FUNDAMENTAL ABHIDHAMMA

PART II
CHAPTER 5

Vīṭhi: Mental Process

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

Vīṭhi and vīṭhimutta: There are 2 mental processes: vīṭhi and vīṭhimutta. Vīṭhi process runs with one of 6 present objects coming into contact with one of the six mental bases.

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

80 Vīṭhi-citta: In a vīṭhi process there are 80 cittas that run with a present object. They are called vīṭhicitta. The vīṭhicittas are enumerated into 80.

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

| 1. Āvajjana  | Attention | 2 |
| 2. Viññāna cittas | Awareness | 10 |
| 3. Sampaṭicchana | Receiving | 2 |
| 4. Santīraṇa | Investigating | 3 |
| 5. Javana | Dynamic | 55 |
| 6. Tadārammaṇa | Retentive | 8 |
| Total | 80 |
19 **Vithi-mutta-cittas**: In a *vithimutta* process there are 19 *cittas* running. The 19 *cittas*, however, do not run with a present object. They run with an object obtained by *javanas* in the death process in the previous life as mentioned above. So they are called *vithimutta citta*.

They are enumerated into 19:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
</table>
| 1. *Upekkhā santīraṇas*  
(which perform the function of relinking, etc.) | 2  |
| 2. *Mahāvipākas*  
(which perform the function of relinking, etc.) | 8  |
| 3. *Rūpāvacara vipākas* | 5  |
| 4. *Arūpāvacara vipākas* | 4  |
|   |   | Total *citta* 19 |

**Categories**

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

<table>
<thead>
<tr>
<th>6 <em>Viṇṇāṇa</em></th>
<th>6 Bases</th>
<th>6 Doors</th>
<th>6 Objects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eye-consciousness</td>
<td>Eye-base</td>
<td>Eye-door</td>
<td>Form</td>
</tr>
<tr>
<td>Ear- &quot;</td>
<td>Ear-base</td>
<td>Ear-door</td>
<td>Sound</td>
</tr>
<tr>
<td>Nose- &quot;</td>
<td>Nose-base</td>
<td>Nose-door</td>
<td>Smell</td>
</tr>
<tr>
<td>Tongue- &quot;</td>
<td>Tongue-base</td>
<td>Tongue-door</td>
<td>Taste</td>
</tr>
<tr>
<td>Body- &quot;</td>
<td>Body-base</td>
<td>Body-door</td>
<td>Tangibility</td>
</tr>
<tr>
<td>Mind- &quot;</td>
<td>Heart-base</td>
<td>Mind-door</td>
<td>Dhamma</td>
</tr>
</tbody>
</table>
6 *Citta-vīthi*: The *citta-vīthi*, mental process, is sixfold dealing with doors and *viññāṇas* respectively.

They are as follows:

<table>
<thead>
<tr>
<th>6 as Doors</th>
<th>6 as <em>Viññāṇas</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Cakkhu-dvāra-vīthi</td>
<td>Cakkhu-viññāṇa-vīthi</td>
</tr>
<tr>
<td>Sota-dvāra-vīthi</td>
<td>Sota-viññāṇa-vīthi</td>
</tr>
<tr>
<td>Ghāna-dvāra-vīthi</td>
<td>Ghāna-viññāṇa-vīthi</td>
</tr>
<tr>
<td>Jīvha-dvāra-vīthi</td>
<td>Jīvha-viññāṇa-vīthi</td>
</tr>
<tr>
<td>Kāya-dvāra-vīthi</td>
<td>Kāya-viññāṇa-vīthi</td>
</tr>
<tr>
<td>Mano-dvāra-vīthi</td>
<td>Mano-viññāṇa-vīthi</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>6 Objects</th>
<th>in 5 sense doors</th>
<th>in Mind-door</th>
</tr>
</thead>
<tbody>
<tr>
<td>Form</td>
<td><em>Atimahanta</em></td>
<td><em>Vibhūta</em></td>
</tr>
<tr>
<td>Sound</td>
<td><em>Mahanta</em></td>
<td></td>
</tr>
<tr>
<td>Smell</td>
<td><em>Paritta</em></td>
<td><em>Avibhūta</em></td>
</tr>
<tr>
<td>Taste</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tangibility</td>
<td><em>Atiparitta</em></td>
<td></td>
</tr>
<tr>
<td>Dhamma</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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

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

But the appearance of the object of *vithimutta cittas* is threefold:

<table>
<thead>
<tr>
<th>1. <em>kamma</em>,</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. <em>kamma-nimitta</em>, and</td>
</tr>
<tr>
<td>3. <em>gati-nimitta</em>.</td>
</tr>
</tbody>
</table>

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

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

**Manifestation:** Each of these 5 objects - form, sound, smell, taste, and tangibility - come into manifestation at one of the 5 doors respectively, only at the moment of existence (*ṭhiti-khaṇa*). The manifestation of an object at a door is possible when the five objects have passed over at least one mental moment or several mental moments.
75 viññ̄īṣ in 5-door: In the 5 doors, 75 types of mental processes are possible to run with the manifesting objects:

The mental process in:

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

Total 75

<table>
<thead>
<tr>
<th>Mental process in</th>
<th>Objects</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Very great</td>
</tr>
<tr>
<td>eye-door</td>
<td>1</td>
</tr>
<tr>
<td>ear-door</td>
<td>1</td>
</tr>
<tr>
<td>nose-door</td>
<td>1</td>
</tr>
<tr>
<td>tongue-door</td>
<td>1</td>
</tr>
<tr>
<td>body-door</td>
<td>1</td>
</tr>
</tbody>
</table>

Mental Process in Eye-door  
(Cakkhudvāra-viññ̄īṣ)

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

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

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

(2) Eye-consciousness (cakkhuviññāṇa) sees that object.
(3) Receiving-consciousness (sampāticchana) receives that object.
(4) Investigating-consciousness (sanṭūraṇa) enquires that object.
(5) Determining-consciousness (voṭṭhapana) determines that object.
(6) Then dynamic consciousness (javana), one of the 29 Jawana cittas of the kāma plane, runs mostly for 7 times experiencing that object and then it ceases.
(7) Retentive consciousness (tadārammaṇa), one of the 11 types of resultant consciousness, following the javana citta, arises twice succeeding the javana’s object and then it ceases.

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

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

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

<table>
<thead>
<tr>
<th>Seq.</th>
<th>Abbr.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>B.</td>
<td><em>Bhavaṅga</em> that has passed</td>
</tr>
<tr>
<td>2.</td>
<td>B.</td>
<td><em>Bhavaṅga</em> that vibrates</td>
</tr>
<tr>
<td>3.</td>
<td>B.</td>
<td><em>Bhavaṅga</em> that ceases</td>
</tr>
<tr>
<td>4.</td>
<td>P.</td>
<td><em>Pañcadvārāvajjana</em>, attending consciousness, that attends to the present object coming into contact</td>
</tr>
<tr>
<td>5.</td>
<td>C.</td>
<td><em>Cakkhuviṅṇāna</em>, eye-conscience, that sees the present visible object</td>
</tr>
<tr>
<td>6.</td>
<td>S.P.</td>
<td><em>Sampāṭicchana</em>, receiving consciousness, that receives the present object</td>
</tr>
<tr>
<td>7.</td>
<td>S.T.</td>
<td><em>Santīraṇa</em>, investigating consciousness, that enquires the present object</td>
</tr>
<tr>
<td>8.</td>
<td>V.</td>
<td><em>Voṭṭhapana</em>, determining consciousness, that determines the present object</td>
</tr>
<tr>
<td>9.-15.</td>
<td>J.</td>
<td><em>Javana</em>, dynamic consciousness, that experiences the present object</td>
</tr>
<tr>
<td>16.-17.</td>
<td>T</td>
<td><em>Tadārammaṇa</em>, retentive consciousness, that succeeds the object of <em>javana</em></td>
</tr>
</tbody>
</table>
In other doors:

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

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

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

(1) B B M J₁ J₂ J₃ J₄ J₅ J₆ J₇ T T
(2) B B M J₁ J₂ J₃ J₄ J₅ J₆ J₇ T T
(3) B B M J₁ J₂ J₃ J₄ J₅ J₆ J₇ T T

Note:
No. 1 just follows the object as memorized.
No. 2 names the object.
No. 3 catches the meaning of the object.
Mental process with Great Object

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

Mental process with Small Object

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

Mental process with Very Small Object

Regarding the very small object, there arise just bhavaṅga. The very small object makes bhavaṅga vibrate, but not cease. There do not arise any active minds (vīthi-cittas).
## 15 Mental Process in Eye-door

<table>
<thead>
<tr>
<th>object</th>
<th>arising moment of object</th>
<th>manifestation moment</th>
<th>B. ceased</th>
<th>Vīthi-cittas</th>
<th>Bhavariṣya</th>
<th>marks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Great</td>
<td>B</td>
<td>B</td>
<td>B</td>
<td>P · C · Sp · St · V · J · J · J · J · T · T</td>
<td></td>
<td>Tadārammaṇa</td>
</tr>
<tr>
<td>Great</td>
<td>B.2</td>
<td>B</td>
<td>B</td>
<td>P · C · Sp · St · V · J · J · J · J · J (B)</td>
<td></td>
<td>Javana</td>
</tr>
<tr>
<td></td>
<td>B.3</td>
<td>B</td>
<td>B</td>
<td>P · C · Sp · St · V · J · J · J · J · J</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Small</td>
<td>B.4</td>
<td>B</td>
<td>B</td>
<td>P · C · Sp · St · V · V · V · (B · B · B · B)</td>
<td></td>
<td>Votṭhappana</td>
</tr>
<tr>
<td></td>
<td>B.5</td>
<td>B</td>
<td>B</td>
<td>P · C · Sp · St · V · V · V · (B · B · B)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.6</td>
<td>B</td>
<td>B</td>
<td>P · C · Sp · St · V · V · V · (B · B)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.7</td>
<td>B</td>
<td>B</td>
<td>P · C · Sp · St · V · V · V · (B)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.8</td>
<td>B</td>
<td>B</td>
<td>P · C · Sp · St · V · V · V</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.9</td>
<td>B</td>
<td>B</td>
<td>P · C · Sp · St · V · V</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Very Small</td>
<td>B.10</td>
<td>B.2</td>
<td></td>
<td>B · B · B · B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.11</td>
<td>B.2</td>
<td></td>
<td>B · B · B · B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.12</td>
<td>B.2</td>
<td></td>
<td>B · B · B · B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.13</td>
<td>B.2</td>
<td></td>
<td>B · B · B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.14</td>
<td>B.2</td>
<td></td>
<td>B · B</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>B.15</td>
<td>B.2</td>
<td></td>
<td>B</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>object</th>
<th>number of <em>vīthicitta</em></th>
<th>arising time</th>
<th>total number of <em>vīthicitta</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Great</td>
<td>7</td>
<td>14</td>
<td>46</td>
</tr>
<tr>
<td>Great</td>
<td>6</td>
<td>12</td>
<td>38</td>
</tr>
<tr>
<td>Small</td>
<td>5</td>
<td>7</td>
<td>9</td>
</tr>
<tr>
<td>Very Small</td>
<td>nil</td>
<td>nil</td>
<td>nil</td>
</tr>
</tbody>
</table>

**Mental Process in Mind-door**

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

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

Regarding the *javana* there are 2 sections:

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

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

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

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

If a mental process runs in mind door with a not-clear-appearance object (avibhūta), the mental process ends in javana. The retentive consciousness does not arise. In the end of the seventh javana, the bhavaṅga runs again.
<table>
<thead>
<tr>
<th>object</th>
<th>number of vīthicitta</th>
<th>arising time</th>
<th>total number of vīthicitta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vibhūta</td>
<td>3</td>
<td>10</td>
<td>41</td>
</tr>
<tr>
<td>Avibhūta</td>
<td>2</td>
<td>8</td>
<td>30</td>
</tr>
</tbody>
</table>

**Appanā Javana Section**

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

1. *Kāma javana*
2. *Appanā javana*

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

<table>
<thead>
<tr>
<th>1. Parikamma</th>
<th>Preparation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Upacāra</td>
<td>Access</td>
</tr>
<tr>
<td>3. Anuloma</td>
<td>Conformity</td>
</tr>
<tr>
<td>4. Gotrabhū</td>
<td>New lineage</td>
</tr>
</tbody>
</table>
Appanā-javana: There are 26 appanā-javanas that follow the preceding kāma-javanas:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Rūpāvacara kusala</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>2. Rūpāvacara kriya</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>3. Arūpāvacara kusala</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>4. Arūpāvacara kriya</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>5. Lokuttara</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td><strong>All together</strong></td>
<td><strong>26</strong></td>
<td></td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th>Person</th>
<th>Moment of Kāma-javana</th>
<th>Appanā</th>
</tr>
</thead>
<tbody>
<tr>
<td>Slow</td>
<td>4</td>
<td>5th</td>
</tr>
<tr>
<td>Quick</td>
<td>3</td>
<td>4th</td>
</tr>
</tbody>
</table>
The initial Attainment of *Jhāna*:

<table>
<thead>
<tr>
<th>Slow</th>
<th>B B M P¹ U² A³ G⁴ Jh⁵ B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quick</td>
<td>B B M U¹ A² G³ Jh⁴ B</td>
</tr>
</tbody>
</table>

The initial Attainment of *Magga*:

<table>
<thead>
<tr>
<th>Slow</th>
<th>B B M P¹ U² A³ G⁴ M⁵ Ph⁶ Ph⁷ B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Quick</td>
<td>B B M U¹ A² G³ M⁴ Ph⁵ Ph⁶ Ph⁷ B</td>
</tr>
</tbody>
</table>

**Preceding and Following Javanas**

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

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

2. According to type (*jātī*), if a preceding *kāma-javana* is a *kusala*, the following *appanā-javana* must be *kusala* and the three lower *phala cittas*; if a preceding *kāma-javana* is a *kriya*, the following *appanā-javana* must be *kriya* and the *arahaṭta phala citta*. 
<table>
<thead>
<tr>
<th>Person</th>
<th>Preceding</th>
<th>Following</th>
</tr>
</thead>
<tbody>
<tr>
<td>Puthujjana</td>
<td>2 Mahākusala with knowledge and pleasure</td>
<td>Rūpa-kusala with pleasure</td>
</tr>
<tr>
<td>Sekkha</td>
<td></td>
<td>Magga with pleasure</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lower Phala with pleasure</td>
</tr>
<tr>
<td></td>
<td>(32)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2 Mahākusala with knowledge and neutral</td>
<td>Rūpa (5th Jhāna)-Arūpa-kusala with neutral feeling</td>
</tr>
<tr>
<td></td>
<td>feeling</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(12)</td>
<td>Magga with neutral feeling</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lower Phala with neutral feeling</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>2 Mahākriya with knowledge and pleasure</td>
<td>Rūpa-kriya with pleasure</td>
</tr>
<tr>
<td>Asekkha</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Arahatta-phala with pleasure</td>
</tr>
<tr>
<td></td>
<td>(8)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2 Mahākriya with knowledge and neutral</td>
<td>Rūpa (5th Jhāna)-Arūpa-kriya with neutral feeling</td>
</tr>
<tr>
<td></td>
<td>feeling</td>
<td></td>
</tr>
<tr>
<td></td>
<td>(6)</td>
<td>Arahatta-phala with neutral feeling</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Analysis of Mind in Process

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

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

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

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

According to Javana: In a mental process -

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

2. If with neutral feeling, the following tadārammaṇa must be with neutral feeling;

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

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

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

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

Problem of Tadārammaṇa

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

Table of Javana and Tadārammaṇa

<table>
<thead>
<tr>
<th>Preceding Javana</th>
<th>Tadārammaṇa</th>
</tr>
</thead>
<tbody>
<tr>
<td>5 Kāma-kriya with pleasant feeling</td>
<td>5 Tadārammaṇa with pleasant feeling</td>
</tr>
<tr>
<td>6 Kāma-kriya with pleasant feeling</td>
<td>6 Tadārammaṇa with neutral feeling</td>
</tr>
<tr>
<td>2 Dosamūla</td>
<td></td>
</tr>
<tr>
<td>8 Mahākusala</td>
<td>11 Tadārammaṇa</td>
</tr>
<tr>
<td>8 Lobhamūla</td>
<td></td>
</tr>
<tr>
<td>2 Mohamūla</td>
<td></td>
</tr>
</tbody>
</table>
Analysis of Javana

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

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

2. **Javana with two or three moments:**
   (A) The 2 nevasaññānāsaññāyatana javanas that precede the attainment of the nirodha-samapatti.
   (B) The fruition javanas preceded by magga javanas arise 2 or 3 times.

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

4. **Javana with five moments:**
   # The kāma javanas at the dying moment etc., due to weakness of the heart base, arise five times.
5. *Javana* with six or seven moments:

# The *kāma javanas* in a *kāma* mental process arise usually for 6 or 7 moments.

6. *Javana* with unlimited moment:

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

**Division of Viññicitta**

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

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

1. *Kāmāvacara*
2. *Rūpāvacara*
3. *Arūpāvacara*
4. *Asaṅñasatta*

**Table of Viññicitta and plane**

<table>
<thead>
<tr>
<th>Plane</th>
<th><em>Viññicitta</em></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Possible</td>
</tr>
<tr>
<td><em>Kāma</em></td>
<td>80</td>
</tr>
<tr>
<td><em>Rūpa</em></td>
<td>64</td>
</tr>
<tr>
<td><em>Arūpa</em></td>
<td>42</td>
</tr>
<tr>
<td><em>Asaṅñasatta</em></td>
<td>nil</td>
</tr>
</tbody>
</table>
In the \textit{kāmāvacara} planes, all 80 \textit{vīthicittas} are possible.

In the \textit{rūpāvacara} planes, 64 \textit{vīthicittas} are possible while 16 \textit{vīthicittas} - 2 \textit{dosamūla}, 6 \textit{viṇṇāṇa cittas} (nose, tongue, body) and 8 \textit{mahāvipāka cittas} - are impossible.

In \textit{arūpāvacara} planes, 42 \textit{vīthicittas} are possible. They are:

\begin{tabular}{|l|c|}
\hline
Lobhamūla & 8 \\
Mohamūla & 2 \\
Manodvārāvajjana & 1 \\
Mahākusala & 8 \\
Mahākiriya & 8 \\
Arūpa kusala and kriya & 8 \\
Lokuttara except Sotāpattimagga & 7 \\
\hline
Total \textit{citta} & 42 \\
\hline
\end{tabular}

In \textit{asaññasatta} plane no \textit{cittas} arise. Therefore, in that plane every kind of \textit{vīthicittas} is impossible.

\textbf{(B) Individual:} There are 12 types of individuals. They are:

\begin{tabular}{|l|c|}
\hline
1. Puthujjana & 4 \\
2. Ariya & 8 \\
\hline
Total & 12 \\
\hline
\end{tabular}

\textit{Puthujjana:} 'Puthu' means majority. 'Jana' means beings. So majority beings are called \textit{puthujjana}.  

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The *puthujjanas* are fourfold:

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

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

*Ariyas* are eightfold:

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

### Vīthicittas and Individuals

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

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

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

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

- *Akusala* 12
- *Ahetuka (except hasituppāda)* 17
- *Mahākusala* 8
- *Mahāvipāka without knowledge* 4
(3) **Dvihetuka.** Within such a being 41 *vīticittas* are possible. They are the same *cittas* as mentioned above.

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

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

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

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

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

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

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

1. *Sotāpatti Phalaṭṭha*
2. *Sakadāgāmi Phalaṭṭha*
3. *Anāgāmi Phalaṭṭha*
4. *Arahatta Phalaṭṭha*
**Sotāpatti Phalaṭṭha**: Within such a person 41 *vīthicittas* are possible. They are:

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

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

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

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

The 39 *vīthicittas* are as follows:

| Diṭṭhi-vippayutta lobhamūla | 4 |
| Uddhacca-sampayutta          | 1 |
| Ahetuka (except hasituppāda) | 17 |
| Mahākusala                   | 8 |
| Mahāvipāka                   | 8 |
| Anāgāmi phala                | 1 |
| **Total**                    | **39** |
**Arahatta Phalattha.** Within such a person (arahaṇa), 35 viṭṭhicitṭas are possible. If jhāna is attained, by adding 9 jhāna kriya javanas, 44 viṭṭhicitṭas are possible.

The 35 viṭṭhicitṭas are as follows:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahetuka</td>
<td>18</td>
</tr>
<tr>
<td>Mahākriya</td>
<td>8</td>
</tr>
<tr>
<td>Mahāvipāka</td>
<td>8</td>
</tr>
<tr>
<td>Arahatta phala</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>35</strong></td>
</tr>
</tbody>
</table>

**Tiḥetuka in other planes**

Tiḥetuka is a person whose paṭisandhi citta is with 3 hetus: aloha, adosa and amoha. The tiḥetuka persons are ninefold: 1 puthuijana and 8 ariyas. They are not only in kāma-sugati planes, but in some of the brahmā planes also.

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

In the brahmā planes the following viṭṭhicitṭas are impossible:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dosamūla</td>
<td>2</td>
</tr>
<tr>
<td>Nose-consciousness</td>
<td>2</td>
</tr>
<tr>
<td>Tongue-consciousness</td>
<td>2</td>
</tr>
<tr>
<td>Body-consciousness</td>
<td>2</td>
</tr>
<tr>
<td>Mahāvipāka</td>
<td>8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>16</strong></td>
</tr>
</tbody>
</table>

These 16 viṭṭhicitṭas must be removed from each of those numbers. Some cittas are impossible in arūpa-planes. They must be removed.
Table of Being, Plane, Vibhıcittas

<table>
<thead>
<tr>
<th>Being</th>
<th>Plane</th>
<th>Possible Vibhıcittas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duggati Ahetuka</td>
<td>4 woeful planes</td>
<td>37</td>
</tr>
<tr>
<td>Sugati Ahetuka</td>
<td>Human</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td>Caturmahārājika</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td>Asaṅnasatta</td>
<td>no citta</td>
</tr>
<tr>
<td>Dvihetuka</td>
<td>Human</td>
<td>41</td>
</tr>
<tr>
<td></td>
<td>6 Deity planes</td>
<td></td>
</tr>
</tbody>
</table>

Table of 9 Tiheuka

<table>
<thead>
<tr>
<th>Being</th>
<th>Plane</th>
<th>Possible Vibhıcittas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tiheuka Puthujjana</td>
<td>Kāma-sugati</td>
<td>45 / 54</td>
</tr>
<tr>
<td></td>
<td>Rūpa</td>
<td>38</td>
</tr>
<tr>
<td></td>
<td>Arūpa</td>
<td>23</td>
</tr>
<tr>
<td>Sotāpanna, Sakadāgāmi</td>
<td>Kāma-sugati</td>
<td>41 / 50</td>
</tr>
<tr>
<td></td>
<td>Rūpa</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>Arūpa</td>
<td>19</td>
</tr>
<tr>
<td>Anāgāmi</td>
<td>Kāma-sugati</td>
<td>39 / 48</td>
</tr>
<tr>
<td></td>
<td>Rūpa</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>Arūpa</td>
<td>19</td>
</tr>
<tr>
<td>Arahanta</td>
<td>Kāma-sugati</td>
<td>35 / 44</td>
</tr>
<tr>
<td></td>
<td>Rūpa</td>
<td>30</td>
</tr>
<tr>
<td></td>
<td>Arūpa</td>
<td>14</td>
</tr>
</tbody>
</table>

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

The end of Chapter 5

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CHAPTER 6

VĪTHIMUTTA: PASSIVE MENTAL PROCESS

(1) Bhūmi Section

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

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

Kāmāvacara 11

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

There are 4 apāya planes. They are as follows:

1. Niraya - a plane where there is no happiness,
2. Tiracchāna yoni - animal kingdom,
3. Petti visaya - a plane of those who have little comfort,
4. Asurakāya - a community of those who have little power and enjoyment.
There are 7 kāmasugati planes. They are as follows:

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

The kāmāvacara planes are 11 altogether.

Rūpāvacara 16

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

1st Jhāna planes (3)
1. Brahma pārisajjā
2. Brahma purohitā
3. Mahā brahmā

2nd Jhāna planes (3)
4. Parittābhā
5. Appamāṇābhā
6. Ābhassarā
3rd Jhāna planes (3)
7. Parittasubhā
8. Appamāṇasubhā
9. Subhakīṇhā

4th Jhāna planes (7)
10. Vehapphalā
11. Asaṃñāsatta

Suddhāvāsa
12. Avihā
13. Atappā
14. Sudassā
15. Sudassī
16. Akaṇīṭṭhā

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

1. Ākāsānaṅcāyatana - a plane where the effect of jhāna that is based on infinite space, exists,

2. Viññāṇaṅcāyatana - a plane where the effect of jhāna that is based on the first arūpa-viññāna, exists,

3. Ākiñcaṅnāyatana - a plane where the effect of jhāna that is based on the nothingness of the first arūpa-viññāna, exists,

4. Nevasaṅnānaṅsaṅṇāyatana - a plane where the effect of jhāna that is based on the third arūpa-viññāna, exists. (It is so subtle, as it is with neither-perception-nor-non-perception).
31 Planes and 12 Individuals

There are 31 planes. They are locations of 12 types of individuals. The 12 individuals are classified according to the 31 planes.

(A) 4 Puthujjanas (majority)

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

(2) Sugati Ahetuka (whose paṭisandhi is without hetu, but in blissful state)

(3) Dvihetuka (whose paṭisandhi is with 2 hetus)

(4) Tihetuka (whose paṭisandhi is with 3 hetus)

(B) 8 Ariyas (Noble)

(5) Sotāpattimaggaṭṭha (with attainment of the 1st path)

(6) Sotāpattiphalāṭṭha (with attainment of the 1st fruition)

(7) Sakadāgāmimaggaṭṭha (with attainment of the 2nd path)

(8) Sakadāgāmiphalāṭṭha (with attainment of the 2nd fruition)

(9) Anāgāmimaggaṭṭha (with attainment of the 3rd path)

(10) Anāgāmiphalāṭṭha (with attainment of the 3rd fruition)

(11) Arahattamaggāṭṭha (with attainment of the 4th path)

(12) Arahapphalaṭṭha (with attainment of the 4th fruition)
Table of 31 Planes and 12 Individuals

<table>
<thead>
<tr>
<th>No.</th>
<th>31 Planes</th>
<th>12 Individuals</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Apāya planes - 4</td>
<td>1 Duggati hetuka</td>
</tr>
<tr>
<td>2.</td>
<td>Human</td>
<td>11 except duggati hetuka</td>
</tr>
<tr>
<td>3.</td>
<td>Cātumahārājika</td>
<td>11 except duggati hetuka</td>
</tr>
<tr>
<td>4.</td>
<td>5 Higher deities</td>
<td>10 except hetuka</td>
</tr>
<tr>
<td>5.</td>
<td>Asaṅṅasatta</td>
<td>1 Sugati hetuka</td>
</tr>
<tr>
<td>6.</td>
<td>Suddhāvāsa - 5</td>
<td>3 Anāgāmi, arahatta magga &amp; phala</td>
</tr>
<tr>
<td>7.</td>
<td>The rest of Rūpabrahmā</td>
<td>9 Tihetuka</td>
</tr>
<tr>
<td>8.</td>
<td>Arūpa</td>
<td>8 Tihetuka except sotāpattimaggattha</td>
</tr>
</tbody>
</table>
(2) **Paṭīsandhi Section**

**20 Rebirth states:** Beings are born in one of 31 planes. Their life starts with one of the rebirth states. There are 20 states. They are as follows:

<table>
<thead>
<tr>
<th>Rūpa paṭīsandhi</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arūpa paṭīsandhi</td>
<td>19</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>20</strong></td>
</tr>
</tbody>
</table>

**Rūpa paṭīsandhi:** The 9 material groups led by jīvita (jīvita navaka) are called rūpa-paṭīsandhi, a material rebirth state. With this state, asaṅṅasatta beings in the brahmā world start their life. Asaṅṅasatta are beings whose rebirth state is just matter.

**Arūpa paṭīsandhi:** Arūpa paṭīsandhi is one of the 19 types of consciousness. The 19 types of consciousness are as follows:

| 1. Santīraṇa with neutral feeling | 2 |
| 2. Mahā vipāka                  | 8 |
| 3. Rūpa vipāka                  | 5 |
| 4. Arūpa vipāka                 | 4 |
| **Total**                       | **19** |

In the 30 planes excluding asaṅṅasatta, all beings start their lives with one of 19 types of rebirth consciousness.

Here are 20 types of paṭīsandhi states that are classified according to the 31 planes.
10 - Kāma Paṭīsandhi

The paṭīsandhi cittas in the 11 kāma planes are 10:

Apāya paṭīsandhi: Upekkhā santīraṇa, result of akusala, is the paṭīsandhi of those who are born in an apāya planes.

Kāmasugati paṭīsandhi:

(A) Upekkhā santīraṇa, result of kusala, is a paṭīsandhi of those who are born in the human world and in a deity world with lower status. A human whose life starts with that santīraṇa is not normal. He or she is blind from birth and so on.

(B) Mahāvipāka is the paṭīsandhi of those who are born in the human world and in the 6 deity worlds.

Rūpāvacara Paṭīsandhi

There are 6 rūpāvacara paṭīsandhi states. They are as follows:

<table>
<thead>
<tr>
<th>1. Rūpavipāka citta</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Jīvita navaka rūpa</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6</strong></td>
</tr>
</tbody>
</table>

The 1\textsuperscript{st} jhāna vipāka is the paṭīsandhi of those who are born in the 1\textsuperscript{st} jhāna plane.

The 2\textsuperscript{nd} jhāna vipāka and the 3\textsuperscript{rd} jhāna vipāka are the paṭīsandhi of those who are born in the 2\textsuperscript{nd} jhāna plane.

The 4\textsuperscript{th} jhāna vipāka is the paṭīsandhi of those who are born in the 3\textsuperscript{rd} jhāna plane.

The 5\textsuperscript{th} jhāna vipāka is the paṭīsandhi of those who are born in the 4\textsuperscript{th} jhāna plane.

Jīvita navaka (a material group of 9 matters led by jīvita) is the paṭīsandhi of Asaṅnasatta brahmaś.
**Arūpa Paṭisandhi**

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

The 1\textsuperscript{st} *arūpa vipāka* is the *paṭisandhi* of those who are born in the ākāsānaṃcāyatana plane.

The 2\textsuperscript{nd} *arūpa vipāka* is the *paṭisandhi* of those who are born in the viññāṇaṃcāyatana plane.

The 3\textsuperscript{rd} *arūpa vipāka* is the *paṭisandhi* of those who are born in the ākāsānaṃcāyatana plane.

The 4\textsuperscript{th} *arūpa vipāka* is the *paṭisandhi* of those who are born in the nevasaṅgānaṃsaṅgāyatana plane.

**Plane and Paṭisandhi**

<table>
<thead>
<tr>
<th>No.</th>
<th>Plane</th>
<th>Paṭisandhi</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>4 Apāyas</td>
<td><em>Upekkhā santīraṇa</em>, result of <em>akusala</em></td>
<td>1</td>
</tr>
<tr>
<td>2.</td>
<td>Human (abnormal from birth), <em>Vinipātika</em> deity</td>
<td><em>Upekkhā santīraṇa</em>, result of <em>kusala</em></td>
<td>1</td>
</tr>
<tr>
<td>3.</td>
<td>Human (normal), 6 deity worlds</td>
<td><em>Mahāvipāka</em></td>
<td>8</td>
</tr>
<tr>
<td>4.</td>
<td><em>Asaṅgāsattā</em></td>
<td><em>Jīvita navaka</em></td>
<td>1</td>
</tr>
<tr>
<td>5.</td>
<td>15 <em>Rūpa</em> planes</td>
<td><em>Rūpa vipāka</em></td>
<td>5</td>
</tr>
<tr>
<td>6.</td>
<td>4 <em>Arūpa</em> planes</td>
<td><em>Arūpa vipāka</em></td>
<td>4</td>
</tr>
</tbody>
</table>
One with 3 Functions

Almost all beings wander from one life to another. They begin their lives with *paṭisandhi*, the rebirth state. Rebirth consciousness has 3 functions to perform: relinking, life-continuing and passing away. In one life, it is the same type of *citta* that perform 3 functions. Therefore, in one life, *paṭisandhi*, *bhavaṅga* and *cuti* are only one *citta*. They have the same associating *cetasikas*, the same object and are the same effect of a *kamma*.

(3) *Kamma Section*

**Definition of Kamma**

*Kamma* means what is done with or without intention. In doing with intention, there is motivation. This motivation (volition) leads to action. The Buddhist technical term for motivation is *cetanā*. It is *cetanā* that is mentioned as *kamma*. In *Paṭṭhāna*, the seventh *Abhidhamma* treatise, *cetanā* is said to be *kamma* condition (*kamma paccayo*).

However, not only *cetanā* is declared as *kamma*, but some other *cetasikas* also. For example, *abhijjhā*, *byāpāda*, *micchādiṭṭhi*, etc. are mentioned as *kamma*. Therefore, it should be noted that the Buddhist term, *kamma*, is used for *cetanā* and some of the other *cetasikas*.

*Kamma* is an energetic state that brings about mental, verbal and physical action. It associates with *kusala javana* and *akusala javana*. It accumulates within those who have mainly ignorance and craving. *Kamma* produces its result at a different moment from the arising moment.
Classification of *Kamma*

2 types of *Kamma*: The *kamma* is twofold according to its individual characteristic. They are

1. *Kusala kamma* (wholesome *kamma*) and
2. *Akusala kamma* (unwholesome *kamma*).

*Kusala kamma* has a characteristic that is without fault and producing a blissful result.

*Akusala kamma* has a characteristic that is with fault and producing a painful result.

(a) *Kusala Kamma*

*Kusala kamma* is threefold according to the plane where it frequents:

1. *Kāmāvacara kusala kamma* (wholesome *kamma* that frequents the *kāma* plane,

2. *Rūpāvacara kusala kamma* (wholesome *kamma* that produces its result in the *Rūpa* plane),

3. *Arūpāvacara kusala kamma* (wholesome *kamma* that produces its result in the *Arūpa* plane).

Note: The cetanā that associates with *magga citta* also can be called "*kamma*". However, that *kamma* produces its result, *phala* (fruition), immediately after it has ceased. The *magga kamma*, though it is *kusala kamma*, does not produce any kind of rebirth result. Therefore, it is not included in *kamma*, here.
(1) *Kāmāvacara kusala kamma*

(A) The wholesome *kamma* that frequents the *kāma* plane is three fold dealing with the door through which it arises:
1. *Kāya kamma* (*kamma* that arises in body-door),
2. *Vacī kamma* (*kamma* that arises in verbal-door),

3 *Kāya kamma*
   1. *Paññatipātā veramaṇī* - abstinence from killing,
   2. *Adinnādānā veramaṇi* - abstinence from stealing,
   3. *Kāmesumicchācārā veramaṇi* - abstinence from unlawful sexual relations.

4 *Vacī kamma*
   1. *Sacca vācā* - telling the truth,
   2. *Apisuṇa vācā* - abstinence from dividing friends from each other,
   3. *Saṅha vācā* - speaking kindly,

3 *Mano kamma*
   1. *Anabhijjhā* - non-covetousness,
   2. *Abyāpāda* - non-hatred,
   3. *Sammā diṭṭhi* - right view.

(B) Regarding function, the wholesome *kamma* that frequents the *kāma* plane is divided into three:
   1. *Dāna* - offering,
   2. *Sīla* - morality,

(C) According to associated consciousness, the wholesome *kamma* that frequents in *kāma* plane is divided into eight:
   1. *Kamma* associated with knowledge 4
   2. *Kamma* dissociated from knowledge 8

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

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Dāna</td>
</tr>
<tr>
<td>2.</td>
<td>Sīla</td>
</tr>
<tr>
<td>3.</td>
<td>Bhāvanā</td>
</tr>
<tr>
<td>4.</td>
<td>Apacāyana</td>
</tr>
<tr>
<td>5.</td>
<td>Veyyāvacca</td>
</tr>
<tr>
<td>6.</td>
<td>Pattidāna</td>
</tr>
<tr>
<td>7.</td>
<td>Pattanumodana</td>
</tr>
<tr>
<td>8.</td>
<td>Dhammassavana</td>
</tr>
<tr>
<td>9.</td>
<td>Dhammadesanā</td>
</tr>
<tr>
<td>10.</td>
<td>Diṭṭhijukkamma</td>
</tr>
</tbody>
</table>

(2) Rūpāvacara kusala kamma

The wholesome kamma that produces its result in rūpa plane concerns only mental action (mano kamma). It is possible through samatha meditation that leads to the attainment of jhāna. The rūpāvacara kusala kamma is divided into five according to the five jhāna attainments.

(3) Arūpāvacara kusala kamma

The wholesome kamma that produces its result in arūpa plane concerns only mental action (mano kamma). It is also possible through samatha meditation after the 5th rūpa jhāna has been attained. The arūpa kusala kamma is fourfold according to the 4 jhāna objects.
(b) Akusala Kamma

(A) The unwholesome kamma is not classified according to plane but only classified according to the door through which it arises:

1. Kāya kamma (kamma that arises in body-door),
2. Vacī kamma (kamma that arises in verbal-door),
3. Mano kamma (kamma that arises in mind-door).

3 Kāya kamma

1. Pāñātipāta - killing,
2. Adinnādāna - stealing,

4 Vacī kamma

1. Musāvāda - telling lies,
2. Pisūṇavācā - speech that splits up friends,
3. Pharusavācā - saying abusive words,
4. Samphappalāpa - senseless talk.

3 Mano kamma

1. Abhijjhā - covetousness,
2. Byāpāda - hatred,
3. Micchā diṭṭhi - wrong view.

Root conditions of misconduct

There are 10 kinds of misconduct - killing, stealing and so on. They come out from root conditions: craving, hatred and delusion. Of them, delusion is a universal root condition while the other two are particular.
Regarding the particular root conditions, the 10 kinds of misconduct are classified as follows:

1. Killing, saying abusive words and hatred are rooted in *dosa*.
2. Unlawful sexual relations, covetousness and wrong view are rooted in *lobha*.
3. The other 4: stealing, telling lies, divisive speech and senseless talk are rooted in *lobha* and *dosa*.

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

- *Lobhamūla* 8
- *Dosamūla* 2
- *Mohamūla* 2
- **12**

**Kamma and Vipāka**

*Kamma* produces its result. The result of a *kamma* is called “*vipāka*”. The *vipāka* is twofold: *pātisandhi* and *pavatti*. *Pātisandhi* is a result that gives rise to linking between two lives. *Pavatti* is a result that arises continuously in one life span.

**Result of Kusala kamma**

*Mahākusala kamma*: Mahākusala produces its *pātisandhi* result, e.g. *upekkhā santīraṇa* and 8 *mahāvipākas*, only in *kāmasugati* plane. And it produces its *pavatti* result, 8 *mahāvipāka*, only in *kāmasugati* plane. But the other *pavatti* results, 8 *ahetuka kusala vipākas*, are possibly produced in *kāma* and *rūpa brahmā* planes.

Especially, the *mahākusala kamma* is divided into two: with three roots (*tihetuka*) and two roots (*dvihetuka*). Then each one can be classified as superior (*ukkāṭṭha*) and inferior (*omaka*).
That *mahākusala kamma*, according to its classification, produces its results in different classes.

(A) The superior *kusala kamma* with three roots (*tihetuka*) produces the *patisandhi* result with three roots (*tihetuka paṭisandhi*), e.g. *mahāvipāka nāṇasampayutta*. But the *pavatti* results are 16: 8 *ahetuka vipākas* and 8 *mahāvipākas*.

(B) The inferior *kusala kamma* with three roots (*tihetuka omaka*) and the superior *kusala kamma* with two roots (*dvihetuka ukkaṭṭha*) produce the *patisandhi* results with two roots (*dvihetuka paṭisandhi*), e.g. *mahāvipāka nāṇavippayutta*. But the *pavatti* results are 12: 8 *ahetuka kusala vipākas* and 4 *mahāvipāka nāṇavippayutta*.

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

<table>
<thead>
<tr>
<th>Kāma kusala kamma</th>
<th>Pāṭisandhi results</th>
<th>Pavatti results</th>
</tr>
</thead>
<tbody>
<tr>
<td>Superior with 3 roots</td>
<td>4 with 3 roots</td>
<td>16 with 3 / 2 roots or without roots</td>
</tr>
<tr>
<td>Inferior with 3 roots</td>
<td>4 with 2 roots</td>
<td>12 with 2 roots or without roots</td>
</tr>
<tr>
<td>Superior with 2 roots</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inferior with 2 roots</td>
<td>1 without root</td>
<td>8 without roots</td>
</tr>
</tbody>
</table>
Note: The above classification dealing with roots is widely accepted by *Abhidhammic* scholars. However there were others who wanted to classify the *kusala kamma* dealing with promptitude, with or without. *Kamma* without promptitude produces its result only without promptitude, with promptitude only with promptitude. According to their view, the numbers of *pavatti* results will be as follows: 12, 10, and 8.

**Rūpāvacara Kusala kamma.** The wholesome *kamma* that produces its result in *rūpa* plane is divided into 5 as mentioned before, according to the stages of *jhāna* attainment. Then each of the 5 *jhāna kammas* are classified again as with poor quality (*hīna*), medium quality (*majjhima*) and higher quality (*paṇīta*).

(A) The first *jhāna* with poor quality produces its result in the first *jhāna* plane, *brahmā pārisajjā*; with medium quality in the first *jhāna* plane, *brahmāpurohitā*; with higher quality in the first *jhāna* plane, *Mahābrahmā*.

(B) The 2\textsuperscript{nd} or the 3\textsuperscript{rd} *jhāna* with poor quality produces its result in the 2nd *jhāna* plane, *parittābhā*; with medium quality in the 2nd *jhāna* plane, *appamāṇābhā*; with higher quality in the 2nd *jhāna* plane, *abhassarā*.

(C) The 4th *jhāna* with poor quality produces its result in the 3rd *jhāna* plane, *parittāsubhā*; with medium quality in the 3rd *jhāna* plane, *appamāṇāsubhā*; with high quality in the 3rd *jhāna* plane *subhakīṅhā*.

(D) The 5th *jhāna* with higher quality produces its result in the 4th *jhāna* plane, *vehapphalā*. The 5th *jhāna* with the intention to cease "perception" produces its result in the 4th *jhāna* plane, *asaṅñasatta*.

(E) Especially the *anāgāmi* noble persons are to be born in the 4th *jhāna* plane, 5 *suddhāvāsas* (pure abodes).
Arūpāvacara kusala kamma: The wholesome kamma that produces its result in arūpa plane is only with higher quality. According to the 4 jhāna stages they produce their results in the 4 arūpa planes respectively.

Special note: Thus, the sublimated merit kamma, according to the classified plane, produces its result similarly at the moment of paṭisandhi and pavatti.

Result of Akusala kamma

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

Fourfold Kamma

(a) Kamma by way of function: Kamma, kusala and akusala, is divided into 4 by way of function. It runs as follows:

(1) Janaka kamma - productive kamma,
(2) Upathambhaka kamma - supportive kamma,
(3) Upapiṭaka kamma - obstructive kamma,
(4) Upaghātaka kamma - destructive kamma.

Janaka-kamma: Janaka is a kamma, wholesome or unwholesome, that produces a paṭisandhi result in a new life.
**Upatthambhaka kamma:** Upatthambhaka is a kamma, wholesome or unwholesome, that supports the productive kamma which has already produced *paṭisandhi* result in a new life.

**Upapīḷaka kamma:** Upapīḷaka is a kamma, wholesome or unwholesome, that obstructs the productive kamma which has already produced *paṭisandhi* result in a new life.

**Upaghāṭaka kamma:** Upaghāṭaka is a kamma, wholesome or unwholesome, that destroys and removes the productive kamma which has already produced *paṭisandhi* result in a new life.

**(b) Kamma by order of ripening:** Kamma, kusala and akusala is divided into 4 by order of ripening. It runs as follows:

1. **Garuka kamma** - weighty kamma,
2. **Āsanna kamma** - death-proximate kamma,
3. **Āciṇṇa kamma** - habitual kamma,
4. **Kaṭattā kamma** - reserve kamma.

**Garuka kamma:** Garuka is a kamma with great power in producing its result. It is wholesome or unwholesome. If unwholesome, the 5 ānantariya kammass: matricide, parricide, the murder of an arahant, the wounding of a Buddha, and the creation of a schism in the saṅgha, and *niyata-micchādīṭṭhi* (a strong skepticism) are garuka kamma. If wholesome, the mahaggata kammass are garuka kamma. The garuka kamma pushes the other kammass away and produces only its result.

**Āsanna kamma:** Āsanna is a kamma that is done or renewed at the moment of dying. If there is no garuka, the āsana kamma has chance to produce its result.
Āciṇṇa kamma: Āciṇṇa is a kamma that is habitually performed and accumulated. If there is no garuka or āsanna, the āciṇṇa kamma has chance to produce its result.

Kaṭattā kamma: Kaṭattā is a kamma that just has been done without special position as garuka, or āsanna, or āciṇṇa. If there is no the other kamma, the kaṭattā kamma produces its result.

(c) Kamma by time of ripening: Kamma, kusala and akusala, is divided into 4 according to the time of ripening. They run as follows:

(1) Dīṭṭhadhammavedanīya kamma - immediately effective kamma,
(2) Upapajjavedanīya kamma - subsequently effective kamma,
(3) Aparāpariyavedanīya kamma - indefinitely effective kamma,
(4) Ahosi kamma - defunct kamma.

Analysis: These kammas are classified according to the cetanā associated with javana cittās. Among the 7 javana cetanās, the 1st produces its result only in the present life. It is not strong enough to continue to the next life, because it does not receive energy from the preceding javana. On the passing over of the present life it becomes ahosi kamma and expires.

The last javana cetanā produces its result in the second life. On passing over the second life, it becomes ahosi kamma and expires.

The 5 javana cetanās, between the first and the last, produce their results during the life span from the third life to the life when one attains the final liberation, Nibbāna. On having attained Nibbāna, it becomes ahosi kamma and expires.
4 Conditions of Death

For those who are born as beings, death is certain to take place. There are 4 causes and conditions for the death of beings:

1. Āyukkhaya - The expiry of life-span,
2. Kammakkhaya - The expiry of kamma,
3. Ubbhayakkhaya - The expiry of both (life-span and kamma),
4. Upacchedaka kamma - A kamma that cuts off the life productive kamma.

A death caused by the first three conditions is known as timely death (kāla maraṇa). The death that is caused by the last is known as untimely death (akāla maraṇa).

3 Objects of Death Consciousness

If someone is about to die, one of the 3 objects come into manifestation in one of the six doors by the power of kamma.

1. Kamma: the kamma that is accumulated, matures and will produce rebirth in the next life.
2. Kamma-nimitta (condition of the kamma): an object that was experienced when the kamma was performed.
3. Gati-nimitta (sign of destination): the things that will be obtained and experienced in the next life.

Among the 3 objects of death-process, kamma belongs to the past. It appears only in the mind-door.

The object, kamma nimitta, belongs to the past or the present. If it is past object, it manifests only in the mind-door. If it is present object, it manifests in the 6 doors.

The object, gati nimitta, belongs to the present. It manifests in the 6 doors.
At the death moment, the mental process runs with one of the 3 objects. It inclines mostly to the next life. Or the productive *kamma* presents itself to a sense-door by way of renewing.

**Death Consciousness**

A person is on the verge of death. Within him the death-consciousness (*cuticitta*) arises immediately after *bhavaṅga*, *tadārammaṇa* or *javana*. Then, at the end of the present life, death-consciousness comes into cessation.

**Rebirth Consciousness**

When the death-consciousness (*cuti citta*) ceases, immediately after it, there appears rebirth-consciousness (*paṭisandhi citta*). The rebirth-consciousness runs with the object of the death-process. It arises with base or without base according to plane.

The rebirth-consciousness, associating with mental states, arises as the forerunner of mind and matter that are born together. It is generated by *saṅkhāra* (*kamma*) with the help of ignorance (*avijjā*) and craving (*taṇhā*). The rebirth-consciousness arises, relinking the two lives, this life and the next life.

**Death and Rebirth-process**

At the last moment of a being, the death-process occurs in this life. After that the rebirth-process continues in the next life. The death-process and rebirth-process differ according to the person within whom they arise.
The two types of process can be classified into 8:

A being who will be born

(1) from 11 kāma planes to 11 kāma planes,
(2) from the 7 kāma sugati planes to the 16 rūpa planes,
(3) from the 7 kāma sugati planes to the 4 arūpa planes,
(4) from rūpa planes to rūpa planes,
(5) from rūpa planes to 7 kāma sugati planes,
(6) from rūpa planes to arūpa planes,
(7) from arūpa planes to arūpa planes,
(8) from arūpa planes to 7 kāma sugati planes.

(1) From 11 kāma planes to 11 kāma planes

There are some beings who will be born from 11 kāma planes to 11 kāma planes. For them, the 20 types of death and rebirth-process in 5 doors and the 4 in mind-door may possibly arise.

Herein, dealing with eye-door, the death and rebirth-process occurs in 4 ways:

The death consciousness occurs

(1) after bhavaṅga preceded by tadārammaṇa,
(2) after bhavaṅga preceded by javana,
(3) after tadārammaṇa,
(4) after javana.

The same applies to the other doors.
Death and rebirth-process in eye-door

(1) **Death**: B B B P C S V J^1 J^2 J^3 J^4 J^5 T T B C  
**Rebirth**: P B^1 --- B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B...

(2) **Death**: B B B P C S S V J^1 J^2 J^3 J^4 J^5 T T C  
**Rebirth**: P B^1 --- B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B...

(3) **Death**: B B B P C S S V J^1 J^2 J^3 J^4 J^5 B C  
**Rebirth**: P B^1 --- B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B...

(4) **Death**: B B B P C S S V J^1 J^2 J^3 J^4 J^5 C  
**Rebirth**: P B^1 --- B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B B...

Death and rebirth process in mind-door

(1) **Death**: B B M J^1 J^2 J^3 J^4 J^5 T T B C  
**Rebirth**: P B^1 --B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B...

(2) **Death**: B B M J^1 J^2 J^3 J^4 J^5 T T C  
**Rebirth**: P B^1 --B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B...

(3) **Death**: B B M J^1 J^2 J^3 J^4 J^5 B C  
**Rebirth**: P B^1 --B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B...

(4) **Death**: B B M J^1 J^2 J^3 J^4 J^5 C  
**Rebirth**: P B^1 --B^{16} M J^1 J^2 J^3 J^4 J^5 J^6 J^7 B...

Special Notes:

In **death process** in 6 doors, the *bhavaṅga* and *cuti* (death consciousness) are one of those 10 *kāma bhavaṅga cittas* that run with one of these three objects: *kamma, kammanimitta* and *gatinimitta*. *Javana cittas* must be *kāma kusala* for those who will be born in *kāmasugati*, but for those who will be born in woeful state, it must be akusala.
The active minds (*vīthicittas*) in 5 doors or in mind-door run with one of the three objects: *kamma, kammanimitta* and *gatinimitta*.

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

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

Then the mind-door attention consciousness and the *bhavanikanti javanas* (*javanās* that attach to the life-existence) run with the object of life-existence. Regarding the base, the *paṭisandhi citta* depends on the heart-base that was born together with it. But the remaining *cittas* depend on the heart-base that was born earlier than themselves.

(2) **From the 7 kāmasugati planes to the 16 rūpa planes**

There are some beings who will be born from 7 *kāmasugati* planes to 16 rūpa planes. For them, the 2 types of death and rebirth process in mind-door only, will arise. Especially to those who will be born in *asaññasatta*, rebirth mental process does not occur, but the material process of 9-*jīvita group* comes into being.

To 15 rūpa planes:

(1) **Death**: B B M J$^1$ J$^2$ J$^3$ J$^4$ J$^5$ B C  
**Rebirth**: P B$^1$-B$^{16}$ M J$^1$ J$^2$ J$^3$ J$^4$ J$^5$ J$^6$ J$^7$ B...

(2) **Death**: B B M J$^1$ J$^2$ J$^3$ J$^4$ J$^5$ C  
**Rebirth**: P B$^1$-B$^{16}$ M J$^1$ J$^2$ J$^3$ J$^4$ J$^5$ J$^6$ J$^7$ B...
To asaṅñasatta plane:

(1) **Death:** B B M J$^1$ J$^2$ J$^3$ J$^4$ J$^5$ B C  
**Rebirth:** P (9-material group led by jīvita occurs as rebirth and run for the whole life together with the possible kamma-born matters).

(2) **Death:** B B M J$^1$ J$^2$ J$^3$ J$^4$ J$^5$ C,  
**Rebirth:** P (9-material group led by jīvita occurs as rebirth and run for the whole life together with the possible kamma-born matters).

**Special Notes:**

In death process in mind-door, the bhavaṅga and cuti are only one of the 4 mahāvipāka with 3-hetu. The javanas preceding death are only one of 8 mahākusala. They run with the object of kammanimitta. In rebirth process the paṭisandhi is one of 5 rūpa jhāna paṭisandhis for 15 rūpa brahmās, and for asaṅñasatta, the rebirth starts with the material group of 9 led by jīvita.

(3) **From the 7 kāmasugati planes to the 4 arūpa planes**

**Death:** B B M J$^1$ J$^2$ J$^3$ J$^4$ J$^5$ B C  
**Rebirth:** P B$^1$--B$^{16}$ M J$^1$ J$^2$ J$^3$ J$^4$ J$^5$ J$^6$ J$^7$ B...

**Special Note:**

In death process in mind-door, the bhavaṅga and cuti are one of the 4 mahāvipāka with 3 hetus. In rebirth process the paṭisandhi is one of the arūpa paṭisandhis.
(4) From ṛūpa plane to ṛūpa plane

Death: B B M J¹ J² J³ J⁴ J⁵ B C
Rebirth: P B¹--B¹⁶ M J¹ J² J³ J⁴ J⁵ J⁶ J⁷ B…

(5) From ṛūpa planes to 7 kāma sugati planes

Death: B B M J¹ J² J³ J⁴ J⁵ B C
Rebirth: P B¹--B¹⁶ M J¹ J² J³ J⁴ J⁵ J⁶ J⁷ B…

(a) From ṛūpa plane (except asaṅñasatta)

In 5-door:

(1) Death: B B B P C S S V J¹ J² J³ J⁴ J⁵ B C
Rebirth: P B¹--B¹⁶ M J¹ J² J³ J⁴ J⁵ J⁶ J⁷ B B…

(2) Death: B B B P C S S V J¹ J² J³ J⁴ J⁵ C
Rebirth: P B¹--B¹⁶ M J¹ J² J³ J⁴ J⁵ J⁶ J⁷ B B…

In Mind-door:

Death: B B M J¹ J² J³ J⁴ J⁵ B C
Rebirth: P B¹--B¹⁶ M J¹ J² J³ J⁴ J⁵ J⁶ J⁷ B B…

(b) From Asaṅñasatta

Death: On the ceasing of 9-jīvita group, death occurs in asaṅñasatta beings.
Rebirth: P B¹--B¹⁶ M J¹ J² J³ J⁴ J⁵ J⁶ J⁷ B B…

Special Notes:

Those who passed away from asaṅñasatta have no mental process. In rebirth process, the paṭisandhi is one of 8 mahāvipāka cittas with one of the 3 objects. That object comes into manifestation through the power of kamma which has a chance to produce its result. That kamma was done before being in asaṅñasatta.
(6) From *rūpa* planes to *arūpa* planes

**Death:** B B M J\(^1\) J\(^2\) J\(^3\) J\(^4\) J\(^5\) B C

**Rebirth:** P B\(^{1-16}\) M J\(^1\) J\(^2\) J\(^3\) J\(^4\) J\(^5\) J\(^6\) J\(^7\) B B...

(7) From *arūpa* planes to *arūpa* planes

**Death:** B B M J\(^1\) J\(^2\) J\(^3\) J\(^4\) J\(^5\) B C

**Rebirth:** P B\(^{1-16}\) M J\(^1\) J\(^2\) J\(^3\) J\(^4\) J\(^5\) J\(^6\) J\(^7\) B B...

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

**Death:** B B M J\(^1\) J\(^2\) J\(^3\) J\(^4\) J\(^5\) B C

**Rebirth:** P B\(^{1-16}\) M J\(^1\) J\(^2\) J\(^3\) J\(^4\) J\(^5\) J\(^6\) J\(^7\) B B...

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**Paṭisandhi after Cuti**

In *saṃsāra* all beings, except an *arhat*, will be born in a new life immediately after death. All kinds of rebirth (*paṭisandhi*) are preceded by death (*cuti*). Therefore there must be a classification of the types of *paṭisandhi* that are possible after the respective types of *cuti*. 
<table>
<thead>
<tr>
<th>Cuti</th>
<th>Paṭisandhi</th>
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<tbody>
<tr>
<td>Ahetuka cuti</td>
<td>Kāma paṭisandhi</td>
<td>10</td>
</tr>
<tr>
<td>Kāma tihetuka</td>
<td>Ti hetuka paṭisandhi (= 19 paṭisandhi cittas, and asaṅñasatta 1)</td>
<td>all</td>
</tr>
<tr>
<td>Rūpa cuti</td>
<td>Sahetuka Paṭisandhi ( = mahāvipāka 8, rūpa 5, asaṅñasatta 1, arūpa 4)</td>
<td>all</td>
</tr>
<tr>
<td>Asaṅñasatta cuti</td>
<td>Mahāvipāka</td>
<td>8</td>
</tr>
<tr>
<td>Arūpa cuti</td>
<td>Kāma tihetuka</td>
<td>4</td>
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<tbody>
<tr>
<td></td>
<td>Arūpa</td>
<td>4</td>
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</tbody>
</table>

**Life-existence**: Life starts with rebirth consciousness. It remains for only 3 very short moments - arising, stopping, and ceasing. Then the same type of consciousness appears with the object of rebirth consciousness. It is named bhavaṅga due to being the condition of life. In the end, the same type of consciousness arises with the same object and it is named cuti due to the cessation of life.

Then immediately after cuti, it continues as another paṭisandhi. Then bhavaṅga and viṭhicitas follow depending on conditions throughout the whole life. Finally, cuti arises as the end of life-existence. This process continues non-stop, revolving like a wheel.

**The end of Chapter 6**

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CHAPTER 7

PACCAYASAÑGAHA

(Compendium of Causality)

Causality

Regarding causality there are two things: paccaya = cause, paccayuppanna = effect. Herein, paccaya is comprised of three states: saṅkhata = conditioned state, asaṅkhata = unconditioned state and paññatti = concept. Paccayuppanna, however, deals with conditioned state only.

Two Ways

There are two ways to explain causality: the way of paticcasamuppāda, and the way of pāṭṭhāna. Herein, paticcasamuppāda means dependent origination while pāṭṭhāna means various conditions and conditional relations.

In the way of paticcasamuppāda, causality is explained in terms of how the two states (paccaya and paccayuppanna) relate to each other, just as "when this exists, that exists". However, in the way of pāṭṭhāna, not only how the two states are related to each other, but the specific efficacy of conditions (paccayasatti) is also explained.

1. The Way of Paticcasamuppāda:

   (a) Ignorance conditions creative kamma.
   (b) Creative kamma conditions rebirth consciousness.
   (c) Consciousness conditions mind and matter.
   (d) Mind and matter condition six-bases.
   (e) Six-bases condition mental contact.
   (f) Mental contact conditions mental feeling.
   (g) Mental feeling conditions craving.
   (h) Craving conditions clinging.
(i) Clinging conditions life-existence.
(j) Life-existence conditions birth.
(k) Birth conditions ageing and death, and moreover, the arising of grief, lamentation, pain, unhappiness and despair. In this way, there occurs this mere mass of dukkha.

Avijjāpaccayā Saṅkhārā

Avijjā is ignorance. It is an evil mental state (cetasika), delusion (moha). It arises associating with 12 akusala cittas. According to Suttanta it causes ignorance of the 4 Noble Truths. But in Abhidhamma it is said to be the ignorance of the 8 categories: the 4 Noble Truths, the states belonging to the past, to the future, or to both, and the Paṭiccasamuppāda.

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

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

Put in another way, there are 3 types of saṅkhāras: kāyasaṅkhāra = physical creativity, vaciṣaṅkhāra = verbal creativity, and manosaṅkhāra = mental creativity. The 20 cetanās in 12 akusala cittas and 8 mahākusala cittas that occur in the body-door are the kāyasaṅkhāra. Only those cetanās that occur in verbal door are the vaciṣaṅkhāra. The 29 cetanās in 12 akusala cittas, 8 mahākusala cittas, 5 rūpakusalas, and 4 arūpakusalas occurring in the mind-door are the manosaṅkhāra.
Herein, avijjā conditions sañkhāra. Sañkhāra produces its results within those who have avijjā. As long as avijjā remains, sañkhāra remains to create conditioned states.

**Sañkhārapaccayā Viññāṇaṁ**

**Sañkhāra**: 12 akusala cetanā (apuññābhisāñkhāra), and 17 lokiya kusala cetanā (puññābhisañkhāra / āneñjābhisañkhāra) are here mentioned as sañkhāra. But the cetanā in uddhaccasampayutta citta produces only pavatti (life-continuity) result, not paṭisandhi (rebirth) result. The cetanā associated with abhiñāṇa is not included in sañkhāra, because it is just a result of the fourth jhāna concentration.

**Viññāṇa**: Here, viññāṇa refers only to vipāka consciousness. At the moment of rebirth, the vipāka consciousness performs the function of paṭisandhi, of which there are 19. During the life-continuity, the 32 lokiya vipāka consciousnesses are the viññāṇa.

Herein, Sañkhāra conditions Viññāṇa. For without sañkhāra, viññāṇa cannot arise in the next life. Sañkhāra is compared with soil. Viññāṇa is seed. Seed is able to grow on soil (kammaṁ khettaṁ, viññāṇaṁ vījaṁ).

Sañkhāra produces its result, viññāna, in the two different periods: rebirth, and life-continuity. The apuññābhisāñkhāra (except uddhacca cetanā) produces its resulting viññāṇa, akusala vipāka upākkhā santīrana, at rebirth period, in one of the 4 apāya planes, but the apuññābhisāñkhāra (including uddhacca cetanā) produces its resulting viññāṇa, 7 akusala vipākas, in the period of continuity in all kāma and rūpa planes.

The puññābhisañkhāra, 8 mahākusala cetanās, produces its resulting viññāṇa, 1 kusala vipāka upākkhā santīrana, and 8 mahāvipākas at rebirth period in kāmasugati plane. But it produces its resulting viññāṇa, 8 ahetuka kusala vipākas in kāma and rūpa planes, 8 mahāvipākas only in kāmasugati plane at the life-continuity period.
The puññābhisaṅkhāra, 5 rūpa kusalas, produces its resulting viññāna, 5 rūpa vipākas, only in the respective rūpa planes at the 2 periods, rebirth and life-continuity. The āneñjābhisaṅkhāra, 4 arūpa kusalas, produces its resulting viññāna, 4 arūpa vipākas, only in the respective arūpa planes at 2 periods, rebirth and life-continuity.

<table>
<thead>
<tr>
<th>saṅkhāra</th>
<th>period</th>
<th>viññāna</th>
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<tbody>
<tr>
<td>11 Akusala cetanā (excluding uddhacca)</td>
<td>patisandhi</td>
<td>Upekkhā Sanṭīraṇa</td>
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<td></td>
<td>pavatti</td>
<td>Akusala vipāka</td>
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<td>12 Akusala cetanā</td>
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<td>8 Mahākusala</td>
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<tr>
<td></td>
<td>pavatti</td>
<td>Arūpa vipāka</td>
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</table>

Viññāṇapaccayā Nāma-rūpaṃ

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

Nāma-rūpa: Nāma here consists of only cetasikas that associate with lokiya vipāka cittas, or all 52 cetasikas. Rūpa is only kamma-born matter, or all matters born of the 4 conditions.

Herein, viññāṇa conditions nāma and rūpa, because if viññāṇa does not arise, nāma (cetasika) and rūpa are unable to arise.
Nāma-rūpa-paccayā Saḷāyataṇaṁ

Nāma-rūpa. Here nāma is only cetasikas, while rūpa are 4 mahābhūtas, 6 vatthu rūpas, jīvitindriya, and āhāra.

Saḷāyatana (sa + āyatana): 6 internal bases: eye, ear, nose, tongue, body and mind.

Herein, nāma-rūpa conditions the 6 bases, because when mind and matter exist, the 6 bases are able to exist.

Saḷāyatana-paccayā Phasso

Saḷāyatana. Here it means all āyatana: 6 internal bases, and 6 external bases.

Phassa. There are 6 types of phassa:
cakkhu-samphassa (contact associated with eye-consciousness),
sota-samphassa (contact associated with ear-consciousness),
ghāna-samphassa (contact associated with nose-consciousness),
jīvhā-samphassa (contact associated with tongue-consciousness),
kāya-samphassa (contact associated with body-consciousness),
mano-samphassa (contact associated with the 22 lokiya vipāka cittas).

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

Phassa-paccayā Vedanā

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

Vedanā. There are 6 types of vedanās: cakkhu-samphassajā (feeling produced by contact associated with eye-consciousness), sota-samphassajā (feeling produced by contact associated with ear-consciousness), ghāna-samphassajā (feeling produced by contact associated with nose-consciousness), jīvhā-samphassajā (feeling produced by contact associated with tongue-consciousness),
consciousness), kāya-samphassājā (feeling produced by contact associated with body-consciousness), manosamphassājā (feeling produced by contact associated with the 22 lokiya vipāka cittas).

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

Vedanāpaccayā Taṇhā

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

Taṇhā. There are six types of taṇhās: rūpataṇhā (craving for visible object), saddaṭaṇhā (craving for sound), gandhataṇhā (craving for smell), rasataṇhā (craving for taste), phoṭhhabbatanṭhā (craving for tangible object), and dhammadtaṇhā (craving for all other objects).

Put in another way, taṇhā is three-fold: kāma-taṇhā (craving for sensual pleasure), bhava-taṇhā (craving for permanent life existence or eternalism), and vibhava-taṇhā (craving for annihilation of life existence or nihilism). Each of them becomes 6 when dealing with 6 objects. So 3 multiplied by 6 are 18. Then 18 multiplied by 2, internal and external, becomes 36. And the 36 multiplied by 3 times - past, present, and future - becomes 108.

Herein, vedanā conditions taṇhā, because craving arises due to the enjoying of the objects through vedanā.

Taṇhā-paccayā Upādānaṁ

Taṇhā and Upādāna. Here taṇhā is craving that is not so strong, while upādāna is strong together with wrong view (diṭṭhi). Upādāna means strong grasping of an object.
There are 4 \textit{upādānas}: \textit{kāmupādāna} (strong grasping of sensual pleasure), \textit{diṭṭhupādāna} (strong grasping of wrong view), \textit{sīlabbatupādāna} (strong grasping of behaviour (\textit{sīla}) and practice (\textit{vata}) as the means of purification), \textit{attavādupādāna} (strong grasping of the doctrine of \textit{attha}). Herein, \textit{kāmupādāna} alone belongs to craving, while the others belong to wrong view.

Herein, \textit{taṇhā} conditions \textit{upādāna}, because without craving, grasping does not arise.

\textbf{Upādānapaccayā Bhava}

\textbf{Upādāna and Bhava}: Herein, the strong craving and wrong view are called \textit{upādāna}.

\textit{Bhava} is twofold: \textit{kamma-bhava} (\textit{kamma} that creates life-existence), \textit{upapattibhava} (5 aggregates that are produced by \textit{kamma}). There are 9 \textit{upapattibhavas}: \textit{kāmabhava} (aggregates that belong to \textit{kāma} plane), \textit{rūpabhava} (aggregates that belong to \textit{rūpa} plane), \textit{arūpabhava} (aggregates that belong to \textit{arūpa} plane), \textit{saññābhava} (aggregates of those who have \textit{saññā}), \textit{asaññābhava} (aggregates of those who have no \textit{saññā}), \textit{nevasaññā-nāsaññābhava} (aggregates of those who have no \textit{saññā}, but subtle \textit{saññā}), \textit{ekavokārabhava} (those who have one aggregate), \textit{catuvokārabhava} (those who have 4 aggregates), \textit{pañcavokārabhava} (those who have 5 aggregates).

Herein, \textit{upādāna} conditions \textit{bhava}, because grasping causes desire for life existence. Therefore, \textit{kamma} accumulates within beings and, through \textit{kamma} they obtain life existence.

\textbf{Bhavapaccayā Jāti}

\textit{Bhava}: Here \textit{bhava} belongs to only \textit{kamma-bhava}, because \textit{kammabhava} alone conditions \textit{jāti}.

\textit{Jāti}: \textit{Jāti} is just arising of \textit{viññāṇa}, etc.
Herein, *bhava* conditions *jāti*, because without *kamma*, *viññāṇa*, etc. cannot arise. *Kamma* is like soil, *viññāṇa* is like seed, craving is like water.

**Jātipaccayā Jarāmarañṇāḥ**

*Jāti* conditions aging and death, because without birth, aging and death are impossible. Herein, *jarā* is decay of the aggregates. *Marāṇa* is dissolution of the aggregates.

As a result of birth, *soka* (worry), *parideva* (lamentation), *dukkha* (physical pain), *domanassa* (mental pain), *upāyāsa* (despair) come into being. Therein, *soka* is unpleasant feeling that is caused by loss of relations, etc. *Parideva* is mind-born distorted sound that is produced by unhappiness due to loss of relations, etc. *Dukkha* is physical pain associated with *kāyaviññāṇa citta*, the result of *akusala*. *Domanassa* is mental pain associated with *dosamūla citta*. *Upāyāsa* is *dosa* associated with *dosamūla citta*.

**Classification of Paṭiccasamuppāda**

12 Factors

*Paṭiccasamuppāda* is composed of 12 factors. They are as follows: *avijjā*, *saṅkhāra*, *viññāṇa*, *nāma-rūpa*, *saḷāyatana*, *phassa*, *vedanā*, *taṇhā*, *upādāna*, *bhava*, *jāti*, and *jarā-marāṇa*.

3 Periods

The 12 factors of *Paṭiccasamuppāda* are divided into 3 dealing with the 3 periods: past, present, and future. Two factors, *avijjā* and *saṅkhāra*, belong to the past. Two factors, *jāti* and *jarā-marāṇa*, belong to the future. The remaining 8 factors, *viññāṇa... upādāna*, belong to the present.
3 Vaṭṭas

The 12 factors are classified into 3 vaṭṭas (rounds): kilesa-vatṭa, kamma-vatṭa, and vipāka-vatṭa. Three factors: avijjā, taṇhā and upādāna, belong to kilesa-vatṭa. One factor and half, saṅkhāra and kamma-bhava (a part of bhava), belong to kamma-vatṭa. The remaining 8 factors and half, viññāṇa, nāma-rūpa, salāyatana, phassa, vedanā, upapattibhava (a part of bhava), jāti, jarā-maraṇa, belong to vipāka-vatṭa.

3 Links

The 12 factors have 3 links: the first link is between saṅkhāra and viññāṇa as cause and effect. The second is between vedanā and taṇhā as effect and cause. The third is between bhava and jāti as cause and effect.

4 Groups

In Patīcchasamuppāda there are 4 groups. They are (1) 5 causes in the past, (2) 5 effects in the present, (3) 5 causes in the present, and (4) 5 effects in the future.

20 Modes

In those 4 groups, there are 20 factors to be enumerated:

(1) The 5 causes in the past are avijjā, saṅkhāra, taṇhā, upādāna, and kamma-bhava.

(2) The 5 effects in the present are viññāṇa, nāma-rūpa, salāyatana, phassa, and vedanā.

(3) The 5 causes in the present are taṇhā, upādāna, kamma-bhava, avijjā, and saṅkhāra.

(4) The 5 effects in the future are viññāṇa, nāma-rūpa, salāyatana, phassa, and vedanā.
2 Roots

There are 2 roots in *Paṭiccasamuppāda*: they are *avijjā* and *taṇhā*. By destroying these two roots, the rounds (*vaṭṭa*) cease.

*Bhavacakka (the cycle of Life)*

The wheel of life is based on the two roots, *avijjā*, and *taṇhā*. It moves on in three planes starting with *avijjā* ending in *jarā-maraṇa*. When *jarā-maraṇa* overwhelm beings, *āsava* flow into them. These *āsava* cause *avijjā* to arise that leads to *saṅkhāra*. Then the wheel of life moves on. It is very long and its beginning is unknown. The wheel of life is known as *Paṭiccasamuppāda*. 
2. The Way of Paṭṭhāna

Paṭṭhāna means a condition which is the source of phenomena. A Canonical text in which such conditions are explained is also called Paṭṭhāna.

In the Paṭṭhāna treatise, there are 3 main points:

(1) paccaya = conditioning state,
(2) paccayuppanna = conditioned state,
(3) paccayasatti = conditioning force.

Paccaya: There are 5 things in paccaya as the 4 ultimate realities and 1 concept.

Paccayuppanna: In paccayuppanna there are only 3 ultimate realities as citta, cetasika and rūpa.

<table>
<thead>
<tr>
<th>Paccaya</th>
<th>Paccayuppanna</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 consciousness</td>
<td>1 consciousness</td>
</tr>
<tr>
<td>2 mental state</td>
<td>2 mental state</td>
</tr>
<tr>
<td>3 matter</td>
<td>3 matter</td>
</tr>
<tr>
<td>4 Nibbāna</td>
<td></td>
</tr>
<tr>
<td>5 Paññatti</td>
<td></td>
</tr>
</tbody>
</table>

Paccayasatti: There are 24 conditions, each of which has conditioning force. It is the particular way in which the conditioning states perform their functions.
24 Conditions

(1) *Hetupaccayo* is a condition that fortifies its conditioned state.

(2) *Ārammaṇapaccayo* is a condition that is an object of the conditioned state.

(3) *Adhipatipaccayo* is a condition that predominates over its conditioned state.

(4) *Anantarapaccyo* is a condition that precedes its conditioned state without interval.

(5) *Samanantarapaccayo* is a condition that just precedes its conditioned state without interval.

(6) *Sahajātapaccayo* is a condition born together with its conditioned state.

(7) *Āññamaññapaccayo* is a condition that reciprocates with its conditioned state.

(8) *Nissayapaccayo* is a condition that supports as a dependence of its conditioned state.

(9) *Upanissayapaccayo* is a condition that strongly supports as a dependence of its conditioned state.

(10) *Purejātapaccayo* is a condition born earlier than its conditioned state.

(11) *Pacchājātapaccayo* is a condition born later than its conditioned state.

(12) *Āsevanapaccayo* is a repeating condition for the arising of its conditioned state.

(13) *Kammapaccayo* is a condition that produces and stimulates its conditioned state.

(14) *Vipākapaccayo* is a resultant condition that quietens its conditioned state.

(15) *Āhārapaccayo* is a condition that sustains its conditioned state.
(16) **Indriyapaccayo** is a condition that controls its conditioned states in their functions.

(17) **Jhānapaccayo** is a condition that makes its conditioned state observe an object

(18) **Maggapaccayo** is a condition acting as the path of its conditioned state.

(19) **Sampayuttapaccayo** is a condition associating with the conditioned state.

(20) **Vippayuttapaccayo** is a condition dissociating from the conditioned state.

(21) **Atthipaccayo** is a condition for the conditioned states at the moment of existence.

(22) **Natthipaccayo** is a condition for the conditioned states at moment of non-existence.

(23) **Vigatapaccayo** is a condition for the conditioned states after having ceased.

(24) **Avigatapaccayo** is a condition for the conditioned states before it ceases.

9 Groups of Conditions

In the *Paṭṭhāna* there are 24 conditions through which the Buddha explains the Law of Causality. By way of particularity, if the conditions are divided into 9 groups, the conditions will total 49. They run as follows:

(1) Ārammaṇa 8
(2) Sahajāṭa 15
(3) Anantara 7
(4) Purejāṭa 6
(5) Pacchājāṭa 4
(6) Āhāra 3
(7) Indriya 3
(8) Pakatūpanissaya 2
(9) Kamma 1
8 Conditions in Ārammaṇa group

There are 8 conditions that participate in the ārammaṇa group.

1. Ārammaṇa
2. Adhipati (Ārammaṇa)
3. Nissaya (Purejāta)
4. Upanissaya (Ārammaṇa)
5. Purejāta (Ārammaṇa)
6. Vippayutta (Purejāta)
7. Atthi (Purejāta)
8. Avigata (Purejāta)

15 Conditions in Sahajāta group

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

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

1. Sahajāta
2. Nissaya
3. Atthi
4. Avigata

The medium are also 4. They cover some of the conditions in the sahajāta groups:

5. Aññamañña
6. Vipāka
7. Sampayutta
8. Vipayutta

But the small are 7. They are particular:

9. Hetu
10. Adhipati
11. Āhāra
12. Kamma
13. Indriya
14. Jhāna
15. Magga

7 Conditions in Anantara group

There are 7 conditions that participate in the anantara group.

1. Anantara
2. Samanantara
3. Upanissaya
4. Āsevana
5. Kamma
6. Natthi
7. Vigata

6 Conditions in Purejāta group

There are 6 conditions that participate in the purejāta group.

1. Purejāta (Vatthu)
2. Nissaya
3. Indriya
4. Vippayutta
5. Atthi
6. Avigata

4 Conditions in Pacchājāta group

There are 4 conditions that participate in the pacchājāta group.

1. Pacchājāta
2. Vippayutta
3. Atthi
4. Avigata
3 Conditions in Āhāra group

There are 3 conditions that participate in the āhāra group.

1. Āhāra (Rūpa)
2. Atthi
3. Avigata

3 Conditions in Indriya group

There are 3 conditions that participate in the indriya group.

1. Indriya (Rūpajīvita)
2. Atthi
3. Avigata

2 Conditions in Pakatūpanissaya group

There are 2 conditions that participate in the pakatūpanissaya group.

1. Upanissaya
2. Kamma

1 Condition in the particular Kamma:

1. Kamma (Nānākkhaṇika)
7 Ways of Relation

The 24 conditions are divided into 7 by way of relation between the conditioning states and the conditioned states. The ways of relation run as follows:

<table>
<thead>
<tr>
<th>Way of Relations</th>
<th>Conditions</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Mind to mind</td>
<td>6</td>
</tr>
<tr>
<td>(2) Mind to matter</td>
<td>1</td>
</tr>
<tr>
<td>(3) Mind to mind-matter</td>
<td>5</td>
</tr>
<tr>
<td>(4) Matter to matter</td>
<td>1</td>
</tr>
<tr>
<td>(5) Matter to mind</td>
<td>1</td>
</tr>
<tr>
<td>(6) Mind-matter to mind-matter</td>
<td>9</td>
</tr>
<tr>
<td>(7) Mind-matter, Nibbāna and Paññatti to mind</td>
<td>2</td>
</tr>
</tbody>
</table>

(1) **Mind to mind**

There are 6 conditions through which mind (*citta* and *cetasika*) relates to another mind (*citta* and *cetasika*).

1. *Anantara*
2. *Samanantarā*
3. Āsevana
4. *Sampayutta*
5. *Natthi*
6. *Vigata*

(2) **Mind to matter**

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

(3) **Mind to mind and matter**

There are 5 conditions through which mind relates to mind and matter.

1. *Hetu*
2. *Jhāna*
3. *Maggi*
4. *Kamma*
5. *Vipāka*

(4) **Matter to matter**

There is only one condition, *Indriya* (*rūpa-jīvitindriya*), through which matter relates to another matter.

(5) **Matter to mind**

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

(6) **Mind and matter to mind and matter**

There are 9 conditions through which mind and matter relates to mind and matter.

1. *Adhipati*
2. *Sahajāta*
3. *Aññamañña*
4. *Nissaya*
5. *Āhāra*
6. *Indriya*
7. *Vipayutta*
8. *Atthī*
9. *Avigata*

(7) **Mind and matter, Nibbāna and Paññatti to mind**

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

1. *Ārammaṇa*
2. *Upanissaya*
How to relate between Paccaya and Paccayuppanna

1. Hetu paccayo
   Mind to mind and matter

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

Paccayuppanna:
   (1) 71 cittas with hetu (except 18 ahetuka cittas) and 51 cetasikas (except delusion associated with moha mūla);
   (2) Matter born of mind with hetu;
   (3) Kamma-born matter at the moment of rebirth consciousness with hetu.

2. Ārammaṇa paccayo
   Mind, matter, Nibbāna and Paññatti to mind

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

Paccayuppanna: 89 cittas and 52 cetasikas.

3. Adhipati paccayo
   Mind, matter and Nibbāna to mind

   (A) Adhipati (Sahajāta)
   Mind to mind and matter
**Paccaya:** one of the four predominances: *chanda, vīriya, citta* and *vīmāṇsa.*

**Paccayuppanna:**

1. 52 *javana cittas* with *adhipati* and 51 *cetasikas* (except *vicikicchā*),
2. matter born of mind with *adhipati.*

(B) **Adhipati** (*Ārammaṇa*)

(A)

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

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

(B)

**Paccaya:** 17 mundane *kusala cittas.*

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

(C)

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

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

(D)

**Paccaya:** *Nibbāna*

**Paccayuppanna:** 8 *lokuttara cittas* and 36 *cetasikas.*
4. Anantara/5. Samanantarapaccayo
Mind to mind

Paccaya: 89 cittas and 52 cetasikas that precede.
Paccayuppanna: 89 cittas and 52 cetasikas that follow.

6. Sahajāta paccayo
(A) Mind to mind-matter
Paccaya: 89 cittas and 52 cetasikas.
Paccayuppanna:
(1) 89 cittas, and 52 cetasikas,
(2) mind-born matter,
(3) kamma-born matter at rebirth-moment.

(B) Matter to matter
Paccaya: 4 mahābhūtas.
Paccayuppanna: 4 mahābhūtas and 24 upādā rūpas.

(C) Mind to matter and vice versa
Paccaya: 15 rebirth minds of those who have 5 aggregates or heart-base at the moment of rebirth.
Paccayuppanna: heart-base at the moment of rebirth or 15 rebirth minds of those who have 5 aggregates.

7. Aññamañña paccayo
(A) Mind to mind
Paccaya: 89 cittas and 52 cetasikas.
Paccayuppanna: 89 cittas and 52 cetasikas.

(B) Matter to matter
Paccaya: 4 mahābhūtas.
Paccayuppanna: 4 mahābhūtas.
(C) Mind to matter and vice versa

**Paccaya.** 15 rebirth minds of those who have 5 aggregates or heart-base at the moment of rebirth.

**Paccayuppanna.** heart-base at the moment of rebirth or 15 rebirth minds of those who have 5 aggregates.

8. **Nissaya paccayo**
   
   (A) **Sahajāta Nissaya**
   
   The *sahajāta nissaya* is similar to *sahajāta*.

   (B) **Purejāta Nissaya**
   
   The *purejāta nissaya* is similar to *vatthu purejāta*.

9. **Upanissaya paccayo**
   
   (A) **Upanissaya (Ārammana)**
   
   Mind, matter, Nibbāna to mind
   
   The *upanissaya (ārammana)* is similar to *ārammana adhipati*.

   (B) **Upanissaya (anantara)**
   
   Mind to mind
   
   The *upanissaya (anantara)* is similar to *anantara*.

   (C) **Upanissaya (pakata)**
   
   Mind and *Paññatti* to mind

**Paccaya.** 89 *cittas*, 52 *cetasikas* and *paññatti*, that are strong and preceded.

**Paccayuppanna.** the 89 *cittas* and 52 *cetasikas* that follow.
10. Purejāta paccayo

(A) Purejāta (Ārammaṇa)
Matter to mind

Paccaya: 18 nipphanna matters as object.
Paccayuppanna: 54 kāma cittas, 2 abhiññās, and 50 cetasikas (excluding 2 appamaññas).

(B) Purejāta (vatthu)
Matter to mind

Paccaya: 6 base matters.
Paccayuppanna: 85 cittas (except 4 arūpa vipākas) and 52 cetasikas.

11. Pacchājāta paccayo
Mind to matter

Paccaya: The following 85 cittas (excluding 4 arūpa vipākas) and 52 cetasikas.
Paccayuppanna: matters that arise together with preceding minds.

12. Āsevana paccayo
Mind to mind

Paccaya: 47 preceding mundane javana cittas and 52 cetasikas.
Paccayuppanna: 51 following Javana cittas (excluding 4 phala cittas) and 52 cetasikas.
13. *Kamma paccayo*

Mind to mind and matter

(A) *Kamma (Nānākkhaṇika)*

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

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

(B) *Kamma (Sahajāta)*

Mind to mind and matter

**Paccaya:** all cetanā.

**Paccayuppanna:**

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

14. *Vipāka paccayo*

Mind to mind and matter

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

**Paccayuppanna:**

1. 36 resultant cittas and 38 cetasikas,
2. mind-born matter,
3. kamma-born matter at the moment of rebirth.
15. Āhāra paccayo
    (A) Āhāra (Rūpa)
    Matter to matter

_Paccaya:_ ojā

_Paccayuppanna:_ nutriment-born matter, or matters born of 4 conditions (kamma, citta, utu, āhāra).

    (B) Āhāra (Nāma)
    Mind to mind and matter

_Paccaya:_ phassa, cetanā and viññāṇa.

_Paccayuppanna:_

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

16. Indriya paccayo
    (A) Indriya (Sahajāta)
    Mind to mind and matter

_Paccaya:_ citta, jīvita, vedanā, saddhā, vīriya, sati, ekaggatā and paññā (8).

_Paccayuppanna:_

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

    (B) Indriya (Purejāta)
    Matter to mind

_Paccaya:_ eye, ear, nose, tongue and body.

_Paccayuppanna:_ 10 viññāṇas and 7 cetasikas.
(C) **Indriya (Rūpajīvīta)**  
**Matter to matter**

*Paccaya*: material jīvīta.

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

17. **Jhāna paccayo**  
**Mind to mind and matter**

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

*Paccayuppanna*.

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

18. **Magga paccayo**  
**Mind to mind and matter**

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

*Paccayuppanna*.

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

19. **Sampayutta paccayo**  
**Mind to mind**

*Paccaya*: 89 cittas and 52 cetasikas.

*Paccayuppanna*: 89 cittas and 52 cetasikas.
20. **Vippayutta paccayo**

(A) **Vippayutta (Sahajāta)**

Mind and matter to mind and matter

**Paccaya:**
1. 75 cittas that can produce matter and 52 cetasikas;
2. 15 rebirth minds of those who have 5 aggregates or heart-base.

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

(B) **Vippayutta (Purejāta)**

It is similar to purejāta.

(C) **Vippayutta (Pacchājāta)**

It is similar to pacchājāta.

21. **Atthi paccayo**

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

22. **Natthi paccayo**

It is similar to anantara, etc.

23. **Vigata paccayo**

It is similar to anantara, etc.

24. **Avigata paccayo**

It is similar to sahajāta, purejāta, pacchājāta, āhāra and indriya.
Analysis of Concepts

There are 2 dhammas which are explained in Abhidhamma as a topic. The 2 dhammas are paramattha and paññatti. The paramathas are citta, cetasika, rupa and nibbana. The remaining dhammas are paññatti, concepts which are twofold: concept as that which is made known (atthapaññatti), and concept as that which makes known (saddapaññatti).

Concept as What is Made Known

Atthapaññatti

Concept as what is made known can be analysed as follows:

1. Formal concepts (saṅthānapaññatti) correspond to the form or configuration of particular things. For example, land, mountains, etc.

2. Collective concepts (samūhapaññatti) correspond to a collection or group of particular things. Examples are house, chariot, village, etc.

3. Local concepts (disāpaññatti) correspond to a locality or direction. Examples are east, west, etc.

4. Temporal concepts (kālapaññatti) correspond to periods or units of time. For example, morning, noon, week, month, etc.

5. Spatial concepts (ākāsapaññatti) correspond to spatial regions void of perceptible matter. Examples are well, cave, etc.

6. Sign concepts (nimittapaññatti) correspond to mental signs gained by meditative development. For example, kasina signs, etc, which are the objects of samatha meditation.

Concept as What Makes Known

Saddapaññatti

A concept as what makes known is described as name, nomenclature, etc. It is six-fold:
1. A concept of the real (*viṣjamānapaṇñatti*), for example, matter, feeling, etc. They are real in the ultimate sense.

2. A concept of the unreal (*avijjamānapaṇñatti*), for example, land, mountain, etc. They are unreal in the ultimate sense.

3. A concept of the unreal with the real (*viṣjamānena avijjamānapaṇñatti*), for example, a possessor of 6 types of higher knowledges, herein, possessor is not the real but the 6 types of higher knowledges is the real in the ultimate sense.

4. A concept of the real with the unreal (*avijjamānena viṣjamānapaṇñatti*), for example, woman's sound. Herein, woman is not real but the sound is real in the ultimate sense.

5. A concept of the real with the real (*viṣjamānena viṣjamānapaṇñatti*), for example, eye-consciousness. Herein, eye is real and the consciousness is also real in the ultimate sense.

6. A concept of the unreal with the unreal (*avijjamānena avijjamānapaṇñatti*), for example, the king's son. Herein, king is unreal and the son is also unreal in the ultimate sense.

**Conclusion**

These concepts can be understood according to general consensus. On hearing the sound of speech, there arises first the process of ear-consciousness. Then a mental process in the mind-door arises, recalling the past sound. Subsequently, another mental process follows it, catching the sound of the word. Then, another mental process in the mind-door arises, understanding the meaning of the word. This meaning can be understood according to earlier general consensus.

**The End of Chapter 7**

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CHAPTER 8

KAMMAṬṬHĀNA SAṄGAḤA
Meditation Subject

(1) Bhāvanā

Bhāvanā means development. It is divided into two: Samatha bhāvanā and Vipassanā bhāvanā.

1. Samathabhāvanā - a technique of mental development that leads to mental tranquility,

2. Vipassanābhāvanā - a technique of mental development that leads to special contemplation of, and detachment from conditioned things.

To attain these two mental developments, one must work with meditation objects. That meditation object is termed in Pāḷi kammaṭṭhāna.

Kammaṭṭhāna

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

1. Samathakammaṭṭhāna - meditation object for Samatha,

2. Vipassanākammaṭṭhāna - meditation object for Vipassanā.
(1) **Samatha**

**Objects for Samatha**: The meditation objects for Samatha are mentioned in 7 categories:

1. *Kasiṇa* - kasina device as meditation object,
2. *Asubha* - foulness as meditation object,
3. *Anussati* - recollection as meditation object,
4. *Appamaṇṇā* - limitless beings as meditation object,
5. *Saṇṇā* - a special mental notion as meditation object,
6. *Vavaṭṭhāna* - analysis of elements as meditation object,
7. *Āruppa* - objects for Arūpa jhāna as meditation object.

10 *Kasiṇa*

The meditation object, *Kasiṇa*, is enumerated into 10:

1. *Pathavī kasiṇa* - Earth as a *kasiṇa*,
2. *Āpo kasiṇa* - Water as a *kasiṇa*,
3. *Tejo kasiṇa* - Fire as a *kasiṇa*,
4. *Vāyo kasiṇa* - Air as a *kasiṇa*,
5. *Nīla kasiṇa* - Blue colour as a *kasiṇa*,
6. *Pīta kasiṇa* - Yellow colour as a *kasiṇa*,
7. *Lohita kasiṇa* - Red colour as a *kasiṇa*,
8. *Odāta kasiṇa* - White colour as a *kasiṇa*,
9. *Ākāsa kasiṇa* - Space as a *kasiṇa*,
10. *Āloka kasiṇa* - Light as a *kasiṇa*.

Herein, the first 4 are the element *kasiṇas*; while the second 4 are the colour *kasiṇas*. *Kasiṇa* literally means entirety or wholeness. A meditator must be watchful on the entire object with which he works.
**Asubha**

*Asubha* means foulness. It is enumerated into 10 as follows:

1. *Uddhumātaka* - repulsive bloated corpse,
2. *Vinīlaka* - repulsive livid corpse,
3. *Vipubbaka* - repulsive festering corpse,
4. *Vicchiddaka* - repulsive dismembered corpse,
5. *Vikkhāyitaka* - repulsive eaten corpse,
6. *Vikkhīttaka* - repulsive scattered-in-pieces corpse,
7. *Hatavikkhīttaka* - repulsive mutilated and scattered-in-pieces corpse,
8. *Lohitaka* - repulsive bloody corpse,
9. *Puḷuvaka* - repulsive worm-infested corpse,
10. *Aṭṭhika* - repulsive skeleton.

**Anussati**

*Anussati* means recollection. It is enumerated into 10 as follows:

1. *Buddhānussati* - recollection of the qualities of the *Buddha*,
2. *Dhammānussati* - recollection of the qualities of the *Dhamma*,
3. *Saṅghānussati* - recollection of the qualities of the *Saṅgha*,
4. *Śīlānussati* - recollection of morality,
5. *Cāgānussati* - recollection of generosity,
6. *Devatānussati* - recollection of the virtues of deities,
7. *Upasamānussati* - recollection of the peaceful state of nibbāna,
8. *Marāṇānussati* - recollection of the nature of death,
9. *Kāyagatāsati* - mindfulness of the body,
**Appamaññā**

APPAMAÑÑĀ means limitless objects. It is enumerated into 4 as follows:

1. *Mettā* - loving kindness to limitless beings,
2. *Karuṇā* - compassion to limitless suffering beings,
3. *Muditā* - appreciative joy to limitless blissful beings,
4. *Upekkhā* - equanimity to limitless beings.

These four mental states are called ‘limitless’ because they are to be radiated towards all sentient beings without limit. They are also called ‘Noble Abode’ (*brahmavihāra*), because such a dwelling is noble, or they are the dwelling of Noble persons.

**Saññā**

SAÑÑĀ means perception; it is a perception of repulsiveness of conditions in food (*Āhare paṭikūla saññā*).

**Vavattthāna**

VAVATTTHĀNA means analysis; it is an analysis of four elements in the body as Earth element, Water element, Fire element and Air element.

**Āruppa**

The objects of *Arūpa jhāna* are called Āruppa. There are 4 objects of *Arūpa jhāna*; infinite space, first *arūpa citta*, nothingness of first *arūpa citta* and third *arūpa citta*.
40 Meditation objects and their Final Attainment

Regarding Samatha meditation, there are 40 meditation objects, which are enumerated into 7 categories. Among the 40 meditation objects, 10 (that is, 8 Anussati objects except Kāyagatāsati and Ānāpānassati; Saññā and Vavaṭṭhāna) lead to Upacāra only. With these objects, a meditator cannot attain the Appanā: jhāna, magga and phala. The other 30 objects lead to Appanā.

Meditation Objects and Temperaments

6 Temperaments:

There are 6 Temperaments (cariyā) by which a practitioner should choose his meditation object.

1. Rāga cariyā - Lustful temperament,
2. Dosa cariyā - Hateful temperament,
3. Moha cariyā - Ignorant temperament,
4. Saddhā cariyā - Faithful temperament,
5. Buddhi cariyā - Intellectual temperament,

Regarding temperaments, there are 6 persons with individual temperament. According to the persons, those 40 meditation objects should be classified thus:

1. For a person who has a Lustful temperament, these 11 meditation objects are more suitable: the 10 Impurities (Asubha) and Mindfulness on the body (Kāyagatāsati).
2. For a person who has Hateful temperament, these 8 meditation objects are more suitable: the 4 Illimitables (Appamaññā), and the 4 colour Kasīnas.
3. For a person who has Ignorant temperament or Thoughtful temperament, one meditation object, Ānāpānassati, is more suitable.
(4) For a person who has Faithful temperament, these meditation objects are more suitable: Reflection on the Buddha, Dhamma, Saṅgha, Sīla, Cāga and Deities.

(5) For a person who has Intellectual temperament, these 4 meditation subjects are more suitable: Recollection on Death, Recollection on Peace, the perception of Repulsiveness in food, and Analysis of 4 Elements.

(6) The remaining 14 meditation subjects, namely 10 Kasiṇas and 4 Āruppas, are suitable for all.

It should be noted that in making the Kasiṇa device, a wide one is more suitable for a person with ignorant temperament and a small one for a thoughtful person.

**The 3 Stages of Mental Culture**

There are 3 stages of mental culture. They are:

1. *Parikamma bhāvanā* - the Preliminary,
2. *Upacāra bhāvanā* - the Access, and

All the meditation objects deal with the Preliminary stage of mental culture. But regarding these 10 meditation objects: the 8 Recollections beginning with the recollection on the Buddha, etc., one Perception, and one Analysis; the 2 stages of mental culture are attained: the Preliminary, and the Access. In the 30 remaining meditation objects, all the 3 stages of mental culture are attained.

<table>
<thead>
<tr>
<th>Meditation object</th>
<th>Stage of Mental Culture</th>
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</thead>
<tbody>
<tr>
<td>8 M.O.</td>
<td>2 M.C.</td>
</tr>
<tr>
<td>30 M.O.</td>
<td>3 M.C.</td>
</tr>
</tbody>
</table>

M.O. - Meditation object
M.C. - Mental culture
Objects for Jhāna

Rūpa jhānas can be attained with 26 meditation objects that are the Concept objects (Paññatti). They are classified according to Jhāna stages.

1. For the attainment of the 1st Jhāna, there are 25 meditation objects: 10 Kasīnas, 10 Asubhas, 1 Ānāpāna, 1 Kāyagatāsati, 3 limitless being objects of Mettā, Karuṇā and Muditā. Of them, the 11 objects - 10 Asubhas and 1 Ānāpāna - can be the object of only the 1st Jhāna.

2. For the attainment of the 3 Jhānas - 2nd, 3rd and 4th, there are 14 meditation objects namely, 10 Kasīnas, 1 Ānāpāna, 3 limitless being objects of Mettā, Karuṇā and Muditā.

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

For the attainment of the 4 Arūpa jhānas, there are 4 meditation objects: the infinite space, the 1st Āruppa viññāna, the nothingness of the 1st Āruppa viññāna and the 3rd Āruppa viññāna. Of them, the 1st and the 3rd are Concept objects and the 2 remaining objects are Sublime objects.

<table>
<thead>
<tr>
<th>Meditation object</th>
<th>Jhāna attainment</th>
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<tbody>
<tr>
<td>11 M.O.</td>
<td>1st Jhāna</td>
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<tr>
<td>14 M.O.</td>
<td>4 Jhānas (1st, 2nd, 3rd, and 4th)</td>
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<tr>
<td>12 M.O.</td>
<td>5th Jhāna</td>
</tr>
<tr>
<td>Infinite Space</td>
<td>1st Āruppa</td>
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<tr>
<td>1st Viññāna</td>
<td>2nd Āruppa</td>
</tr>
<tr>
<td>Nothingness</td>
<td>3rd Āruppa</td>
</tr>
<tr>
<td>3rd Viññāna</td>
<td>4th Āruppa</td>
</tr>
</tbody>
</table>
Signs of Mental Culture

There are 3 Signs of mental culture in the practice of Samatha Meditation. They are:

1. Parikamma-nimitta - the preliminary sign,
2. Uggaha-nimitta - the abstract sign, and
3. Paṭibhāga-nimitta - the resembled sign.

The 40 meditation objects are all possible to appear as the preliminary sign (Parikamma-nimitta), and the abstract sign (uggaha-nimitta). But only 22 meditation objects appear as the resembled sign (paṭibhāga-nimitta): 10 Kasīṇas, 10 Asubhas, 1 Kāyagatāsatī and 1Ānāpāna.

Parikamma-nimitta

The Preliminary sign is an object that is obtained by a practitioner at the first stage.

Uggaha-nimitta

The Abstract sign is an object that is obtained by the mind, as if being seen with the eye.

Paṭibhāga-nimitta

The Ressembled sign is an imaginary concept object born of meditation. Depending on the Ressembled sign, a practitioner establishes the Access concentration (upacārasamādhi) and the Absorption concentration (appanāsamādhi).

Nimitta and Bhāvanā

The Preliminary mental culture works with the Preliminary sign and the Abstract sign. When the Abstract sign appears, a practitioner establishes the Preliminary concentration (Parikamma-samādhi).
By means of the Preliminary concentration, there appears the Resembled sign. Since the appearance of the Resembled sign, the concentration becomes free from obstacles and it approaches to the Jhāna stage.

<table>
<thead>
<tr>
<th>Nimitta</th>
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<tbody>
<tr>
<td>Parikamma</td>
<td>Parikamma</td>
</tr>
<tr>
<td>Uggaha</td>
<td>Upacāra</td>
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<tr>
<td>Paṭibhāga</td>
<td>Appanā</td>
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</table>

**Attainment of Jhānas**

The meditation object changes into the Resembled sign by means of concentration. The concentration on the Resembled sign removes the mental hindrances. When the concentration on the Resembled sign is strong enough, the practitioner attains the 1\textsuperscript{st} Jhāna stage.

**Note:** M.O. = One of the 22 Meditation objects.  
R.S. = Resembled Sign.


**Note:**  
B = Bhavaīga (Life-principle)  
P = Parikamma (Preliminary)  
U = Upacāra (Access)  
A = Anuloma (Conformity)  
G = Gotrabhū (Birth or New lineage)  
Jh = Jhāna attainment.

Having attained the 1\textsuperscript{st} Jhāna, a practitioner tries to master it by means of the following 5 kinds of mastery:

Attention (āvajjana),  
Attainment (samāpajjana),
Resolution (aditthāna),
Withdrawing (Vuṭṭhāna),
Reviewing (paccavīkkhaṇā)

Then, he strives to remove the successive gross Jhāna factors, such as vitakka, etc., and to arouse the successive subtle Jhāna factors, such as vicāra, etc. Thus, he attains the 2nd Jhāna, 3rd Jhāna and so on, in due sequence according to his ability.

**Attainment of Jhāna without Resembled sign**

The 8 remaining meditation objects - the 4 limitless being objects of Appamaṇṇā and the 4 Arūpa jhāna objects - do not change into the Resembled sign. But depending on the 4 limitless being objects, a practitioner can attain Rūpa jhānas accordingly.

After the attainment of the 5th Rūpa jhāna, a practitioner who wants to attain Arūpa jhāna needs to change his meditation object. Any Kasīṇa, except the Space Kasīṇa, which is the object of 5th Rūpa jhāna, must be removed without attention. Then a space remains instead of the removed Kasīṇa. This space is called *Infinite space*. If a practitioner works with the Infinite Space contemplating as *infinite space*, he attains the 1st Arūpa jhāna.

Then, he moves to the 1st Arūpa viññāṇa as meditation object and contemplates it as *infinite*, and so he attains the 2nd Arūpa jhāna.

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

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

A practitioner, who has attained the 5th Rūpa jhāna, can direct his concentration to Abhiññā, making the 5th Rūpa jhāna the foundation.

The Abhiññā are fivefold:

(1) The Supernormal Powers (Iddhividha),
(2) The Divine Ear (Dibbasota),
(3) The Knowledge of Others’ Minds (Cetopariya),
(4) The Recollection of Past Lives (Pubbenivāsa),
(5) The Divine Eye (Dibbacakkhu).

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(2) Vipassanā

Vipassanā is Insight knowledge. It is so called because it sees conditioned things in special ways, such as impermanence, suffering and non-atta.

Regarding Vipassanā, the 6 Categories should be noted:

1. The 7 Purifications (Visuddhi),
2. The 10 types of Insight Knowledge (Vipassanā nāna),
3. The 3 Universal Characteristics (Lakkhana),
4. The 3 Contemplations (Anupassanā),
5. The 3 Entries to the Emancipation (Vimokkha-mukha),
6. The 3 Emancipations (Vimokkha).
7 Purifications

There are 7 Purifications in Vipassanā meditation. They are:

1. *Sīla-visuddhi* - morality that purifies by removing impurities of *sīla*,
2. *Citta-visuddhi* - mental concentration that purifies by removing mental hindrances,
3. *Diṭṭhi-visuddhi* - view that purifies by removing wrong view of *atta* in the five Aggregates,
4. *Kaṅkhāvitaraṇa-visuddhi* - a knowledge that overcomes doubt, and purifies by removing wrong views such as, non-existence of cause, or untrue cause as a true cause,
5. *Maggāmaggaṇāṇadassana-visuddhi* - Knowledge and Vision of the Path and Not-Path that purify by removing the perception of the path which is not the path,
6. *Paṭipadāṇāṇadassana-visuddhi* - Knowledge and Vision of the Way that purify by removing the perception of *nicca*,
7. *Nāṇadassa-visuddhi* - Knowledge and Vision that purify by removing delusion.

*Sīla-visuddhi*

The Morality Purification is the 4 types of morality which purify physical and verbal conduct:

1. Morality as regards Major restraint,
2. Morality as regards Sense-restraint,
3. Morality as regards Purity of livelihood, and
4. Morality as regards Contemplating the advantages of requisites.
Cittavisuddhi

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

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

Diṭṭhivisuddhi

The View Purification is the analytical knowledge of mind and matter from the point of their characteristics, functions, manifestations and proximate causes. This knowledge purifies view. It removes the wrong view of atta.

Kaṅkhāvitaranaṇavisuddhi

The Overcoming Doubt Purification is the knowledge of the causation of those minds and matters. This knowledge overcome doubt and purifies view. It removes these wrong views: ahetuka view (the view which rejects any cause) and visamahetuka view (the view which accepts untrue cause as cause).

Maggāmaggāṇāṇadassanavisuddhi

The Knowing and Vision of Path-and-not-path Purification is the Knowledge of discrimination: after the knowledge of rise and fall appears, then the insight knowledge arises that is free from the obstacles of Vipassanā and keeps to its course, which is the Path; and the obstacles of Vipassanā are not the Path. This knowledge purifies the path. It removes the perception of the Path which is not the Path.

Paṭipadāṇāṇadassanavisuddhi

The Knowing and Vision of the Way Purification is the 9 Insight Knowledges from the ‘Knowledge of Rise and Fall’ that is free from the disturbances of Vipassanā up to the ‘Knowledge of Conformity’.
Ñañadassanavisuddhi

The Knowledge and Vision Purification is the Knowledge of the Path which has to be developed in sequence by means of the sixfold purification.

10 Insight Knowledges

There are 10 types of Insight knowledges that can be attained one after the other. They run as follows:

1. **Sammasana** - knowledge of examination,
2. **Udayabbaya** - knowledge of rise and fall,
3. **Bhaṅga** - knowledge of dissolution,
4. **Bhaya** - knowledge of things as fearful,
5. **Ādīnava** - knowledge of things as dangerous,
6. **Nībbidā** - knowledge of disenchantment,
7. **Muñcitukamyatā** - knowledge of desire for deliverance,
8. **Paṭisaṅkhā** - knowledge of reflection,
9. **Saṅkhārupekkhā** - knowledge of equanimity towards conditioned things,
10. **Anuloma** - knowledge of conformity.

3 Universal Characteristics

All conditioned things have 3 Universal Characteristics. They are as follows:

- **Anicca** - impermanence,
- **Dukkha** - suffering through rise and fall,
- **Anatta** - non-atta.

3 Contemplations

There are 3 Contemplations dealing with conditioned things:

1. **Aniccānupassanā** - contemplation of impermanence,
2. **Dukkhānupassanā** - contemplation of suffering of rise and fall,
3. **Anattānupassanā** - contemplation of non-atta.
3 Entries to the Emancipation

There are 3 entries to the emancipation:

(1) Suññānupassanā - contemplation of emptiness,
(2) Animmittānupassanā - contemplation of signlessness,
(3) Appaṇihitānupassanā - contemplation of desirelessness.

3 Emancipations

There are 3 emancipations dealing with *Vipassanā*:

(1) Suññata vimokkha - the emancipation that empties defilements,
(2) Animitta vimokkha - the emancipation without the sign of defilements,
(3) Appaṇihita vimokkha - the emancipation without desire.

<table>
<thead>
<tr>
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<tbody>
<tr>
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<td>Animitta</td>
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<tr>
<td>Dukkhānupassanā</td>
<td>Appaṇihita</td>
</tr>
<tr>
<td>Anattānupassanā</td>
<td>Suññata</td>
</tr>
</tbody>
</table>

**Vipassanā Practice in brief**

(1) *Vipassanā* Practice starts to run with an Ultimate Reality object: mind or matter. A *Yogī* sees mind and matter from the point of their individual characteristics (*sabhāvalakkhaṇa*), functions (*rasa*), and manifestations (*paccupaṭṭhāna*). By seeing mind and matter as they really are, he purifies his view. He sees not a being, but only the unity of mind and matter with the analytical knowledge of mind and matter (*nāmarūpa-pariccheda-ñāṇa*). By means of this knowledge, he can remove the wrong view of *atta* (*atta-diṭṭhi*). There is nothing to point out as “I” or “My property”, but mere mind and matter in the ultimate aspect.
(2) On having seen mind and matter, a Yogī contemplates the cause of mind and matter. He understands causality. He finds out the causes and conditions of mind and matter. When he attains the knowledge of causality, he has no doubt about the causal relation. He is in the state of Purification by Overcoming Doubt by means of the Knowledge of Causality. These two knowledges - the analytical knowledge of mind and matter, and the knowledge of causality - are the foundation of Vipassanā. The two knowledges are “ñāta pariññā”, meaning full understanding of the known. In this stage, he penetrates mind and matter from the point of the individual characteristic.

(3) After having attained these two knowledges, he starts to understand mind and matter from the point of Universal Characteristics: Anicca, Dukkha and Anatta. The Insight Knowledge runs in sequence: understanding the 3 Universal Characteristics (Sammasana); it sees mind and matter in rise and fall aspect (Udayabbaya). Then, it clearly sees and realizes its object in the aspect of dissolution (bhaṅga), of fearlessness (bhaya), of danger (ādīnava), of disenchantment (nibbidā), of desire for deliverance (muñcitukamyatā), of reflection (paṭisaṅkhā), of equanimity towards saṅkhāras (saṅkhārupekkhā), and of conformity (anuloma).

These 9 Vipassanā Knowledges are called “Purification by Knowledge and Vision of the Path and Not the Path”.

(4) On the sequential practice, the Vipassanā becomes matured and the Knowledge of equanimity towards conditioned things is in the stage of Vipassanā that leads to emergence.
Attainment of Path and Fruition:

At the moment “just now the ‘appanā’ will arise”, thereupon the running life-principle (bhavaṅga) ceases and the attention consciousness in mind-door comes into being. Then, the two or three Vipassanā knowledges, under the name of ‘Preliminary Access and Conformity’, sequentially run on the object from the point of its characteristics - anicca, etc. Then, the Knowledge of Gotrabhū arises on the object of Nibbāna, destroying the former lineage of Puthujjana and constructing the new Noble-lineage.

Immediately after this, the Path appears performing the four functions:
1. Fully understanding the Truth of Suffering,
2. Removing the Cause of Suffering,
3. Attaining the Cessation of Suffering, and
4. Developing the Path to the Cessation of Suffering.

After that, two or three Fruitions succeed and cease. Then, there is subsidence into the Life-principle Consciousness.

The Process of Path-attainment

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\begin{align*}
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& \downarrow \\
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& \downarrow \\
(1) & B & B & M & U & N & G & M & P & P & B \\
& \downarrow \\
(2) & B & B & M & U & N & G & M & P & P & B
\end{align*}
\]
Reviewing Knowledge

After having attained the Path, the Reviewing Knowledge (Paccavekkhaṇa-ñāṇa) follows, running with five objects respectively: the Path, the Fruition, Nibbāna (always), the eradicated mental defilements and, the remaining mental defilements (sometimes).

Mental Process reviewing one of the five objects
Reviewing knowledge

B B M J₁ J₂ J₃ J₄ J₅ J₆ J₇ B

Analysis of Emancipation

In Vipassanā, the Contemplations of characteristics have different aspects and different functions. The contemplations are the entries to “Path”. Through the entry, the Path can be expressed by different points:

(1) “The contemplation of non-soul” removes the “view of soul”. It sees conditioned things as “emptiness without soul”. Therefore, “the contemplation of soul” is said to be “the contemplation of emptiness” (Suññānupassanā). “The contemplation of emptiness” is the entry to the emancipation (vīmokkha-mukha). By means of the entry, the Path is mentioned as “Suññata” (empty).

(2) “The contemplation of impermanence” removes the “sign of perversions”. It sees things as “signless”. Therefore, the contemplation of impermanence is said to be signless (animitta). “The contemplation of signlessness” is the entry to the emancipation (vīmokkha mukha). By means of the entry, the Path is named as “Animitta” (signless).
(3) “The contemplation of suffering” removes “the desire”. It sees things as “desireless”. Therefore, the contemplation of suffering is said to be desireless (appañihita). “The contemplation of desirelessness” is the entry to the emancipation (vimokkha mukha). By means of the entry, the Path is named as “Appañihita” (desireless).

In this way, the Path receives three names as Suññata, Animitta, and Appañihita, according to the entry of Vipassanā; but the Fruition in the process of the Path is named according to entry of the Path and the Fruition in the process of the Attainment of the Fruition (phalasamāpatti) is named according to the entry of Vipassanā. But regarding object (ārammaṇa) and individual quality (sarasa), the 3 names are to be applied equally to all Path and Fruition everywhere.

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<td>Anicca</td>
<td>Animitta</td>
<td>Animitta</td>
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<tr>
<td>Dukkha</td>
<td>Appañihita</td>
<td>Appañihita</td>
</tr>
<tr>
<td>Anatta</td>
<td>Suññata</td>
<td>Suññata</td>
</tr>
</tbody>
</table>

Analysis of Individuals

1. Sotāpanna - Stream-enterer:
   Having developed the Path of Stream-entry, one removes wrong view (diṭṭhi), and doubt (vīcikicchā). He becomes a Sotāpanna (Stream-enterer). He has escaped from rebirth in woeful states and will be born at most, seven more times.

2. Sakadāgāmi - Once-returner:
   Having developed the Path of Once-returning, one lessens craving, hatred, and delusion. He becomes a Sakadāgāmi (Once-
returner) and has a chance to return to this world only one more time.

3. Anāgāmi - Non-returner:

Having developed the Path of Non-returning, one totally removes sensual lust and ill-will. He becomes an Anāgāmi (Non-returner) without returning to this sensual world.

4. Araha - Arahant:

Having developed the Path of Arahantship, he eradicates all remaining defilements and becomes Arahant. Within him, all the āsavas have ceased and he has become a person who is worthy of the excellent offerings in the world.

Analysis of Attainment

1. Phala-samāpatti

The attainment of Fruition is common to all, each individual able to attain their respective fruition.

2. Nirodha-samāpatti

The attainment of “Mental cessation” is accessible only to non-returners and Arahants. They must have attained all Jhāna attainments.

This is the procedure for the attainment of “Mental cessation”:

In meditative sequence, one must attain the 1st Jhāna. Then, withdraw from it and meditate on it through Insight Knowledge. The same way should be applied to the 2nd Jhāna, the 3rd Jhāna, the 4th Jhāna, the 1st Arūpa, the 2nd Arūpa and the 3rd Arūpa. Then, withdraw and meditate on it through Insight Knowledge.

After that, he must perform the 4 Preliminary functions by making these resolutions:

1. The requisites not in use are not to be destroyed,
2. The waiting of the Samgha,
3. The summons of the Great Teacher,
4. The limit of one’s life-span.
Then, he must attain the 4th Āruppa. Immediately after the 2 moments of the 4th Āruppa, he is in the state of mental cessation. During the attainment of mental cessation, all minds and mind-born matters come into cessation.

According to limitations made previously, one withdraws from such a state. At that moment, the fruition of Non-returner within an Anāgāmi, and the Fruition of Arahantship within an Arahant arise only one time.

These 2 attainments are the advantages of Vipassanā meditation.

The End of Chapter 8

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CHAPTER 9
SAMUCCAYASAṄGAHA
Compendium of Category

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

<table>
<thead>
<tr>
<th>Dhamma</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>citta</td>
<td>1</td>
</tr>
<tr>
<td>cetasika</td>
<td>52</td>
</tr>
<tr>
<td>rūpa</td>
<td>18</td>
</tr>
<tr>
<td>nibbāna</td>
<td>1</td>
</tr>
<tr>
<td>altogether</td>
<td>72</td>
</tr>
</tbody>
</table>

Citta is divided into 89 or 121 according to plane, etc. But all types of citta have only one characteristic as the awareness of an object. So, from the point of characteristic, citta is counted one. Cetasikas are enumerated into 52, because each of them has its own characteristic. Rūpa here is enumerated into 18, because only 18 Nipphanna matters are real matter. Nibbāna is only one according to its characteristic, as the Perfect Peace.

72 dhammas

<table>
<thead>
<tr>
<th>No.</th>
<th>Dhamma</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Citta</td>
<td>1</td>
</tr>
<tr>
<td>2.</td>
<td>Cetasikas</td>
<td>52</td>
</tr>
<tr>
<td>3.</td>
<td>Rūpa (Nipphanna)</td>
<td>18</td>
</tr>
<tr>
<td>4.</td>
<td>Nibbāna</td>
<td>1</td>
</tr>
</tbody>
</table>
4 Compendiums

The *Samuccayasaṅgaha* comprises 4 Compendiums:

1. *Akusala saṅgaha* (Compendium of *Akusala*),
2. *Mīssakasaṅgaha* (Compendium of Mixed Phenomena),
3. *Bodhipakkhiyasaṅgaha* (Compendium of Requisite of Enlightenment),

1. *Akusalasaṅgaha*

In this *Saṅgaha*, the 14 *Akusala Cetasikas* are classified into 9 categories. There are 14 *Akusala Cetasikas*: *Moha, Ahirika, Anottappa, Uddhacca, Lobha, Diṭṭhi, Māna, Dosa, Issā, Macchariya, Kukkucca, Thina, Middha, Vicikicchā*.

The 14 *akusa cetasikas* are classified into 9 Categories:

1. *Āsava* - flux,
2. *Ogha* - flood,
3. *Yoga* - bond,
4. *Gantha* - knot,
5. *Upādāna* - clinging,
6. *Nīvaraṇa* - hindrance,
7. *Anusaya* - latency,
8. *Samyojana* - fetter,

**Āsava**

*Āsava* (flux) is divided into 4:

1. *(1) Kāmāsava* - Craving for sensual-pleasure that is in a state of flux,
2. *(2) Bhavāsava* - Craving for the life of *Rūpa* and *Arūpa Brahmas* that is in a state of flux,
3. *(3) Diṭṭhāsava* - Wrong-view that is in a state of flux,
4. *(4) Avijjāsava* - Ignorance that is in a state of flux.
Herein, Āsava is a term for the 3 Akusala Cetasikas: Lobha, diṭṭhi and moha. As Āsava, lobha is divided into 2: Kāmāsava and Bhavāsava.

**Ogha**

Ogha (flood) is divided into 4:

(1) Kāmogha - Craving for sensual-pleasure that floods,
(2) Bhavogha - Craving for the life of Rūpa and Arūpa Brahmas that floods,
(3) Diṭṭhoghā - Wrong-view that is in a state of flood,
(4) Avijjogha - Ignorance that is in a state of flood.

Herein, the 3 Akusala Cetasikas are mentioned as Ogha (flood).

**Yoga**

Yoga (bond) is divided into 4:

(1) Kāmayoga - Craving for sensual-pleasure that is in a state of bond,
(2) Bhavyoga - Craving for the life of Rūpa and Arūpa Brahmas that is in a state of bond,
(3) Diṭṭhiyoga - Wrong-view that is in a state of bond,
(4) Avijjāyoga - Ignorance that is in a state of bond.

Herein, the 3 Akusala Cetasikas are mentioned as “Yoga” (bond).
Gantha

Gantha means “knot”. It knots the mental body to the physical body. So, it is called Kāya-gantha. That Gantha is divided into 4:

| (1) Abhijjhā-kāyagantha | Covetousness that knots the two bodies, |
| (2) Byāpāda-kāyagantha | Hatred that knots the two bodies, |
| (3) Silabbata-parāmāsa kāyagantha | Misconception of behaviour (sīla) and practice (vata) as purification that knots the two bodies, |
| (4) Idam saccābhīnivesa kāyagantha | Firmly holding one’s view alone is true and others’ are empty; that view knots the two bodies. |

Herein, the 3 Akusala Cetasikas (lobha, dosa and diṭṭhi) are mentioned as Gantha (knot). Diṭṭhi alone is classified into 2: Silabbata and Idam saccābhīnivesa.

Upādāna

Upādāna means “clinging”. It is divided into 4:

(1) Kāmupādāna - Craving for sensual-pleasure that is in a state of clinging,  
(2) Diṭṭhupādāna - Wrong-view that is in a state of clinging,  
(3) Silabbatupādāna - Wrong-view on behaviour and practice that is in a state of clinging,  
(4) Attavādupādāna - Attavāda that is in a state of clinging.

Herein, the 2 Akusala Cetasikas - lobha and diṭṭhi are mentioned as upādāna (clinging). The first one is lobha and the other is diṭṭhi. Diṭṭhi alone is classified into 3: Diṭṭhupādāna, Silabbatupādāna and Attavādupādāna. But they have different
modes. *Diṭṭhupādāna* refers to *Natthika diṭṭhi*, wrong-view that the effect of *kamma* does not exist. *Silabbatupāda* refers to the wrong-view that an animal’s behaviour and practice as an animal lead to purification. For example, one has such a view - “through bovine practice or canine practice, one can purify mental defilements”. *Attavādupādāna* refers to the view on *Atta* that becomes clinging.

**Nīvaraṇa**

*Nīvaraṇa* means “hindrance”.

It is divided into 6:

1. *Kāmacchanda* - desire for sensual-pleasure,
2. *Byāpada* - hatred,
3. *Thina-middha* - sloth and torpor,
4. *Uddhacca-kukkucca* - restlessness and worry,
5. *Vičikicchā* - doubt,

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

The term *Kāmacchanda* refers to *lobha*; *Byāpada* refers to *dosa* and *Avijjā* refers to *moha*.

*Thina* and *middha* are mentioned as one *Nīvaraṇa*, because they have the same function of producing lethargy; the same cause that is, laziness; the same opposite of effort.

*Uddhacca* and *kukkucca* are also said as one *Nīvaraṇa*, because they also have the same function of making restless; the same cause that is, thought with worry; the same opposite of *Samatha* practice.
**Anusaya**

*Anusaya* means “latency”. It is divided into 7:

1. *Kāmarāgānusaya* - Craving for sensual-pleasure that is in a state of latency,
2. *Bhavarāgānusaya* - Craving for the life of *Rūpa* and *Arūpa Brahma* that is in a state of latency,
3. *Paṭighānusaya* - Ill-will that is in a state of latency,
4. *Mānānusaya* - Conceit that is in a state of latency,
5. *Diṭṭhānusaya* - Wrong-view that is in a state of latency,
6. *Vīcikicchānusaya* - Doubt that is in a state of latency,
7. *Avijjānusaya* - Ignorance that is in a state of latency.

Herein, the 6 Akusala Cetasikas – lobha, dosa, māna, diṭṭhi, vīcikicchā and moha - are mentioned as *Anusaya* (latency).

**Samyojana**: *Samyojana* means “fetter”. It is divided into 10 in two ways - the way of *Suttanta* and the way of *Abhidhamma*.

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

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<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td><em>Kāmarāga</em> samyojana</td>
<td>- Craving for sensual-pleasure in a state of fetter,</td>
</tr>
<tr>
<td>2</td>
<td><em>Rūparāga</em> samyojana</td>
<td>- Craving for the life of <em>Rūpa Brahmā</em> that is in a state of fetter,</td>
</tr>
<tr>
<td>3</td>
<td><em>Arūparāga</em> samyojana</td>
<td>- Craving for the life of <em>Arūpa Brahmā</em> that is in a state of fetter,</td>
</tr>
<tr>
<td>4</td>
<td><em>Paṭigha</em> samyojana</td>
<td>- Hatred in a state of fetter,</td>
</tr>
<tr>
<td>5</td>
<td><em>Māna samyojana</em></td>
<td>- Conceit in a state of fetter,</td>
</tr>
<tr>
<td>6</td>
<td><em>Diṭṭhi samyojana</em></td>
<td>- Wrong-view in a state of fetter,</td>
</tr>
<tr>
<td>7</td>
<td><em>Sīlabbataparāmāsa samyojana</em></td>
<td>- Misconception of animal behaviour and practice as an animal as purification that is in a state of fetter,</td>
</tr>
</tbody>
</table>

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111
(8) Vīcikicchā samyojana - Doubt in a state of fetter,
(9) Uddhaça samyojana - Mental restlessness in a state of fetter,
(10) Avijjā samyojana - Ignorance in a state of fetter.

In the way of Abhidhamma

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

Herein, the 9 Akusala Cetasikas are mentioned as Samyojana (fetter). They are Lobha, Dosa, Māna, Diṭṭhi, Vīcikicchā, Uddhaça, Moha, Issā, Macchariya. Among them, Uddhaça is said as Samyojana only in ‘Suttanta’ while Issā and Macchariya are only in ‘Abhidhamma’.

Then, kāmarāga, Rūparāga, Arūparāga, Bhavarāga refer to only Lobha. Therein, Bhavarāga in ‘Abhidhamma’ is divided into two in ‘Suttanta’: Rūparāga and Arūparāga.
Kilesa

*Kilesa* mean ‘mental defilements’.

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<table>
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<tr>
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</thead>
<tbody>
<tr>
<td>It is divided into ten:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1) <em>Lobha</em></td>
<td>Craving</td>
<td></td>
</tr>
<tr>
<td>(2) <em>Dosa</em></td>
<td>Hatred</td>
<td></td>
</tr>
<tr>
<td>(3) <em>Mohā</em></td>
<td>Delusion</td>
<td></td>
</tr>
<tr>
<td>(4) <em>Māna</em></td>
<td>Conceit</td>
<td></td>
</tr>
<tr>
<td>(5) <em>Diṭṭhi</em></td>
<td>Wrong-view</td>
<td></td>
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<tr>
<td>(6) <em>Vīcikicchā</em></td>
<td>Doubt</td>
<td></td>
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<td>(7) <em>Thīna</em></td>
<td>Sloth</td>
<td></td>
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<tr>
<td>(8) <em>Uddhacca</em></td>
<td>Restlessness</td>
<td></td>
</tr>
<tr>
<td>(9) <em>Ahirika</em></td>
<td>Shamelessness</td>
<td></td>
</tr>
<tr>
<td>(10) <em>Anottappa</em></td>
<td>Fearlessness</td>
<td></td>
</tr>
</tbody>
</table>

**Conclusion**

In this compendium of *Akusala*, there are 9 Categories. The first 5 Categories are classified into four each: *Nīvaraṇa* into 6, *Anusaya* into 7, *Samyojana* and *Kilesa* into 10 each.

But the first 4 Categories are composed of 3 factors; *Upādana* 2 factors; *Nīvaraṇa* 8 factors, *Anusaya* 6 factors, *Samyojana* 9 factors and *Kilesa* 10 factors.

<table>
<thead>
<tr>
<th>9 Categories</th>
<th>Classification</th>
<th>Composition of factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Āsava</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>2. Ogha</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>3. Yoga</td>
<td>4</td>
<td>3</td>
</tr>
<tr>
<td>4. Gantha</td>
<td>4</td>
<td>3</td>
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<tr>
<td>5. Upādana</td>
<td>4</td>
<td>2</td>
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<tr>
<td>6. Nīvaraṇa</td>
<td>6</td>
<td>8</td>
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<tr>
<td>7. Anusaya</td>
<td>7</td>
<td>6</td>
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<tr>
<td>8. Samyojana</td>
<td>10</td>
<td>9</td>
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<tr>
<td>9. Kilesa</td>
<td>10</td>
<td>10</td>
</tr>
</tbody>
</table>
Then, *Lobha* belongs to 9 categories;
*Diṭṭhi* belongs to 8, except *Nīvaraṇa*;
*Moha* to 7, except *Gantha* and *Upādāna*;
*Dosa* to 5, as *Gantha*, *Nīvaraṇa*, *Anusaya*, *Saṁyojana* and *Kileśa*;
*Vīcikicchā* to 4, as *Nīvaraṇa*, *Anusaya*, *Saṁyojana* and *Kileśa*;
*Māna* to 3, as *Anusaya*, *Saṁyojana* and *Kileśa*;
*Uddhacca* to 3, as *Nīvaraṇa*, *Saṁyojana* and *Kileśa*;
*Thina* to 2, as *Nīvaraṇa* and *Kileśa*;
*Middha* and *Kukkucca* to 1, as *Nīvaraṇa*;
*Ahirika* and *Anottappa* belong to 1, as *Saṁyojana*. 
<table>
<thead>
<tr>
<th>14 Akusala Mental Factors</th>
<th>Āsava</th>
<th>Ogha</th>
<th>Yoga</th>
<th>Cauha</th>
<th>Upādāna</th>
<th>Nivaraṇa</th>
<th>Ānusaya</th>
<th>Sanjyojana</th>
<th>Kīlesa</th>
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</thead>
<tbody>
<tr>
<td>Lobha</td>
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<td>Diṭṭhi</td>
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<td>Vīcikicchā</td>
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<td>Ahīrika</td>
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<td>Anottappa</td>
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<td>Issā</td>
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<td>Macchariyā</td>
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</table>

**Technical terms**

These are technical terms for *lobha*:

1. *Kāma*,
2. *Bhava*,
3. *Abhijjhā*,
4. *Kāmarāga*,
5. *Bhavarāga*,
6. *Rūparāga*,
7. *Arūparāga*. 
Then, for *Dosa*, there are two forms:

1. *Byāpāda,*
2. *Paṭigha.*

For *Diṭṭhi*, there are 3 technical terms:

1. *Silabbata,*
2. *Attavāda,*
3. *Idamsaccābhinivesa.*

### 2. *Missaka saṅgaha*

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

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td><em>Citta</em></td>
<td>1</td>
</tr>
<tr>
<td><em>Cetasika</em></td>
<td>27</td>
</tr>
<tr>
<td><em>Rūpa</em></td>
<td>9</td>
</tr>
<tr>
<td>Altogether</td>
<td>37</td>
</tr>
</tbody>
</table>

Herein, the 27 *Cetasikas* are enumerated into groups:

1. *Aññasamāna* 10:
   *Phassa, vedanā, cetanā, ekaggatā, jīvitindriya, vitakka, vicāra, vīriya, pīti, chanda.*

2. *Akusala* 6:
   *Lobha, dosa, moha, diṭṭhi, ahirika, anottappa.*

3. *Sobhana* 10:
   *Saddhā, sati, hiri, ottappa, alobha, adosa, amoha, Sammāvācā, Sammākammanta, Sammā ājīva.*

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

There are 7 categories:

(1) Hetu (Root condition),
(2) Jhānaṁga (Jhāna factor),
(3) Maggaṁga (Magga factor),
(4) Indriya (Controlling faculty),
(5) Bala (Power),
(6) Adhipati (Dominant),
(7) Āhāra (Nutriment condition).

6 Hetu

The root conditions are divided into 6:

(1) Lobha - Craving,
(2) Dosa - Hatred,
(3) Moha - Delusion,
(4) Alobha - Anti-craving,
(5) Adosa - Anti-hatred,
(6) Amoha - Anti-delusion.

Among them, the first 3 hetus belong to evil while the others to good or neither.

7 Jhāna factors

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

(1) Vitakka - thought,
(2) Viññā - sustained thought,
(3) Pīti - joy,
(4) Ekaggatā - one-pointedness,
(5) Somanassa - pleasant feeling,
(6) Domanassa - unpleasant feeling,
(7) Upekkhā - neutral feeling.
Herein, *Domanassa* belongs to evil while the others to good, evil and neither.

As ‘Composed dhamma’, the *Jhāna* factors are only 5 because the last 3 are only *vedanā*.

12 Magga-factors

*Magga* means ‘path that leads to its destination’. It is divided into 12:

(1) *Sammādiṭṭhi* - right view,
(2) *Sammāsaṅkappa* - right thought,
(3) *Sammāvācā* - right speech,
(4) *Sammākammanta* - right action,
(5) *Sammā-ājīva* - right livelihood,
(6) *Sammāvāyāma* - right effort,
(7) *Sammāsatī* - right mindfulness,
(8) *Sammāsamādhi* - right concentration,
(9) *Micchādiṭṭhi* - wrong view,
(10) *Micchāsaṅkappa* - wrong thought,
(11) *Micchāvāyāma* - wrong effort,
(12) *Micchāsamādhi* - wrong concentration.

Herein, the last 4 belong to evil while the others belong to good and neither.

As ‘Composed dhamma’, the *Magga* factors are only 9:
*Amoha, vitakka, 3 virati, vīriya, sati, ekaggatā* and *diṭṭhi*.

22 Indriyas

*Indriya* means ‘dominating faculty’. There are 22 *Indriyas*:

(1) *Cakkhundriya* - sensitive eye that dominates eye-consciousness in seeing,
(2) *Sotindriya* - sensitive ear that dominates ear-consciousness in hearing,
(3) *Chānindriya* - sensitive nose that dominates nose-consciousness in smelling,
(4) *Jīvindriya* - sensitive tongue that dominates tongue-consciousness in tasting,
(5) *Kāyindriya* - sensitive body that dominates body-consciousness in touching,
(6) *Itthindriya* - femininity that dominates the female form (itthiliṅga), etc.
(7) *Purisindriya* - masculinity that dominates male form (purisaliṅga), etc.
(8) *Jīvitindriya* - material-life that dominates kamma-born matter and mental-life that dominates associated states,
(9) *Manindriya* - consciousness that dominates associated states in being aware,
(10) *Sukhindriya* - physical happiness that dominates associated states,
(11) *Dukkhindriya* - physical pain that dominates associated states,
(12) *Somanassindriya* - mental happiness that dominates associated states,
(13) *Domanassindriya* - mental pain that dominates associated states,
(14) *Upekkhindriya* - neutral feeling that dominates associated states,
(15) *Saddhindriya* - faith that dominates associated states in believing,
(16) *Vīriyindriya* - effort that dominates associated states in encouraging,
(17) *Satindriya* - mindfulness that dominates associated states in mindfulness,
(18) *Samādhindriya* - concentration that dominates associated states in concentrating,
(19) *Paññindriya* - knowledge that dominates associated states in realizing,
(20) *Anaññātaññassāmitindriya* - knowledge of a person who has such an idea: “I should realize what I have never known”, that dominates associated states in realizing,
(21) Aññindriya - knowledge that realizes what has been known and dominates associated states in realizing,
(22) Aññātāvindriya - knowledge of such a person who has already realized, that dominates associated states in realizing.

Herein, the first 7 Indriyas are the term for 7 matters: 5 sensitive matters, femininity and masculinity.

Jīvitindriya is composed of 2 phenomena: material life (matter) and mental life (cetasika). The other 5 Indriyas beginning with Sukhindriya are for only a mental state, feeling (vedanā). The last 4 Indriyas are only for knowledge (paññā).

But ‘Anaññātaññassāmitindriya’ is the knowledge that associates with ‘Sotāpattimagga citta’; ‘Aññātāvindriya’ is the knowledge that associates with ‘Arahattaphala citta’; ‘Aññindriya’ is the knowledge that associates with ‘the other 6 Lokuttara cittas’.

Therefore, 22 Indriyas are composed of these 16 states:

<table>
<thead>
<tr>
<th>Matter</th>
<th>8</th>
</tr>
</thead>
<tbody>
<tr>
<td>Citta</td>
<td>1</td>
</tr>
<tr>
<td>Cetasika</td>
<td>7</td>
</tr>
<tr>
<td>Altogether</td>
<td>16</td>
</tr>
</tbody>
</table>

9 Bala

Bala means power. It is divided into 9:

(1) Saddhā - faith that has power,
(2) Vīriya - effort,
(3) Sati - mindfulness,
(4) Samādhi - concentration (ekaggatā),
(5) Paññā - knowledge (amoha),
(6) Hiri - shamefulness,
(7) Ottappa - fearfulness,
(8) Ahirika - shamelessness,
(9) Anottappa - fearlessness.
Herein, the last 2 are only evil states; *saddhā*, *sati*, *paññā*, *hiri* and *ottappa* are only *kusala* and *abyākata*; while the other 2, *vīriya* and *ekaggatā* are mixed as ‘*kusala*, *akusala* and *abyākata*’.

4 *Adhipati*

*Adhipati* means ‘dominant’. It is divided into 4:

1. *Chandādhipati* - *chanda* that dominates associated states,
2. *Vīriyādhipati* - effort that dominates associated states,
3. *Cittādhipati* - citta that dominates associated states,

Herein, the mental state, *chanda* that is present in the 52 *Javana cittas* with *Adhipati* is called ‘*Chandādhipati*’; the mental state *vīriya* that is present in the 52 *Javana cittas* with *Adhipati* is called ‘*Vīriyādhipati*’; the 52 *Javana cittas* with *Adhipati* is called ‘*Cittādhipati*’; the mental state ‘*vīmaṁsa*’ that is present in the 34 *Tīhetuka javana cittas* is called ‘*Vīmaṁsādhipati*’.

The difference between ‘*Adhipati*’ and ‘*Indriya*’

*Adhipati* is the state of being ‘absolutely dominant’ while *Indriya* is a state of being ‘dominant just in its own case’.

4 *Āhāra*

*Āhāra* means ‘that brings its effect as special condition’. It is divided into 4:

1. *Kabaḷikāra āhāra* - food that brings about the 8 material groups (of which the eighth is ‘*Ojā*’),
2. *Phasso* - contact, a mental state that brings about the 3 types of *vedanā*,
3. *Manosaṁcetanā* - the mental state, *cetanā* that brings about rebirth (*paṭisandhi*),

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

Herein, ‘Kabalīkāra āhāra’ is a material quality, Ojā, that remains in food.

**Special note**

(1) These two states, upakkhā and ekaggatā, when associated with 10 viññāṇa cittas, cannot be included in the Jhāna factors because 10 viññāṇa cittas do not associate with vitakka.

(2) Ekaggatā that is present in 16 cittas dissociated from vīriya, cannot be included in Bala (power) because it is absent from vīriya.

(3) These 3 states - vitakka, vīriya and ekaggatā that associate with Ahetuka citta, cannot be included in Magga factors because they are absent from Hetu.

(4) Ekaggatā that is present in Vīcikicchāsahagata citta cannot be included in Bala, Indriya and Magga factors because they dissociate from Adhimokkha.

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

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

(1) *Citta* participates in 3 categories: *Indriya*, *Adhipati* and Āhāra.

(2) 8 Material qualities - 5 *pasāda*, 2 *bhāva* and *jīvita* participate in only 1 category: *Indriya*. *Kabālīkāra āhāra* are in one: Āhāra.

(3) 5 Mental states – *lobha*, *dosa*, *moha*, *alobha*, *adosa* are in only 1 category: *Hetu*. *Jīvita* is in 1 category: *Indriya*. *Chanda* is in 1 category: *Adhipati*. *Diṭṭhi* is in 1 as *Maggamga*. *Phassa* and *cetanā* are in 1 as Āhāra.

*Vīcāra* and *pūti* are in 1 as *Jhānaṁga*. *Vitakka* is in 2 as *Jhānaṁga* and *Maggamga*. 3 *Viratī* are in 1 as *Maggamga*. *Saddhā* is in 2 as *Indriya* and *Bala*. *Hiri*, *ottappa*, *ahirika* and *anottappa* are in 1 as *Bala*.

*Vedanā* is in 2 as *Jhānaṁga* and *Indriya*. *Sati* is in 3 as *Maggamga*, *Indriya* and *Bala*. *Ekaggatā* is in 4 as *Jhānaṁga*, *Maggamga*, *Indriya* and *Bala*. *Amoha* (*paññā*) is in 5 as *Hetu*, *Maggamga*, *Indriya*, *Bala* and *Adhipati*. 
<table>
<thead>
<tr>
<th>Dhamma</th>
<th>Hetu</th>
<th>Jhānāga</th>
<th>Maggaṅga</th>
<th>Indriya</th>
<th>Bala</th>
<th>Adhipati</th>
<th>Āhāra</th>
<th>Total</th>
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<td>Citta</td>
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<td>Kabalīkāra, Phassa, Cetanā</td>
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<td>3 Vīratī</td>
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</tbody>
</table>
3. **Bodhipakkhiya Saṅgaha**

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

- *Citta* 1
- *Cetasika* 13
- Altogether 14

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

**Categories**

In this *Saṅgaha*, there are 7 categories:

1. *Satipaṭṭhāna* - Mindfulness founded on 4 objects,
2. *Sammappadhāna* - Right effort,
3. *Iddhipāda* - Means of Accomplishment,
4. *Indriya* - Faculty,
5. *Bala* - Power,
6. *Bojjhamgā* - Factor of Enlightenment,
7. *Maggamgā* - Factor of the Path.

**Satipaṭṭhāna**

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

1. *Kāyānupassanā* - mindfulness founded on contemplation of body,
2. *Vedanānupassanā* - mindfulness founded on contemplation of feeling,
3. *Cittānupassanā* - mindfulness founded on contemplation of *citta*,
4. *Dhammānupassanā* - mindfulness founded on contemplation of *dhamma*.

Herein, ‘*Sati*’ alone is described as 4 referring to the 4 objects: body, feeling, *citta* and *dhamma.*
Sammappadhāna

Right effort is described as 4, referring to its 4 functions.

1) The effort to remove evil states that have arisen,
2) The effort to prevent the arising of unarisen evil states,
3) The effort to develop unarisen wholesome states,
4) The effort to augment arisen wholesome states.

Iddhipāda

‘The Means of Accomplishment’ is divided into 4:

1) Chandiddhipāda - wish-to-do that is the means of accomplishment,
2) Vīryiddhipāda - effort that is the means of accomplishment,
3) Cittiddhipāda - citta that is the means of accomplishment,
4) Vīmasiddhipāda - investigation that is the means.

Indriya

‘The dominating faculty’ is divided into 5:

1) Saddhindriya - faith that dominates associated states in believing,
2) Satindriya - mindfulness that dominates associated states in minding,
3) Vīriyindriya - effort that dominates associated states in energy,
4) Samādhindriya - concentration that dominates associated states in concentrating,
5) Paññindriya - knowledge that dominates associated states in realizing.
**Bala**

The ‘mental power’ is divided into 5:

1. *Saddhābala* - faith as mental power,
2. *Satibala* - mindfulness that becomes mental power,
3. *Vīriyabala* - effort that becomes mental power,
4. *Samādhībala* - concentration that becomes mental power,
5. *Paññābala* - knowledge that becomes mental power.

**Bojjhaṁga**

‘The Factor of Enlightenment’ is divided into 7:

1. *Sati sambojjhaṁga* - faith that is a factor of enlightenment,
2. *Dhammavīcaya sambojjhaṁga* - investigating of *dhamma* that is a factor of enlightenment,
3. *Vīriya sambojjhaṁga* - effort that is a factor of enlightenment,
4. *Pīti sambojjhaṁga* - joy that is a factor of enlightenment,
5. *Passaddhi sambojjhaṁga* - tranquility that is a factor of enlightenment,
6. *Samādhi sambojjhaṁga* - concentration that is a factor of enlightenment,
7. *Upekkhā sambojjhaṁga* - equanimity that is a factor of enlightenment.

Herein, ‘*Dhammavīcaya*’ refers to ‘*Paññā*’ while ‘*Upekkhā*’ to ‘Equanimity’, a mental state.
Maggaṅga

‘The Factor of Path’ is divided into 8:

(1) Sammā diṭṭhi - right view,
(2) Sammā saṅkappa - right thought,
(3) Sammā vācā - right speech,
(4) Sammā kammanta - right action,
(5) Sammā ājīva - right livelihood,
(6) Sammā vāyāma - right effort,
(7) Sammā sati - right mindfulness,
(8) Sammā samādhi - right concentration.

Special Note

The ‘Bodhipakkhiya’ has 7 categories and 37 divisions. 14 dhammas compose Bodhipakkhiya and they become Bodhipakkhiya when they associate with 8 Lokuttara cittas or 42 cittas: 8 Mahākusala, 8 Mahākiriya and 26 Appanā javana.

Way of Participation

There are 9 dhammas that participate in position. They run as follows:

Citta and Chanda participate in 1 position as ‘Iddhipāda’;
Passaddhi, Pīti and Upekkhā participate in 1 position as ‘Bojjhamgā’;
Vitakka and 3 Viratī participate in 1 position as ‘Maggaṅga’;
Saddhā participates in 2 positions as ‘Indriya and Bala’;
Ekaggatā participates in 4 positions as ‘Indriya, Bala, Bojjhamgā and Maggaṅga’;
Paññā participates in 5 positions as ‘Iddhipāda, Indriya, Bala, Bojjhamgā and Maggaṅga’;
Sati participates in 8 positions as ‘4 Satīpaṭṭhānas, Indriya, Bala, Bojjhāṇga and Maggaṇga’;

Vīriya participates in 9 positions as ‘4 Sammappadhānas, Iddhipāda, Indriya, Bala, Bojjhāṇga and Maggaṇga’.

<table>
<thead>
<tr>
<th>14 Dhamma</th>
<th>Position</th>
</tr>
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<tbody>
<tr>
<td>Vīriya</td>
<td>9</td>
</tr>
<tr>
<td>Sati</td>
<td>8</td>
</tr>
<tr>
<td>Paññā</td>
<td>5</td>
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<tr>
<td>Ekaggatā</td>
<td>4</td>
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<tr>
<td>Saddhā</td>
<td>2</td>
</tr>
<tr>
<td>The other 9</td>
<td>1</td>
</tr>
</tbody>
</table>

4. **Sabba Saṅgaha**

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

**Categories**

In this Saṅgaha, there are 5 categories:

1. Khandha - Aggregate,
2. Upādānakkhanda - Aggregate of Clinging,
3. Āyatana - Base,
4. Dhātu - Element,
5. Ariyasacca - Noble Truth.

Herein, ‘Khandha’ is composed of 3 types of Paramattha, except Nibbāna, while ‘Upādānakkhanda’ is composed of 3 types of Paramattha pertaining to only the mundane.

‘Āyatana’ and ‘Dhātu’ are composed of all types of Paramattha.

‘Ariya sacca’ is composed of all Paramatthas except Magga citta, together with 28 cetasikas except 8 Factors of Path, all types of Phala cittas along with associated cetasikas.
Khandha

‘Khandha’ are ‘Aggregates’ and are divided into 5:

1. *Rūpakkhandha* - Matter Aggregate which is composed of 28 matters,
2. *Vedanākkhandha* - Feeling Aggregate,
3. *Saññākkhandha* - Mental Noting Aggregate,
4. *Saṁkhārakkhandha* - Mental Formations Aggregate, composed of 50 cetasikas except *vedanā* and *saññā*,
5. *Viññāṇakkhandha* - Consciousness Aggregate.

Upādānakkhandha

‘The Aggregate of Clinging’ is divided into 5:

1. *Rūpupādānakkhandha* - Matter Aggregate of Clinging,
2. *Vedanupādānakkhandha* - Feeling Aggregate of Clinging. It is only mundane feeling,
3. *Saññūpādānakkhandha* - Mental Noting Aggregate of Clinging. It is only mundane mental noting,
4. *Saṁkhārupādānakkhandha* - Mental formation Aggregate of Clinging. It consists of 50 mundane *cetasikas*,
5. *Viññāṇupādānakkhandha* - Consciousness Aggregate of Clinging. It consists of 81 mundane consciousnesses.
Āyatana

‘The Sense-base’ is divided into 12:

(1) Cakkhāyatana - eye base,
(2) Sotāyatana - ear base,
(3) Ghānāyatana - nose base,
(4) Jīhvāyatana - tongue base,
(5) Kāyāyatana - body base,
(6) Manāyatana - mind base,
(7) Rūpāyatana - visible form base,
(8) Saddāyatana - sound base,
(9) Gandhāyatana - smell base,
(10) Rasāyatana - taste base,
(11) Phoṭṭhambāyatana - tangible base,
(12) Dhammadāyatana - dhamma base.

Herein, 89 Cittas are called ‘Manāyatana’. 69 Dhammas - 52 Cetasikas, 16 Sukhuma rūpas and Nibbāna - are called ‘Dhammadāyatana’. The other 10 Āyatanas are composed of 12 Olārika rūpas. Among them, 3 Elements - earth, fire and air - are called ‘Phoṭṭhambāyatana’.

Special Note

(1) ‘Manāyatana’ belongs to ‘Nāma’;
‘Dhammadāyatana’ belongs to ‘Nāma and Rūpa’;
The other 10 Āyatanas belong to only ‘Rūpa’.
The following 6 Āyatanas are ‘External’ (bāhira).

(2) The preceding 6 Āyatanas are internal (ajjhatta) and the following 6 Āyatanas are external (bāhira).
Dhātu

‘Dhatu’ is ‘Element’. It literally means ‘that which bears its own intrinsic nature’. It must not be identified as “Jīva”. ‘Dhātu’ is divided into 18:

(1) Cakkhu dhātu - eye element,
(2) Sota dhātu - ear element,
(3) Ghāna dhātu - nose element,
(4) Jivhā dhātu - tongue element,
(5) Kāya dhātu - body element,
(6) Rūpa dhātu - visible form element,
(7) Saddha dhātu - sound element,
(8) Gandha dhātu - smell element,
(9) Rasa dhātu - taste element,
(10) Phoṭṭhabba dhātu - tangible element,
(11) Cakkhuviṇṇāṇa dhātu - eye consciousness element,
(12) Sotaviṇṇāṇa dhātu- ear consciousness element,
(13) Ghānaviṇṇāṇa dhātu - nose consciousness element,
(14) Jivhāviṇṇāṇa dhātu- tongue consciousness element,
(15) Kāyaviṇṇāṇa dhātu- body consciousness element,
(16) Mano dhātu - mind element,
(17) Dhamma dhātu - Dhamma element,
(18) Manoviṇṇāṇa dhātu - mind-consciousness element.

Special Note

(1) The ‘Manāyatana’ is divided into 7 in ‘Dhātu’. ‘Cakkhuviṇṇāṇa dhātu’ is composed of 2 eye consciousness and the same goes for Sota, Ghāna, Jivhā and Kāya viṇṇāṇa dhātu. ‘Manodhātu’ is composed of 3: Pañcadvārāvajjana and 2 Sampāticchanas. But the remaining 76 cittas are called ‘Manoviṇṇāṇa dhātu’.

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(2) Regarding Aggregate, mind is divided into 4. But in the Sense-base, matter is divided into ten and a half; in the Element, mind is divided into seven and half, and matter into ten and half.

Therefore, the Buddha taught the Aggregate to those who are more confused about mind; the Sense-base to those who are more confused about matter, the Element to those who are confused about both.

**Ariyasacca**

Ariyasacca means ‘Noble Truth’. It is divided into 4:

1. **Dukkha Ariyasacca** - The Noble Truth of suffering,

2. **Dukkhasamudaya Ariyasacca** - The Noble Truth of the cause of suffering,

3. **Dukkhanirodha Ariyasacca** - The Noble Truth of the cessation of suffering,

4. **Dukkhanirodhaṃminīpatipadā Ariyasacca** - The Noble Truth of the way to the cessation of suffering.

Herein, the First Noble Truth is composed of all types of mundane states namely, 81 mundane cittas, 51 cetasikas except lobha and 28 matters.

The Second Noble Truth is composed of only lobha, as major cause.

The Third Noble Truth is composed of only Nibbāna, but the Fourth Noble Truth is composed of 8 Factors of the Path. They are 8 mental states namely, paññā, vitakka, 3 viratis, vīrīya, sati and ekaggatā which associate with Magga citta.

**Special Note:**

The 4 Magga cittas, the 28 associated mental states except the 8 factors of Path, the 4 Phala cittas and the 36 associated mental states are not included in the Four Noble Truths.

**The End of chapter 9**

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Mental Process

Key
B Bhavanga
P Pancadvaravajana
C Cakkhuvinnana
S1 Sampaticchana
S2 Santirana
V Vothapana
J Javana
T Tadarammana

Picture of Whole Life

- Supporting mental process
- Produced by mental process

P - Patisandhi
B - Bhavanga
D - Death (Cuti)
K - Kamma-born
U - Utu-born
C - Citta-born
A - Ahara-born
Bhavanga and its conditions

Pancadvaraavajjana and its conditions
Cakkhu Vinnana and its conditions

Sampaticchana and its conditions
Javana

- Kusala
  - Maha Kusala
  - Maha Kiriya

- Akusala
  - Lobha
  - Dosa
  - Moha

Lobha-mula Javana and its conditions

Arammana

V

Lobha

T

Hadaya Vatthu
Dosa-mula Javana and its conditions

Moho-mula Javana and its conditions
Tadarammana and its conditions

Arammana

Javana

Bhavanga Citta

Hadaya Vatthu
Sobhana cetasika - 25

1. Saddha
2. Sati
3. Hiri
4. Ottapa
5. Alobha
6. Adosa
7. Tatramajjhattata
8. Kaya-passaddhi
9. Citta-passaddhi
10. Kaya-lahuta
11. Citta-lahuta
12. Kaya-mudita
13. Citta-mudita
14. Kaya-kammannata
15. Citta-kammannata
16. Kaya-pagunnata
17. Citta-pagunnata
18. Kaya-jukata
19. Cittu-jukata

Akusala cetasika - 14

Moho - Ignorance
Ahirika - Shamelessness
Anottappa - Fearlessness
Uddhacca - Restlessness

Common to immoral mental states

Dosa - Hatred, fear
Issa - Envy
Macchariya - Stinginess
Kukkucca - Remorse

Common to all types of hatred-rooted conc.

Lobha - Attachment
Ditthi - Wrong view
Mana - Conceit

Thina - Sloth
Middha - Torpor
Vicikicca - Doubt