesson 2

1. Conditioned by Ignorance, Formations come to be.
2. Conditioned by Formations, Consciousness comes to be.
3. Conditioned by Consciousness, Name-and-Matter comes to be.
4. Conditioned by Name-and-Matter, the Six Sense Bases come to be.
5. Conditioned by the Six Sense Bases, Contact comes to be.
6. Conditioned by Contact, Feeling comes to be.
7. Conditioned by Feeling, Craving comes to be.
8. Conditioned by Craving, Clinging comes to be.
9. Conditioned by Clinging, Existence comes to be.
10. Conditioned by Existence, Birth comes to be.
11. Conditioned by Birth, Decay, Death, Sorrow, Lamentation, Pain, Grief, and Despair come to be.

Thus is the arising of this entire mass of suffering.

From here on, these clauses showing Dependent Origination will be explained in order.

***Avijjā paccayā saṅkhārā* Conditioned by Ignorance, Formations come to be.**

Here, **Ignorance** (*Avijjā*) is the Delusion (*Moha*) that covers the four facts: Suffering, the Cause of Suffering, the Cessation of Suffering, and the Path leading to the Cessation of Suffering.

Formations (*Saṅkhāra*) are the Mundane Wholesome and Unwholesome Volitions. The group of Wholesome and Unwholesome Volitions is divided into three parts: Meritorious Formations (*Puññābhisāṅkhāra*), Demeritorious Formations (*Apuññābhisāṅkhāra*), and Imperturbable Formations (*Āneñjābhisāṅkhāra*). The eight Sense-Sphere Wholesome Volitions and the five Fine-Material Wholesome Volitions are called Meritorious Formations. The twelve Unwholesome Volitions are called Demeritorious Formations. The four Immaterial Wholesome Volitions are called Imperturbable Formations. Since Immaterial Wholesome associated with strong concentration is not easily shaken, it is called Imperturbable Formation. *Saṅkhāra* is also threefold as Body Formation, Verbal Formation, and Mental Formation.

The person with Ignorance, wrongly understanding this *Saṃsāra*, which is a mass of suffering, as happiness, performs various sins to maintain his existence and to please himself. He performs merits for happiness in future lives. If there were no

Ignorance, those merits and demerits would not be done. Therefore, it is said that conditioned by Ignorance, Formations arise.

Among these Ultimate Realities, there is no Formation arising from a single cause. Whatever arises, arises from many causes. In this Dependent Origination, Ignorance alone is shown as the cause of Formations to indicate the main cause. In other places too, one cause is shown to indicate the main cause.

Here, a question may arise: “How can Wholesome arise from Delusion (*Moha*), which is exclusively Unwholesome and opposed to it?” There is no rule that cause and effect must be similar. From mud, which is foul-smelling and ugly, the fragrant and colorful lotus arises. From fire, which is very bright, dark smoke arises. Therefore, it should be accepted that Wholesome can arise even from Unwholesome which is opposed to Wholesome.

***Saṅkhāra paccayā viññāṇaṃ* Conditioned by Formations, Consciousness comes to be.**

The thirty-two Mundane Resultant Cittas are the **Consciousness (*Viññāṇa*)** arising conditioned by Formations. Supramundane Results are not taken here. Mundane Results are of two parts: Rebirth-Linking Result and Course of Existence Result. Among Formations, the Restlessness-Associated Volition is not a condition for Rebirth-Linking Results. The Direct Knowledge (*Abhiññā*) Volition is not a condition for even a single Resultant Consciousness. It was stated in the Fifth Chapter that Restlessness-Associated Volition does not give Rebirth-Linking Results. The nature of Direct Knowledge Volition can be known from the Meditation Subject section.

The arising of Resultant Consciousness conditioned by Formations is a deep matter. If Resultant Consciousness arises without a Kamma, every Resultant Consciousness should arise for everyone. Resultant Consciousness connected to respective Kammas does not arise for others, but only for those who performed those respective Kammas. From that, it should be understood that if there is no Kamma, Resultant Consciousness does not arise. Since Resultant Consciousness arises only when Kamma exists, it can be known that Kamma is a condition for Resultant Consciousness.

***Viññāṇa paccayā nāmarūpaṃ* Conditioned by Consciousness, Name-and-Matter comes to be.**

Name (*Nāma*) arising from the condition of Consciousness refers to the Cetasikas arising bound with those respective Consciousnesses. The fifty-two Cetasikas and the Name-and-Matter arising from the four conditions Kamma etc. are the **Name-and-Matter (*Nāma-Rūpa*)** arising from the condition of

Consciousness. Understand the Name-and-Matter that can arise due to respective Consciousnesses according to facts stated in previous chapters separately.

Only Resultant Consciousness arises from the condition of Formations. Wholesome, Unwholesome, and Functional Consciousnesses are also conditions for Name-and-Matter. Therefore, know that the Consciousness arising from the condition of Formations is Resultant Consciousness, and the Consciousness that is a condition for Name-and-Matter includes all Resultant and Non-Resultant Consciousnesses.

Rebirth-Linking Consciousness is a condition only for Names and Kamma-born Matter. Course of Existence Consciousness is a condition for Names and all Matter.

The arising of Name-and-Matter from the condition of Consciousness should be understood according to existence (*bhava*). In both Sense and Fine-Material existences, both Name and Matter arise from the condition of Consciousness. In Immaterial existence, only Name arises from the condition of Consciousness. In Asañña existence, there is no Consciousness. There, only Matter arises by the power of Kamma Consciousness belonging to the past existence.

If Consciousness does not appear, the appearance of Name-and-Matter does not occur. From that, know that the appearance of Name-and-Matter is due to Consciousness. Just as light arises from it when fire arises, know that Name-and-Matter also arises from it when Consciousness arises.

***Nāmarūpa paccayā saḷāyatanaṃ* Conditioned by Name-and-Matter, the Six Sense Bases come to be.**

It was stated above that there are twelve Bases. Of those twelve Bases, the six Bases: Eye Base, Ear Base, Nose Base, Tongue Base, Body Base, and Mind Base are taken here.

The word **Name** (*Nāma*) refers to the three Ultimate Realities: Citta, Cetasika, and Nibbāna. Here, by *Nāma*, the fifty-two Cetasikas are taken. By **Matter** (*Rūpa*), the eleven: four Great Essentials, six Base Rūpas, and Life Faculty Rūpa belonging to each continuity are taken. In some books, twelve Rūpas including Nutriment Rūpa are taken.

The arising of Six Sense Bases from the condition of Name-and-Matter should also be understood analytically. Since there is no Matter in the Immaterial Plane, only the Mind Base arises there with Name alone as condition. In the Sense Plane, all six Bases appear with both Name and Matter as conditions. In the Fine-Material Plane, three Bases: Eye Base, Ear Base, and Mind Base appear with both

Name and Matter as conditions. In the Asañña Plane, not even one of these six Bases appears. The five Base Rūpas Eye etc., which belong to the Six Sense Bases, are included in the condition group here because the Mind Base appears due to Base Matter. The appearance of Six Sense Bases is simply the development of Name-and-Matter. In a small fruit bud, there is no shell, kernel, or water. When it grows, they arise. The arising of Six Sense Bases of Name-and-Matter should be understood similarly.

Lesson 3

***Salāyatana paccayā phasso* Conditioned by the Six Sense Bases, Contact comes to be.**

Here, **Contact (*Phassa*)** is the Contact Cetasika. It is sixfold as Eye-Contact, Ear-Contact, Nose-Contact, Tongue-Contact, Body-Contact, and Mind-Contact. By saying Contact arises due to Six Sense Bases, it should not be taken that all six Contacts arise from all six Bases, or that six Contacts arise from each Base. Only Eye-Contact arises from the Eye Base. Only respective Contacts like Ear-Contact etc. arise from each Base like Ear etc. In the Immaterial World, only Mind-Contact arises. In the Fine-Material World, three Contacts arise. In the Sense World, all six Contacts arise.

When the six Internal Bases exist, collisions with External Bases occur at some time. If there are no Internal Bases, those collisions never occur. Therefore, the existence of the six Bases is the cause for the arising of Contact.

***Phassa paccayā vedanā* Conditioned by Contact, Feeling comes to be.**

Since Contact is a Universal Cetasika, it exists in all Cittas. All of them are conditions for Feelings. However, in this talk on Dependent Origination, only the Contact existing in the thirty-two Mundane Resultant Cittas is taken. Although Feeling exists in every Citta, only the thirty-two Mundane Resultant Feelings are taken here.

If there is Contact, a Feeling also arises. If there is no Contact, a Feeling will never arise. For Feeling to arise, Contact must be present. Therefore, it is said that conditioned by Contact, Feeling comes to be.

***Vedanā paccayā taṇhā* Conditioned by Feeling, Craving comes to be.**

Here, the eighty-one Feelings applying in the eighty-one Mundane Cittas are taken as the Feeling causing Craving. Although Craving arising from the cause of Feeling is generally one, it is sixfold by way of objects as Form Craving, Sound Craving, Smell Craving, Taste Craving, Tangible Craving, and Dhamma Craving.

Since each of those Cravings is threefold as Sensual Craving, Craving for Existence, and Craving for Non-Existence, there are eighteen Cravings. Since they are obtained in both Internal and External continuities, there are thirty-six Cravings by way of continuity. Since each of those Cravings is threefold by way of the three times Past, Future, and Present, there are one hundred and eight Cravings.

Since beings like pleasant feeling, it is apparent that craving arises regarding it. Unpleasant feeling is something beings dislike. A question arises here: how does unpleasant feeling, which is a disliked thing, become a cause for craving? It is true that beings dislike unpleasant feeling. A desire for happiness arises in the being oppressed by unpleasant feeling. The cause for that was the unpleasant feeling that arose in him. Therefore, know that unpleasant feeling is also a cause for craving. Since equanimous feeling is peaceful, beings like it too. Therefore, all three feelings are taken as causes for craving.

***Taṇhā paccayā upādānaṃ* Conditioned by Craving, Clinging comes to be.**

It was stated in the Seventh Chapter that there are four Clingings (*Upādāna*). When taken by way of Dhamma, there are two Clingings: Craving and View. The difference between Craving arising conditioned by Feeling and Clinging Craving is as follows: Craving conditioned by Feeling is weak. Clinging Craving conditioned by Craving is strong. Craving conditioned by Feeling should be known like the craving arising in a gem miner before finding a gem. Clinging Craving should be known like the craving arising regarding a valuable gem that has come to hand.

For both Buddhists and non-Buddhists, Craving arises conditioned by Feeling. From Craving, Clinging to Sense Pleasures arises. Due to Craving, Clinging to Doctrine of Self also arises in both Buddhists and non-Buddhists. Clinging to Wrong Views and Clinging to Rites and Ceremonies cannot arise in true Buddhists.

Clingings arise due to the development of Craving arising because of Feeling.

***Upādāna paccayā bhavo* Conditioned by Clinging, Existence comes to be.**

There are two Existences (*Bhava*) arising from the condition of Clinging: Kamma Existence and Rebirth Existence. The group of Mundane Wholesome and Unwholesome Volitions is called ‘**Kamma Existence**’. The twelve Unwholesome Cittas, seventeen Mundane Wholesome Cittas, and fifty-two Cetasikas—this group of Dhammas itself is also called ‘Kamma Existence’. The thirty-two Mundane Resultants, the thirty-five Cetasikas applying in them, and

the twenty Kamma-born Rūpas—this group of Dhammas is called ‘**Rebirth Existence**’.

Nine Rebirth Existences are also shown as: Sense Existence, Fine-Material Existence, Immaterial Existence, Percipient Existence, Non-Percipient Existence, Neither-Percipient-Nor-Non-Percipient Existence, One-Constituent Existence, Four-Constituent Existence, and Five-Constituent Existence. Sense Existence etc. are apparent. The Asañña Existence having only one aggregate, the Materiality Aggregate, is called One-Constituent Existence. The Immaterial Existence having only four Name Aggregates is called Four-Constituent Existence. All remaining existences having all five aggregates are called Five-Constituent Existence.

When Clingings have arisen, because of them, the Five Aggregates taken as “I” and “mine” start doing various things to maintain them, to make them happy, and to obtain future Five Aggregates. Those things done are the Kamma Existence arising from the condition of Clinging. Rebirth Existence does not arise directly due to Clingings. It arises due to Kamma Existence. The cause of Rebirth Existence is Kamma Existence. The cause of Kamma Existence is Clinging. The arising of Rebirth Existence conditioned by Clinging is stated by taking the cause producing Kamma Existence as the cause of Rebirth Existence as well. In the world, the cause of the cause is also sometimes spoken of as the cause. “Rice is cooked by firewood” is such a place. Rice is cooked not by firewood but by fire. Firewood is the cause of fire. However, firewood, the cause of fire, is taken as the cause of rice and spoken of. Know that saying Rebirth Existence arises conditioned by Clinging is also like that.

***Bhava paccayā jāti* Conditioned by Existence, Birth comes to be.**

Here, **Birth (*Jāti*)** refers to the Aggregates first appearing in beings in respective existences. Of Kamma Existence and Rebirth Existence, only Kamma Existence is a condition for Birth. Therefore, although both Kamma Existence and Rebirth Existence are taken by the word *Bhava* in “*Upādāna paccayā bhavo*,” in “*Bhava paccayā jāti*,” only Kamma Existence should be taken by the word *Bhava*. That Kamma Existence is a condition for Birth can be understood from the differences in beings. Even twin children born at once from the same mother and raised together differ from each other in happiness and suffering etc. because of Kamma.

The Formations (*Saṅkhāra*) mentioned in “*Avijjā paccayā saṅkhārā*” and this Kamma Existence are similar by way of Kamma. Three Existences are connected to this teaching of Dependent Origination. By the name *Saṅkhāra*, the past kamma that caused the birth of the present existence is referred to. By the name *Kamma Bhava*, the kamma done in the present existence is referred to.

Jāti paccayā jarā maraṇaṃ soka parideva dukkha domanassupāyāsā sambhavanti. Conditioned by Birth, Decay and Death, Sorrow, Lamentation, Pain, Grief, and Despair come to be.

If there is Birth, Decay and Death will definitely occur. Sorrow, Lamentation, Pain, Grief, and Despair also occur to many beings. Sorrow etc. occur less for some beings and more for some beings. They do not exist in Fine-Material and Immaterial worlds. Sorrow etc., which do not happen to everyone with Birth, are included here and preached to show the evil of the cycle of Saṃsāra.

Here, **Decay** (*Jarā*) is the state of approaching the dissolution of Name-and-Matter. **Death** (*Maraṇa*) is the dissolution, the destruction of Name-and-Matter. **Sorrow** (*Soka*) is the Unpleasant Feeling due to loss of relatives etc. **Lamentation** (*Parideva*) is the undesirable sound uttered by those sorrowing due to loss of relatives etc. **Pain** (*Dukkha*) is Bodily Painful Feeling. **Grief** (*Domanassa*) is Mental Painful Feeling. **Despair** (*Upāyāsa*) is the great exhaustion arising in the mind due to loss of relatives etc. It is the Hatred Cetasika arising in a certain way.

4. Facts to be Known about Dependent Origination

In this Dependent Origination, there are three Times, twelve Factors, twenty Modes, three Connections, four Groups, three Rounds, and two Roots. To have complete knowledge of Dependent Origination, these must also be known.

Three Times

Of the factors of Dependent Origination, **Ignorance and Formations** belong to the **Past Time**. **Birth and Decay-and-Death** belong to the **Future Time**. The eight factors: **Consciousness, Name-and-Matter, Six Sense Bases, Contact, Feeling, Craving, Clinging, and Existence** belong to the **Present Time**. Speaking by way of existence, Ignorance and Formations belong to the Past Existence. Birth and Decay-and-Death belong to the Future Existence. The middle eight factors belong to the Present Existence.

Just as someone takes a little water from the great ocean in the hand and shows by it that the water in the entire great ocean is salty, the Tathāgata, by showing the present existence completely through “*Avijjā paccayā saṅkhārā*” etc., showed the entire endless Saṃsāra. When completing one existence and preaching, the cause and effect of that existence must also be shown. The two factors Ignorance and Formations are added to Dependent Origination to show the cause of the arising of the present existence. Birth and Decay-and-Death are added to show the future result of the present existence.

Here, the Tathāgata preached past causes to dispel the view that the being arose spontaneously and the view that the being was created by God. Future results were shown to dispel the view that there is no birth after death. The cause-and-effect continuity was preached to dispel the Self View.

Twelve Factors

Ignorance, Formations, Consciousness, Name-and-Matter, Six Sense Bases, Contact, Feeling, Craving, Clinging, Existence, Birth, and Decay-and-Death are the twelve factors of Dependent Origination. Since Sorrow etc. five do not occur for everyone, they are not taken as factors of Dependent Origination.

Four Groups (*Saṅkhepa*)

These twelve factors of Dependent Origination are divided into four parts. Those parts are called *Saṅkhepa*.

The two factors Ignorance and Formations are one Group. The five factors Consciousness, Name-and-Matter, Six Sense Bases, Contact, and Feeling are one

Group. The three factors Craving, Clinging, and Existence are one Group. The two factors Birth and Decay-and-Death are one Group.

Three Connections (*Sandhi*)

There is one Connection between Formations belonging to the past existence and Consciousness belonging to the present existence. There is one Connection between Feeling and Craving of the present existence. There is one Connection between Existence and Birth.

Thus there are three Connections here. When there are three Connections, there are four Parts.

Twenty Modes (*Ākāra*)

Of the factors of Dependent Origination, Ignorance and Formations are causes belonging to the past existence. Where Ignorance and Formations exist, the three factors Craving, Clinging, and Existence also exist. Since those three are also implied when Ignorance and Formations are mentioned, they are not explicitly preached in the Dependent Origination Pali. However, all five: **Ignorance, Formations, Craving, Clinging, and Existence** should be taken as causes belonging to the past existence. The five factors: Consciousness, Name-and-Matter, Six Sense Bases, Contact, and Feeling arising in the present existence are the results of causes belonging to the past existence. The three: Craving, Clinging, and Existence appearing in the Dependent Origination Pali are the causes of the present existence producing the future existence. If there are Craving, Clinging, and Existence, Ignorance and Formations also exist. Therefore, all five: Craving, Clinging, Existence, Ignorance, and Formations are taken as present causes. The Dependent Origination Pali states that Decay-and-Death arise in the future due to those five causes. Birth and Decay-and-Death refer to the five factors: **Consciousness, Name-and-Matter, Six Sense Bases, Contact, and Feeling**.

Ignorance, Formations, Craving, Clinging, and Existence—these five are Past Causes. Consciousness, Name-and-Matter, Six Sense Bases, Contact, and Feeling—these five are Present Results. Craving, Clinging, Existence, Ignorance, and Formations—these five are Present Causes. Consciousness, Name-and-Matter, Six Sense Bases, Contact, and Feeling—these five are Future Results.

These twenty Dhammas are called the Twenty Modes.

Because of the five causes of the past existence, the five results of the present existence arise. Because of the five causes arising again in the present existence, the five results belonging to the future existence arise. In the future existence too,

by Craving, Clinging etc. arising again, an existence is produced again by them. Thus Saṃsāra exists uninterruptedly. Since the result arises from the cause, and again the cause, and from it the result arises again, this cause-and-effect continuity is like a wheel. Therefore, this cause-and-effect continuity is called the **Wheel of Saṃsāra** (*Saṃsāra Cakka*).

Three Rounds (*Vaṭṭa*)

There are three Rounds here. Round means the thing that turns again and again. Here, the three factors: **Ignorance, Craving, and Clinging** are the **Round of Defilements** (*Kilesa Vaṭṭa*). **Kamma Existence and Formations** are the **Round of Kamma** (*Kamma Vaṭṭa*). **Rebirth Existence, Consciousness, Name-and-Matter, Six Sense Bases, Contact, Feeling, Birth, and Decay-and-Death**—these are the **Round of Results** (*Vipāka Vaṭṭa*). Due to Defilements, Kamma arises. Due to Kamma, Result arises. Due to Result, Defilements arise again. Thus, by the turning of these three: Defilements, Kamma, and Result, Saṃsāra exists uninterruptedly.

Two Roots (*Mūla*)

Ignorance is one root Dhamma of this Wheel of Saṃsāra. Craving is one root Dhamma. Although this cause-and-effect continuity exists like a wheel, if Ignorance and Craving are destroyed, the Wheel of Saṃsāra is cut off. The Wheel of Saṃsāra cannot be escaped by any other method than destroying those two. Therefore, Ignorance and Craving are the root Dhammas, the main Dhammas of this wheel. The wise destroy Ignorance and Craving through practice, escape from the Wheel of Saṃsāra, and arrive at Nibbāna.

Because Dependent Origination is preached starting with Ignorance, it should not be taken that Ignorance is the beginning of Saṃsāra. This is not a teaching showing the root or beginning of the world. This teaching shows the method in which Saṃsāra exists. This wheel exists like this into the future. It existed so in the past. There is no time in the past when this Wheel of Saṃsāra did not exist. Therefore, know that there is no root which is a beginning here.

5. The Method of Conditional Relations (Paṭṭhāna)

The thing that helps another to arise is called “**Condition**” (*Paccaya*). It is not wrong to say the thing that produces another thing is a “Condition.” The thing arisen with the help of another is called “**Conditioned State**” (*Paccayuppanna*). Saying the thing produced by another is a “Conditioned State” is also suitable. Fire arises with the help of the substance held at the tip of the matchstick and the substance coated on the matchbox. The two types of substances coated on the matchstick and the matchbox which helped the fire to arise, or produced the fire, are Conditions. The fire is the Conditioned State. Thus, Condition and Conditioned State should be identified separately.

The substance coated on the matchstick helps the arising of fire in one way. The substance coated on the matchbox helps in another way. If the chemical on the matchstick and the chemical on the matchbox helped the arising of fire in the same way, fire could arise from one of them alone. It does not happen so because two helps having separate modes from those two are needed for the fire to arise. Just as there are two modes of being a condition in the matchbox and the matchstick, know that there are various modes of helping other things in manifold objects existing in the world. Those special modes of helping are called ‘**Conditioning Force**’ (*Paccaya Satti*).

The Ultimate Realities: Citta, Cetasika, and Rūpa arise from conditions. Nibbāna and Concepts do not arise from conditions. There are Conditioning Forces in all things arising from conditions and not arising from conditions. There is absolutely no Dhamma that does not have some Conditioning Force. There is not just one Conditioning Force in one Dhamma. Some Dhammas have many Conditioning Forces. Some Dhamma has few Conditioning Forces.

In the entire group of Dhammas which are past, future, present, and freed from the three times, existing as Ultimate Realities and Concepts, there are twenty-four Conditioning Forces. According to those Conditioning Forces, the aforementioned group of Dhammas is divided into twenty-four parts by the name Condition (*Paccaya*) in the Paṭṭhāna Mahā Pakaraṇa. Those twenty-four parts are called “**The Twenty-Four Conditions.**” The text showing the twenty-four conditions in the Paṭṭhāna Pali is as follows:

Memorize this.

Hetu paccayo, Ārammaṇa paccayo, Adhipati paccayo, Anantara paccayo, Samanantara paccayo, Sahajāta paccayo, Aññamañña paccayo, Nissaya paccayo, Upanissaya paccayo, Purejāta paccayo, Pacchājāta paccayo, Āsevana paccayo, Kamma paccayo, Vipāka paccayo, Āhāra paccayo, Indriya paccayo, Jhāna paccayo, Magga paccayo, Sampayutta paccayo,

Vippayutta paccayo, Atthi paccayo, Natthi paccayo, Vigata paccayo, Avigata paccayo ti.

The Twenty-Four Conditions

1. **Root Condition (*Hetu Paccaya*)**
2. **Object Condition (*Ārammaṇa Paccaya*)**
3. **Predominance Condition (*Adhipati Paccaya*)**
4. **Proximity Condition (*Anantara Paccaya*)**
5. **Contiguity Condition (*Samanantara Paccaya*)**
6. **Conascence Condition (*Sahajāta Paccaya*)**
7. **Mutuality Condition (*Aññamañña Paccaya*)**
8. **Support Condition (*Nissaya Paccaya*)**
9. **Decisive Support Condition (*Upanissaya Paccaya*)**
10. **Prenascence Condition (*Purejāta Paccaya*)**
11. **Postnascence Condition (*Pacchājāta Paccaya*)**
12. **Repetition Condition (*Āsevana Paccaya*)**
13. **Kamma Condition (*Kamma Paccaya*)**
14. **Result Condition (*Vipāka Paccaya*)**
15. **Nutriments Condition (*Āhāra Paccaya*)**
16. **Faculty Condition (*Indriya Paccaya*)**
17. **Jhāna Condition (*Jhāna Paccaya*)**
18. **Path Condition (*Magga Paccaya*)**
19. **Association Condition (*Sampayutta Paccaya*)**
20. **Dissociation Condition (*Vippayutta Paccaya*)**
21. **Presence Condition (*Atthi Paccaya*)**
22. **Absence Condition (*Natthi Paccaya*)**
23. **Disappearance Condition (*Vigata Paccaya*)**
24. **Non-Disappearance Condition (*Avigata Paccaya*)**

Lesson 6

(1) Root Condition (*Hetu Paccaya*)

The Dhamma that helps by way of Root is Root Condition. Here, the state of Root refers to the state of being a root (*mūla*). Just as roots penetrate the earth and help the tree to stand without falling, the Dhamma that penetrates the object itself and helps the Dhammas arising together with itself to stand unshaken in the object is the Root Condition. The six Dhammas: Greed, Hatred, Delusion, Non-Greed, Non-Hatred, and Non-Delusion are the Root Conditions. The seventy-one Rooted Cittas, the fifty-two Cetasikas excluding Delusion applying in the Delusion Root, the Rooted Mind-born Rūpas, and the Kamma-born Rūpas arising with the Rooted Rebirth-Linking Consciousness are the Conditioned States (*Paccayuppanna*) of the Root Condition.

The count of Cetasikas does not decrease by excluding Delusion in the Delusion-Rooted Citta because Delusion applying in Greed-Rooted and Hatred-Rooted Cittas is taken. Delusion in the Delusion-Rooted Citta is a condition by way of Root to the Delusion-Rooted Citta and to Cetasikas other than Delusion applying with it. Since there is no other Root Dhamma there to be a condition for Delusion by way of Root, the Delusion of the Delusion Root is not Root Conditioned. In Cittas with two or three roots, Root Dhammas are Conditioned States. Because one of the Root Dhammas arising together is a condition for the other by way of Root.

(2) Object Condition (*Ārammaṇa Paccaya*)

Dhammas helpful by way of Object are Object Condition. Citta and Cetasikas cannot arise without taking an object. Therefore, every object is a help for the arising of Citta and Cetasikas.

The eighty-nine Cittas, fifty-two Cetasikas, twenty-eight Rūpas, Nibbāna, and Concepts—all are Object Conditions. There is nothing that is not an Object Condition.

The eighty-nine Cittas and fifty-two Cetasikas are Object Conditioned States.

(3) Predominance Condition (*Adhipati Paccaya*)

The Dhamma helpful by way of Predominance is Predominance Condition. Predominance is the nature of making others conform to oneself. Some Dhammas have a nature of making other Dhammas conform to themselves. The name Predominant is used for those Dhammas here. Predominance Condition is twofold as “**Object Predominance**” (*Ārammaṇādhīpati*) and “**Conscience Predominance**” (*Sahajātādhīpati*). Certain objects have a nature of attracting the mind. Because of that, many Cittas arise attracted and inclined towards that object. That nature of attracting the mind is the Predominant nature in the object.

Object Predominance Condition

The eighteen Concretely Produced Rūpas that are desirable and to be respected, the eighty-four Cittas excluding the two Hatred-Rooted, two Delusion-Rooted, and Pain-Accompanied Body Consciousness, the forty-seven Cetasikas excluding Hatred, Envy, Avarice, Worry, and Doubt, and Nibbāna—these Dhammas are Object Predominance Condition Dhammas.

The twenty-eight Cittas: eight Greed-Rooted Cittas, eight Great Wholesome Cittas, four Great Functional Knowledge-Associated Cittas, and eight Supramundane Cittas which take those Dhammas as object with respect, and the

forty-five Cetasikas excluding Hatred, Envy, Avarice, Worry, Doubt, Compassion, and Appreciative Joy—these are Object Predominance Conditioned States.

Conascence Predominance Condition

The four Predominant Dhammas: Desire, Consciousness, Energy, and Investigation are called Conascence Predominance because they are conditions by way of Predominance for those associated with themselves. Only one of these four becomes Predominant at one time. Two or three do not become Predominant at once.

Two-Rooted and Three-Rooted Javana Cittas, Desire, Energy, and Investigation become Predominance Conditions when they themselves are Predominant.

Excluding the Dhamma that is Predominant at that respective occasion, the fifty-two Dominant Javanas (*Sādhipati Javana*), Cetasikas other than Doubt, and Rūpas arising from those Cittas—these are Conascence Predominance Conditioned States.

4, 5 Proximity (*Anantara*) and Contiguity (*Samanantara*) Conditions

In the stream of consciousness existing in beings, subsequent Cittas arise because of preceding Cittas. If there were no preceding Cittas, subsequent Cittas would also not arise. Every Citta has a nature of helping another Citta to arise without a gap, so that the place does not become empty as soon as it ceases. Because of that, as soon as one Citta ceases, another Citta arises. The power in the ceasing preceding Cittas to produce another Citta right next to them is the **Proximity Power**. The Dhamma helpful by Proximity Power is the **Proximity Condition**. There is also a nature in ceasing Cittas helpful for the arising of the Citta arising subsequent to itself appropriately to the place. That is called **Contiguity Power**. The Dhamma helpful by Contiguity Power is the **Contiguity Condition**. Both Proximity and Contiguity powers exist in the same Citta. Therefore, except for the Arahant Death Consciousness, every ceasing Citta and every Cetasika is both Proximity Condition and Contiguity Condition. All Cittas and Cetasikas arising subsequent to the Arahant Death Consciousness are both Proximity Conditioned and Contiguity Conditioned.

Lesson 7

(6) Conascence Condition (*Sahajāta Paccaya*)

The Dhamma that helps other Dhammas to arise together with itself when it arises is Conascence Condition.

The eighty-nine Cittas and fifty-two Cetasikas which are conditions for each other and for Mind-born Rūpas and Rebirth-Linking Kamma-born Rūpas arising with them; the four Great Essentials which are conditions for each other and for Derived Rūpas; the Heart-Base which is a condition for Five-Constituent Rebirth-Linking Name Aggregates—these are Conascence Condition Dhammas.

The Name Aggregates consisting of eighty-nine Cittas and fifty-two Cetasikas receiving condition from each other; the Great Essentials with Derived Rūpas receiving help from each other; the Five-Constituent Rebirth-Linking Name Aggregates receiving condition from the Heart-Base; and the Heart-Base receiving condition from the Five-Constituent Rebirth-Linking Name Aggregates—these are the Conditioned States of Conascence Condition.

(7) Mutuality Condition (*Aññamañña Paccaya*)

The Dhamma that helps a certain Dhamma while also receiving help from that Dhamma is Mutuality Condition. The eighty-nine Cittas and fifty-two Cetasikas helpful to each other; the four Great Essentials helpful to each other; the Five-Constituent Rebirth-Linking Name Aggregates and Heart-Base helpful to each other—these are Mutuality Condition Dhammas. Those same Dhammas receiving help mutually are Mutuality Conditioned States.

(8) Support Condition (*Nissaya Paccaya*)

The Dhamma helpful to another Dhamma to stand, just as paper etc. is helpful for paintings etc., is Support Condition. Support Condition is twofold as Conascence Support (*Sahajāta Nissaya*) and Prenascence Support (*Purejāta Nissaya*). Dhammas that become a support while arising together with the Conditioned State are Conascence Support. Dhammas that become a support for subsequently arising Dhammas after arising first are Prenascence Support.

Know the Condition and Conditioned States of Conascence Support Condition as in Conascence Condition.

Prenascence Support is also twofold as Base Prenascence Support (*Vatthu Purejāta Nissaya*) and Base-Object Prenascence Support (*Vatthārammaṇa Purejāta Nissaya*). In the course of existence, the six bases: Eye etc. become Base Prenascence Support Condition. Cittas and Cetasikas except Immaterial Resultants are Conditioned States. (Base-Object Prenascence Condition is not shown as it is difficult to understand.)

(9) Decisive Support Condition (*Upanissaya Paccaya*)

The Dhamma that is very helpful for the arising of a certain Dhamma is Decisive Support Condition. Decisive Support Condition is of three kinds: Object Decisive Support (*Ārammaṇopanissaya*), Proximity Decisive Support (*Anantaropanissaya*), and Natural Decisive Support (*Pakatupanissaya*).

The object respected as a good thing by the world is Object Decisive Support Condition. Condition and Conditioned States there are as in Object Predominance.

The Citta that arose and ceased immediately close before a Citta arises is Proximity Decisive Support Condition. Although there are conditions like Object etc., since a Citta cannot arise without it, the Citta ceased nearby is a powerful help to the subsequently arising Citta. Conditions and Conditioned States in Proximity Decisive Support are as in Proximity Condition.

Dhammas such as Lust (*Rāga*) etc., Faith (*Saddhā*) etc., and pleasure, pain etc. arising in one continuity become a special cause for the arising of many Cittas and Cetasikas in that continuity at a later time. Those Dhammas like Lust are Natural Decisive Support Condition.

The eighty-nine Cittas, fifty-two Cetasikas, twenty-eight Rūpas, and certain Concepts—these are Natural Decisive Support Condition Dhammas. The eighty-nine Cittas and fifty-two Cetasikas arising because of them are Conditioned States.

(10) Prenascence Condition (*Purejāta Paccaya*)

The Dhamma that becomes a condition for subsequently arising Dhammas after arising first is Prenascence Condition. Prenascence Condition is of three kinds: Base Prenascence Condition (*Vatthu Purejāta Paccaya*), Base-Object Prenascence Condition (*Vatthārammaṇa Purejāta Paccaya*), and Object Prenascence Condition (*Ārammaṇa Purejāta Paccaya*). Of them, Base Prenascence Condition is like Base Prenascence Support Condition. Base-Object Prenascence Condition is like Base-Object Prenascence Support Condition. The eighteen Concretely Produced Rūpas which are conditions for subsequently arising Citta and Cetasikas after arising first are Object Prenascence Condition. The fifty-four Sense-Sphere Cittas arising in the Five-Constituent Plane, the two Direct Knowledge Cittas, and the fifty Cetasikas excluding Illimitables are Conditioned States.

(11) Postnascence Condition (*Pacchājāta Paccaya*)

Subsequently arising Citta and Cetasikas that give support to Rūpa Dhammas arisen earlier and existing are Postnascence Condition.

The eighty-five subsequently arising Cittas such as the first Bhavanga etc. arising in the Five-Constituent Plane, other than Immaterial Resultants, and the fifty-two Cetasikas are Postnascence Condition Dhammas. Rūpas arising with Rebirth-Linking etc. first Cittas and reached the static stage are Conditioned States. This condition is a condition that only gives support to the Conditioned State, not one that produces it.

(12) Repetition Condition (*Āsevana Paccaya*)

Just as paint applied first helps the paint applied later to become colorful by taking its nature, the preceding Cittas that help subsequent Citta and Cetasikas to become powerful by taking their nature are Repetition Condition. Repetition exists in Javana Cittas.

Excluding the last Javana and Fruit Javanas, the forty-seven preceding Mundane Javanas and fifty-two Cetasikas are Repetition Condition Dhammas. Excluding the first Javana and Fruit Javanas, the subsequent Javana Cittas and Cetasikas are Conditioned States.

Lesson 8

(13) Kamma Condition (*Kamma Paccaya*)

The Volition Cetasika which is the effort to perform respective actions is called Kamma Condition. There are two Kamma Conditions: Conascent Kamma Condition (*Sahajāta Kamma Paccaya*) and Asynchronous Kamma Condition (*Nānākkhaṇika Kamma Paccaya*). Volition is a Universal Cetasika. It arises generating Citta, other Cetasikas, and a part of Rūpa. Since the Volition arising thus is a condition for Dhammas arising with it, it is called Conascent Kamma Condition. Volitions in the eighty-nine Cittas are all Conascent Kamma Condition. The eighty-nine Cittas, the fifty-one Cetasikas excluding Volition, Mind-born Rūpas, and Rebirth-Linking Kamma-born Rūpas are the Conditioned States of Conascent Kamma Condition.

The group of Wholesome and Unwholesome Volitions producing its result at a later time, stated another way, the thirty-three Past Wholesome and Unwholesome Volitions, are Asynchronous Kamma Condition. Thirty-six Resultant Cittas, thirty-eight Cetasikas, and eighteen Kamma-born Rūpas are Conditioned States of Asynchronous Kamma Condition. Since the moment the Condition arises and the moment the Conditioned State arises are different, this condition is called Asynchronous (*Nānākkhaṇika*) Kamma Condition.

(14) Result Condition (*Vipāka Paccaya*)

The Dhamma that helps the Dhammas arising with it to arise in an effortless, peaceful state, while being in an effortless, peaceful state itself, is Result Condition. The thirty-six Resultant Cittas and thirty-eight Cetasikas which are conditions for each other and for Mind-born Rūpas and Rebirth-Linking Kamma-born Rūpas are Result Condition Dhammas.

The thirty-six Resultant Cittas, thirty-eight Cetasikas receiving condition from each other, Mind-born Rūpas other than Intimation Rūpas produced by Resultant Cittas, and Rebirth-Linking Kamma-born Rūpas are Conditioned States of Result Condition.

(15) Nutriment Condition (*Āhāra Paccaya*)

Name-and-Matter having the nature of producing certain Name-and-Matter, and supporting the existence for a long time of Name-and-Matter lineages arising from Kamma etc. conditions, are identified by the name Nutriment Condition. The main thing done by Nutriment Condition is supporting Name-and-Matter lineages. Stated another way, supporting the being to live for a long time.

There are two Nutriment Conditions: Name Nutriment Condition (*Nāmāhāra Paccaya*) and Material Nutriment Condition (*Rūpāhāra Paccaya*). The three Dhammas: Contact, Volition, and Consciousness are Name Nutriment Condition. The eighty-nine Cittas, fifty-two Cetasikas, Mind-born Rūpas, and Rebirth-Linking Kamma-born Rūpas are the Conditioned States of Name Nutriment Condition.

The Nutritive Essence (*Ojā Rūpa*) in food etc. called Edible Food is Material Nutriment Condition. Rūpas arising from Nutriment are its Conditioned States.

(16) Faculty Condition (*Indriya Paccaya*)

The Dhamma helpful by way of Faculty, by way of Lordship, is Faculty Condition. There are three Faculty Conditions: Conascent Faculty Condition (*Sahajātindriya Paccaya*), Prenascent Faculty Condition (*Purejātindriya Paccaya*), and Material Life Faculty Condition (*Rūpajīvitindriya Paccaya*).

The Name Faculties: Consciousness, Feeling, Faith, Energy, Mindfulness, One-pointedness, and Wisdom are Conascent Faculty Condition Dhammas. The eighty-nine Cittas, fifty-two Cetasikas, Mind-born Rūpas, and Rebirth-Linking Kamma-born Rūpas are its Conditioned States.

The five Sensitive Rūpas: Eye, Ear, Nose, Tongue, Body are Prenascent Faculty Condition. The Two Sets of Fivefold Sense Consciousness (*Dvipañca Viññāṇa*) and the seven Universal Cetasikas are its Conditioned States.

The Life Faculty Rūpa is Material Life Faculty Condition. Rūpas other than Life Faculty Rūpa in Kamma-born Material Groups are its Conditioned States.

(17) Jhāna Condition (*Jhāna Paccaya*)

Dhammas like Initial Application (*Vitakka*) having special effort in taking the object are Jhāna. Because of that special effort of *Vitakka* etc. in taking the object, other Dhammas arise in accordance with it. Since they are causes for the arising of such arising Dhammas, *Vitakka* etc. are called Jhāna Condition.

The five Jhāna Factor Dhammas: *Vitakka*, *Vicāra*, *Vedanā*, *Pīti*, *Ekaggatā* in the seventy-nine Cittas other than *Dvipaṇca Viññāṇa* are Jhāna Condition. The seventy-nine Cittas other than *Dvipaṇca Viññāṇa*, fifty-two Cetasikas, and Mind-born and Rebirth-Linking Kamma-born Rūpas are Conditioned States of Jhāna Condition.

Lesson 9

(18) Path Condition (*Magga Paccaya*)

Dhammas that are conditions for conascent Name-and-Matter by special power of sending to Good Destinations, Bad Destinations, and Nibbāna are Path Condition.

The nine Path Factor Dhammas: Wisdom, Initial Application, Right Speech, Right Action, Right Livelihood, Energy, Mindfulness, One-pointedness, and Wrong View applying in Rooted Cittas are Path Condition. Seventy-one Rooted Cittas, fifty-two Cetasikas, Rooted Mind-born Rūpas, and Rooted Rebirth-Linking Kamma-born Rūpas are Conditioned States of Path Condition.

(19) Association Condition (*Sampayutta Paccaya*)

The Dhamma helpful by way of reaching mixture so that there is no gap is Association Condition. The Name Dhammas: eighty-nine Cittas and fifty-two Cetasikas, which are conditions for each other, are Association Condition Dhammas. Citta and Cetasika Dhammas receiving condition from each other are Conditioned States there.

(20) Dissociation Condition (*Vippayutta Paccaya*)

The Dhamma that is a condition by way of not mixing with each other although existing touching together is Dissociation Condition. There are three Dissociation Conditions: Conascent Dissociation, Prenascent Dissociation, and Postnascent Dissociation.

The seventy-five Cittas other than Immaterial Resultants, Dvipaṇca Viññāṇa, and Arahant Death arising in the Five-Constituent Plane, the fifty-two Cetasikas, the Heart-Base which is a condition for the Five-Constituent Rebirth-Linking Name Aggregate, and the Five-Constituent Rebirth-Linking Name Aggregates which are conditions for the Heart-Base—these are Conascent Dissociation Condition Dhammas.

Mind-born Rūpas, Rebirth-Linking Kamma-born Rūpas, Five-Constituent Rebirth-Linking Name Aggregates receiving condition from the Heart-Base, and the Heart-Base receiving condition from Five-Constituent Rebirth-Linking Name Aggregates—these are Conditioned States of Conascent Dissociation Condition.

Prenascent Dissociation should be known like Prenascence Condition, and Postnascent Dissociation like Postnascence Condition.

(21) Presence Condition (*Atthi Paccaya*)

The very existence of some Dhamma is the cause for the arising of another Dhamma. The Dhamma helpful by way of existence is Presence Condition. Presence Condition is sevenfold as Conascent Presence Condition, Base Prenascent Presence Condition, Base-Object Prenascent Presence Condition, Object Prenascent Presence Condition, Postnascent Presence Condition, Nutriment Presence Condition, and Faculty Presence Condition. Their Condition and Conditioned States should be known just as in those respective conditions.

(22) Absence Condition (*Natthi Paccaya*)

Where one thing exists, there is no room for another. Therefore, the absence of something is a help for the arising of another there. The Dhamma helpful for the arising of another by going away by way of cessation is Absence Condition. Its Condition and Conditioned States should be known as in Proximity (*Anantara*) Condition.

(23, 24) Disappearance (*Vigata*) and Non-Disappearance (*Avigata*) Conditions

The Dhamma helpful for the appearing of another in its place by its disappearance is Disappearance Condition. The Dhamma helpful for the arising of another by non-disappearance, i.e., by existing state, is Non-Disappearance Condition. By way of Dhamma and Force, there is no difference between Presence and Non-Disappearance. Similarly, there is no difference between Absence and Disappearance. It is the custom of the Tathāgata to preach the same matter preached once in other words in some places. This is also such a place. It is done

according to persons who understand the matter when said in those respective words.

Manifold Condition State of Each Dhamma

If the Condition and Conditioned States shown so far are examined, it will be seen that a single Dhamma belongs to many Conditions, and likewise belongs to Conditioned States of many Conditions. From that, it should be understood that one Ultimate Dhamma has multiple Conditioning Forces, a single Dhamma is conditioned by multiple Conditioning Forces, and each Dhamma arises from many Conditions.

Know that the Greed Cetasika, which is a condition for associated Dhammas by Root Force, while being a condition for associated Dhammas by Root Force, is also a condition by Conascence, Mutuality, Conascence Support, Association, Presence, and Non-Disappearance forces.

That Greed Cetasika is also Root Conditioned due to the Delusion Root applying with it. It is also a Conditioned State of Object, Predominance, Proximity, Contiguity, Conascence, Mutuality, Support, Decisive Support, Repetition, Kamma, Nutriment, Faculty, Jhāna, Path, Association, Presence, and Non-Disappearance conditions.

Thus, the state of being a Condition and the state of being Conditioned of respective Dhammas should be found.

6. Summary of How Conditions Function

Lesson 10

Name is a condition for Name in six ways. Name is a condition for Name-and-Matter in five ways. Name is a condition for Matter in one way. Matter is a condition for Name in one way. Concept-Name-Matter are conditions for Name in two ways. Name-and-Matter are conditions for Name-and-Matter in nine ways. Thus conditioning is sixfold.

Six ways Name is a condition for Name

Citta and Cetasikas ceasing immediately close are conditions for Citta and Cetasikas arising immediately close to them by Proximity, Contiguity, Absence, and Disappearance forces. First Javanas in respective processes are conditions for subsequent Javanas by Repetition force. Citta and Cetasika Dhammas arising together are conditions for each other by Association force. Thus Name is a condition for Name in six ways.

Five ways Name is a condition for Name-and-Matter

Roots, Jhāna Factors, Path Factors—these are conditions for Conascent Name-and-Matter by Root, Jhāna, Path forces. Conascent Volition is a condition for Conascent Name-and-Matter, and Asynchronous Volition is a condition for Name-and-Matter produced by Kamma. Resultant Citta and Cetasikas are conditions for each other and Conascent Rūpas by Result force. Thus Name is a condition for Name-and-Matter in five ways.

One way Name is a condition for Matter

Subsequently arising Citta and Cetasikas are conditions for this Material Body arisen earlier by Postnascence force. Thus Name is a condition for Matter in one way.

One way Matter is a condition for Name

In the course of existence, the six Base Rūpas: Eye etc. are conditions for the seven Consciousness Elements, and the five objects: Form etc. are conditions for Five-door Process Cittas by Prenascence force. Thus Matter is a condition for Name in one way.

Two ways Concept - Name - Matter are conditions for Name

Concept, Name, and Matter—all three are conditions for Name by Object force and Decisive Support force. Thus Concept, Name, and Matter are conditions for Name in two ways.

Name - Matter being conditions for Name - Matter

Name - Matter are conditions for Name - Matter appropriately by nine Conditioning Forces: Predominance, Conascence, Mutuality, Support, Nutriment, Faculty, Dissociation, Presence, and Non-Disappearance.

The entire group of Dhammas, threefold as Concept, Name, Matter, belonging to the three times: Past, Future, Present, and not belonging to the three times, Internal and External, belong to the twenty-four Conditions appropriately. There is no Dhamma that is not some Condition. From this group of Dhammas, except Nibbāna and Concepts, the remaining Dhammas are also Conditioned States of respective Conditions.

Name (*Nāma*) and Matter (*Rūpa*)

The two words Name and Matter are two words frequently used in this Dhamma. The eighty-nine Cittas, fifty-two Cetasikas, and Nibbāna—these Dhammas are identified by the name **Name** (*Nāma*). Those Dhammas have no shapes/forms. They are known by hearing names like “Citta,” “Phassa,” “Vedanā,” etc. That is why the name Name is given to them. The twenty-eight Rūpas called Aggregate of Materiality are **Matter** (*Rūpa*). There are other meanings for the words Name and Matter. What is given is the meaning needed here. Name is also called Immaterial (*Arūpa*). The first of the Five Aggregates is Aggregate of Materiality. The four aggregates: Feeling, Perception, Formations, Consciousness are called Name Aggregates.

7. Concepts (*Paññatti*)

Lesson 11

Ultimate Reality (*Paramattha*) is not very apparent to the public. What appears to them largely as things existing in the world are Concepts (*Paññatti*). Therefore, the person learning Abhidhamma must also gain an understanding of Concepts. Gaining an understanding of Concepts is helpful to identify Ultimate Reality clearly, separating it from Concepts. Therefore, a fair description of Concepts is also given here.

Things that come to mind as truly existing, but are felt to be non-existent when examined well, things that do not exist in truth, are called Concepts. To know whether something felt as existing truly exists or not, one must divide that thing and look. If the thing seen as existing at first disappears when divided, it is not an Ultimate Reality or something existing in truth. A cloth is considered as existing. If it is divided, a heap of threads will be found. It is a heap of threads, not a cloth. The cloth seen as existing earlier is not in that heap of threads. When the threads are separated, the cloth disappears because there is no cloth apart from threads. Everything that disappears when divided like the cloth are Concepts.

There are two kinds of Concepts: Meaning Concept (*Attha Paññatti*) and Name Concept (*Nāma Paññatti*). Meaning Concept is things that do not exist as Ultimate Realities, which come to mind according to spoken words. When the word “Table” is heard, something is felt in the mind of the hearer because of that word. It is called the meaning of the word. It is the Meaning Concept. It should not be taken that the Meaning Concept felt according to words is felt only according to words and not by other methods. Meaning Concept is also felt by seeing with the eye etc. Since they are mostly felt according to words, the name Meaning Concept is given to them.

There are many Meaning Concepts such as Shape Concept (*Sanṭhāna Paññatti*), Collective Concept (*Samūha Paññatti*), Being Concept (*Satta Paññatti*), Direction Concept (*Disā Paññatti*), Time Concept (*Kāla Paññatti*), etc.

Earth, mountain, tree, creeper, flower, leaf, fruit etc. felt by the mind according to the shape of Great Essentials such as width, height, shortness, roundness, squareness etc. are **Shape Concepts**.

Table, chair, bed, mat, pillow, vehicle etc. felt by the mind as existing due to various materials being collected and connected in respective ways are **Collective Concepts**.

Deva, human, woman, man, elephant, horse, bull etc. felt by the mind as if existing taking the Five Aggregates themselves as the sign are **Being Concepts**.

East, West, North, South etc. felt due to the revolution of moon and sun are **Direction Concepts**.

Morning, evening, day, night, year, month, date etc. felt due to the revolution of moon and sun are **Time Concepts**.

Names like cloth, table, chair, tree, stone etc. which bring up a certain meaning to the mind of the hearer are **Name Concepts**. **The difference between Sound and Name should be known.** Sound is an Ultimate Reality Dhamma. Name is a Concept. Therefore, know that Sound is not Name. Just as a thing called cloth, which does not exist in truth, is felt by the mind of the viewer due to the heap of threads, manifold Name Concepts are felt by the mind of the hearer due to the group of sounds. In “Table” (*Mē-sa-ya* in Sinhala), there are three sounds: “Mē-sa-ya”. One or all of those sounds is not the Name. When the sounds “Mē-sa-ya” are heard in order, the Name Concept “Table” is a thing felt by the hearer’s mind due to those three sounds. Because of that Name, the Meaning Concept called Table rises to his mind. The Name Concept “Table” is one thing. It is a thing felt by the mind due to the three sounds Mē-sa-ya. Considering the stated facts with wisdom, understand the difference between Sound and Name Concept. This is a place where some might get confused.

Name Concept is sixfold: Concept of the Real (*Vijjamāna Paññatti*), Concept of the Unreal (*Avijjamāna Paññatti*), Concept of the Unreal by means of the Real (*Vijjamānena Avijjamāna Paññatti*), Concept of the Real by means of the Unreal (*Avijjamānena Vijjamāna Paññatti*), Concept of the Real by means of the Real (*Vijjamānena Vijjamāna Paññatti*), and Concept of the Unreal by means of the Unreal (*Avijjamānena Avijjamāna Paññatti*).

The name stating Form, Feeling etc. existing as Ultimate Reality is Concept of the Real. Names like Citta, Phassa, Vedanā, Saññā, Cetanā, Paṭhavī, Āpo etc. are **Concepts of the Real**.

Names referring to things not existing as Ultimate Reality like tables, chairs, clothes etc. are Concepts of the Unreal. Concepts like table, chair, cloth, earth, rock, Deva, human, child etc. are **Concepts of the Unreal**.

Names indicating an unreal thing taking a thing existing as Ultimate Reality as a sign, such as Wise person, Faithful person, Envious person, Greedy person, White man etc., are **Concepts of the Unreal by means of the Real**. Wisdom is an Ultimate Reality Dhamma. Person does not exist as Ultimate Reality. Therefore, Wise person is a Concept of the Unreal by means of the Real. Faith is an Ultimate

Reality Dhamma. Person is unreal in Ultimate sense. Therefore, Faithful person is a Concept of the Unreal by means of the Real. White is an Ultimate Reality Dhamma. It is Color Rūpa. Man is unreal. Therefore, White man is a Concept of the Unreal by means of the Real.

Names indicating a real thing taking an unreal thing as a sign, such as Woman's wisdom, Vīṇā sound, Child's mind etc., are **Concepts of the Real by means of the Unreal**.

Names like Eye-Consciousness (*Cakkhu-viññāṇa*), Ear-Consciousness (*Sota-viññāṇa*) etc., indicating something existing as Ultimate Reality taking something existing as Ultimate Reality as a sign, are **Concepts of the Real by means of the Real**. In Eye-Consciousness, both Eye Sensitivity referred to by the name *Cakkhu* and Citta referred to by the name *Viññāṇa* are things existing as Ultimate Reality.

Names like Female child, Male son etc., indicating an unreal thing taking an unreal thing as a sign, are **Concepts of the Unreal by means of the Unreal**.

Thus ends the Eighth Chapter.

9. Chapter Nine

1. Compendium of Meditation Subjects

The high fruit to be obtained by learning and knowing the Name-and-Matter analysis with conditions shown in the previous eight chapters is: relying on that knowledge, engaging in meditation, removing the group of defilements led by Ignorance and Craving which are the cause of all suffering, purifying one's own continuity, and realizing the Supramundane Element of Nibbāna directly. The true nature of extremely deep Ultimate Realities cannot be known merely by book learning. Ordinary knowledge not developed by strategy is not sufficient to find and see the nature of those Dhammas correctly. To be able to understand those Dhammas correctly, concentration and wisdom developed by engaging in meditation are needed. Therefore, to be able to clarify the Dhamma knowledge obtained by learning, one must engage in meditation. To be able to develop Dhamma knowledge and to realize Nibbāna, one must practice some meditation shown in this chapter.

Meditation Subjects (*Kammaṭṭhāna*)

Concepts such as Kasiṇas and Name-and-Form Dhammas taken as objects by meditators for their yoga action are called **Meditation Subjects**. The meaning of the word **Kammaṭṭhāna** is: 'the thing that is the place for yoga action'. The yoga action or meditation performed first and first is also called Meditation Subject because it is the foundation for the meditation performed later and later. There are two types of Meditation Subjects: Calm Meditation Subject (*Samatha Kammaṭṭhāna*) and Insight Meditation Subject (*Vipassanā Kammaṭṭhāna*).

The One-pointedness that calms defilements like Lust and certain gross mental factors like Initial Application is called **Calm** (*Samatha*). Concentration (*Samādhi*) is also a name for it. Concepts such as Kasiṇas which are places for Concentration Meditation are called Calm Meditation Subjects. The meditation performed taking them as object is also called Calm Meditation Subject. The high thing that can be obtained from Calm Meditation Subject is Jhāna, Direct Knowledge (*Abhiññā*), and birth in a Good Destination (*Sugati*). That Concentration is also helpful for Insight (*Vipassanā*).

The wisdom that sees the Five Aggregates—which are seen by ordinary people as beings, persons, men, women, and as eternal things, good things—as a heap of Name-and-Form Dhammas, and specially sees them as impermanent things, bad things, and sees the Five Aggregates as they really are, is called '**Insight**' (*Vipassanā*). Name-and-Form Dhammas taken as objects of Insight and Insight Meditations are called Insight Meditation Subjects. Giving Supramundane Paths

and Fruits and leading the being to Nibbāna is done by Insight Meditation Subject.

The Forty Calm Meditation Subjects

There are forty Calm Meditation Subjects: ten Kasiṇas, ten Foulnesses (*Asubha*), ten Recollections (*Anussati*), four Illimitables (*Appamaññā*), one Perception (*Saññā*), one Analysis (*Vavatthāna*), and four Immaterial States (*Āruppa*).

The Ten Kasiṇas

Ten Kasiṇas: Earth Kasiṇa, Water Kasiṇa, Fire Kasiṇa, Air Kasiṇa, Blue Kasiṇa, Yellow Kasiṇa, Red Kasiṇa, White Kasiṇa, Space Kasiṇa, and Light Kasiṇa.

The circle made of clay taken by meditators for establishing (concentration) is called ‘Earth Kasiṇa’. When taking any Kasiṇa small, it should be about one span and four inches in size. When taking it large, it is also proper to take a Kasiṇa the size of a winnowing fan or a threshing floor. For Earth Kasiṇa, moderately red clay should be taken. Dark red clay or clay of another color should not be taken to make the Kasiṇa. It is suitable to apply clay on the ground itself or on something like a plank and make it. The clay should be kneaded well and made smooth without holes. Kasiṇas are called so for earth circles etc. because they should be meditated upon taking them as object everywhere during meditation.

Water located in a circular shape is ‘Water Kasiṇa’. Water with any strange color should not be taken for Water Kasiṇa. Water Kasiṇa meditation can be done by filling a vessel with a round mouth like a bowl with clean water.

Fire appearing in a circular shape is ‘Fire Kasiṇa’. Having prepared a fire heap with good firewood, placing a sheet with a circular hole of about one span and four inches near that fire, Fire Kasiṇa meditation can be done taking the fire visible through that hole as object.

The column of wind considered by one’s mind according to something touched by wind is ‘Air Kasiṇa’. Air Kasiṇa meditation can be done by considering a stream of air by one’s own mind as if existing according to something seen moving by being touched by wind, or by remembering the wind touching one’s body coming through some hole.

The circle having blue color is ‘Blue Kasiṇa’. The circle having yellow color is ‘Yellow Kasiṇa’. The circle having red color is ‘Red Kasiṇa’. The circle having white color is ‘White Kasiṇa’. Color Kasiṇas can be made by applying paints of respective colors on something. They can also be made from colored paper and cloth. Cutting a hole of about one span and four inches in a thick paper and

placing a paper of the required color under it is a method to make Color Kasiṇas very easily.

Space circle is ‘Space Kasiṇa’. Space Kasiṇa meditation can be done by making a hole of one span and four inches in something and contemplating the space inside that hole.

Light circle is ‘Light Kasiṇa’. Light Kasiṇa meditation can be done by making light fall on the ground or a wall etc. in a size of one span and four inches and looking at that light. Light Kasiṇa can be made by making a hole in a tin, lighting a lamp inside, and letting the light fall on some place through the hole. It can also be made from a clay pot. Where there is electricity, Light Kasiṇa can be made very easily.

Lesson 2

The Ten Foulnesses (*Asubha*)

Ten Foulnesses: Bloated corpse (*Uddhumātaka*), Livid corpse (*Vinīlaka*), Festering corpse (*Vipubbaka*), Cut up corpse (*Vicchiddaka*), Gnawed corpse (*Vikkhāyitaka*), Scattered corpse (*Vikkhittaka*), Hacked and Scattered corpse (*Hatavikkhittaka*), Bleeding corpse (*Lohitaka*), Worm-infested corpse (*Puḷavaka*), and Skeleton (*Aṭṭhika*).

A swollen dead body is **Bloated**. A dead body turned blue and swollen is **Livid**. A dead body festering and oozing pus from places is **Festering**. A dead body cut in two on battlefields etc. is **Cut up**. A dead body eaten here and there by dogs, jackals etc. is **Gnawed**. A dead body broken into pieces and dragged here and there by dogs, jackals etc. is **Scattered**. A dead body wounded all over like crow’s feet and then broken into pieces and scattered is **Hacked and Scattered**. A dead body flowing with blood is **Bleeding**. A dead body full of worms is **Worm-infested**. The collection of bones without blood and flesh is **Skeleton**.

The Ten Recollections (*Anussati*)

Ten Recollection Meditation Subjects: Recollection of the Buddha, Recollection of the Dhamma, Recollection of the Sangha, Recollection of Virtue, Recollection of Generosity, Recollection of Devas, Recollection of Peace, Recollection of Death, Mindfulness Occupied with the Body, and Mindfulness of Breathing.

1. Remembering the virtues of the Buddha such as Arahant etc. is **Recollection of the Buddha**.
2. Remembering the virtues of the Dhamma such as well-expounded etc. is **Recollection of the Dhamma**.

3. Remembering the virtues of the Sangha such as practicing well etc. is **Recollection of the Sangha**.
4. Remembering one's own virtue is **Recollection of Virtue**.
5. Remembering one's own generosity is **Recollection of Generosity**.
6. Remembering one's own virtues like faith etc. which lead to divinity, keeping gods as witnesses, is **Recollection of Devas**.
7. Remembering the virtues of Nibbāna which is the subsiding of all suffering is **Recollection of Peace**.
8. Remembering death is **Recollection of Death**.
9. Remembering body parts such as hair etc. is **Mindfulness Occupied with the Body**.
10. Remembering in-breath and out-breath air is **Mindfulness of Breathing**.

Loving-kindness, Compassion, Appreciative Joy, Equanimity—these four are **Illimitables**. **Brahma-vihāra** is also a name for them.

One Perception is the Perception of Loathsomeness in Food. Remembering the repulsiveness of food in manifold ways.

One Analysis is viewing the four elements Earth, Water, Fire, Air in the body separately by way of characteristics etc. It is called “Analysis of Four Elements.”

Four Immaterial States are the four objects such as Space Concept taken from the Kasiṇa, which are objects for the four Immaterial Jhānas starting with Base of Infinite Space.

Thus, the forty Meditation Subjects have been briefly shown.

The Three Developments (*Bhāvanā*)

There are three Developments: Preliminary Development (*Parikamma Bhāvanā*), Access Development (*Upacāra Bhāvanā*), and Absorption Development (*Appanā Bhāvanā*).

Establishing the mind on an object like Kasiṇa etc. and practicing so that object appears to the mind as if visible to the eye by reflecting on it again and again—that meditation of the meditator is named **Preliminary Development**.

From the time the meditation object is taken to the mind and hindrances like Sensual Desire are suppressed until getting close to the arising of Absorption Consciousness, the meditation is named **Access Development**.

The meditation that has reached Sublime and Supramundane state is **Absorption Development**.

Since it exists as if entering the object, Initial Application (*Vitakka*) is Absorption (*Appanā*). Since it exists as the main factor, that name is used for all Sublime and Supramundane Jhāna Dhammas.

The Three Signs (*Nimitta*)

There are three Signs: Preliminary Sign (*Parikamma Nimitta*), Learning Sign (*Uggaha Nimitta*), and Counterpart Sign (*Paṭibhāga Nimitta*). Starting meditation first, the meditation sign of the meditator taking the sign in earth circle etc. to the mind is called **Preliminary Sign**. The meditation sign that starts appearing to the mind as if visible to the eye is called **Learning Sign**. When remembering the Learning Sign, as hindrances are further removed and the mind becomes pure, the meditation sign appears to the mind very purely, free from all defects. That very pure meditation sign is called **Counterpart Sign**.

2. The Six Temperaments

Lesson 3

There are many meditation subjects not for everyone to develop all of them, but to choose meditation subjects that suit them best and meditate. It is difficult to obtain concentration by developing an unsuitable meditation subject. One who meditates choosing a suitable meditation subject can obtain concentration quickly. The meditation subject is chosen according to Temperament (*Carita*).

There are six Temperaments: Lustful Temperament, Hateful Temperament, Deluded Temperament, Faithful Temperament, Intelligent Temperament, and Discursive Temperament. Temperament is the nature of respective individuals. Since everyone has lust, hatred etc., understanding Temperament is very difficult.

The person in whom lust arises often, who has abundant lust, is Lustful Temperament. Lust is Greed. Since Conceit is a Cetasika existing with Greed, Conceit is also excessive for the Lustful Temperament. Attaching strongly to persons and objects, not being satisfied however much received, protecting more than necessary, being very greedy for food, drink, clothes, ornaments etc., doing work beautifully, keeping body, clothes, ornaments, dwelling, and one's goods beautiful, liking beautiful things etc. are characteristics of the Lustful Temperament.

The person who often hates others, who has abundant hatred, is Hateful Temperament. Envy, Avarice, and Worry arising with Hatred are also abundant for the Hateful Temperament. Getting angry often, getting angry for very small reasons, getting angry even without reason, bearing grudges, inability to live as friends with others for long, being agitated in every matter, being afraid, changing quickly, not having much attachment to anything, liking harsh food etc. are characteristics of the Hateful Temperament.

The person with excessive Delusion is Deluded Temperament. Sloth and Torpor, Restlessness, Worry, Doubt—these are also excessive for the Deluded Temperament. Inability to understand deep facts, being easily deceived, considering right and wrong/good and bad according to others' words, difficulty in making give up accepted wrong views, inability to do anything properly etc. are characteristics of the Deluded Temperament.

The person with excessive Faith is Faithful Temperament. Liking to give, liking to see virtuous ones, liking to hear Dhamma, becoming pleased in those worthy of pleasing, abundant joy etc. are characteristics of the Faithful Temperament. In certain aspects, the Faithful Temperament is similar to the Lustful Temperament.

The person with more wisdom is Intelligent Temperament. Being obedient, having good friends, knowing moderation in food, having mindfulness and wisdom, being capable of understanding deep things, acting with investigation, not accepting just because others said so, doing everything systematically etc. are characteristics of the Intelligent Temperament. In some aspects, the Intelligent Temperament is similar to the Hateful Temperament.

The person with abundant discursive thoughts (*Vitakka*) is Discursive Temperament. Difficulty in concentrating the mind, talking much, associating with many people, constantly thinking about various things, lack of happiness in doing merit, changing ideas quickly etc. are characteristics of the Discursive Temperament. In certain aspects, the Discursive Temperament is similar to the Deluded Temperament.

Meditation Subjects Suitable for Temperament

The ten Foulnesses and Mindfulness Occupied with the Body—these eleven meditation subjects are suitable for the Lustful Temperament. Mindfulness Occupied with the Body is meditation on parts like hair etc. For the Lustful Temperament, what is especially an obstacle to concentration is Lust. These eleven meditation subjects are opposed to Lust. They are meditations that remove Lust. Therefore, they are suitable (*sappāya*) for the Lustful Temperament.

The four Illimitables and the four Kasiṇas: Blue, Yellow, Red, White—these eight meditation subjects are suitable for the Hateful Temperament. If Illimitables are meditated upon, for the Lustful Temperament, lust may sometimes arise regarding the persons who are objects of meditation. Lust may also arise regarding colors like blue. Therefore, they are unsuitable for the Lustful Temperament. When meditating taking Foulness as object, hatred or dissatisfaction regarding the meditation object may arise for the Hateful Temperament. Therefore, Foulness meditation is unsuitable for the Hateful Temperament.

Mindfulness of Breathing meditation is suitable for the Deluded Temperament and Discursive Temperament. The Deluded Temperament is also a distracted person like the Discursive Temperament. In-breath and out-breath, which occur again and again without stopping in the person, exist as if calling the scattering mind back to themselves. Therefore, it is especially suitable for Deluded and Discursive Temperaments.

The six meditation subjects: Recollection of Buddha, Dhamma, Sangha, Virtue, Generosity, Devas are suitable for the Faithful Temperament as they are pleasant to the person abundant in faith.

Recollection of Death, Recollection of Peace, Perception of Loathsomeness in Food, and Analysis of Four Elements—these four meditation subjects are suitable for the Intelligent Temperament. Since they are deep, they are suitable for the Intelligent Temperament. They are not more suitable for others.

The ten meditation subjects: Earth, Water, Fire, Air, Space, Light Kasiṇas and four Immaterial States are suitable for everyone.

In meditating on Kasiṇas, a large Kasiṇa circle is suitable for the Deluded Temperament. When developing a small Kasiṇa, the mind of the Deluded Temperament may become more deluded. A small Kasiṇa circle of about one span and four inches is suitable for the Discursive Temperament. Because when meditating on a large Kasiṇa circle, the mind of the Discursive Temperament goes to its parts. Kasiṇa meditation is something that should be done by taking the entire circle at once to the mind.

Lesson 4

Meditation Subjects Obtaining/Not Obtaining Respective Developments

Preliminary Development is obtained in all forty Meditation Subjects. In the ten meditation subjects: Recollection of Buddha, Dhamma, Sangha, Virtue, Generosity, Devas, Peace, Death, Perception of Loathsomeness in Food, Analysis of Four Elements, only Access Development is accomplished. Absorption Development does not occur. Absorption Development not occurring means Jhānas cannot be obtained from those ten meditations. Jhānas can be obtained from an object where the mind can be established easily and made apparent. Since Buddha virtues etc. are deep and many, it is difficult to grasp them well to the mind and establish the mind unmoving in them. Therefore, from the said ten meditation subjects, only Access Concentration can be generated, not Fine-Material and Immaterial Jhānas. Jhānas can be generated only from the remaining thirty meditation subjects.

Not all Jhānas can be generated from all meditation subjects capable of generating Jhānas. The Jhānas that can be generated from respective meditation subjects should be known as shown below.

From the eleven meditation subjects: ten Kasiṇas and Mindfulness of Breathing, all five Jhānas can be generated.

From the eleven meditation subjects: ten Foulnesses and Mindfulness Occupied with the Body, only the First Jhāna can be generated. The meditator who generated the First Jhāna from them must develop another meditation subject to generate Second Jhāna etc. In dead bodies and foul parts like hair, body hair etc.,

there is only a nature that pushes away the mind of the person remembering them, not a nature that attracts the mind. In repulsive objects that have a nature creating disgust in the mind and not even a little nature creating pleasure and attracting to itself, the mind is established by the power of Initial Application (*Vitakka*). In Second etc. Jhānas, there is no *Vitakka* carrying the mind to the object. Therefore, Jhānas without *Vitakka* do not arise in repulsive objects.

From the three meditation subjects: Loving-kindness, Compassion, Appreciative Joy, the four Jhānas: First, Second, Third, Fourth can be generated. The Fifth Jhāna cannot be obtained from them. Loving-kindness is a Dhamma opposed to Ill Will arising from displeasure. Compassion is a Dhamma opposed to Cruelty arising from displeasure. Appreciative Joy is a Dhamma opposed to Discontent (*Arati*) arising from displeasure. Therefore, for Loving-kindness, Compassion, and Appreciative Joy to exist powerfully, Joy (*Somanassa*) must be present. Since the four Jhānas starting with First are Joy-Accompanied, those Jhānas can be generated from Loving-kindness etc. three. Since the Fifth Jhāna is Equanimity-Accompanied, it cannot be generated from Loving-kindness etc. three.

Only the Fifth Jhāna can be generated from the Equanimity Meditation Subject. Since Equanimity meditation is something to be done with neutrality towards beings, only an Equanimity-Accompanied Jhāna, not a Joy-Accompanied Jhāna, can be generated from it.

The four Immaterial Objects such as Space obtained by removal of Kasiṇa are meditation subjects generating Immaterial Jhānas.

Meditation Signs

Among signs, Preliminary Sign and Learning Sign are obtained appropriately from all meditation subjects. Counterpart Sign is obtained only from the twenty-two meditation subjects: ten Kasiṇas, ten Foulnesses, Hair etc. Parts meditation, and Mindfulness of Breathing. Access and Absorption Concentrations arise taking the Counterpart Sign as object.

3. Kasiṇa Meditation

Lesson 5

There are three parts of merit: Giving (*Dāna*), Virtue (*Sīla*), and Meditation (*Bhāvanā*). All results obtainable from Giving and Virtue are obtained from Meditation Merit as well. However, the high results and high benefits obtained from Meditation Merit can be obtained only from Meditation Merit, not from Giving and Virtue. Therefore, know that Meditation Merit is the superior merit among merits.

The highest thing to be obtained by practicing according to the Buddha's Dhamma is Nibbāna. It can be obtained by developing wisdom. Aside from developing wisdom, there is no other way to obtain it. Until the Supramundane Wisdom giving Nibbāna arises, the only thing to do to develop wisdom is Insight Meditation (*Vipassanā*). Even with meditation, for wisdom to develop, concentration must also be present. Therefore, Calm Meditation (*Samatha*) should be done to develop concentration. To obtain the high fruits to be obtained by believing in Buddhism, every Buddhist must do some meditation.

There are two methods of meditating. What is described in books like Visuddhimagga is the method of meditating to obtain Jhāna, Path, and Fruit in the present existence itself. That too is a method done not by a layperson but by a monk. It is a very difficult work program to do. It can be done only by special individuals who have the courage to give up all other hopes in life and dedicate life solely to obtaining Dhammas like Jhāna. Such people are rare in the world. There is only one in tens of thousands. Engaging in meditation as much as possible while doing one's other work to obtain Meditation Merit and to habituate it for Saṃsāra is the other method of meditating. The person doing so should separate a certain amount of his time for meditation and do some meditation during that time.

The purpose of meditating is to elevate the state of the mind. To develop the mind. Each person has two (two bodies): Name-Body (*Nāma-Kāya*) and Form-Body (*Rūpa-Kāya*). Form-Body is the body visible to the eye. Name-Body is the stream of consciousness elements located inside that Form-Body, governing the Form-Body, handling the Form-Body. If the Name-Body departs from the body, there is no use to be taken from the Form-Body after that. It becomes something to be buried in the soil. The Form-Body of the present existence is not connected to the Form-Body received in the future existence. What connects to the future existence lineage is the Name-Body, which is the stream of consciousness of the being. Therefore, know that the main part of the being is not the Form-Body, but the Name-Body. The essence of the being is also that. Therefore, greater care should be given to the Name-Body.

However, many people spend their entire time improving, protecting, and decorating the Form-Body, and do nothing about the Name-Body. They do not know that it should be improved or protected. The loss, the suffering occurring due to harm to the Form-Body is only for one existence. Harm to the lineage of existence occurs due to the Name-Body becoming bad. Therefore, a certain part of one's time should be kept to improve and protect the Name-Body. At least half an hour out of the twenty-four hours in a day should be separated for that. Do some meditation during that time.

Virtue is the foundation of meditation. Therefore, the person meditating, if a layperson, should be established in virtue suitable for a layperson, and if a monk, in virtue suitable for a monk, and meditate. By saying this, one should not think that if a person without pure virtue meditates, there will be no benefit or there will be harm. Meditation is suitable even for a person without pure virtue. Even if virtue is impure, if one meditates, Meditation Merit is obtained. When meditating for some time, the strength to protect virtue gradually comes to him from it.

Among meditation subjects, Earth Kasiṇa is a meditation subject suitable for everyone. Meditation subjects suitable for temperament should be sought by those meditating to obtain Jhāna etc. in this world itself. Generally, any meditation subject is fine for those meditating.

Earth Kasiṇa can be made without much difficulty. For that, moderate red clay should be taken. If dark red clay is taken, it confuses with Red Kasiṇa. Sticks and stones should be removed and the clay should be kneaded well. If there is a tray about ten or eleven inches in diameter by the ruler, put that clay in it, level it, dry it, and it becomes the Earth Kasiṇa. Sometimes its levelness might be lost during drying. If so, apply clay on top again and level it.

Making Earth Kasiṇa on a plank is as follows: Cut a plank round to the size of the Kasiṇa. Hammer small nails about every two inches all over it so they protrude about half an inch. Then put seasoned red clay on it, cover the nails, and make the circle like a roti. Nails should be hammered to prevent the clay layer from detaching from the plank after drying. If levelness is lost after drying, level it again. If rounding the plank is difficult, draw a circle on a square plank, hammer nails in it, and make the Kasiṇa circle. It is suitable to make the Kasiṇa circle even on the ground in a suitable quiet place. When making the Kasiṇa circle, a strong circle can be made by mixing a little cement with clay. After the Kasiṇa circle made mixing cement dries, apply only clay thinly on top and level it.

Lesson 6

Take the Kasiṇa circle made as said to a quiet place with less noise where people do not come, prepare a seat about one span and four inches high to sit, place the circle on the ground about two and a half cubits away from it, sit cross-legged on the seat, and meditate looking at the Kasiṇa circle. It is very good to bathe in water, clean the body, wear clean clothes, and sit for meditation. Since it cannot be done always, if there are unclean places on the body, clean them and sit for meditation. Sitting down, first recall the virtues of the Triple Gem as you know them and gladden the mind.

If virtues of the entire Triple Gem cannot be recalled, recall at least Buddha virtues and generate joy. Then spread loving-kindness to guardian deities and all beings a few times.

Then thinking “I too go on the path gone by Supreme Buddhas etc., by this practice I too will arrive at Nibbāna arrived at by Supreme Buddhas etc.,” generate effort, keep eyes directed at the Kasiṇa circle without opening too much or closing too much, determine two or three times “May my mind be established right here, may it not go outside of this,” grasp the Kasiṇa circle with the mind as if grasping something with the hand, establish the mind in the Kasiṇa circle, keep the body still, and dwell contemplating “Earth - Earth” (*Paṭhavī - Paṭhavī*) or “Earth - Earth” (*Pas - Pas* in Sinhala) without blinking.

For a meditator, the difficult matter is conquering the body. Conquering the body means bringing it to a state where the body can be kept still for an hour or two without difficulty. Concentration is not obtained until the body can be kept still. When unable to look with eyes open, close eyes and remember the Kasiṇa. When remembering the Kasiṇa with eyes closed, if the Kasiṇa appears to the mind as when looking with eyes open, dwell remembering it and establishing the mind right there without opening eyes. If not seen, open eyes again, look, and meditate.

Do not move the body because a fly landed on the body, an ant walked on the body, or a mosquito bit. Endure all that. Staying still is an unaccustomed task for the body. Therefore, when staying motionless, various pains arise in various places of the body. Endure them with patience. In time, the body will adjust and a strange comfort will be felt when staying motionless without pains arising.

When remembering the Kasiṇa circle with eyes closed, various other things might appear along with the Kasiṇa circle. There is no benefit or harm from them. Pay no attention to them. If you become happy about those appearing things and expect them, endless various things might start appearing and meditation might get confused. Even during the time of looking with eyes open, various things might appear. None of those appearing things exist in truth. Do not be deceived by them. Various things start appearing during the time concentration develops somewhat.

During the time engaged in meditation, sometimes very small sounds not heard when staying normally start to be heard. Do not pay attention to them thinking “strange sounds are heard.” Small sounds like a cockroach or gecko moving might be heard as loud sounds. No matter how loud a sound is heard, ignore it and continue your meditation properly. Sometimes light might appear. There is no benefit for meditation from that either. Therefore, ignoring anything strange seen or heard, without directing the mind to anything, contemplate the Kasiṇa circle itself with effort.

If one engages in meditation daily for about an hour as said for several months, some concentration will arise. After that, meditation will become sweet to him. It will become a pleasure. Mindfulness and wisdom will develop to some extent. The person who obtained concentration will be a peaceful person living free from sin.

For meditators with past merit who continue Earth Kasiṇa meditation in the correct method with great effort, removing all faults, with the hope of obtaining Jhāna in the present existence itself, when continuing for some time, even when remembering the Kasiṇa circle with eyes closed, the Kasiṇa circle starts appearing to the mind just as it appears when looking with eyes open without any confusion. The Kasiṇa sign seen thus is called **Learning Sign** (*Uggaha Nimitta*).

If the Learning Sign is obtained, one should not sit near the Kasiṇa circle but go to another place, sit comfortably, and start contemplating the Learning Sign. The Learning Sign is also contemplated as “Earth, Earth.” The Learning Sign is something that vanishes quickly if engaged in other work. It should be protected with great effort without letting it vanish.

For the meditator who obtained the Learning Sign and engages in meditation taking it as object, the Five Hindrances subside to a great extent. The mind also subsides to a great extent by Access Concentration. As the meditator continues meditation taking the Learning Sign as object, when Hindrances are further suppressed and the mind becomes clear, at a certain occasion, the Kasiṇa circle starts appearing very brightly like a polished gold disk, like the morning sun disk. That brightly appearing Kasiṇa sign is called **Counterpart Sign** (*Paṭibhāga Nimitta*). For the meditator continuing meditation taking the Counterpart Sign as object, as Hindrances are further removed and concentration develops, at a certain occasion in that object, the **First Fine-material-sphere Jhāna Consciousness** consisting of five factors: Initial Application, Sustained Application, Zest, Happiness, One-pointedness arises. That Jhāna Consciousness is also called **Absorption Consciousness** (*Appanā Citta*).

No matter how developed a Sense-Sphere Javana Consciousness is, it arises only seven times in an object adverted once. After that, it becomes Bhavanga. The

Fine-material-sphere Jhāna Consciousness, once generated by adverting to the object, arises again and again as that very Citta without falling into Bhavanga even for the whole day. **That is the difference between Sense-Sphere Consciousness and Absorption Consciousness.**

4. The Second and Higher Jhānas

Lesson 7

For the meditator who obtained the First Jhāna to be able to obtain the Second Jhāna, he must develop the fivefold Mastery (*Vasībhāva*) in the First Jhāna: Adverting Mastery (*Āvajjana Vasī*), Attainment Mastery (*Samāpajjana Vasī*), Resolution Mastery (*Adhiṭṭhāna Vasī*), Emergence Mastery (*Vuṭṭhāna Vasī*), and Reviewing Mastery (*Paccavekkhana Vasī*). The ability to advert to the factors of the First Jhāna one by one very quickly without delay is **Adverting Mastery**. The ability to enter the Jhāna quickly without delay when wishing to enter is **Attainment Mastery**. The ability to maintain the attained Jhāna even for a short time like a second or two is **Resolution Mastery**. The ability to emerge from Jhāna exactly at the time without letting the resolved time pass is **Emergence Mastery**. It is the general nature that Sense-Sphere Javana arises seven times in each process. The ability to review Jhāna factors very quickly so that even seven Javanas do not arise in Reviewing Processes when reviewing Vitakka etc. is **Reviewing Mastery**.

To the meditator who has thus developed Mastery in the First Jhāna, Vitakka, which is a factor of the First Jhāna, appears as a gross thing, and obtaining Jhāna without it appears as good. Desiring to obtain a Jhāna free from Vitakka, he starts contemplating the Earth Kasiṇa Counterpart again as ‘Earth, Earth’. Since his meditation is done to remove the gross Jhāna factor called Vitakka, it is called **Vitakka Dispassion Meditation** (*Vitakka Virāga Bhāvanā*). By the power of that Vitakka Dispassion Meditation, at a certain occasion, the Second Jhāna Consciousness consisting of the four factors: Vicāra, Pīti, Sukha, Ekaggatā arises to him in that Earth Kasiṇa Sign.

To the meditator who has developed Mastery in the Second Jhāna, Vicāra starts appearing as a gross factor. To the meditator who obtained the Third Jhāna and developed Mastery, Pīti appears as a gross factor, and to the meditator who obtained the Fourth Jhāna, Sukha appears as a gross factor. By doing preliminary work on the Earth Kasiṇa Sign with the intention of transcending the gross factor, the Third, Fourth, and Fifth Jhānas also arise gradually. Generating Jhānas from the remaining nine Kasiṇas such as Water Kasiṇa etc. is also done in the same stated method.

Immaterial Jhānas

The meditator who obtained Jhāna from one Kasiṇa can generate the sign by thinking of those respective Kasiṇas without making Kasiṇa circles and meditating, and bring his Jhāna to any desired Kasiṇa. Also, Kasiṇa signs can be enlarged mentally to the desired size. Immaterial Jhānas are generated by doing

preliminary work on the Space Sign extracted from Kasiṇa Signs. Space can be extracted from the other nine Kasiṇas excluding the Space Kasiṇa. Another space cannot be obtained from the Space Kasiṇa Sign.

The meditator wishing to generate Immaterial Jhānas must first develop the fivefold Mastery in the Fine-material-sphere Fifth Jhāna. Then, entering the Fifth Jhāna of a Kasiṇa other than Space Kasiṇa, rising from it, the Kasiṇa Sign which was the object of the Jhāna Consciousness should be spread out. Spreading out means making the Kasiṇa Sign large. As the meditator thinks, the Kasiṇa Sign starts appearing large to him. Then, if that enlarged Kasiṇa Sign is Earth Kasiṇa Sign, without thinking of it as earth, one should think “**Space - Space**” or “**Infinite Space - Infinite Space**.” When meditating thus, the material Kasiṇa Sign disappears, and space starts appearing in the place where that Kasiṇa Sign appeared. Since it is taken from the Kasiṇa, that appearing space is called “**Space obtained by removal of Kasiṇa**” (*Kasiṇugghāṭimākāsa*). Its meaning is space extracted from Kasiṇa. To the meditator engaging in meditation saying Infinite Space establishing the mind in the *Kasiṇugghāṭimākāsa*, at a certain occasion, the Ākāśānañcāyatana Jhāna Consciousness, which is the First Immaterial Jhāna Consciousness, arises in that object.

The meditator who mastered the Ākāśānañcāyatana Jhāna, in order to move further away from matter, abandons the Space Object, takes the Ākāśānañcāyatana Consciousness which existed taking space as object, and starts meditating saying “**Consciousness is infinite, Consciousness is infinite**” (*Viññāṇaṃ anantaṃ*) taking it as object. To the meditator doing so, at a certain occasion, the Viññāṇañcāyatana Jhāna Consciousness, which is the Second Immaterial Jhāna Consciousness, arises taking the First Immaterial Consciousness as object.

To the meditator who obtained the Viññāṇañcāyatana Jhāna, the Ākiñcaññāyatana Jhāna Consciousness arises by meditating “**There is nothing - There is nothing**” (*Natthi kiñci - Natthi kiñci*) taking the absence of the First Immaterial Consciousness as object.

To the meditator who obtained the Ākiñcaññāyatana Jhāna, the Nevasaññānāsaññāyatana Jhāna Consciousness arises by meditating taking the Ākiñcaññāyatana Consciousness, which is the Third Immaterial Jhāna Consciousness, as object, saying “**This is peaceful, this is excellent**” (*Santametaṃ Paṇītametaṃ*).

5. Producing Direct Knowledge (Abhiññā)

Lesson 8

There are five Direct Knowledges: “**Supernormal Powers (*Iddhividha Abhiññā*)**, **Divine Ear (*Dibbasota Abhiññā*)**, **Knowledge of Others’ Minds (*Paracittavijānana Abhiññā*)**, **Recollection of Past Lives (*Pubbenivāsānussati Abhiññā*)**, and **Divine Eye (*Dibbacakkhu Abhiññā*)**”.

Abhiññā is a name given to the Fine-material-sphere Fifth Jhāna Consciousness possessing special power. The Fine-material-sphere Fifth Jhāna Consciousness capable of performing disappearing, going through the sky, walking on water, diving into the earth etc., and creating various things is *Iddhividha Abhiññā*.

The Fine-material-sphere Fifth Jhāna capable of hearing very subtle sounds not audible to the human ear and sounds occurring very far away as if hearing with the ear is *Divine Ear Abhiññā*.

The Fine-material-sphere Fifth Jhāna Consciousness capable of seeing others’ minds is *Paracittavijānana Abhiññā*.

The Fine-material-sphere Fifth Jhāna Consciousness capable of remembering one’s past births is *Pubbenivāsānussati Abhiññā*.

The Fine-material-sphere Fifth Jhāna Consciousness capable of seeing subtle things invisible to the human eye, distant things, and things covered by walls, mountains etc. as if seeing with the eye is *Divine Eye Abhiññā*.

Direct Knowledge is not obtained just by obtaining Jhāna or becoming Arahant. Direct Knowledge power must be obtained by striving again after obtaining Jhāna. For those who had generated Jhāna *Abhiññā* in near past lives and for Great Bodhisattvas who have fulfilled perfections, Direct Knowledge power is obtained effortlessly along with obtaining Jhāna. For ordinary Jhāna attainers wishing to obtain Direct Knowledge, Direct Knowledge power cannot be obtained without training the mind in the fourteen ways shown in *Visuddhimagga* etc., such as “*Kasiṇānulomato Kasiṇa Paṭilomato*” (*Kasiṇa* forward order, *Kasiṇa* reverse order) in the subject of Eight Attainments (*Aṣṭa Samāpatti*).

There are two methods of finding Fine-material-sphere Jhānas: Fivefold Method and Fourfold Method. In this book, Fine-material-sphere Jhānas are shown by the Fivefold Method. In the Citta Chapter, fifteen Fine-material-sphere Cittas are mentioned according to the Fivefold Method of Jhānas. Certain meditators who generated the Fine-material-sphere First Jhāna generate the Jhāna with three factors: *Pīti*, *Sukha*, *Ekaggatā*, surpassing both Jhāna factors *Vitakka* and *Vicāra*

at once the second time. For them, it is the Second Jhāna. According to the Fivefold Method, it is the Third Jhāna. They generate the Fourth Jhāna of the Fivefold Method the third time, and the Fifth Jhāna the fourth time. For them, there are four Fine-material-sphere Jhānas: First Jhāna, Second Jhāna, Third Jhāna, Fourth Jhāna. The name Attainment (*Samāpatti*) is also used for Jhānas. Therefore, the four Fine-material-sphere Jhānas and the four Immaterial-sphere Jhānas—these eight are called **Eight Attainments** (*Aṣṭa Samāpatti*).

The attainer of Eight Attainments should generate Fine-material-sphere Jhānas from all eight Kasiṇas: Earth - Water - Fire - Air - Blue - Yellow - Red - White. Then, the Eight Attainments should be practiced by all fourteen methods shown in Visuddhimagga, such as entering Jhānas in order in Kasiṇas from Earth Kasiṇa to White Kasiṇa, entering Jhānas in all Kasiṇas in reverse order from White Kasiṇa, entering Jhānas by both those methods, etc. For the meditator who practiced so, the power to perform psychic powers comes to the Fine-material-sphere Fifth Jhāna Consciousness.

When the meditator who has developed the power of the Fine-material-sphere Fifth Jhāna by practicing the Eight Attainments in fourteen ways wishes to perform some special thing by its power, first he should enter the Fifth Jhāna in a Kasiṇa suitable for the task he is going to do. That Fifth Jhāna is called ‘Direct Knowledge Base (*Abhiññā Pādaka*) Fifth Jhāna’. Rising from it, to create something, he should think “May such thing be created, may it be created” a few times and enter that Fifth Jhāna again. Rising from it, he should resolve again “May such thing be created.” At that moment, the Fine-material-sphere Fifth Jhāna Consciousness called Direct Knowledge Consciousness (*Abhiññā Citta*) possessing special power arises as resolving. With the arising of that Citta, the form intended by the meditator appears.

Not all Direct Knowledges are obtained just by developing the fourteenfold Mastery in Eight Attainments as stated above. There are separate preliminary works (*Parikamma*) to be done for Direct Knowledges like Divine Ear etc. Those respective Direct Knowledges exist for meditators who have completed the preliminary works suitable for obtaining those respective Direct Knowledges. Of Direct Knowledges, some have only one. Some have two or three. Some have all. Therefore, certain Jhāna attainers see the bodies of gods and Brahmas invisible to the human eye. But they are not capable of hearing their voices. Some are capable of hearing distant sounds. But they are not capable of seeing distant forms. Some are capable of doing both. But they are unable to create anything. Also know that nothing happens just by a Jhāna attainer simply thinking or saying “let something happen.”

6. The Ten Supernormal Powers (Iddhi)

There are ten Supernormal Powers: **Adhiṭṭhāniddhi**, **Vikubbaniddhi**, **Manomayiddhi**, **Ñānavipphāridhi**, **Samādhivipphāridhi**, **Ariyiddhi**, **Kammavipākajiddhi**, **Puññiddhi**, **Vijjāmayiddhi**, **Sammappayogapaccayiddhi**.

One person becoming a hundred, a thousand, appearing, disappearing, going beyond walls and mountains without sticking, diving into the earth as in water, etc. is **Adhiṭṭhāniddhi** (Transformation Power).

Abandoning one's natural form and appearing like a Deva, or a Yaksha, a Rakshasa, or an animal like a lion, tiger, etc. is **Vikubbaniddhi** (Manifestation Power).

Creating another complete body inside one's body by mind and taking it out is **Manomayiddhi** (Mind-made Power). Only the three powers mentioned are performed by Direct Knowledge power. Something happening by the power of that knowledge at the time a certain high knowledge arises, before it arises, and after it arises is **Ñānavipphāridhi** (Knowledge-Pervading Power). If the Arahant Path Knowledge is definitely to arise for someone in that life, that person will not die due to any cause without obtaining it. In childhood, Elder Bakkula was swallowed by a fish. Yet his life was saved. That is **Ñānavipphāridhi**. The saving of Elder **Saṅkicca**'s life in childhood and Elder **Bhūtapāla**'s life saving are also **Ñānavipphāridhi**.

Something happening by the power of concentration during the time of being in concentration, or before or after it, is **Samādhivipphāridhi** (Concentration-Pervading Power). While Elder Sāriputta was dwelling in Kapotakandara, a Yakkha struck a heavy blow sufficient to fell even an elephant. At that moment, since he was in attainment, the Elder felt no difficulty. That is **Samādhivipphāridhi**. Humans seeing Elder **Saṅjīva**, a disciple of Kakusanda Buddha, dwelling in Cessation Attainment at the foot of a tree, thinking "This recluse has died sitting," piled wood over the Elder and set fire. The fire burned until the wood was finished. No harm came even to his robes from it. That is also **Samādhivipphāridhi**.

Since the mind is mastered, Arahants can live without disgust regarding things others find disgusting. They can also generate disgust regarding things others consider high. They can also live neutrally regarding both disgusting and non-disgusting things. That power of Arahants is **Ariyiddhi** (Noble Power).

The power existing in birds, Devas, certain humans, and spirits is **Kammavipākajiddhi** (Kamma-Result-Born Power). Those who lived with power were humans of the early aeon.

The power of Universal Monarchs and the power established in certain meritorious persons like Jotiya, Jaṭila etc. is **Puññiddhi** (Merit Power).

Being able to do various things by manifold sciences existing in the world is **Vijjāmayiddhi** (Knowledge-made Power).

Destroying defilements by Right Effort consisting of Practice, and accomplishing various other things by strategy is **Sammappayogapaccayiddhi** (Power Conditioned by Right Effort).

7. Recollection of the Buddha

Lesson 9

(Since describing all Meditation Subjects in a book like this is unsuitable, only a description of Samatha Meditation Subjects useful for everyone will be given.)

There are two methods of doing Recollection of the Buddha (*Buddhānussati*). One is remembering the Buddha's Form Body (*Rūpa Kāya*). It is done as follows: First, go to a Buddha statue that one likes, that one thinks is good, and look at it so that the Buddha image is well drawn in the mind. Every part of the Buddha image from head to foot should be looked at separately and taken to mind. One should look at the Buddha image without blinking as much as possible. When done so for a few days, the Buddha image is drawn in the mind. Afterward, sitting in a quiet place, closing eyes, thinking as if the Buddha is standing in front of oneself, remember the body of that Buddha. When remembering, if the complete Buddha image can be remembered, if it appears to the mind, remember so. If the complete Buddha image does not appear, remember head - forehead - eyebrows - eyes - nose - lips - cheeks - chin - neck - shoulders - arms - chest - belly - waist - knees - feet in order separately. Also remember the complete form. When practicing thus, for some, in a short time, the Buddha image can be remembered clearly. It starts appearing as if the Buddha is standing in front of oneself. By establishing the mind on that Buddha image, a certain concentration can be obtained. By taking the Buddha image as object, immense Joy based on the Buddha (*Buddhālambaṇa Pīti*) can be generated.

The other method of doing Recollection of the Buddha is remembering the virtues of the Buddha. Buddha virtues are very many. Reflecting on all of them is an impossible task. The person wishing to do Recollection of the Buddha should choose some one Buddha virtue or three, four, seven, eight virtues that are well

understood by his mind and meditate by reflecting on them. The person wishing to do this meditation should go to a shrine room, or near a stupa, or near a Bodhi tree, or to another quiet place, sit down, close eyes, keep the body still, and reflect as shown below.

“My Blessed Buddha knew everything belonging to the three times: past, future, present, exactly as they are without error. There is nothing He did not know.

My Blessed Buddha knew the causes of everything exactly as they are, saying this thing arises, happens due to this cause.

My Blessed Buddha was Greatly Compassionate. He was compassionate to worst enemies like Devadatta just as He was to his own son Prince Rāhula, without difference.

My Blessed Buddha suffered immeasurable suffering for four incalculable aeons and a hundred thousand aeons to liberate this multitude of beings from suffering. There is no sacrifice He did not make to liberate these beings from Saṃsāra suffering.

He showed the path to obtain divine and human happiness and Nibbāna happiness to the world beings.

He is supreme in the world because He lives pure having destroyed all defilements by Arahant Path Knowledge, and because He possesses great Buddha power surpassing even the power of Devas and Brahmas. There is no one in the world equal to Him in virtue and psychic power.

He was worthy to receive respect and homage, offerings and worship from all world beings including Devas.”

Reflect on Buddha virtues thus. What is shown here are a few Buddha virtues that can be easily understood - realized. Remembering Buddha virtues in whatever way one likes is Recollection of the Buddha. Know that Recollection of the Buddha is not fulfilled by memorizing and reciting things called Buddha virtues found in books which one does not understand.

8. Recollection of Death

Reflecting that oneself and all others living in the world will definitely come to death - that death cannot be escaped by any power - that death is certain, is Recollection of Death (*Maraṇānussati*). Do Recollection of Death as shown below.

“Great warriors who had strength like elephants, great treasurers who had wealth worth crores, great scholars, great scientists, great kings, majestic Devas and Brahmas—all fell by the blow of death. How can a weakling like me escape death? I too will definitely come to death. It cannot be escaped in any way.

Everyone who is born is born taking death with them. They are born keeping death in front. Like cattle being led to the slaughterhouse, everyone travels towards death without stopping. Day by day, death comes closer, not further.

This life is very weak. It is like a ripe fruit on a tree. Like a dewdrop. Like a water bubble. Like a lump of foam. There is no moment death cannot come - no place death cannot come. Some die in the womb itself. Some die at birth itself. Some die within days of birth. Some die within weeks. Some die within months. Some die within years. Those who live long suffer immeasurable decay-suffering. Since Universal Monarchs with great wealth and majestic Devas and Brahmas also come to death, it is no wonder that people like me come to death. This death can come to me even today. Life is uncertain. Death is certain.”

9. Mindfulness Occupied with the Body or Meditation on Loathsomeness

Lesson 10

Meditation done taking body parts like hair etc. as object is Mindfulness Occupied with the Body (*Kāyagatāsati*) meditation. It is also called “**Meditation on the Thirty-Two Parts**” (*Dvattiṃsākāra Bhāvanā*) and “**Meditation on Loathsomeness**” (*Paṭikkūla Bhāvanā*). Many in this Buddha’s Dispensation have become Arahants through this meditation. This is also the first meditation subject given to sons of good families ordaining in the Buddha’s Dispensation.

Hair - Body hair - Nails - Teeth - Skin: Flesh - Sinews - Bones - Bone marrow - Kidney: Heart - Liver - Pleura - Spleen - Lungs: Intestines - Mesentery - Undigested food - Feces - Brain: Bile - Phlegm - Pus - Blood - Sweat - Fat: Tears - Grease - Saliva - Snot - Synovial fluid - Urine.

There are thirty-two parts in this body. The person doing this meditation must understand these thirty-two parts well. The color of every part must be known. The shape must be known. The location must be known. The direction located must be known. The limits of parts from top, bottom, and across must be known. This meditation should be done reciting aloud. Do not take all thirty-two parts and meditate at once. Divide the thirty-two parts into six groups and recite in forward and reverse order.

“Hair, body hair, nails, teeth, skin; skin, teeth, nails, body hair, hair” - recite the first group.

“Flesh, sinews, bones, bone marrow, kidney; kidney, bone marrow, bones, sinews, flesh” - recite the second group.

“Heart, liver, pleura, spleen, lungs; lungs, spleen, pleura, liver, heart” - recite the third group.

“Intestines, mesentery, undigested food, feces, brain; brain, feces, undigested food, mesentery, intestines” - recite the fourth group.

“Bile, phlegm, pus, blood, sweat, fat; fat, sweat, blood, pus, phlegm, bile” - recite the fifth group.

“Tears, grease, saliva, snot, synovial fluid, urine; urine, synovial fluid, snot, saliva, grease, tears” - recite the sixth group.

Recite each group for several days, and when the respective parts start appearing to the mind along with saying the word, recite the next group. After mastering all well, start reciting all thirty-two parts in forward and reverse order. Recite all as follows:

“Hair, body hair, nails, teeth, skin; flesh, sinews, bones, bone marrow, kidney; heart, liver, pleura, spleen, lungs; intestines, mesentery, undigested food, feces, brain; bile, phlegm, pus, blood, sweat, fat; tears, grease, saliva, snot, synovial fluid, urine.

Urine, synovial fluid, snot, saliva, grease, tears; fat, sweat, blood, pus, phlegm, bile; brain, feces, undigested food, mesentery, intestines; lungs, spleen, pleura, liver, heart; kidney, bone marrow, bones, sinews, flesh; skin, teeth, nails, body hair, hair.”

From this meditation, First Jhāna can be obtained. By turning to Insight, Supramundane Paths and Fruits can also be obtained.

10. Mindfulness of Breathing

Establishing the mind on in-breath and out-breath and remembering it is Mindfulness of Breathing (*Ānāpānasati*) meditation. This is a meditation done by many meditators both inside and outside the Buddha’s Dispensation.

The person doing it should sit and keep the body straight. Then, find a place where the in-breath and out-breath air touches. For some, that air touches the tip of the nose and goes out. For some, it touches the tip of the upper lip and goes out. Centering on the touching place, one should try to remember seeing the beginning, middle, and end of the in-breath and out-breath air. The beginning of

in-breath is the tip of the nose. Middle is the chest. End is the navel. Try to see the air stream traveling from the nose tip to the navel. The beginning of out-breath air is the navel. Middle is the chest. End is the nose tip. Do not try to find the air parts that went out of the body.

The person doing this meditation should try to maintain in-breath and out-breath as they occur naturally. If one tries to breathe in and out with effort, one might become tired in a short time and reach a state where meditation cannot be done. Sometimes doing so can also cause ailments in the stomach and chest. Meditate counting in-breaths and out-breaths for some time. When counting, do not count continuously, but count up to ten. When reaching ten, stop counting forward and start counting from one again. After concentration develops somewhat, stop counting and remember the air itself seeing everywhere: beginning, middle, end. If done correctly and well, all five Jhānas are obtained from this meditation. Even if done to some extent, mindfulness and wisdom develop from this meditation. Many benefits are obtained.

11. Meditation on the Divine Abodes (Brahma-vihāra)

Lesson 11

Meditation on Loving-kindness (Mettā)

Friendliness - non-opposition to others - favorableness - wishing the welfare of others is Loving-kindness (*Mettā*). Maintaining the mind associated with Loving-kindness again and again is Meditation on Loving-kindness. There are two methods of doing Meditation on Loving-kindness: doing Meditation on Loving-kindness to obtain Jhāna, and generally developing Loving-kindness to obtain Meditation Merit. In whatever way, the virtuous one going to do Meditation on Loving-kindness should first reflect on the danger of Ill Will or Hatred and the benefit of Patience.

The dangers of Hatred are many. Hatred is a Dhamma that burns the mind. It destroys joy. It destroys gentleness and creates a terrifying face. It defiles virtue. It distracts the mind. It destroys wisdom. It obstructs practice. It is a path to hell. It creates many sins. It destroys the path of Dhamma. It destroys virtues. It is a hindrance to the path to heaven and the path to liberation. It creates various calamities, various dangers. It is a fear arising from within oneself. It is an evil. Maintaining hatred is like swallowing burning coals. Like licking the edge of a razor. Like hugging a snake.

Patience is a root for all virtues. A fertile ground where virtues grow. Cool water extinguishing the fire of anger. A supreme requisite for Enlightenment. A mother to wholesome Dhammas. Dispeller of all suffering. Bringer of all happiness.

Calmer of the mind. Doer of both one's own welfare and others' welfare. Thus, the faults of hatred and the virtues of patience should be considered.

The easy method to obtain Jhāna is to choose one person suitable for Loving-kindness and do Loving-kindness to that person alone. When choosing a person, do not take a disliked person, a very dear person, a neutral person, an enemy, a person of the opposite sex, or a dead person. Do not take a mother, father, or sibling because they are very dear. To develop Loving-kindness, one should choose a teacher or someone like a teacher or another virtuous person who can inspire one's mind. There are many words suitable for use in developing Loving-kindness. However, using a single phrase is better when developing concentration.

First, one should do Loving-kindness to oneself. However long one does Loving-kindness to oneself, a Jhāna cannot be obtained from it. The benefit of doing Loving-kindness to oneself is being able to consider that just as oneself, others also desire happiness. After doing Loving-kindness to oneself, considering that just as oneself, others also desire happiness, considering that happiness is needed for others as for oneself, considering the virtuous one chosen for developing Loving-kindness as standing in front of oneself, establishing one's mind at the root of the nose between the eyebrows of that person, develop Loving-kindness again and again saying "May this virtuous one be well." By doing so, Loving-kindness Jhāna can be obtained taking that person as object. The meditator who is not satisfied by developing Loving-kindness to only one person should develop Loving-kindness towards oneself, towards those unfriendly to oneself, towards one's friends, and towards neutral persons, bringing one's mind to equality regarding all four groups. After that, extensive Loving-kindness Jhāna taking many beings as object can be generated.

Generally, for those doing Meditation on Loving-kindness, it is good to develop Loving-kindness with various words and in various ways. Loving-kindness should be developed towards oneself and towards enemies, friends, and neutrals with various words. When doing so, Loving-kindness should be developed sincerely with the intention of making others well. Some think and say "May they be well" without a true desire for others' wellness. That is not sincere development of Loving-kindness. There is no power in such development of Loving-kindness.

"May I be free from enmity! May I be free from ill will! May I be free from suffering! May I live happily!" - thus one should do Loving-kindness to oneself.

When doing Loving-kindness to other beings, Loving-kindness should be developed by dividing beings by direction, by race, by plane, etc.

“May all beings living in the East be free from enmity! May they be free from ill will! May they be free from suffering! May they live happily! May no one despise another! May no one do harm to another! May all desire each other’s welfare! May they be endowed with virtues like faith and morality! May they do no sin! Engaging in wholesome deeds like giving and virtue, may they see Nibbāna!” - Loving-kindness should be developed using all these phrases or a few of them. Loving-kindness should be developed similarly towards beings in other directions. Develop Loving-kindness applying it as desired by plane, race, region as well!!

Meditation on Compassion (Karuṇā)

Just as one does not tolerate suffering arising for oneself, the nature of not tolerating suffering arising for others too, the nature of wishing to free suffering ones from suffering, the nature of trembling about others’ suffering is Compassion. Maintaining Compassion-associated thoughts again and again is Meditation on Compassion.

The meditator wishing to do it to obtain Jhāna should first find a supremely suffering person who cannot do any job due to broken limbs or incurable disease and lives by begging from others, consider his suffering with wisdom, and maintain Compassion towards him saying “May this helpless one who has come to great suffering be free from suffering! Be free!”. Then Compassion should be maintained towards one’s suffering loved ones, neutrals, and enemies. For those engaging in meditation establishing equal compassion regarding oneself, one’s friends, neutrals, and enemies, Compassion Jhāna arises taking suffering beings as object.

Generally, those doing Meditation on Compassion should consider the sufferings of respective beings with wisdom and do Meditation on Compassion saying “May these beings be free from these sufferings!”. There is no being who cannot be made an object of Compassion. Even beings considered as happy are not without many sufferings. People who enjoy five sensual pleasures and rejoice while doing various sins appear as enjoying happiness, but after death they will come to great suffering. Considering that fact, Compassion can be maintained towards them. Treasurers and kings passing time with great wealth also die at some time and fall from that wealth. Gods rejoicing with sensual pleasures in delightful mansions and gardens like Nandana surrounded by thousands of goddesses, and Brahma Kings with aeon-long lifespans shining like great masses of fire, also fall upon the exhaustion of merit. Thus considering with wisdom, Compassion should be maintained towards everyone saying “May these beings be free from suffering”.

Meditation on Appreciative Joy (Muditā)

The nature of being happy about happy persons is Meditation on Appreciative Joy. The meditator wishing to do it to obtain Jhāna should take a loved person who has pleasant children, good relatives and friends, beautiful house-vehicle-clothes-ornaments-food-drink, is healthy, and lives with bodily and mental happiness as object, and do Meditation on Appreciative Joy saying “This person lives happily without any deficiency, without any bodily or mental oppression. Oh good! Oh good!!”. Thus starting from one person, Appreciative Joy should be gradually expanded. Considering “Because of this person, his wife and children live happily,” Appreciative Joy should be maintained towards them. Considering “Because of this person, his relatives, friends, neighbors live happily,” Appreciative Joy should be maintained towards them. Thus gradually, Appreciative Joy should be maintained towards one’s friends, neutrals, and enemies. After reaching a state where Appreciative Joy can be maintained equally towards everyone, Appreciative Joy Jhāna can be obtained.

Those wishing to develop Appreciative Joy in the general method should consider the happiness of beings and maintain Appreciative Joy saying “These beings live happily. Oh good: Oh good”. There is no being who cannot be considered as happy. In the Brahma world, majestic Brahma Kings live very happily for thousands of aeons making joy itself their food. In celestial worlds like Cātummahārājika, many gods live happily gratifying senses surrounded by nymphs in extremely beautiful mansions shining with gems. In the human world, kings, treasurers, and ordinary wealthy people also live happily eating and drinking well, dressing and adorning well with their relatives and friends. Poor people also somehow obtain food and drink they need and rejoice. Beings in Apāya also will someday be free from that suffering and rejoice. Thus considering the happiness of respective beings with wisdom, Appreciative Joy can be developed regarding all.

Meditation on Equanimity (Upekkhā)

Neutrality maintained regarding beings is Equanimity. Only the Fifth Jhāna can be obtained from Meditation on Equanimity. The Fifth Jhāna can be obtained by developing Equanimity only by meditators who have previously obtained First, Second, Third, Fourth Jhānas from another meditation.

Those wishing to develop Equanimity should consider the world situation with wisdom and be neutral regarding beings. The eight Worldly Conditions (*Aṭṭha Loka Dhamma*) such as gain and loss come to all beings. World nature does not change according to one’s wish. “Everyone is subject to Worldly Dhamma. There is no one capable of maintaining the world according to his wish. These beings receive happiness and suffering according to their own kamma. By going the wrong way, beings come to suffering. By traveling the right way, they come to

happiness. By someone wishing ‘may they be well’, they do not become well. By wishing ‘may they be free from suffering’, they are not freed from suffering. Therefore, worrying about the world is a useless exertion.” Thus considering the world situation, Equanimity should be developed thinking “These beings receive happiness and suffering according to their own kamma.”

12. The Meditation Subject of Insight (Vipassanā)

Lesson 12

The meditation that gives the four Paths and four Fruits: Stream-Entry, Once-Returning, Non-Returning, Arahant, freeing the being from Samsāra suffering and leading to Nibbāna, is **Insight Meditation**. The seven Purifications, the three Characteristics, the three Contemplations, the ten Insight Knowledges, the three Emancipations, and the three Doors to Emancipation are the main facts to be known regarding Insight Meditation.

13. The Seven Purifications

There are seven Purifications: **Purification of Virtue (*Sīla Visuddhi*)**, **Purification of Mind (*Citta Visuddhi*)**, **Purification of View (*Diṭṭhi Visuddhi*)**, **Purification by Overcoming Doubt (*Kaṅkhāvitaraṇa Visuddhi*)**, **Purification by Knowledge and Vision of What is and is Not the Path (*Maggāmaggañāṇadassana Visuddhi*)**, **Purification by Knowledge and Vision of the Way (*Paṭipadāñāṇadassana Visuddhi*)**, and **Purification by Knowledge and Vision (*Ñāṇadassana Visuddhi*)**.

Purification of Virtue

Pure virtue is Purification of Virtue. Jhānas or Supramundane Paths and Fruits cannot be obtained by one who is immoral. Immorality is an obstacle to Jhānas etc. Therefore, the person entering meditation with the hope of arriving at a certain high state must purify virtue and start meditation established in pure virtue.

Purification of Virtue should be stated separately for the two groups: Lay and Ordained. For laypeople, establishing in any virtue among virtues like Five Precepts etc. is the layperson's Purification of Virtue. The Fourfold Purification Virtue: Pātimokkha Restraint Virtue, Sense Faculty Restraint Virtue, Livelihood Purification Virtue, and Requisite-Related Virtue is the Purification of Virtue of monks.

The group of precepts laid down by the Buddha for monks is the **Pātimokkha Restraint Virtue**. It is the main virtue among mundane virtues.

To those taking signs of objects like forms met by doors like the eye, many defilements like greed, hatred etc. arise saying “they are good,” “want to get,” “bad.” To prevent defilements from arising due to forms etc., one must live constantly mindful. That mindfulness preventing the arising of defilements is **Sense Faculty Restraint Virtue**.

Abstaining from improper actions done to maintain life is **Livelihood Purification Virtue**. That too should be stated separately according to lay and ordained groups. Abstaining from misconducts like killing and the five wrong trades regarding living, and living righteously is the layperson's Livelihood Purification Virtue. The layperson's Livelihood Purification is included in Five Precepts etc. itself. Abstaining from obtaining requisites by pleasing laypeople through hypocrisy and giving things etc., and obtaining four requisites righteously by alms round etc. is the monk's Livelihood Purification Virtue.

The Reviewing Knowledge preventing the arising of delusion, craving, and intoxication in occasions of accepting and using even righteously received requisites is **Requisite-Related Virtue**. To protect that virtue, one must reflect on the benefits of food and drink etc. Or one must reflect on food and drink as repulsive or as elements. Not doing so is not an obstacle for laypeople to obtain Paths and Fruits.

Purification of Mind

The powerful concentration maintaining the mind in the meditation object itself without allowing hindrances like Sensual Desire defiling the mind to enter the mind is Purification of Mind. There are two groups of meditators: **Samathayānika** (Calm Vehicle) and **Vipassanāyānika** (Insight Vehicle). Meditators who first do some Calm Meditation and develop Insight establishing on the concentration obtained from it to obtain Paths and Fruits are **Samathayānikas**. Meditators who develop Insight itself without engaging in Calm Meditation are **Vipassanāyānikas**. Access Concentration and Absorption Concentration obtained from Calm Meditation are the Purification of Mind of Samathayānikas. For those doing only Insight, a certain concentration is obtained from it itself. Because of that concentration, the meditator's mind is well established in the meditation object without going outside. That concentration obtained from Insight itself is the Purification of Mind of Vipassanāyānikas.

Hindrances like Sensual Desire enter the mind of the person meditating without concentration from time to time and make it impure. When there is powerful concentration, the meditation thought stream of the meditating yogi arises again and again unified in the meditation object. Thereby the mind remains pure. Since it keeps the meditator's mind pure thus, concentration is called Purification of Mind.

Lesson 13

Purification of View

The knowledge seeing Name and Matter as they are, dispelling the Self View, is **Purification of View**. Knowing Name and Matter separately by way of Characteristic, Function, Manifestation, and Proximate Cause should also be called Purification of View.

Characteristic (*Lakkhaṇa*) is the nature of the respective Ultimate Reality Dhamma. The body of the Ultimate Reality Dhamma is also that Characteristic itself.

Each Ultimate Reality Dhamma also has a function performed by it. Similarly, Ultimate Reality Dhammas also have a power to perform that respective function. That power is also called ‘Achievement’ (*Sampatti*). ‘**Function (*Rasa*)**’ refers to those two: function and achievement.

There is also a result arising due to the function performed by an Ultimate Reality Dhamma. That result is called ‘**Manifestation (*Paccupaṭṭhāna*)**’. Furthermore, that Ultimate Reality Dhamma appears to the mind of the meditator investigating Ultimate Reality Dhammas in a certain way. That appearing mode is also called ‘Manifestation’.

The main and apparent cause for the arising of the respective Ultimate Reality Dhamma is called ‘**Proximate Cause (*Paḍaṭṭhāna*)**’. It is also called ‘Near Cause’.

Of these four facts, Characteristic should be known like the heat nature in fire. Function should be known like the burning nature in fire. Manifestation should be known like the nature producing smoke in fire. Proximate Cause should be known like the firewood producing fire. The characteristic of fire is heat nature. Function is burning nature or cooking nature. The manifestation of fire is emitting smoke. Proximate Cause is firewood.

Of the four facts Characteristic etc., the main matter is the Characteristic. When it is known, that respective Ultimate Reality Dhamma is known. When Function, Manifestation, and Proximate Cause are also known, that respective Ultimate Reality Dhamma is known very well. Therefore, in Commentaries, when introducing Ultimate Reality Dhammas, the four facts Characteristic etc. of every Formation are shown.

Of the seven Purifications, the two Purifications of Virtue and Mind are the ground of Insight. The five Purifications starting with Purification of View are

the body of Insight. The meditator who has developed the two Root Purifications should next try to recognize Name and Matter to develop Purification of View. It should be done by meditation itself. Samathayānikas should start discerning Name and Matter based on the Jhāna they have obtained. The Vipassanāyānika should find the Matter group first based on parts like hair etc., and then find the Name group. Discerning Name and Matter is done by some meditators by the brief method, and by some meditators by the detailed method.

The meditator doing by the brief method: Examining the internal group of Dhammas considered as I, being, person, sees the group of Dhammas having the characteristic of bending, and separates this group of Dhammas in the mind as Name. Seeing the group of Dhammas having the characteristic of deforming, he separates this group of Dhammas in the mind as Matter. He knows that Name is Name itself and not Matter, Matter is Matter itself and not Name, Name is Name and not a being - not I, Matter is Matter itself and not a being - not I, and apart from the Name and Matter two groups which are not being or person, there is no I who does merit and demerit and experiences happiness and suffering, nor a human, nor a god, nor anyone else among this Name and Matter group. Knowing Name and Matter well thus is discerning Name and Matter by the brief method.

In the internal group of Dhammas considered as I, what is called Name is the Citta and Cetasika group. They arise in the bases: Eye, Ear, Nose, Tongue, Body, Heart. All those Dhammas arising in bases arise taking some object like Form, Sound etc. They arise turning towards the object, looking at the object. Bending means the nature of being inclined towards the object. The bending characteristic refers to that nature. That nature of dragging, bending towards the object does not exist in Rūpas which are places for the arising of Name Dhammas. Therefore, they are not Name. They undergo deformation due to cold, heat etc. Deforming means coming to that alteration. Being deformed by cold, heat etc. is the characteristic of Rūpa.

The person with excessive wisdom is capable of eliminating Identity View (*Sakkāya Diṭṭhi*) along with Perversion of Perception, Consciousness, and View by discerning Name and Matter briefly itself. Taking Name and Form Dhammas which are not Self as Self is **Perversion of View (*Diṭṭhi Vipallāsa*)**. Perversion of View is also suppressed by faith in the Buddha and accepting the Dhamma. The abandoning of Perversion of Perception and Consciousness occurs only by discerning Name and Matter, not by any other method. Until knowledge of Name and Matter becomes pure, Perversion of Perception and Consciousness are not abandoned. As long as those two exist, knowledge of Name and Matter has not become pure.

The person discerning Name and Matter in detail discerns Name and Matter by methods like Aggregates, Elements, Bases etc. Understanding of Name and Form Dhammas should be developed until the Perversions of Perception, Consciousness, and View that there is a Self are eliminated.

To the meditator who has known Name and Matter well, seeing that there is nothing other than Name and Matter, the view “There is a Self inside the body engaging Name and Matter in respective works; that Self performs all actions, experiences happiness and suffering, goes from birth to birth” is eliminated. Seeing that neither Name nor Matter can perform any action individually, the view taking Name itself or Matter itself or both as Self is eliminated.

Purification by Overcoming Doubt

The knowledge knowing the causes of arising of Name and Matter, dispelling doubts such as “How did these Name and Matter arise? Did these exist like this in the past too? Will they arise in the future too?”, is **Purification by Overcoming Doubt**.

The meditator who has developed Purification of View by finding the nature of Name and Matter should now search for the conditions of Name and Matter to develop Purification by Overcoming Doubt. It can be done briefly or in detail. Considering that Name arises due to Eye etc. bases and Form etc. objects, and Matter arises due to Citta, Season, Nutriment; and that both Name and Matter parts arise due to Ignorance, Craving, Clinging, Kamma—this is briefly considering the conditions of Name and Matter. The Dependent Origination method shown in the Eighth Chapter here is the detailed method of considering conditions. Beginners should not go to search for conditions by the Conditional Relations (*Paṭṭhāna*) method. It is beyond their scope.

To the meditator examining the conditions of Name and Matter, seeing that the group of Name and Form Dhammas arises completely from conditions, the No-Cause View (*Ahetuka Diṭṭhi*) is abandoned. Seeing that those Name and Form Dhammas arise only from causes suitable for the arising of those respective Name and Form Dhammas and not in any other way, the Wrong Cause View (*Visama Hetu Diṭṭhi*) that these Name and Matter are created by God, created by Time, etc., is also abandoned. The view that there is a doer of kamma and experiencer of result other than Name and Matter is also abandoned. Seeing the arising of Name and Matter as cause and effect lineage in endless Saṃsāra, doubts such as “Did I exist in the past? Will I exist in the future?” are eliminated. Seeing the truth of the Buddha’s preaching, doubt arising in eight places like Buddha etc. is eliminated.

Lesson 14

Purification by Knowledge and Vision of What is and is Not the Path

When proceeding with Insight Meditation, due to the appearing of imperfections like *Aura (Obhāsa)* etc., places where the path can be missed arise for the meditator. In those occasions, the knowledge knowing without error “This is the true path, this is the non-path” is Purification by Knowledge and Vision of What is and is Not the Path.

The meditator who has developed Purification by Overcoming Doubt by discerning Name and Matter with conditions should next do the Meditation on the Three Characteristics.

The Three Characteristics

There are three characteristics of Formations: Impermanence Characteristic, Suffering Characteristic, Non-Self Characteristic.

The nature of not remaining permanently after arising—the breaking up—is the **Impermanence Characteristic** of Formations. Since they possess the Impermanence Characteristic, Formations are Impermanent.

For the one who has taken a group of Formations which are not permanent and definitely break as “I” and attached to them as “mine,” much exhaustion occurs regarding protecting those Formations and regarding creating new Formations to replace the breaking ones. A constant fear also arises in him about the breaking of Formations. The nature of Formations causing fear and exhaustion is the **Suffering Characteristic** of Formations. Since they possess the Suffering Characteristic, Formations are Suffering.

If considered as a Self, a stable core thing should be considered. In Formations that decay and break again and again, that stable core nature does not exist. What exists in them is a nature opposed to stable core nature. The absence of stable core nature is the **Non-Self Characteristic** of Formations. Since they possess the Non-Self Characteristic, Formations are Non-Self.

Three Contemplations

“Contemplation of Impermanence (*Aniccānupassanā*) - Contemplation of Suffering (*Dukkhānupassanā*) - Contemplation of Non-Self (*Anattānupassanā*)” are three Contemplations. *Anupassanā* means meditation/contemplation.

Looking with wisdom thinking again and again Name and Matter and their impermanence as “Form is impermanent, Feeling is impermanent” etc. is **Contemplation of Impermanence**. Stated another way, it is Impermanence Meditation.

Looking with wisdom thinking again and again Name and Matter and their suffering characteristic as “Form is suffering, Feeling is suffering” etc. is **Contemplation of Suffering**.

Looking with wisdom thinking again and again Name and Matter and their non-self characteristic as “Form is non-self, Feeling is non-self” is **Contemplation of Non-Self**.

The meditator who has developed Purification by Overcoming Doubt should next engage in meditation by remembering - looking at Formations as Impermanent etc. again and again. Stated another way, doing the Meditation on the Three Characteristics. In doing so, if one goes to look at the impermanent etc. characteristics of Formations by taking them one by one, it is a task that cannot be finished, so it should not be done so. Even if one thinks of the impermanence etc. of all Formations by taking them all at once with the mind, since Formations are very many, a clear understanding cannot be developed. Therefore, the meditator observing Formations with insight should take respective Formations as groups by methods like Aggregates, and observe with insight in various ways as “Form is impermanent - Feeling is impermanent” etc. After the three characteristics Impermanence etc. of Formations are well understood, one should start looking at the arising and breaking of those Name and Matter. It should be done according to causes as “when these causes exist these Dhammas come to be, when causes do not exist they cease.” Looking at the arising and ceasing of Name and Matter without expecting causes should also be done. The arising of Formations is called ‘**Rise**’ (*Udaya*) and the breaking is called ‘**Fall**’ (*Vaya*). While the meditator is looking at the arising and breaking of Formations, when the Knowledge of Rise and Fall becomes developed and sharp, Imperfections of Insight appear.

Lesson 15

The Ten Imperfections of Insight

Aura (*Obhāsa*), **Joy** (*Pīti*), **Tranquillity** (*Passaddhi*), **Decision** (*Adhimokkha*), **Exertion** (*Paggaha*), **Happiness** (*Sukha*), **Knowledge** (*Ñāṇa*), **Mindfulness** (*Upaṭṭhāna*), **Equanimity** (*Upekkhā*), **Attachment** (*Nikanti*)—these ten are Imperfections of Insight (*Vipassanūpakkilesa*). Imperfections of Insight are a group of factors that mislead the meditator and are obstacles to Insight. They do not arise for meditators who have not done Insight well. Their arising is a sign that Insight has been done well up to then.

Aura is a special light visible only to the meditator - not visible to others, arising solely by the power of Insight. It arises for some meditators as if only their body is visible, for some as if the room they are in is visible everywhere, for some as if visible for leagues - yojanas distance.

Joy is the powerful joy arising because the Knowledge of Insight is good, because the Rise and Fall of Formations is seen very well.

Tranquillity is the calming of body and mind arising from Insight. Because of that calming, the meditator can engage in meditation as long as desired without any difficulty. Even the passing of time is not felt.

Decision is powerful Faith. At this time, a powerful faith that pleases the mind extremely arises in the meditator with the Insight Consciousness.

Exertion is Energy. At this time, a good energy that is neither too lax nor too rapid arises in the meditator with the Insight Consciousness.

Happiness is a powerful happiness spreading through the whole body and pleasing the whole body, arising with the Insight Consciousness.

Knowledge is the very sharp Insight Knowledge penetrating Form and Formless Dhammas.

Mindfulness is the Mindfulness Cetasika associated with Insight Consciousness. At this time, a powerful mindfulness established in the Formations being observed with insight arises in the meditator, with his mind unshaken like a rock.

Equanimity is the two Equanimities: Neutrality of Mind (*Tatramajjhataṭṭā*) and Adverting Equanimity.

Attachment is the subtle craving attached to the Insight adorned with Aura etc. It is a very subtle greed difficult to know as a defilement. The true Imperfection of Insight is that Attachment. Aura etc. become imperfections because they are causes for Attachment.

When Aura etc. appear, the unskilled meditator gives up meditation thinking “I never had such light - such joy - such wisdom before. Now these wonderful things arise for me because I have reached the Path and Fruit,” claiming “I am a Stream-Enterer” without being a Stream-Enterer or “I am an Arahant” without being an Arahant. The skilled meditator, understanding that a subtle craving arises regarding Aura etc., and understanding that if it grows he will fall from the Path to Nibbāna and fall back to the path of Saṃsāra, to dispel that craving, contemplates “This light is an impermanent Dhamma, suffering because it causes fear, non-self because it is coreless” etc., and dispels the craving arising regarding Aura etc. The knowledge of the meditator who has dispelled craving by considering the Dhammas obstructive to Insight like Aura etc. as impermanent etc. thus, understanding the characteristics of the Path and Not-Path, is **Purification by Knowledge and Vision of What is and is Not the Path.**

Lesson 16

Purification by Knowledge and Vision of the Way

There are ten Insight Knowledges: Knowledge of Comprehension, Knowledge of Rise and Fall, Knowledge of Dissolution, Knowledge of Fearfulness, Knowledge of Danger, Knowledge of Disenchantment, Knowledge of Desire for Deliverance, Knowledge of Reflective Contemplation, Knowledge of Equanimity towards Formations, and Knowledge of Conformity.

Knowledge of Comprehension (*Sammasana Ñāṇa*)

The knowledge knowing the three characteristics Impermanence etc. of Name and Form Dhammas is Knowledge of Comprehension. It has already been obtained by the meditator who has developed Purification by Knowledge and Vision of What is and is Not the Path. He has to meditate to develop the nine knowledges starting with Knowledge of Rise and Fall in the future. The nine Insight Knowledges from Knowledge of Rise and Fall to Knowledge of Conformity arising in future meditation for the person who has developed Purification by Knowledge and Vision of What is and is Not the Path is **Purification by Knowledge and Vision of the Way**.

Knowledge of Rise and Fall (*Udayabbaya Ñāṇa*)

The Insight Knowledge seeing how new Formations arise that did not exist before, and how all arisen Formations break up, is named ‘Knowledge of Rise and Fall’.

Knowledge of Dissolution (*Bhaṅgānudassana Ñāṇa*)

As the meditator’s knowledge becomes developed and sharp by observing the arising and breaking of Formations caught by his mind, very quickly many Formations start appearing to his mind, and he has no time to remember the arising and breaking of all of them. After that, the meditator stops contemplating the arising of Formations that appear and starts looking only at their dissolution (*bhaṅga*). Just as water bubbles are seen breaking up when looking at a water body during rain, the breaking up of Formations in his own continuity starts appearing to his wisdom. That knowledge seeing the breaking of Formations is called ‘Knowledge of Dissolution’.

Knowledge of Fearfulness (*Bhayatupaṭṭhāna Ñāṇa*)

To the meditator seeing Formations breaking up everywhere in the three existences: Sense, Fine-Material, and Immaterial like mustard seeds popping in a

pan, the group of breaking Formations starts appearing as something to be feared. That Insight Knowledge seeing Formations as fearful is called ‘Knowledge of Fearfulness’.

Knowledge of Danger (*Ādīnavānudassana Ñāṇa*)

The breaking of Formations cannot be stopped by anyone by any means. They have no refuge. They are helpless. That Insight Knowledge seeing that helplessness of Formations is ‘Knowledge of Danger’.

Knowledge of Disenchantment (*Nibbidānudassana Ñāṇa*)

Seeing that the group of Formation Dhammas, which the meditator loved as “I” and “mine” in the past, is helpless, the meditator develops disenchantment regarding them. The heap of Formations becomes repulsive to the meditator. The Insight Knowledge associated with the nature of disenchantment towards Formations is called ‘Knowledge of Disenchantment’.

Knowledge of Desire for Deliverance (*Muñcitukamyatā Ñāṇa*)

The Insight Knowledge accompanied by the idea of being delivered from those disenchanted Formations is called ‘Knowledge of Desire for Deliverance’.

Knowledge of Reflective Contemplation (*Paṭisaṅkhānupassanā Ñāṇa*)

The extensive Insight Knowledge of the meditator who wishes to be delivered from Formations, observing Formations in manifold ways in detail as a strategy to escape from them, is called “Knowledge of Reflective Contemplation”.

Knowledge of Equanimity towards Formations (*Saṅkhārupekkhā Ñāṇa*)

Seeing the great mass of dangers of Formations by Knowledge of Reflective Contemplation, thinking ‘I have obtained the strategy to escape from suffering’, giving up the strong effort to investigate Formations, the Insight Knowledge maintained with even effort is ‘Knowledge of Equanimity towards Formations’. Although devoid of the effort of investigating Formations, this knowledge is more powerful than all previous knowledges. Just as a stone thrown into the sky falls towards the earth effortlessly and very fast when released, this knowledge also exists very fast in the characteristics Impermanence etc. of Formations automatically.

Knowledge of Conformity (*Anuloma Ñāṇa*)

When Knowledge of Equanimity towards Formations develops and it is very close to the arising of Supramundane Path Knowledge, the Insight Knowledge existing in conformity with the eight Insight Knowledges starting with Knowledge of Rise and Fall and with the Supramundane Path Knowledge is called ‘Knowledge of Conformity’.

Purification by Knowledge and Vision

To the meditator engaging in meditation as stated, when Insight Knowledge develops and becomes very close to the arising of the Supramundane Path Consciousness called Absorption (*Appanā*), cutting off the stream of Bhavanga Consciousness, after the Mind-door Adverting Consciousness arisen, two or three Insight Cittas arise and cease under the names **Preparation (Parikamma)**, **Access (Upacāra)**, **Conformity (Anuloma)** taking one of the three characteristics Impermanence etc. as object. *Vutthāna* (Emergence) is also a name used for the Supramundane Path Consciousness. The Supramundane Path Consciousness is called **Emergence** because it rises from the sign of Formations which was the object of Insight, and from the nature of being a base for Fetters. Since it raises the person in whom it arises from the state of Worldling and from Saṃsāra, the Path Consciousness is called Emergence. After the Insight Cittas arising by the names Preparation, Access, Conformity, a certain Citta among Knowledge-Associated Sense-Sphere Wholesome arises by the name **Change-of-lineage (Gotrabhū)** taking Nibbāna as object, destroying the Worldling state of the meditator and bringing him to the Noble state. After that, the **Stream-Entry Path Consciousness** associated with the Supramundane Eightfold Path arises once with the Javana function, fully understanding the Truth of Suffering, abandoning the Truth of Origin, realizing the Truth of Cessation by taking it as object. Following that, after the Stream-Entry Fruit Consciousness arises twice or thrice, Bhavanga descent occurs. By this happening, the meditator transcends the state of Worldling and becomes the Noble Person called Stream-Enterer.

Then that Stream-Enterer reviews the Path he arrived at, the Fruit obtained from it, the defilements abandoned by him, the remaining defilements, and Nibbāna. All Noble Ones review thus. Since the Arahant person has no remaining defilements, he reviews only the other four facts.

When the Stream-Enterer wishes to arrive at the Once-Returning Path and Fruit, he observes Formations with insight as before. As stated above, when Knowledge of Equanimity towards Formations becomes sharp, at an occasion, Conformity and Change-of-lineage knowledges arise, and Once-Returning Path Consciousness and Fruit Consciousness arise. Non-Returning and Arahant Paths and Fruits also arise in that same method.

To the four Supramundane Paths arising thus, **Purification by Knowledge and Vision** is said.

(Although the **Division of Emancipations** is shown here in many books, since there is not much benefit from it for ordinary people, it is not shown here. See Chapter 6 of the book **Vidarshanā Bhāvanā Kramaya**.)

14. Noble Individuals

Lesson 17

Individuals who have done Insight Meditation and generated Supramundane Paths and Fruits are Noble Individuals (*Ariya Puggala*). Others are Worldlings (*Puthujjana*).

Stream-Entry Path-stander, Stream-Entry Fruit-stander, Once-Returning Path-stander, Once-Returning Fruit-stander, Non-Returning Path-stander, Non-Returning Fruit-stander, Arahant Path-stander, Arahant Fruit-stander—there are eight Noble Individuals. There are four Path-standers. There are four Fruit-standers. One individual exists as a Path-stander only during the moment the Supramundane Path Consciousness exists in his continuity. That is a very short time. Therefore, a Path-stander cannot be found. As soon as the Path Consciousness ceases, the Fruit Consciousness arises, so the Path-stander becomes a Fruit-stander. Since the Path-standing state is momentary, the names Stream-Enterer, Once-Returner, Non-Returner, Arahant are mostly used for Fruit-standing individuals.

Abandoning of Defilements

The two defilements: View (*Diṭṭhi*) and Doubt (*Vicikicchā*) are completely abandoned by the **Stream-Entry Path**. Other defilements gross enough to cause birth in Apāya are also abandoned.

Speaking by way of Cittas: The four View-Associated Cittas and the Doubt-Associated Citta—these five Cittas are completely abandoned by the Stream-Entry Path. The four View-Dissociated Cittas and two Hatred-Rooted Cittas arising gross enough to cause birth in Apāya are also abandoned.

The four View-Dissociated Cittas, two Hatred-Rooted Cittas, and Restlessness-Associated Citta which are not gross enough to cause birth in Apāya remain for the Stream-Enterer.

By the **Once-Returning Path**, gross Greed, Hatred, and Delusion are abandoned. Those defilements arise in the Once-Returning person only rarely. Even when they arise rarely, they do not arise grossly.

Speaking by way of Cittas: The gross View-Dissociated four Cittas and two Hatred-Rooted Cittas are abandoned by the Once-Returning Path. Subtle View-Dissociated four Cittas, two Hatred-Rooted Cittas, and Restlessness-Associated Citta remain for the Once-Returning person.

By the **Non-Returning Path**, Sensual Lust and Ill Will are completely abandoned. Speaking by way of Cittas: The four View-Dissociated Cittas with Sensual Lust and the two Hatred-Rooted Cittas are completely abandoned by the Non-Returning Path.

The four View-Dissociated Cittas with Fine-material Lust and Immaterial Lust, and the Restlessness-Associated Citta remain for the Non-Returning person.

Fine-material Lust, Immaterial Lust, Conceit, Restlessness, and Ignorance—these are completely abandoned by the Arahant Path.

Speaking by way of Cittas: The four subtle View-Dissociated Cittas with Fine-material Lust, Immaterial Lust, Conceit, and the Restlessness-Associated Citta are also abandoned by the Arahant Path. There are no remaining defilements for the Arahant person.

Attainments (*Samāpatti*)

There are three types of Attainments: “Jhāna Attainment, Fruit Attainment, Cessation Attainment.”

Living with any Fine-material-sphere or Immaterial-sphere Jhāna Consciousness is called “**Jhāna Attainment**.” In the occasion of first obtaining Jhāna, for the person meditating for it, after Sense-Sphere Javana Consciousnesses arise and cease three or four times by names Preparation - Access - Conformity - Change-of-lineage, Jhāna Consciousness arises once and becomes Bhavanga. The person generating Jhāna for the first time is called “Beginner” (*Ādikammika*). If the person who obtained Jhāna once meditates again to generate that Jhāna Consciousness, after Sense-Sphere Javana arises and ceases three or four times as before, Jhāna Consciousness arises many times. According to the development of the meditator’s concentration, without becoming Bhavanga, the Jhāna Consciousness arises continuously thousands, lakhs of times. He can live like that even for hours. That is **Jhāna Attainment**.

Living with Supramundane Fruit Consciousness is **Fruit Attainment**. If the person who obtained a Supramundane Fruit once meditates again to generate it, just like Jhāna Cittas, Fruit Cittas arise continuously thousands, lakhs of times for him too without becoming Bhavanga.

Living stopping the arising of Cittas completely is **Cessation Attainment**. Only Non-Returners and Arahants who have obtained the Eight Attainments can enter Cessation Attainment. They enter Cessation Attainment desiring to obtain the bliss of Nibbāna in the present existence itself. Non-Returners and Arahants of the Immaterial existence cannot do it.

When the Eight-Attainment Non-Returner or Arahant person wishes to enter Cessation Attainment, sitting in a quiet place, first entering the First Jhāna, rising from it, he observes the formations belonging to that First Jhāna as impermanent, suffering, and non-self with insight. Then entering Second Jhāna, rising from it, observes formations belonging to it with insight as impermanent etc. Then entering Third Jhāna, rising from it, observes formations belonging to it with insight as impermanent etc. Thus doing up to Ākiñcaññāyatana Jhāna, entering Viññāṇañcāyatana Jhāna, rising from it, performing the four Preliminary Duties: **Non-destruction of others' belongings, Waiting for Sangha's call, Summoning by the Teacher, Limitation of duration**, enters Nevasaññānāsaññāyatana Jhāna. After the Nevasaññānāsaññāyatana Consciousness arises once or twice, the arising of Cittas in that person stops. That is **Cessation Attainment**. After the time resolved to live in Cessation passes, if the person entered is a Non-Returning person, Non-Returning Fruit Citta arises once, and if an Arahant person, Arahant Fruit Citta arises once, and then Bhavanga descent occurs. After that, Cittas start arising as usual.

Of the four Preliminary Duties, **Non-destruction of others' belongings** is resolving “If there is any requisite not connected to my body, may they not be destroyed during the time I am in Cessation Attainment.” No harm comes from fire, water etc. to the body of the person entered in Cessation Attainment or to items bound with the body during the time of Cessation Attainment. It is the power of the attainment itself. Since requisites not bound with the body are not protected so, one must make a resolution about them.

Waiting for Sangha's call is resolving “If I am needed by the Sangha for a Vinaya act, may rising from the attainment happen immediately!”. **Summoning by the Teacher** is resolving “If the Buddha needs to meet me, may rising from the attainment happen immediately!”.

Limitation of duration is “considering one's lifespan.” If death is to happen during the time of Cessation Attainment, one has to rise from the attainment. Therefore, the time life lasts should be looked at.

15. Absorption Cognitive Processes (Appanā Vīthi)

Lesson 18

Processes that are Sublime (*Mahaggata*) and Supramundane Jāvanas are “**Absorption Processes.**” Absorption Processes are of five parts: Jhāna Process, Path Process, Fruit Attainment Process, Direct Knowledge Process, and Cessation Attainment Process.

There are nine Jhāna Processes: First Jhāna Process, Second Jhāna Process, Third Jhāna Process, Fourth Jhāna Process, Fifth Jhāna Process, Ākāśānañcāyatana Jhāna Process, Viññāṇañcāyatana Jhāna Process, Ākiñcaññāyatana Jhāna Process, and Nevasaññānāsaññāyatana Jhāna Process. Since each process becomes two as Beginner Process and Attainment Process, there are eighteen Jhāna Processes.

Jhāna Paths and Fruits can be obtained only by persons who received wisdom from birth by receiving a Knowledge-Associated Rebirth-Linking. Persons with little wisdom cannot obtain Jhāna etc. Wise persons are also of two parts: “Those with sharp wisdom and those with dull wisdom.” In this Dhamma, the name **Khippābhiñña** is used for those with sharp wisdom, and **Dandhābhiñña** for those with dull wisdom (non-sharp wisdom).

Of the aforementioned eighteen Jhāna Processes, since each process becomes two by way of Dandhābhiñña and Khippābhiñña persons, there are thirty-six Jhāna Processes. Of those, since each process becomes two by way of Wholesome Jhāna and Functional Jhāna, there are seventy-two Jhāna Processes.

The Two First Jhāna Beginner Processes

When the meditator engaging in meditation suitable to obtain the First Jhāna is close to obtaining Jhāna, after Vibrating Bhavanga and Arrest Bhavanga, the Mind-door Adverting Consciousness arises taking the meditation object as object and ceases. Then, taking that same object, any one of the Knowledge-Associated Sense-Sphere Jāvanas arises and ceases four times by names Preparation (*Parikamma*) - Access (*Upacāra*) - Conformity (*Anuloma*) - Change-of-lineage (*Gotrabhū*), and then the First Jhāna Consciousness arises once and ceases. After that, Bhavanga occurs. This is the **First Jhāna Beginner Process of the Dandhābhiñña person.**

For the Khippābhiñña person, after Vibrating Bhavanga and Arrest Bhavanga, taking the meditation object as object, Mind-door Adverting and Sense-Sphere Javana arise three times as Access - Conformity - Change-of-lineage, and then

First Jhāna Consciousness arises once and becomes Bhavanga. This is the **First Jhāna Beginner Process of the Khippābhiñña person**.

First Jhāna Attainment Processes

When the meditator who obtained the First Jhāna thus wishes to enter the Jhāna again at some time and engages in that meditation, after Vibrating Bhavanga - Arrest Bhavanga - Mind-door Adverting - Preparation - Access - Conformity - Change-of-lineage Cittas arise and cease in order, the First Jhāna Javana Consciousness arises many times and then becomes Bhavanga. This is the **First Jhāna Attainment Process of the Dandhābhiñña person**. When this process arises for the Khippābhiñña person, the “Preparation Consciousness” does not arise. Only three Sense-Sphere Javanas arise as Access - Conformity - Change-of-lineage. That is the only difference.

Dandhābhiñña’s First Jhāna Beginner Process

Bhavanga Calana, Bhavangupaccheda, Manodvārāvajjana, Parikamma, Upacāra, Anuloma, Gotrabhū, First Jhāna, Bhavanga.

Khippābhiñña’s Beginner Process

Bhavanga Calana, Bhavangupaccheda, Manodvārāvajjana, Upacāra, Anuloma, Gotrabhū, First Jhāna, Bhavanga.

The difference in the two Attainment Processes is only the arising of Jhāna Consciousness many times. The order of Cittas in Second Jhāna Processes etc. is also the same. The difference is only the arising of the respective Jhāna Consciousness in each process.

The name **Preparation** (*Parikamma*) is given to the first Citta of the Sense-Sphere Javanas arising in these processes because that Citta exists as if preparing Absorption by being especially helpful for the arising of Absorption Consciousness through faculty balance etc. The name **Access** (*Upacāra*) is given to the second Citta because it exists close to Absorption by being helpful for the arising of Absorption Consciousness in the immediate future. The meaning of the word *Upacāra* is the Citta moving near. The name **Conformity** (*Anuloma*) is given to the third Citta because it exists conforming to Absorption by removing obstacles to the arising of Absorption Consciousness like Sensual Desire etc. The name **Change-of-lineage** (*Gotrabhū*) is given to the fourth Citta because it transcends the Sense-Sphere state, and no Sense-Sphere Citta arises after that Citta but an Absorption Consciousness.

Reviewing Processes (*Paccavekkhana Vīthi*)

After obtaining Jhāna and after rising from Jhāna Attainment, Jhāna attainers review the Jhāna factors in the Jhāna they obtained or entered. They do so to generate Adverting Mastery and Reviewing Mastery. Reviewing Processes arise equal to the number of Jhāna factors in respective Jhānas. Since there are five Jhāna factors in the First Jhāna, five processes arise: Process reviewing Vitakka, Process reviewing Vicāra, Process reviewing Pīti, Process reviewing Sukha, Process reviewing Ekaggatā. In Reviewing Processes, only Sense-Sphere Javanas arise. The Reviewing Process becomes Bhavanga after Vibrating Bhavanga, Arrest Bhavanga, Mind-door Adverting Consciousness taking the Jhāna factor as object, and any Sense-Sphere Javana seven times.

For those with Mastery, in occasions of reviewing Jhāna factors quickly for performing psychic powers etc., the process ends with five or four Sense-Sphere Javanas.

16. Path Processes and Fruition Attainment Processes

Lesson 19

There are four Path Processes: **Stream-Entry Path Process, Once-Returning Path Process, Non-Returning Path Process, and Arahant Path Process**. Since there are five Stream-Entry Path Cittas each by the method of Jhāna as “First Jhāna Stream-Entry Path” etc., there are five Stream-Entry Path Processes. Since the remaining Path Processes are also five each similarly, there are twenty Path Processes. By each process becoming twofold as Dull-witted (*Mandapañña*) and Sharp-witted (*Tikṣhṇa Pañña*), there are forty Path Processes.

The First Jhāna Stream-Entry Path Process is as follows: When the Supramundane Path is close to arising for the meditator observing Formations with insight as impermanent etc., after Vibrating Bhavanga and Arrest Bhavanga, the Mind-door Adverting Consciousness arises taking some Formation as object and ceases. Following that, a Knowledge-Associated Sense-Sphere Wholesome Citta arises and ceases by way of observing that same Formation as impermanent, suffering, or non-self, by the names Preparation - Access - Conformity. Following that, that same Sense-Sphere Wholesome Javana arises and ceases by the name Change-of-lineage (*Gotrabhū*) taking Nibbāna as object. Following that, realizing Nibbāna, the Stream-Entry Path Consciousness arises once and the Stream-Entry Fruit Consciousness arises twice, and then Bhavanga occurs. This is the Stream-Entry Path Process of the Dull-witted person.

For the Sharp-witted person, Preparation Consciousness does not arise. For him, after Sense-Sphere Javana arises three times by names Access - Conformity - Change-of-lineage, Path Consciousness arises once and Fruit Consciousness arises three times, and then Bhavanga occurs.

Dull-witted person's Stream-Entry Path Process

Na - Da - Ma - Pa - U - A - Go - Mā - Pha - Pha - Bha.

Sharp-witted person's Stream-Entry Path Process

Na - Da - Ma - U - A - Go - Mā - Pha - Pha - Pha - Bha.

Once-Returning, Non-Returning, and Arahant Path Processes are also the same. The difference is only the absence of a Change-of-lineage (*Gotrabhū*) Citta in them. In those processes, the name **Cleansing** (*Vodāna*) is given to the Citta arising in the place of Change-of-lineage Citta. Its meaning is the Citta that cleanses by removing defilements obstructing the arising of Path Consciousness.

Dull-witted person's Once-Returning Path Process

Na - Da - Ma - Pa - U - A - Vo - Mā - Pha - Pha - Bha.

Sharp-witted person's Process

Na - Da - Ma - U - A - Vo - Mā - Pha - Pha - Pha - Bha.

Remaining processes should be known by this method.

Reviewing Processes

After Path Processes, processes reviewing the Path, reviewing the Fruit, reviewing Nibbāna, reviewing abandoned defilements, and reviewing remaining defilements arise. For Arahants, a process reviewing remaining defilements is not obtained. Vibrating Bhavanga - Arrest Bhavanga - Mind-door Adverting - seven Reviewing Javanas—this stream of Cittas is the Reviewing Process. A separate Reviewing Process arises as reviewing each thing like Path etc.

Fruition Attainment Processes

Fruition Attainment Processes are also forty, like Path Processes. When the Stream-Enterer wishing to enter his obtained Fruit contemplates Formations with the hope of entering the Fruit, after Vibrating Bhavanga - Arrest Bhavanga, Mind-door Adverting Consciousness arises taking Formations as object and ceases. Following that, taking those very Formations as object, a Knowledge-Associated Sense-Sphere Wholesome Citta arises as Conformity Javana four times if the meditator is Dull-witted, or three times if Sharp-witted, and then Stream-Entry Fruit Javana arises many times, and then Bhavanga occurs. This is the Stream-Entry Fruit Attainment Process. There is no limit to the number of Fruit Cittas arising in Fruit Attainment Processes. Hundreds, thousands, lakhs, crores of Fruit Cittas can arise in one process. No matter how many Fruit Cittas arise, the process is the same. Remaining Fruit Attainment Processes should be understood according to this Stream-Entry Fruit Attainment Process.

Dull-witted person's Fruit Attainment Process

Na - Da - Ma - A - A - A - A - Fruit Cittas - Bha

Sharp-witted person's Process

Na - Da - Ma - A - A - A - Fruit Cittas - Bha

17. Direct Knowledge Processes

Lesson 20

There are seven Direct Knowledges (*Abhiññā*): Divine Eye, Divine Ear, Supernormal Powers, Knowledge of Others' Minds, Recollection of Past Lives, Knowledge of Kamma-based Rebirth (*Yathākammūpaga*), and Knowledge of Future (*Anāgataṃsa*). Where five Direct Knowledges are mentioned, it is said so by including Knowledge of Kamma-based Rebirth and Knowledge of Future in the Divine Eye Direct Knowledge. Before a Direct Knowledge Process, there is a Base Fifth Jhāna Attainment Process, a Resolution Process, and again a Base Jhāna Attainment Process. To generate Direct Knowledge power, first one must enter Jhāna. Since it is the foundation for Direct Knowledge, it is called **Base Jhāna** (*Pādaka Jhāna*).

The Eight Attainment attainer wishing to see something far away with **Divine Eye Direct Knowledge** enters the Fifth Jhāna in any one of Fire Kasiṇa, White Kasiṇa, or Light Kasiṇa. Then, rising from it, he resolves “May such thing be seen.” A Sense-Sphere Javana Process arises as resolving. Having resolved, he enters the Base Fifth Jhāna again. After rising from it, the Direct Knowledge Process seeing the resolved form arises. It is as follows: For the meditator risen from Base Jhāna, after Vibrating Bhavanga - Arrest Bhavanga, Mind-door Adverting Consciousness taking the resolved form as object, and Sense-Sphere Javana arises four times by names Preparation - Access - Conformity - Change-of-lineage, and then the Direct Knowledge Consciousness arises once seeing the distant form as if seeing with the eye and ceases. After that, Bhavanga occurs. This is the Divine Eye Direct Knowledge Process.

Dull-witted person's Divine Eye Direct Knowledge Process

Na - Da - Ma - Pa - U - A - Go - Abhiññā - Bha

Sharp-witted person's Process

Na - Da - Ma - U - A - Go - Abhiññā - Bha

It is said that Light Kasiṇa is better for making base for Direct Knowledges like Divine Eye. For Supernormal Powers Direct Knowledge (*Iddhividha*), the Fifth Jhāna taking Earth Kasiṇa as object is made the base.

Cessation Attainment Process

When the Non-Returner or Arahant person who has developed Mastery in the Eight Attainments wishes to enter Cessation Attainment, starting from the First

Jhāna, he enters the Jhānas in order up to Ākiñcaññāyatana Jhāna and observes their formations as impermanent etc. with insight. Then, when the preliminary duties of Cessation Attainment are done and finished, after Vibrating Bhavanga and Arrest Bhavanga, Mind-door Adverting Consciousness arises, and Sense-Sphere Javana arises four or three times by names Preparation, Access, Conformity, Change-of-lineage, and then Nevasaññānāsaññāyatana Jhāna Consciousness arises twice, and the stream of consciousness cuts off.

Throughout the time expected by the meditator, Cittas and Mind-born Rūpas do not exist, only the remaining Rūpas exist. As soon as the expected time passes, without an adverting, if the person entered is a Non-Returner, Non-Returning Fruit Consciousness arises once; if an Arahant person, Arahant Fruit Consciousness arises once. After that, Bhavanga occurs. This is the Cessation Attainment Process.

18. The Process of the Attainment of Cessation

Na - Da - Ma - Pa - U - A - Go - Jhāna - Jhāna - Mindless Time - Fruit - Bha.

For the Sharp-witted person, this process arises without Preparation Javana.

When the person entering Cessation Attainment enters the Nevasaññānāsaññāyatana Jhāna, unlike in other Attainment Processes where the Jhāna Consciousness arises continuously like Bhavanga Consciousness, it arises only twice and cuts off due to the power of the preparation done to prevent the arising of Cittas. Entering Jhānas in order starting from the First Jhāna and observing their formations with insight is also the preparation for stopping the arising of Cittas.

Even if they are Eight Attainment attainers, Worldlings and Stream-Entry and Once-Returning persons cannot enter Cessation Attainment because Sensual Lust, which is an obstacle to concentration, is not abandoned in them. Entering Cessation Attainment exists only in Sense World and Fine-Material World. It does not exist in the Immaterial World. The absence of Fine-Material-sphere Attainments there is the cause for the absence of Cessation Attainment in the Immaterial World.

Abhidhamma Mārgaya

Compiled by

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Ends here.

Ciraṃ Tiṭṭhatu Saddhammo.

(May the True Dhamma last long.)
