

SYSTEMATIZATION OF ABHIDHAMMATTHA SANGAHA

COMPILED BY BHIKKHU VIETNAM DHAMMAHAJA

NA UYANA FOREST MONASTERY, SRI LANKA, 2025-2026

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
1	1. somanassa saḥagata diṭṭhigata sampayutta asaṅkhārika cittaṃ	One consciousness, accompanied by joy, associated with wrong view, unprompted	lokiya kāmaṃvacara akusala: non-Arahants	lobha, moha	somanassa	javana	cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
2	2. somanassa saḥagata diṭṭhigata sampayutta sasaṅkhārika cittaṃ	One consciousness, accompanied by joy, associated with wrong view, prompted	lokiya kāmaṃvacara akusala: non-Arahants	lobha, moha	somanassa	javana	cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
3	3. somanassa saḥagata diṭṭhigata vippayutta asaṅkhārika cittaṃ	One consciousness, accompanied by joy, dissociated from wrong view, unprompted	lokiya kāmaṃvacara akusala: non-Arahants	lobha, moha	somanassa	javana	cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
4	4. somanassa saḥagata diṭṭhigata vippayutta sasaṅkhārika cittaṃ	One consciousness, accompanied by joy, dissociated from wrong view, prompted	lokiya kāmaṃvacara akusala: non-Arahants	lobha, moha	somanassa	javana	cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
5	5. upekkhā saḥagata diṭṭhigata sampayutta asaṅkhārika cittaṃ	One consciousness, accompanied by equanimity, associated with wrong view, unprompted	lokiya kāmaṃvacara akusala: non-Arahants	lobha, moha	upekkhā	javana	cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
6	6. upekkhā saḥagata diṭṭhigata sampayutta sasaṅkhārika cittaṃ	One consciousness, accompanied by equanimity, associated with wrong view, prompted	lokiya kāmaṃvacara akusala: non-Arahants	lobha, moha	upekkhā	javana	cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
7	7. upekkhā saḥagata diṭṭhigata vippayutta asaṅkhārika cittaṃ	One consciousness, accompanied by equanimity, dissociated from wrong view, unprompted	lokiya kāmaṃvacara akusala: non-Arahants	lobha, moha	upekkhā	javana	cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
8	8. upekkhā saḥagata diṭṭhigata vippayutta asaṅkhārika cittaṃ	One consciousness, accompanied by equanimity, dissociated from wrong view, prompted	lokiya kāmāvacara akusala: non-Arahants	lobha, moha	upekkhā	javana	cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
9	9. domanassa saḥagata paṭighā sampayutta asaṅkhārika cittaṃ	One consciousness, accompanied by displeasure, associated with aversion, unprompted	lokiya kāmāvacara akusala: non-Arahants	dosa, moha	domanassa	javana	cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu	manoviññāṇa-dhātu
10	10. domanassa saḥagata paṭighā sampayutta asaṅkhārika cittaṃ	One consciousness, accompanied by displeasure, associated with aversion, prompted	lokiya kāmāvacara akusala: non-Arahants	dosa, moha	domanassa	javana	cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu	manoviññāṇa-dhātu
11	11. upekkhā saḥagata vicikicchā sampayutta cittaṃ	One consciousness, accompanied by equanimity, associated with doubt	lokiya kāmāvacara akusala: non-Arahants	moha	upekkhā	javana	cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
12	12. upekkhā saḥagata uddhacca sampayutta cittaṃ	One consciousness, accompanied by equanimity, associated with restlessness	lokiya kāmāvacara akusala: non-Arahants	moha	upekkhā	javana	cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
13	1. upekkhā saḥagata cakkhu-viññāṇaṃ	Eye-consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka akusala vipāka: non-Arahants & Arahants	ahetuka	upekkhā	dassana	cakkhudvāra	present rūpa	cakkhuvatthu	cakkhuvīññāṇa-dhātu
14	2. upekkhā saḥagata sota-viññāṇaṃ	Ear-consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka akusala vipāka: non-Arahants & Arahants	ahetuka	upekkhā	savana	sotadvāra	present sadda	sotavatthu	sotaviññāṇa-dhātu

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
15	3. upekkhā saḥagata ghāna-viññāṇaṃ	Nose-consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka akusala vipāka: non-Arahants & Arahants	ahetuka	upekkhā	ghāyana	ghānadvāra	present gandha	ghānavatthu	ghānaviññāṇa-dhātu
16	4. upekkhā saḥagata jivhā-viññāṇaṃ	Tongue-consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka akusala vipāka: non-Arahants & Arahants	ahetuka	upekkhā	sāyana	jivhādvāra	present rasa	jivhāvatthu	jivhāviññāṇa-dhātu
17	5. dukkha saḥagata kāya-viññāṇaṃ	body-consciousness accompanied by pain	lokiya kāmāvacara ahetuka akusala vipāka: non-Arahants & Arahants	ahetuka	dukkha	phusana	kāyadvāra	present phoṭṭhabba	kāyavatthu	kāyaviññāṇa-dhātu
18	6. upekkhā saḥagata sampaṭicchana - viññāṇaṃ	Receiving-consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka akusala vipāka: non-Arahants & Arahants	ahetuka	upekkhā	sampaṭicchana	cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra	present rūpa present sadda present gandha present rasa present phoṭṭhabba	hadayavatthu	mano-dhātu
19	7. upekkhā saḥagata santiraṇa - viññāṇaṃ	Investigating/examining-consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka akusala vipāka: non-Arahants & Arahants	ahetuka	upekkhā	paṭisandhi bhavariga cuti santiraṇa tadārammaṇa	cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta	54 kāmāvacara cittas 52 cetasikas 28 rūpas	hadayavatthu	manoviññāṇa-dhātu
20	1. upekkhā saḥagata cakkhu-viññāṇaṃ	Eye-consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	upekkhā	dassana	cakkhudvāra	present rūpa	cakkhuvatthu	cakkhuviññāṇa-dhātu

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21	2. upekkhā sahadagata sota-viññāṇaṃ	Ear-consciousness accompanied by equanimity	lokiya kāmaṇvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	upekkhā	savana	sotadvāra	present sadda	sotavatthu	sotaviññāṇa-dhātu
22	3. upekkhā sahadagata ghāna-viññāṇaṃ	Nose-consciousness accompanied by equanimity	lokiya kāmaṇvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	upekkhā	ghāyana	ghānavdāra	present gandha	ghānavatthu	ghānaviññāṇa-dhātu
23	4. upekkhā sahadagata jivhā-viññāṇaṃ	Tongue-consciousness accompanied by equanimity	lokiya kāmaṇvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	upekkhā	sāyana	jivhādvāra	present rasa	jivhāvatthu	jivhāviññāṇa-dhātu
24	5. sukha sahadagata kāya-viññāṇaṃ	body-consciousness accompanied by <u>pleasure</u>	lokiya kāmaṇvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	sukha	phusana	kāyadvāra	present phoṭṭhabba	kāyavatthu	kāyaviññāṇa-dhātu
25	6. upekkhā sahadagata sampācchana - viññāṇaṃ	Receiving-consciousness accompanied by equanimity	lokiya kāmaṇvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	upekkhā	sampācchana	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra	present rūpa present sadda present gandha present rasa present phoṭṭhabba	hadayavatthu	mano-dhātu
26	7. upekkhā sahadagata santiraṇa - viññāṇaṃ	Investigating/examining-consciousness accompanied by equanimity	lokiya kāmaṇvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	upekkhā	paṭisandhi bhavaṅga cuti santiraṇa tadārammaṇa	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta	54 kāmaṇvacara cittas 52 cetasikas 28 rūpas	hadayavatthu	manoviññāṇa-dhātu
27	8. somanassa sahadagata santiraṇa - viññāṇaṃ	Investigating/examining-consciousness accompanied by joy	lokiya kāmaṇvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	somanassa	santiraṇa tadārammaṇa	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra	54 kāmaṇvacara cittas 52 cetasikas 28 rūpas	hadayavatthu	manoviññāṇa-dhātu

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28	1. upekkhā saḥagata pañca-dvāra-āvajjana -cittaṃ	Five-sense-door adverting consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka kiriya : non-Arahants & Arahants	ahetuka	upekkhā	āvajjana	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra	present rūpa present sadda present gandha present rasa present phoṭṭhabba	hadayavatthu	mano-dhātu
29	2. upekkhā saḥagata mano-dvāra-āvajjana cittaṃ (votthapana)	Mind-door adverting (determining) consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka kiriya : non-Arahants & Arahants	ahetuka	upekkhā	āvajjana votthapana	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra	89 cittas 52 cetasikas 28 rūpas Nibbāna Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
30	3. somanassa saḥagata hasituppāda -cittaṃ	Smile-producing consciousness accompanied by joy	lokiya kāmāvacara ahetuka kiriya : Arahants	ahetuka	somanassa	javana	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra	54 kāmāvacara cittas 52 cetasikas 28 rūpas	hadayavatthu	manoviññāṇa-dhātu
31	1. somanassa saḥagata ñāṇa sampayutta asaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by joy, associated with knowledge, unprompted	lokiya kāmāvacara mahākusala: non-Arahants	alobha, adosa, amoha	somanassa	javana	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra	87 cittas (exc. Arh's magga & phala) 52 cetasikas 28 rūpas Nibbāna Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
32	2. somanassa saḥagata ñāṇa sampayutta sasaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by joy, associated with knowledge, prompted	lokiya kāmāvacara mahākusala: non-Arahants	alobha, adosa, amoha	somanassa	javana	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra	87 cittas (exc. Arh's magga & phala) 52 cetasikas 28 rūpas Nibbāna Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu

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33	3. somanassa saḥagata ñāṇa vippayutta asaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by joy, dissociated from knowledge, unprompted	lokiya kāmaṇvacara mahākusala: non-Arahants	<i>alobha, adosa</i>	somanassa	javana	cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
34	4. somanassa saḥagata ñāṇa vippayutta sasaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by joy, dissociated from knowledge, prompted	lokiya kāmaṇvacara mahākusala: non-Arahants	<i>alobha, adosa</i>	somanassa	javana	cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
35	5. upekkhā saḥagata ñāṇa sampayutta asaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by equanimity, associated with knowledge, unprompted	lokiya kāmaṇvacara mahākusala: non-Arahants	<i>alobha, adosa, amoha</i>	upekkhā	javana	cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra	87 cittas (exc. Arh's magga & phala) 52 cetasikas 28 rūpas Nibbāna Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
36	6. upekkhā saḥagata ñāṇa sampayutta sasaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by equanimity, associated with knowledge, prompted	lokiya kāmaṇvacara mahākusala: non-Arahants	<i>alobha, adosa, amoha</i>	upekkhā	javana	cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra	87 cittas (exc. Arh's magga & phala) 52 cetasikas 28 rūpas Nibbāna Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu

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37	7. upekkhā saḥagata ñāṇa vippayutta asaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by equanimity, dissociated from knowledge, unprompted	lokiya kāmaṃvacara mahākusala: non-Arahants	<i>alobha, adosa</i>	<i>upekkhā</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra</i>	<i>81 lokiya cittas 52 cetasikas 28 rūpas Paññatti</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
38	8. upekkhā saḥagata ñāṇa vippayutta sasaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by equanimity, dissociated from knowledge, prompted	lokiya kāmaṃvacara mahākusala: non-Arahants	<i>alobha, adosa</i>	<i>upekkhā</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra</i>	<i>81 lokiya cittas 52 cetasikas 28 rūpas Paññatti</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
39	1. somanassa saḥagata ñāṇa sampayutta asaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by joy, associated with knowledge, unprompted	lokiya kāmaṃvacara mahāvīpāka: non-Arahants & Arahants	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>paṭisandhi bhavaṅga cuti tadārammaṇa</i>	<i>cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta</i>	<i>54 kāmaṃvacara cittas 52 cetasikas 28 rūpas</i>	<i>hadayavatthu</i>	<i>manoviññāṇa-dhātu</i>
40	2. somanassa saḥagata ñāṇa sampayutta sasaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by joy, associated with knowledge, prompted	lokiya kāmaṃvacara mahāvīpāka: non-Arahants & Arahants	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>paṭisandhi bhavaṅga cuti tadārammaṇa</i>	<i>cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta</i>	<i>54 kāmaṃvacara cittas 52 cetasikas 28 rūpas</i>	<i>hadayavatthu</i>	<i>manoviññāṇa-dhātu</i>

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41	3. somanassa saḥagata ñāṇa vippayutta asaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by joy, dissociated from knowledge, unprompted	lokiya kāmāvacara mahāvīpāka: non-Arahants & Arahants	alobha, adosa	somanassa	paṭisandhi bhavaṅga cuti tadārammaṇa	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta	54 kāmāvacara cittas 52 cetasikas 28 rūpas	hadayavatthu	manoviññāṇa-dhātu
42	4. somanassa saḥagata ñāṇa vippayutta sasaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by joy, dissociated from knowledge, prompted	lokiya kāmāvacara mahāvīpāka: non-Arahants & Arahants	alobha, adosa	somanassa	paṭisandhi bhavaṅga cuti tadārammaṇa	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta	54 kāmāvacara cittas 52 cetasikas 28 rūpas	hadayavatthu	manoviññāṇa-dhātu
43	5. upekkhā saḥagata ñāṇa sampayutta asaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by equanimity, associated with knowledge, unprompted	lokiya kāmāvacara mahāvīpāka: non-Arahants & Arahants	alobha, adosa, amoha	upekkhā	paṭisandhi bhavaṅga cuti tadārammaṇa	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta	54 kāmāvacara cittas 52 cetasikas 28 rūpas	hadayavatthu	manoviññāṇa-dhātu
44	6. upekkhā saḥagata ñāṇa sampayutta sasaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by equanimity, associated with knowledge, prompted	lokiya kāmāvacara mahāvīpāka: non-Arahants & Arahants	alobha, adosa, amoha	upekkhā	paṭisandhi bhavaṅga cuti tadārammaṇa	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta	54 kāmāvacara cittas 52 cetasikas 28 rūpas	hadayavatthu	manoviññāṇa-dhātu
45	7. upekkhā saḥagata ñāṇa vippayutta asaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by equanimity, dissociated from knowledge, unprompted	lokiya kāmāvacara mahāvīpāka: non-Arahants & Arahants	alobha, adosa	upekkhā	paṭisandhi bhavaṅga cuti tadārammaṇa	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta	54 kāmāvacara cittas 52 cetasikas 28 rūpas	hadayavatthu	manoviññāṇa-dhātu

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
46	8. upekkhā saḥagata ñāṇa vippayutta saṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by equanimity, dissociated from knowledge, prompted	lokiya kāmaṇvacara mahāvīpāka: non-Arahants & Arahants	alobha, adosa	upekkhā	paṭisandhi bhavaṅga cuti tadārammaṇa	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta	54 kāmaṇvacara cittas 52 cetasikas 28 rūpas	hadayavatthu	manovīññāṇa- dhātu
47	1. somanassa saḥagata ñāṇa sampayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by joy, associated with knowledge, unprompted	lokiya kāmaṇvacara mahākiriya: Arahants	alobha, adosa, amoha	somanassa	javana	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra	89 cittas 52 cetasikas 28 rūpas Nibbāna Paññatti	hadayavatthu (S)	manovīññāṇa- dhātu
48	2. somanassa saḥagata ñāṇa sampayutta saṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by joy, associated with knowledge, prompted	lokiya kāmaṇvacara mahākiriya: Arahants	alobha, adosa, amoha	somanassa	javana	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra	89 cittas 52 cetasikas 28 rūpas Nibbāna Paññatti	hadayavatthu (S)	manovīññāṇa- dhātu
49	3. somanassa saḥagata ñāṇa vippayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by joy, dissociated from knowledge, unprompted	lokiya kāmaṇvacara mahākiriya: Arahants	alobha, adosa	somanassa	javana	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manovīññāṇa- dhātu

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
50	4. somanassa saḥagata ñāṇa vippayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by joy, dissociated from knowledge, prompted	lokiya kāmaṇvacara mahākiriya: Arahants	<i>alobha, adosa</i>	somanassa	javana	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
51	5. upekkhā saḥagata ñāṇa sampayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by equanimity, associated with knowledge, unprompted	lokiya kāmaṇvacara mahākiriya: Arahants	<i>alobha, adosa, amoha</i>	upekkhā	javana	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra	89 cittas 52 cetasikas 28 rūpas Nibbāna Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
52	6. upekkhā saḥagata ñāṇa sampayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by equanimity, associated with knowledge, prompted	lokiya kāmaṇvacara mahākiriya: Arahants	<i>alobha, adosa, amoha</i>	upekkhā	javana	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra	89 cittas 52 cetasikas 28 rūpas Nibbāna Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
53	7. upekkhā saḥagata ñāṇa vippayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by equanimity, dissociated from knowledge, unprompted	lokiya kāmaṇvacara mahākiriya: Arahants	<i>alobha, adosa</i>	upekkhā	javana	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
54	8. upekkhā saḥagata ñāṇa vippayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by equanimity, dissociated from knowledge, prompted	lokiya kāmaṇvacara mahākiriya: Arahants	<i>alobha, adosa</i>	upekkhā	javana	cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra	81 lokiya cittas 52 cetasikas 28 rūpas Paññatti	hadayavatthu (S)	manoviññāṇa-dhātu

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
55	1. vitakka vicāra pīti sukha ekaggatā sahitaṃ paṭhama jhāna kusala citta	First jhāna wholesome consciousness together with initial application, sustained application, zest, happiness, and one-pointedness	lokiya rūpāvacara kusala: non-Arahants	alobha, adosa, amoha	somanassa	javana	manodvāra	10 kasiṇa 10 asubha kāya ānāpāna mettā karuṇā muditā	hadayavatthu	manoviññāṇa-dhātu
56	2. vicāra pīti sukha ekaggatā sahitaṃ dutiya jhāna kusala citta	Second jhāna wholesome consciousness together with sustained application, zest, happiness, and one-pointedness	lokiya rūpāvacara kusala: non-Arahants	alobha, adosa, amoha	somanassa	javana	manodvāra	10 kasiṇa ānāpāna mettā karuṇā muditā	hadayavatthu	manoviññāṇa-dhātu
57	3. pīti sukha ekaggatā sahitaṃ tatiya jhāna kusala citta	Third jhāna wholesome consciousness together with zest, happiness, and one-pointedness	lokiya rūpāvacara kusala: non-Arahants	alobha, adosa, amoha	somanassa	javana	manodvāra	10 kasiṇa ānāpāna mettā karuṇā muditā	hadayavatthu	manoviññāṇa-dhātu
58	4. sukha ekaggatā sahitaṃ catuttha jhāna kusala citta	Fourth jhāna wholesome consciousness together with happiness and one-pointedness	lokiya rūpāvacara kusala: non-Arahants	alobha, adosa, amoha	somanassa	javana	manodvāra	10 kasiṇa ānāpāna mettā karuṇā muditā	hadayavatthu	manoviññāṇa-dhātu

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
59	5. upekkhā ekaggatā sahitaṃ pañcama jhāna kusala citta	Fifth jhāna wholesome consciousness together with equanimity and one-pointedness	lokiya rūpāvacara kusala: non-Arahants	alobha, adosa, amoha	upekkhā	javana	manodvāra	10 kasiṇa ānāpāna upekkhā	hadayavatthu	manoviññāṇa-dhātu
60	1. vitakka vicāra pīti sukha ekaggatā sahitaṃ paṭhama jhāna vipāka citta	First jhāna resultant consciousness together with initial application, sustained application, zest, happiness, and one-pointedness	lokiya rūpāvacara vipāka: non-Arahants & Arahants	alobha, adosa, amoha	somanassa	paṭisandhi bhavaṅga cuti	dvāra-vimutta	10 kasiṇa 10 asubha kāya ānāpāna mettā karuṇā muditā	hadayavatthu	manoviññāṇa-dhātu
61	2. vicāra pīti sukha ekaggatā sahitaṃ dutiya jhāna vipāka citta	Second jhāna resultant consciousness together with sustained application, zest, happiness, and one-pointedness	lokiya rūpāvacara vipāka: non-Arahants & Arahants	alobha, adosa, amoha	somanassa	paṭisandhi bhavaṅga cuti	dvāra-vimutta	10 kasiṇa ānāpāna mettā karuṇā muditā	hadayavatthu	manoviññāṇa-dhātu
62	3. pīti sukha ekaggatā sahitaṃ tatiya jhāna vipāka citta	Third jhāna resultant consciousness together with zest, happiness, and one-pointedness	lokiya rūpāvacara vipāka: non-Arahants & Arahants	alobha, adosa, amoha	somanassa	paṭisandhi bhavaṅga cuti	dvāra-vimutta	10 kasiṇa ānāpāna mettā karuṇā muditā	hadayavatthu	manoviññāṇa-dhātu

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
63	4. sukha ekaggatā sahitaṃ catuttha jhāna vipāka citta	Fourth jhāna resultant consciousness together with happiness and one-pointedness	lokiya rūpāvacara vipāka: non-Arahants & Arahants	alobha, adosa, amoha	somanassa	paṭisandhi bhavaṅga cuti	dvāra-vimutta	10 kasiṇa ānāpāna mettā karuṇā muditā	hadayavatthu	manoviññāṇa-dhātu
64	5. upekkhā ekaggatā sahitaṃ pañcama jhāna vipāka citta	Fifth jhāna resultant consciousness together with equanimity and one-pointedness	lokiya rūpāvacara vipāka: non-Arahants & Arahants	alobha, adosa, amoha	upekkhā	paṭisandhi bhavaṅga cuti	dvāra-vimutta	10 kasiṇa ānāpāna upekkhā	hadayavatthu	manoviññāṇa-dhātu
65	1. vitakka vicāra pīti sukha ekaggatā sahitaṃ paṭhama jhāna kiriya citta	First jhāna functional consciousness together with initial application, sustained application, zest, happiness, and one-pointedness	lokiya rūpāvacara kiriya: Arahants	alobha, adosa, amoha	somanassa	javana	manodvāra	10 kasiṇa 10 asubha kāya ānāpāna mettā karuṇā muditā	hadayavatthu	manoviññāṇa-dhātu
66	2. vicāra pīti sukha ekaggatā sahitaṃ dutiya jhāna kiriya citta	Second jhāna functional consciousness together with sustained application, zest, happiness, and one-pointedness	lokiya rūpāvacara kiriya: Arahants	alobha, adosa, amoha	somanassa	javana	manodvāra	10 kasiṇa ānāpāna mettā karuṇā muditā	hadayavatthu	manoviññāṇa-dhātu

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
67	3. pīti sukha ekaggatā sahitaṃ tatiya jhāna kiriya citta	Third jhāna functional consciousness together with zest, happiness, and one-pointedness	lokiya rūpāvacara kiriya: Arahants	alobha, adosa, amoha	somanassa	javana	manodvāra	10 kasiṇa ānāpāna mettā karuṇā muditā	hadayavatthu	manoviññāṇa-dhātu
68	4. sukha ekaggatā sahitaṃ catuttha jhāna kiriya citta	Fourth jhāna functional consciousness together with happiness and one-pointedness	lokiya rūpāvacara kiriya: Arahants	alobha, adosa, amoha	somanassa	javana	manodvāra	10 kasiṇa ānāpāna mettā karuṇā muditā	hadayavatthu	manoviññāṇa-dhātu
69	5. upekkhā ekaggatā sahitaṃ pañcama jhāna kiriya citta	Fifth jhāna functional consciousness together with equanimity and one-pointedness	lokiya rūpāvacara kiriya: Arahants	alobha, adosa, amoha	upekkhā	javana	manodvāra	10 kasiṇa ānāpāna upekkhā	hadayavatthu	manoviññāṇa-dhātu
70	1. ākāsañācāyatana kusala citta (ākāsa + ānañca + āyatana)	wholesome consciousness pertaining to the base of infinite space	lokiya arūpāvacara kusala: non-Arahants	alobha, adosa, amoha	upekkhā	javana	manodvāra	ākāsa-paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
71	2. viññāṇañcāyatana kusala citta (viññāṇa + ānañca + āyatana)	wholesome consciousness pertaining to the base of infinite consciousness	lokiya arūpāvacara kusala: non-Arahants	alobha, adosa, amoha	upekkhā	javana	manodvāra	ākāsañācāyatana kusala citta	hadayavatthu (S)	manoviññāṇa-dhātu

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
72	3. ākiñcaññāyatana kusala citta (ākiñcañña + āyatana)	wholesome consciousness pertaining to the base of nothingness	lokiya arūpāvacara kusala: non-Arahants	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>	<i>natthi-bhāva-paññatti</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
73	4. nevasaññā-nāsaññāyatana kusala citta	wholesome consciousness pertaining to the base of neither-perception-nor-non-perception	lokiya arūpāvacara kusala: non-Arahants	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>	<i>ākiñcaññāyatana kusala citta</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
74	1. ākāsañcāyatana vipāka citta (ākāsa + ānañca + āyatana)	resultant consciousness pertaining to the base of infinite space	lokiya arūpāvacara vipāka: non-Arahants & Arahants	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>paṭisandhi bhavaṅga cuti</i>	<i>dvāra-vimutta</i>	<i>ākāsa-paññatti</i>	<i>avatthu</i>	<i>manoviññāṇa-dhātu</i>
75	2. viññāṇañcāyatana vipāka citta (viññāṇa + ānañca + āyatana)	resultant consciousness pertaining to the base of infinite consciousness	lokiya arūpāvacara vipāka: non-Arahants & Arahants	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>paṭisandhi bhavaṅga cuti</i>	<i>dvāra-vimutta</i>	<i>ākāsañcāyatana vipāka citta</i>	<i>avatthu</i>	<i>manoviññāṇa-dhātu</i>
76	3. ākiñcaññāyatana vipāka citta (ākiñcañña + āyatana)	resultant consciousness pertaining to the base of nothingness	lokiya arūpāvacara vipāka: non-Arahants & Arahants	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>paṭisandhi bhavaṅga cuti</i>	<i>dvāra-vimutta</i>	<i>natthi-bhāva-paññatti</i>	<i>avatthu</i>	<i>manoviññāṇa-dhātu</i>

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
77	4. nevasaññā-nāsaññāyatana vipāka citta	resultant consciousness pertaining to the base of neither-per ception-nor-non-perception	lokiya arūpāvacara vipāka: non-Arahants & Arahants	alobha, adosa, amoha	upekkhā	paṭisandhi bhavaṅga cuti	dvāra-vimutta	ākiñcaññāyatana vipāka citta	avatthu	manoviññāṇa-dhātu
78	1. ākāsañācāyatana kiriya citta (ākāsa + ānañca + āyatana)	functional consciousness pertaining to the base of infinite space	lokiya arūpāvacara kiriya: Arahants	alobha, adosa, amoha	upekkhā	javana	manodvāra	ākāsa-paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
79	2. viññāṇañcāyatana kiriya citta (viññāṇa + ānañca + āyatana)	functional consciousness pertaining to the base of infinite consciousness	lokiya arūpāvacara kiriya: Arahants	alobha, adosa, amoha	upekkhā	javana	manodvāra	ākāsañācāyatana kiriya citta	hadayavatthu (S)	manoviññāṇa-dhātu
80	3. ākiñcaññāyatana kiriya citta (ākiñcañña + āyatana)	functional consciousness pertaining to the base of nothingness	lokiya arūpāvacara kiriya: Arahants	alobha, adosa, amoha	upekkhā	javana	manodvāra	natthi-bhāva-paññatti	hadayavatthu (S)	manoviññāṇa-dhātu
81	4. nevasaññā-nāsaññāyatana kiriya citta	functional consciousness pertaining to the base of neither-per ception-nor-non-perception	lokiya arūpāvacara kiriya: Arahants	alobha, adosa, amoha	upekkhā	javana	manodvāra	ākiñcaññāyatana kiriya citta	hadayavatthu (S)	manoviññāṇa-dhātu

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
82	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna sotāpatti-magga cittaṃ	The first jhāna path consciousness of stream-entry together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	somanassa	javana	manodvāra	Nibbāna	hadayavatthu	manoviññāṇa-dhātu
83	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna sotāpatti-magga cittaṃ	The second jhāna path consciousness of stream-entry together with sustained application, zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	somanassa	javana	manodvāra	Nibbāna	hadayavatthu	manoviññāṇa-dhātu
84	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna sotāpatti-magga cittaṃ	The third jhāna path consciousness of stream-entry together with zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	somanassa	javana	manodvāra	Nibbāna	hadayavatthu	manoviññāṇa-dhātu
85	4. sukha-ekaggatā-sahitaṃ catuttha jhāna sotāpatti-magga cittaṃ	The fourth jhāna path consciousness of stream-entry together with happiness and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	somanassa	javana	manodvāra	Nibbāna	hadayavatthu	manoviññāṇa-dhātu

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86	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna sotāpatti-magga cittaṃ	The fifth jhāna path consciousness of stream-entry together with equanimity and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu</i>	<i>manoviññāṇa-dhātu</i>
87	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna sakadāgāmi-magga cittaṃ	The first jhāna path consciousness of once-returning together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
88	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna sakadāgāmi-magga cittaṃ	The second jhāna path consciousness of once-returning together with sustained application, zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
89	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna sakadāgāmi-magga cittaṃ	The third jhāna path consciousness of once-returning together with zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
90	4. sukha-ekaggatā-sahitaṃ catuttha jhāna sakadāgāmi-magga cittaṃ	The fourth jhāna path consciousness of once-returning together with happiness and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
91	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna sakadāgāmi-magga cittaṃ	The fifth jhāna path consciousness of once-returning together with equanimity and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
92	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna anāgāmi-magga cittaṃ	The first jhāna path consciousness of none-returning together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
93	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna anāgāmi-magga cittaṃ	The second jhāna path consciousness of none-returning together with sustained application, zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
94	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna anāgāmi-magga cittaṃ	The third jhāna path consciousness of none-returning together with zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
95	4. sukha-ekaggatā-sahitaṃ catuttha jhāna anāgāmi-magga cittaṃ	The fourth jhāna path consciousness of none-returning together with happiness and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
96	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna anāgāmi-magga cittaṃ	The fifth jhāna path consciousness of none-returning together with equanimity and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
97	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna arahatta-magga cittaṃ	The first jhāna path consciousness of arahantship together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
98	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna arahatta-magga cittaṃ	The second jhāna path consciousness of arahantship together with sustained application, zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
99	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna arahatta-magga cittaṃ	The third jhāna path consciousness of arahantship together with zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
100	4. sukha-ekaggatā-sahitaṃ catuttha jhāna arahatta-magga cittaṃ	The fourth jhāna path consciousness of arahantship together with happiness and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
101	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna arahatta-magga cittaṃ	The fifth jhāna path consciousness of arahantship together with equanimity and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>

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102	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna sotāpatti-phala cittaṃ	The first jhāna fruition consciousness of stream-entry together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
103	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna sotāpatti-phala cittaṃ	The second jhāna fruition consciousness of stream-entry together with sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
104	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna sotāpatti-phala cittaṃ	The third jhāna fruition consciousness of stream-entry together with zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
105	4. sukha-ekaggatā-sahitaṃ catuttha jhāna sotāpatti-phala cittaṃ	The fourth jhāna fruition consciousness of stream-entry together with happiness and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>

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106	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna sotāpatti-phala cittaṃ	The fifth jhāna fruition consciousness of stream-entry together with equanimity and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
107	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna sakadāgāmi-phala cittaṃ	The first jhāna fruition consciousness of once-returning together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
108	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna sakadāgāmi-phala cittaṃ	The second jhāna fruition consciousness of once-returning together with sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
109	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna sakadāgāmi-phala cittaṃ	The third jhāna fruition consciousness of once-returning together with zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>

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110	4. sukha-ekaggatā-sahitaṃ catuttha jhāna sakadāgāmi-phala cittaṃ	The fourth jhāna fruition consciousness of once-returning together with happiness and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
111	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna sakadāgāmi-phala cittaṃ	The fifth jhāna fruition consciousness of once-returning together with equanimity and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
112	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna anāgāmi-phala cittaṃ	The first jhāna fruition consciousness of none-returning together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
113	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna anāgāmi-phala cittaṃ	The second jhāna fruition consciousness of none-returning together with sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>

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114	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna anāgāmi-phala cittaṃ	The third jhāna fruition consciousness of none-returning together with zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	somanassa	javana	manodvāra	Nibbāna	hadayavatthu (S)	manoviññāṇa-dhātu
115	4. sukha-ekaggatā-sahitaṃ catuttha jhāna anāgāmi-phala cittaṃ	The fourth jhāna fruition consciousness of none-returning together with happiness and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	somanassa	javana	manodvāra	Nibbāna	hadayavatthu (S)	manoviññāṇa-dhātu
116	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna anāgāmi-phala cittaṃ	The fifth jhāna fruition consciousness of none-returning together with equanimity and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	upekkhā	javana	manodvāra	Nibbāna	hadayavatthu (S)	manoviññāṇa-dhātu
117	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna arahatta-phala cittaṃ	The first jhāna fruition consciousness of arahantship together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	somanassa	javana	manodvāra	Nibbāna	hadayavatthu (S)	manoviññāṇa-dhātu

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Vedanā Feeling (p118)	Kicca Function (p127)	Dvāra Door (p133)	Ārammaṇa Object (p141)	Vatthu Base (p147)	Dhātu Element (p146)
118	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna arahatta-phala cittaṃ	The second jhāna fruition consciousness of arahantship together with sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
119	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna arahatta-phala cittaṃ	The third jhāna fruition consciousness of arahantship together with zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
120	4. sukha-ekaggatā-sahitaṃ catuttha jhāna arahatta-phala cittaṃ	The fourth jhāna fruition consciousness of arahantship together with happiness and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>
121	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna arahatta-phala cittaṃ	The fifth jhāna fruition consciousness of arahantship together with equanimity and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>	<i>Nibbāna</i>	<i>hadayavatthu (S)</i>	<i>manoviññāṇa-dhātu</i>

#	<i>Cetasika</i>	Mental Factor	Type	<i>Lakkhaṇa</i> Characteristic	<i>Rasa</i> Function	<i>Paccupaṭṭhāna</i> Manifestation	<i>Paḍaṭṭhāna</i> Proximate Cause
1	1. Phassa	Contact: by which consciousness mentally “touches” the object that has appeared, thereby initiating the entire cognitive event.	01. Sabbacitta-sādhāraṇa -- Universal -- Biển Hành Tợ Tha	touching	impingement, as it causes consciousness and the object to impinge	the concurrence of consciousness, sense faculty, and object	an objective field that has come into focus
2	2. Vedanā	Feeling: feels the object: it is the affective mode in which the object is experienced -> whereas the other mental factors experience the object only derivatively, feeling experiences it directly and fully.	01. Sabbacitta-sādhāraṇa -- Universal -- Biển Hành Tợ Tha	being felt	experiencing or enjoying the desirable aspect of the object	relishing the associated mental factors	tranquillity
3	3. Saññā	Perception, Recognition: is compared to a carpenter’s recognition of certain kinds of wood by the mark he has made on each.	01. Sabbacitta-sādhāraṇa -- Universal -- Biển Hành Tợ Tha	perceiving the qualities of the object	making a sign as a condition for perceiving again that “this is the same,” or recognizing what has been previously perceived	interpreting the object (<i>abhinivesa</i>) by way of the features that had been apprehended	the object as it appears
4	4. Cetanā	Volition: is concerned with the actualization of a goal, that is, the conative or volitional aspect of cognition -> organizes its associated mental factors in acting upon the object. -> so when volition starts to work on its object, it sets the associated states to do their own tasks as well. -> determines the ethical quality of the action.	01. Sabbacitta-sādhāraṇa -- Universal -- Biển Hành Tợ Tha	willing	accumulating kamma	co-ordinating	the associated states
5	5. Ekaggatā	One-pointedness: the unification of the mind on its object.	01. Sabbacitta-sādhāraṇa -- Universal -- Biển Hành Tợ Tha	non-wandering or non-distraction	uniting the associated states	peace	happiness
6	6. Jīvitindriya	Mental Life Faculty: vitalizes the associated mental states	01. Sabbacitta-sādhāraṇa -- Universal -- Biển Hành Tợ Tha	maintaining the associated mental states	making them occur	establishing their presence	the mental states to be maintained
7	7. Manasikāra	Attention: responsible for the mind’s advertence to the object, by virtue of which the object is made present to consciousness.	01. Sabbacitta-sādhāraṇa -- Universal -- Biển Hành Tợ Tha	conducting the associated mental states towards the object	yoking the associated states to the object.	confrontation with an object	the object
8	1. Vitakka	Initial Application: the application of the mind to the object -> Ordinary <i>vitakka</i> simply applies the mind to the object. -> But when <i>vitakka</i> is cultivated through concentration it becomes a factor of jhāna . It is then termed appanā , the absorption of the mind in the object. -> <i>Vitakka</i> is also called saṅkappa , intention, and as such is distinguished as micchā-saṅkappa or wrong intention and sammā-saṅkappa or right intention. The latter is the second factor of the Noble Eightfold Path.	02. Pakiṇṇaka - Occasional -- Biệt Cảnh Tợ Tha	directing the mind onto the object	striking at and threshing the object	leading the mind onto an object.	the object
9	2. Vicāra	Sustained Application: continuously exercises the mind on the object.	02. Pakiṇṇaka - Occasional -- Biệt Cảnh	continued pressure on the object, in the sense of examining it.	sustained application of the associated mental phenomena to the object.	anchoring of those phenomena in the object	the object

#	Cetasika	Mental Factor	Type	Lakkhaṇa Characteristic	Rasa Function	Paccupaṭṭhāna Manifestation	Paḍaṭṭhāna Proximate Cause
10	3. Adhimokkha	Determination, Resolution: releasing the mind onto the object -> a stone pillar owing to its unshakable resolve regarding the object.	02. Pakiṇṇaka - Occasional -- Biệt Cảnh Tợ Tha	conviction	not groping	decisiveness	a thing to be convinced about
11	4. Viriya	Energy, Endeavor, Striving: the state or action of one who is vigorous -> new timbers added to an old house prevent it from collapsing -> a strong reinforcement enables the king's army to defeat the enemy -> upholds and supports all the associated states and does not allow them to recede	02. Pakiṇṇaka - Occasional -- Biệt Cảnh Tợ Tha	supporting, exertion, and marshalling	supporting its associated states.	non-collapse	a sense of urgency (<i>saṃvega</i>) or a ground for arousing energy, that is, anything that stirs one to vigorous action.
12	5. Pīti	Rapture, Zest: delight or pleasurable interest in the object.	02. Pakiṇṇaka - Occasional -- Biệt Cảnh Tợ Tha	endearing (<i>sampiyāyana</i>)	refreshing mind and body, or pervading (thrilling with rapture)	elation	mind-and-body (<i>nāma-rūpa</i>)
13	6. Chanda	Desire: desire to act (<i>kattu-kāmatā</i>), that is, to perform an action or achieve some result. -> an ethically variable factor which, when conjoined with wholesome concomitants, can function as the virtuous desire to achieve a worthy goal. -> stretching forth the mind's hand towards the object	02. Pakiṇṇaka - Occasional -- Biệt Cảnh Tợ Tha	desire to act	searching for an object	need for an object	that same object
14	1. Moha	Delusion: is a synonym for avijjā, ignorance -> the root of all that is unwholesome	03. Akusala -- Unwholesome - Si	mental blindness or unknowing (<i>aññāṇa</i>)	non-penetration or concealment of the real nature of the object.	the absence of right understanding or mental darkness.	unwise attention (<i>ayoniso manasikāra</i>).
15	2. Ahirika	Shamelessness: the absence of any feeling of conscientious scruple when scruple ought to be felt, the absence of conscientious scruple at attaining to bad and evil states.	03. Akusala -- Unwholesome - Si	the absence of disgust at bodily and verbal misconduct	doing evil things	not shrinking away from evil	the lack of respect for self
16	3. Anottappa	Moral Fearlessness, Moral Recklessness: the absence of any sense of guilt where a sense of guilt ought to be felt, the absence of a sense of guilt at attaining to bad and evil states.	03. Akusala -- Unwholesome - Si	the absence of dread on account of such misconduct	doing evil things	not shrinking away from evil	the lack of respect for others
17	4. Uddhacca	Restlessness, Agitation: the excitement of mind, agitation of heart	03. Akusala -- Unwholesome - Si	disquietude, like water whipped up by the wind	making the mind unsteady, as wind makes a banner ripple.	turmoil	unwise attention to mental disquiet
18	1. Lobha	Greed: <i>the first unwholesome root</i> , covers all degrees of selfish desire, longing, attachment, and clinging	04. Akusala - Unwholesome - Tham	grasping an object	sticking, as meat sticks to a hot pan	not giving up	seeing enjoyment in things that lead to bondage

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19	2. <i>Diṭṭhi</i>	Wrong View: seeing wrongly, a walking in opinion, -> the jungle of opinion: because of the difficulty of getting out of it, as out of a grass, forest, or mountain jungle. -> the wilderness of opinion: because of the danger and fearsomeness of indulging in such opinions, as of a desert beset with robbers and snakes, barren of water and food. -> the disorder of opinion -> the scuffling of opinion: the disorder and struggle through some being annihilationists, some eternalists, etc. -> the fetter of opinion	04. Akusala -- Unwholesome - Tham	unwise (unjustified) interpretation of things	pre-assuming	a wrong interpretation or belief	unwillingness to see the noble ones (<i>ariya</i>)
20	3. <i>Māna</i>	Conceit: 1. "I am the better man." 2. "I am as good as they are." 3. "I am lowly." -> a flag (<i>dhaja</i>): raising a flag over one's self or property. -> arrogance (<i>sampaggāha</i>): lifting up one's self on high. -> to grasp in the sense of tossing (puffing up) the mind (<i>ukkipana-aṭṭhena cittaṃ sampaggaṇhāti</i>) -> desire of the mind for self-advertisement (<i>ketu-kamyatā cittassa</i>)	04. Akusala Aniyatā -- Unwholesome Unfixed -- Tham	haughtiness	self-exaltation	vainglory	greed dissociated from views
21	1. <i>Dosa</i>	Hatred: <i>the second unwholesome root</i> , comprises all kinds and degrees of aversion, ill will, anger, irritation, annoyance, and animosity	05. Akusala -- Unwholesome - Sān	ferocity	spreading or burning up its own support, i.e. the mind and body in which it arises	persecuting	a ground for annoyance
22	2. <i>Issā</i>	Envy: jealousy at the gifts, the hospitality, the respect, affection, reverence, and worship accruing to others. -> discontent and murmuring at the success of one's neighbor, and complacency when bad luck overtakes him.	05. Akusala Aniyatā-- Unwholesome Unfixed -- Sān	being jealous of other's success	being dissatisfied with others' success.	aversion towards that.	others' success
23	3. <i>Macchhariya</i>	Stinginess, Avarice: meanness in dwelling, families, gifts, reputation, and doctrine. -> when a bhikkhu, enjoying the use of a lodging, grudges another a share of it. -> or when he grudges another intercourse with his own patrons and relatives, or gifts from the laity for his piety, -> or that he should enjoy a reputation for physical or moral attractiveness, -> or that he should win proficiency in the letter, or the spirit of doctrine.	05. Akusala Aniyatā-- Unwholesome Unfixed -- Sān	concealing one's own success when it has been or can be obtained	not to bear sharing these with others	shrinking away (from sharing) and meanness or sour feeling	one's own success.
24	4. <i>Kukkucca</i>	Remorse: worry or remorse after having done wrong	05. Akusala Aniyatā-- Unwholesome Unfixed -- Sān	subsequent regret	sorrowing over what has and what has not been done	remorse	what has and what has not been done (i.e. wrongs of commission and omission)

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25	1. <i>Thīna</i>	Dullness, Sloth: sluggishness or dullness of mind, sickness of consciousness (<i>citta-gelaṅṅā</i>) -> <i>viññāṇakkhandha</i> : intellection -> is opposed to energy (<i>virīya</i>) -> is overcome by initial application (<i>vitakka</i>)	06. Akusala Aniyatā Unwholesome Unfixed -- Hôn	the lack of driving power	to dispel energy	the sinking of the mind	unwise attention to boredom, drowsiness, etc.
26	2. <i>Middha</i>	Drowsiness, Sleepiness, Torpor: the morbid state of the mental factors, sickness of the mental factors (<i>kāya-gelaṅṅā</i>) -> 3 khandhas – <i>vedanā, saññā, saṅkhāra</i> : emotion & affection – subjective experience of bodily states objectively conceived (Dhs, p435) -> is opposed to energy (<i>virīya</i>) -> is overcome by initial application (<i>vitakka</i>)	06. Akusala Aniyatā Unwholesome Unfixed -- Hôn	unwieldiness	to smother	drooping, or nodding and sleepiness	unwise attention to boredom, drowsiness, etc.
27	1. <i>Vicikicchā</i>	Doubt: signifies spiritual doubt , from a Buddhist perspective the inability to place confidence in the Buddha, the Dhamma, the Sangha, and the training	07. Akusala -- Unwholesome - Hoài Nghi	doubting	wavering	indecisiveness and taking various sides	unwise attention
28	1. <i>Saddhā</i>	Faith: a trusting in (<i>saddahanā</i>), the professing confidence in (<i>okappanā</i>), the sense of assurance (<i>abhippasāda</i>)	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hảo Biển Hành	placing faith or trusting	to clarify, as a water-clearing gem causes muddy water to become clear, or to set forth, as one might set forth to cross a flood	non-fogginess, i.e. the removal of the mind's impurities, or resolution	something to place faith in, or the hearing of the Good Dhamma, etc., that constitute the factors of stream-entry
29	2. <i>Sati</i>	Mindfulness: signifies the presence of mind, attentiveness to the present, recollecting, calling back to mind, remembering, bearing in mind -> the opposite of superficiality and obliviousness	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hảo Biển Hành	not wobbling, i.e. not floating away from the object	the absence of confusion or non-forgetfulness	guardianship, or the state of confronting an objective field	strong perception (<i>thira-saññā</i>) or the four foundations of mindfulness
30	3. <i>Hiri</i>	Moral Shame: -> conscientious scruple when scruples ought to be felt. -> conscientious scruple at attaining to bad and evil states. -> the guardians of the world because they protect the world from falling into widespread immorality	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hảo Biển Hành	disgust at bodily and verbal misconduct	not doing evil	the shrinking away from evil	respect for self
31	4. <i>Ottappa</i>	Moral Fear: -> a sense of guilt where it ought to be felt. -> a sense of guilt at attaining to bad and evil states. -> the guardians of the world because they protect the world from falling into widespread immorality	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hảo Biển Hành	dread in regard to such misconduct	not doing evil	the shrinking away from evil	respect for others
32	5. <i>Alobha</i>	Non-greed: -> the absence of greed, of infatuation, of covetousness -> not the mere absence of greed, but the presence of positive virtues such as generosity and renunciation as well	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hảo Biển Hành	the mind's lack of desire for its object, or non-adherence to the object like a drop of water on a lotus leaf	not to lay hold	detachment	not mentioned in commentaries

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33	6. Adosa	Non-hatred: -> the absence of hate, of malice, of spleen -> comprises such positive virtues as loving-kindness, gentleness, amity, friendliness, etc. -> appears as the sublime quality of loving-kindness (mettā)	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hào Biển Hành	the lack of ferocity or non-opposing -> promoting the welfare of living beings.	to remove annoyance, or to remove fever -> to prefer their welfare	agreeableness -> the removal of ill will	not mentioned in commentaries
34	7. Tatra-majjhataṭṭā	Neutrality of mind: literally means "there in the middle." -> It is a synonym for equanimity (upekkhā) , not as neutral feeling, but as a mental attitude of balance , detachment, and impartiality -> the state of looking on with equanimity in the citta and cetasikas, like a charioteer who looks on with equanimity at the thoroughbreds progressing evenly along the roadway -> becomes the sublime quality of equanimity towards living beings	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hào Biển Hành	conveying consciousness and the mental factors evenly -> treats beings free from discrimination, without preferences and prejudices, looking upon all as equal	to prevent deficiency and excess, or to prevent partiality	neutrality	not mentioned in commentaries
35	8. Kāya-passaddhi	Tranquillity of mental factors: -> the serenity, the composure, the calming, the tranquilizing, the tranquillity of the khandhas of feeling (vedanā), perception (saññā), and synergies (saṅkhārā) -> emotion and affection -> opposed to such defilements as restlessness (uddhacca) and worry (kukkucca), which create distress	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hào Biển Hành	the quieting down of disturbances (daratha) in the mental body	to crush such disturbances	peacefulness and coolness	the mental body
36	9. Citta-passaddhi	Tranquillity of consciousness: -> the serenity, the composure, the calming, the tranquilizing, the tranquillity of the khandha of consciousness (viññāṇa) -> intellection -> opposed to such defilements as restlessness (uddhacca) and worry (kukkucca), which create distress	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hào Biển Hành	the quieting down of disturbances (daratha) in the consciousness	to crush such disturbances	peacefulness and coolness	the consciousness
37	10. Kāya-lahutā	Lightness of mental factors: -> the alertness in varying, the absence of sluggishness, of inertia in the khandhas of feeling (vedanā), perception (saññā), and synergies (saṅkhārā) -> emotion and affection -> opposed to such defilements as sloth (thina) and torpor (middha), which create heaviness	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hào Biển Hành	the subsiding of heaviness (garubhāva) in the mental body	to crush heaviness	non-sluggishness	the mental body
38	11. Citta-lahutā	Lightness of consciousness: -> the alertness in varying, the absence of sluggishness, of inertia in the khandha of consciousness (viññāṇa) -> intellection -> opposed to such defilements as sloth (thina) and torpor (middha), which create heaviness	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hào Biển Hành	the subsiding of heaviness (garubhāva) in the consciousness	to crush heaviness	non-sluggishness	the consciousness

#	Cetasika	Mental Factor	Type	Lakkhaṇa Characteristic	Rasa Function	Paccupaṭṭhāna Manifestation	Paḍaṭṭhāna Proximate Cause
39	12. Kāya-mudutā	Pliancy/Malleability of mental factors: -> the suavity, the smoothness, the absence of rigidity in the khandhas of feeling (<i>vedanā</i>), perception (<i>saññā</i>), and synergies (<i>saṅkhārā</i>) -> emotion and affection -> opposed to such defilements as wrong view (<i>diṭṭhi</i>) and conceit (<i>māna</i>), which create rigidity	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hào Biển Hành	the subsiding of rigidity (<i>thambha</i>) in the mental body	to crush rigidity	non-resistance	the mental body
40	13. Citta-mudutā	Pliancy/Malleability of consciousness: -> the suavity, the smoothness, the absence of rigidity in the khandha of consciousness (<i>viññāṇa</i>) -> intellection -> opposed to such defilements as wrong view (<i>diṭṭhi</i>) and conceit (<i>māna</i>), which create rigidity	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hào Biển Hành	the subsiding of rigidity (<i>thambha</i>) in the consciousness	to crush rigidity	non-resistance	the consciousness
41	14. Kāya-kammaññatā	Wieldiness/Adaptability of mental factors: -> the tractableness, workableness of the khandhas of feeling (<i>vedanā</i>), perception (<i>saññā</i>), and synergies (<i>saṅkhārā</i>) -> emotion and affection -> opposed to the remaining hindrances (<i>kāmacchanda</i> , <i>vyāpāda</i> , <i>vicikicchā</i>) which create unwieldiness of the mental body	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hào Biển Hành	the subsiding of unwieldiness (<i>akammañña-bhāva</i>) in the mental body	to crush unwieldiness	the success of the mental body in making something an object	the mental body
42	15. Citta-kammaññatā	Wieldiness/Adaptability of consciousness: -> the tractableness, workableness of the khandha of consciousness (<i>viññāṇa</i>) -> intellection -> opposed to the remaining hindrances (<i>kāmacchanda</i> , <i>vyāpāda</i> , <i>vicikicchā</i>) which create unwieldiness of the consciousness	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hào Biển Hành	the subsiding of unwieldiness (<i>akammañña-bhāva</i>) in the consciousness	to crush unwieldiness	the success of the consciousness in making something an object	the consciousness
43	16. Kāya-pāguññatā	Proficiency/Fitness of mental factors: -> the competence, efficiency of the khandhas of feeling (<i>vedanā</i>), perception (<i>saññā</i>), and synergies (<i>saṅkhārā</i>) -> emotion and affection -> opposed to lack of faith (<i>asaddhā</i>), etc., which cause unhealthiness of the mental body	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hào Biển Hành	the healthiness of the mental body	to crush unhealthiness	the absence of disability	the mental body
44	17. Citta-pāguññatā	Proficiency/Fitness of consciousness: -> the competence, efficiency of the khandha of consciousness (<i>viññāṇa</i>) -> intellection -> opposed to lack of faith (<i>asaddhā</i>), etc., which cause unhealthiness of the consciousness	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hào Biển Hành	the healthiness of the consciousness	to crush unhealthiness	the absence of disability	the consciousness

#	Cetasika	Mental Factor	Type	Lakkhaṇa Characteristic	Rasa Function	Paccupaṭṭhāna Manifestation	Paḍaṭṭhāna Proximate Cause
45	18. Kāya-ujjukatā	Rectitude of mental factors: -> the straightness, without deflection, without twist, without crookedness of the khandhas of feeling (<i>vedanā</i>), perception (<i>saññā</i>), and synergies (<i>saṅkhārā</i>) -> emotion and affection -> opposed to hypocrisy and fraudulence, etc., which create crookedness in the mental body	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hào Biển Hành	the uprightness of the mental body	to crush tortuousness	non-crookedness	the mental body
46	19. Citta-ujjukatā	Rectitude of consciousness: -> the straightness, without deflection, without twist, without crookedness of consciousness (<i>viññāṇa</i>) -> intellection -> opposed to hypocrisy and fraudulence, etc., which create crookedness in the consciousness	08. Sobhana-sādhāraṇa -- Universal Beautiful -- Tịnh Hào Biển Hành	the uprightness of the consciousness	to crush tortuousness	non-crookedness	the consciousness
47	1. Sammā-vācā	Right Speech: the deliberate abstinence from wrong speech: from false speech, slander, harsh speech, and frivolous talk -> the mind's aversion to wrongdoing	09. Virati Aniyatā -- Abstinence Unfixed -- Ngăn Trừ	non-transgression by wrong speech	to shrink back from evil deeds.	the abstinence from such deeds	faith (saddhā), shame (hiri), fear of wrongdoing (ottappa)
48	2. Sammā-kammanta	Right Action: the deliberate abstinence from wrong bodily action: from killing, stealing, and sexual misconduct -> the mind's aversion to wrongdoing	09. Virati Aniyatā -- Abstinence Unfixed -- Ngăn Trừ	non-transgression by bodily misconduct	to shrink back from evil deeds.	the abstinence from such deeds	faith (saddhā), shame (hiri), fear of wrongdoing (ottappa)
49	3. Sammā-ājīva	Right Livelihood: the deliberate abstinence from wrong livelihood , such as dealing in poisons, intoxicants, weapons, slaves, or animals for slaughter -> the mind's aversion to wrongdoing	09. Virati Aniyatā -- Abstinence Unfixed -- Ngăn Trừ	non-transgression by wrong livelihood	to shrink back from evil deeds.	the abstinence from such deeds	faith (saddhā), shame (hiri), fear of wrongdoing (ottappa)
50	1. Karuṇā	Compassion: succeeds when it causes cruelty to subside, and fails when it produces sorrow.	10. Appamaññā Aniyatā -- Illimitable Unfixed -- Vô Lượng	promoting the removal of suffering in others	not being able to bear others' suffering	non-cruelty	seeing helplessness in those overwhelmed by suffering
51	2. Muditā	Sympathetic Joy: succeeds when it causes aversion to subside, and fails when it produces merriment.	10. Appamaññā Aniyatā -- Illimitable Unfixed -- Vô Lượng	being glad at the success of others	being unenvious at others' success	the elimination of aversion	seeing the success of others
52	1. Paññindriya	Wisdom Faculty: knowing things as they really are. -> a faculty because it exercises predominance in comprehending things as they really are. -> In the Abhidhamma, the three terms—wisdom (<i>paññā</i>), knowledge (<i>ñāṇa</i>), and non-delusion (<i>amoha</i>)—are used synonymously.	11. Sobhana -- Beautiful -- Tuệ	penetrating things according to their intrinsic nature (yathā-sabhāva-pañvedha)	to illuminate the objective field like a lamp	non-bewilderment	not mentioned in commentaries

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	<i>Cetasika-sampayogānaya: Sabbacitta-sādhāraṇa</i>	<i>Cetasika-sampayogānaya: Pakiṇṇaka</i>	<i>Cetasika-sampayogānaya: Akusala</i>	<i>Cetasika-sampayogānaya: Sobhana (p92)</i>	<i>Cetasika-sangāhanaya (p101)</i>
1	1. somanassa saḥagata diṭṭhigata sampayutta asaṅkhārika cittaṃ	One consciousness, accompanied by joy, associated with wrong view, unprompted	lokiya kāmaṃvacara akusala: non-Arahants	lobha, moha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, vīriya, pīti, chanda	moha, ahirika, anottappa, uddhacca; lobha, diṭṭhi		19 = 7+6+4+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, vīriya, pīti, chanda; 4 = moha, ahirika, anottappa, uddhacca; 2 = lobha, diṭṭhi
2	2. somanassa saḥagata diṭṭhigata sampayutta sasaṅkhārika cittaṃ	One consciousness, accompanied by joy, associated with wrong view, prompted	lokiya kāmaṃvacara akusala: non-Arahants	lobha, moha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, vīriya, pīti, chanda	moha, ahirika, anottappa, uddhacca; lobha, diṭṭhi, thīna, middha		21 = 7+6+4+2+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, vīriya, pīti, chanda; 4 = moha, ahirika, anottappa, uddhacca; 2 = lobha, diṭṭhi; 2 = thīna, middha
3	3. somanassa saḥagata diṭṭhigata vippayutta asaṅkhārika cittaṃ	One consciousness, accompanied by joy, dissociated from wrong view, unprompted	lokiya kāmaṃvacara akusala: non-Arahants	lobha, moha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, vīriya, pīti, chanda	moha, ahirika, anottappa, uddhacca; lobha, māna		19 = 7+6+4+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, vīriya, pīti, chanda; 4 = moha, ahirika, anottappa, uddhacca; 2 = lobha, māna
4	4. somanassa saḥagata diṭṭhigata vippayutta sasaṅkhārika cittaṃ	One consciousness, accompanied by joy, dissociated from wrong view, prompted	lokiya kāmaṃvacara akusala: non-Arahants	lobha, moha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, vīriya, pīti, chanda	moha, ahirika, anottappa, uddhacca; lobha, māna, thīna, middha		21 = 7+6+4+2+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, vīriya, pīti, chanda; 4 = moha, ahirika, anottappa, uddhacca; 2 = lobha, māna; 2 = thīna, middha
5	5. upekkhā saḥagata diṭṭhigata sampayutta asaṅkhārika cittaṃ	One consciousness, accompanied by equanimity, associated with wrong view, unprompted	lokiya kāmaṃvacara akusala: non-Arahants	lobha, moha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, vīriya, chanda	moha, ahirika, anottappa, uddhacca; lobha, diṭṭhi		18 = 7+5+4+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, vīriya, chanda; 4 = moha, ahirika, anottappa, uddhacca; 2 = lobha, diṭṭhi
6	6. upekkhā saḥagata diṭṭhigata sampayutta sasaṅkhārika cittaṃ	One consciousness, accompanied by equanimity, associated with wrong view, prompted	lokiya kāmaṃvacara akusala: non-Arahants	lobha, moha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, vīriya, chanda	moha, ahirika, anottappa, uddhacca; lobha, diṭṭhi, thīna, middha		20 = 7+5+4+2+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, vīriya, chanda; 4 = moha, ahirika, anottappa, uddhacca; 2 = lobha, diṭṭhi; 2 = thīna, middha
7	7. upekkhā saḥagata diṭṭhigata vippayutta asaṅkhārika cittaṃ	One consciousness, accompanied by equanimity, dissociated from wrong view, unprompted	lokiya kāmaṃvacara akusala: non-Arahants	lobha, moha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, vīriya, chanda	moha, ahirika, anottappa, uddhacca; lobha, māna		18 = 7+5+4+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, vīriya, chanda; 4 = moha, ahirika, anottappa, uddhacca; 2 = lobha, māna
8	8. upekkhā saḥagata diṭṭhigata vippayutta sasaṅkhārika cittaṃ	One consciousness, accompanied by equanimity, dissociated from wrong view, prompted	lokiya kāmaṃvacara akusala: non-Arahants	lobha, moha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, vīriya, chanda	moha, ahirika, anottappa, uddhacca; lobha, māna, thīna, middha		20 = 7+5+4+2+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, vīriya, chanda; 4 = moha, ahirika, anottappa, uddhacca; 2 = lobha, māna; 2 = thīna, middha
9	9. domanassa saḥagata paṭighā sampayutta asaṅkhārika cittaṃ	One consciousness, accompanied by displeasure, associated with aversion, unprompted	lokiya kāmaṃvacara akusala: non-Arahants	dosa, moha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, vīriya, chanda	moha, ahirika, anottappa, uddhacca; dosa, issā, macchāriya, kukkucca		20 = 7+5+4+4; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, vīriya, chanda; 4 = moha, ahirika, anottappa, uddhacca; 4 = dosa, issā, macchāriya, kukkucca

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	<i>Cetasika-sampayogānaya: Sabbacitta-sādhāraṇa</i>	<i>Cetasika-sampayogānaya: Pakiṇṇaka</i>	<i>Cetasika-sampayogānaya: Akusala</i>	<i>Cetasika-sampayogānaya: Sobhana (p92)</i>	<i>Cetasika-sangāhanāyā (p101)</i>
10	10. domanassa saḥagata paṭighā sampayutta sasaṅkhārika cittaṃ	One consciousness, accompanied by displeasure, associated with aversion, prompted	lokiya kāmaṃvacara akusala: non-Arahants	<i>dosa, moha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, vīriya, chanda	moha, ahirika, anottappa, uddhacca; dosa, issā, macchāriya, kukkuccha, thīna, middha		22 = 7+5+4+4+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, vīriya, chanda; 4 = moha, ahirika, anottappa, uddhacca; 4 = dosa, issā, macchāriya, kukkuccha; 2 = thīna, middha
11	11. upekkhā saḥagata vicikicchā sampayutta cittaṃ	One consciousness, accompanied by equanimity, associated with doubt	lokiya kāmaṃvacara akusala: non-Arahants	<i>moha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = vitakka, vicāra, vīriya	moha, ahirika, anottappa, uddhacca, vicikicchā		15 = 7+3+4+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = vitakka, vicāra, vīriya; 4 = moha, ahirika, anottappa, uddhacca; 1 = vicikicchā
12	12. upekkhā saḥagata uddhacca sampayutta cittaṃ	One consciousness, accompanied by equanimity, associated with restlessness	lokiya kāmaṃvacara akusala: non-Arahants	<i>moha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	4 = vitakka, vicāra, adhimokkha, vīriya	moha, ahirika, anottappa, uddhacca		15 = 7+4+4; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 4 = vitakka, vicāra, adhimokkha, vīriya; 4 = moha, ahirika, anottappa, uddhacca
13	1. upekkhā saḥagata cakkhu-viññāṇaṃ	Eye-consciousness accompanied by equanimity	lokiya kāmaṃvacara ahetuka akusala vipāka: non-Arahants & Arahants	<i>ahetuka</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra				7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra
14	2. upekkhā saḥagata sota-viññāṇaṃ	Ear-consciousness accompanied by equanimity	lokiya kāmaṃvacara ahetuka akusala vipāka: non-Arahants & Arahants	<i>ahetuka</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra				7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra
15	3. upekkhā saḥagata ghāna-viññāṇaṃ	Nose-consciousness accompanied by equanimity	lokiya kāmaṃvacara ahetuka akusala vipāka: non-Arahants & Arahants	<i>ahetuka</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra				7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra
16	4. upekkhā saḥagata jivhā-viññāṇaṃ	Tongue-consciousness accompanied by equanimity	lokiya kāmaṃvacara ahetuka akusala vipāka: non-Arahants & Arahants	<i>ahetuka</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra				7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra
17	5. dukkha saḥagata kāya-viññāṇaṃ	body-consciousness accompanied by pain	lokiya kāmaṃvacara ahetuka akusala vipāka: non-Arahants & Arahants	<i>ahetuka</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra				7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra
18	6. upekkhā saḥagata sampaṭicchana - viññāṇaṃ	Receiving-consciousness accompanied by equanimity	lokiya kāmaṃvacara ahetuka akusala vipāka: non-Arahants & Arahants	<i>ahetuka</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = vitakka, vicāra, adhimokkha			10 = 7+3; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = vitakka, vicāra, adhimokkha

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Cetasika-sampayogana: Sabbacitta-sādhāraṇa	Cetasika-sampayogana: Pakiṇṇaka	Cetasika-sampayogana: Akusala	Cetasika-sampayogana: Sobhana (p92)	Cetasika-sangahanaya (p101)
19	7. upekkhā sahadata santiraṇa -viññāṇaṃ	Investigating/examining-consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka akusala vipāka: non-Arahants & Arahants	ahetuka	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = vitakka, vicāra, adhimokkha			10 = 7+3; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = vitakka, vicāra, adhimokkha
20	1. upekkhā sahadata cakkhu-viññāṇaṃ	Eye-consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra				7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra
21	2. upekkhā sahadata sota-viññāṇaṃ	Ear-consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra				7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra
22	3. upekkhā sahadata ghāna-viññāṇaṃ	Nose-consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra				7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra
23	4. upekkhā sahadata jivhā-viññāṇaṃ	Tongue-consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra				7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra
24	5. sukha sahadata kāya-viññāṇaṃ	body-consciousness accompanied by <u>pleasure</u>	lokiya kāmāvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra				7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra
25	6. upekkhā sahadata sampaṭicchana - viññāṇaṃ	Receiving-consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = vitakka, vicāra, adhimokkha			10 = 7+3; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = vitakka, vicāra, adhimokkha
26	7. upekkhā sahadata santiraṇa -viññāṇaṃ	Investigating/examining-consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = vitakka, vicāra, adhimokkha			10 = 7+3; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = vitakka, vicāra, adhimokkha

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Cetasika-sampayoganaya: Sabbacitta-sādhāraṇa	Cetasika-sampayoganaya: Pakiṇṇaka	Cetasika-sampayoganaya: Akusala	Cetasika-sampayoganaya: Sobhana (p92)	Cetasika-sangahanaya (p101)
27	8. somanassa sahaḡata santiraṇa - viññāṇaṃ	Investigating/examining-consciousness accompanied by joy	lokiya kāmāvacara ahetuka kusala vipāka: non-Arahants & Arahants	ahetuka	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	4 = vitakka, vicāra, adhimokkha, pīti			11 = 7+4; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 4 = vitakka, vicāra, adhimokkha, pīti
28	1. upekkhā sahaḡata pañca-dvāra-āvajjana -cittaṃ	Five-sense-door adverting consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka kiriya : non-Arahants & Arahants	ahetuka	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = vitakka, vicāra, adhimokkha			10 = 7+3; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = vitakka, vicāra, adhimokkha
29	2. upekkhā sahaḡata mano-dvāra-āvajjana cittaṃ (votthapana)	Mind-door adverting (determining) consciousness accompanied by equanimity	lokiya kāmāvacara ahetuka kiriya : non-Arahants & Arahants	ahetuka	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	4 = vitakka, vicāra, adhimokkha, viriya			11 = 7+4; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 4 = vitakka, vicāra, adhimokkha, viriya
30	3. somanassa sahaḡata hasituppāda -cittaṃ	Smile-producing consciousness accompanied by joy	lokiya kāmāvacara ahetuka kiriya : Arahants	ahetuka	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, viriya, pīti			12 = 7+5; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, viriya, pīti
31	1. somanassa sahaḡata ñāṇa sampayutta asañkhārika mahākusala cittaṃ	One consciousness, accompanied by joy, associated with knowledge, unprompted	lokiya kāmāvacara mahākusala: non-Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā; 1 = paññindriya	38 = 7+6+19+3+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā; 1 = naññindriya
32	2. somanassa sahaḡata ñāṇa sampayutta sasañkhārika mahākusala cittaṃ	One consciousness, accompanied by joy, associated with knowledge, prompted	lokiya kāmāvacara mahākusala: non-Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā; 1 = paññindriya	38 = 7+6+19+3+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā; 1 = naññindriya
33	3. somanassa sahaḡata ñāṇa vippayutta asañkhārika mahākusala cittaṃ	One consciousness, accompanied by joy, dissociated from knowledge, unprompted	lokiya kāmāvacara mahākusala: non-Arahants	alobha, adosa	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā;	37 = 7+6+19+3+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā;

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	<i>Cetasika-sampayoganaya: Sabbacitta-sādhāraṇa</i>	<i>Cetasika-sampayoganaya: Pakiṇṇaka</i>	<i>Cetasika-sampayoganaya: Akusala</i>	<i>Cetasika-sampayoganaya: Sobhana (p92)</i>	<i>Cetasika-sangahanaya (p101)</i>
34	4. somanassa saḥagata ñāṇa vippayutta saṇkhārika mahākusala cittaṃ	One consciousness, accompanied by joy, dissociated from knowledge, prompted	lokiya kāmvācara mahākusala: non-Arahants	<i>alobha, adosa</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, vīriya, pīti, chanda		19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā;	37 = 7+6+19+3+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, vīriya, pīti, chanda; 19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā;
35	5. upekkhā saḥagata ñāṇa sampayutta asaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by equanimity, associated with knowledge, unprompted	lokiya kāmvācara mahākusala: non-Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, vīriya, chanda		19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā; 1 = paññindriya	37 = 7+5+19+3+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, vīriya, chanda; 19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā; 1 = paññindriya
36	6. upekkhā saḥagata ñāṇa sampayutta saṇkhārika mahākusala cittaṃ	One consciousness, accompanied by equanimity, associated with knowledge, prompted	lokiya kāmvācara mahākusala: non-Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, vīriya, chanda		19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā; 1 = paññindriya	37 = 7+5+19+3+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, vīriya, chanda; 19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā; 1 = paññindriya
37	7. upekkhā saḥagata ñāṇa vippayutta asaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by equanimity, dissociated from knowledge, unprompted	lokiya kāmvācara mahākusala: non-Arahants	<i>alobha, adosa</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, vīriya, chanda		19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā;	36 = 7+5+19+3+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, vīriya, chanda; 19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā;
38	8. upekkhā saḥagata ñāṇa vippayutta saṇkhārika mahākusala cittaṃ	One consciousness, accompanied by equanimity, dissociated from knowledge, prompted	lokiya kāmvācara mahākusala: non-Arahants	<i>alobha, adosa</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, vīriya, chanda		19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā;	36 = 7+5+19+3+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, vīriya, chanda; 19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 2 = karuṇā, muditā;

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	<i>Cetasika-sampayoganaya: Sabbacitta-sādhāraṇa</i>	<i>Cetasika-sampayoganaya: Pakiṇṇaka</i>	<i>Cetasika-sampayoganaya: Akusala</i>	<i>Cetasika-sampayoganaya: Sobhana (p92)</i>	<i>Cetasika-sangahanaya (p101)</i>
39	1. somanassa saḥagata ñāṇa sampayutta asaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by joy, associated with knowledge, unprompted	lokiya kāmāvacara mahāvīpāka: non-Arahants & Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	33 = 7+6+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
40	2. somanassa saḥagata ñāṇa sampayutta sasaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by joy, associated with knowledge, prompted	lokiya kāmāvacara mahāvīpāka: non-Arahants & Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	33 = 7+6+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
41	3. somanassa saḥagata ñāṇa vippayutta asaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by joy, dissociated from knowledge, unprompted	lokiya kāmāvacara mahāvīpāka: non-Arahants & Arahants	<i>alobha, adosa</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā;	32 = 7+6+19; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā;
42	4. somanassa saḥagata ñāṇa vippayutta sasaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by joy, dissociated from knowledge, prompted	lokiya kāmāvacara mahāvīpāka: non-Arahants & Arahants	<i>alobha, adosa</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā;	32 = 7+6+19; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā;
43	5. upekkhā saḥagata ñāṇa sampayutta asaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by equanimity, associated with knowledge, unprompted	lokiya kāmāvacara mahāvīpāka: non-Arahants & Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, viriya, chanda		19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	32 = 7+5+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, viriya, chanda; 19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
44	6. upekkhā saḥagata ñāṇa sampayutta sasaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by equanimity, associated with knowledge, prompted	lokiya kāmāvacara mahāvīpāka: non-Arahants & Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, viriya, chanda		19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	32 = 7+5+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, viriya, chanda; 19 = saddhā, satī, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	<i>Cetasika-sampayoganaya: Sabbacitta-sādhāraṇa</i>	<i>Cetasika-sampayoganaya: Pakiṇṇaka</i>	<i>Cetasika-sampayoganaya: Akusala</i>	<i>Cetasika-sampayoganaya: Sobhana (p92)</i>	<i>Cetasika-sangahanaya (p101)</i>
45	7. upekkhā saḥagata ñāṇa vippayutta asaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by equanimity, dissociated from knowledge, unprompted	lokiya kāmāvacara mahāvīpāka: non-Arahants & Arahants	<i>alobha, adosa</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā;	31 = 7+5+19; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā;
46	8. upekkhā saḥagata ñāṇa vippayutta asaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by equanimity, dissociated from knowledge, prompted	lokiya kāmāvacara mahāvīpāka: non-Arahants & Arahants	<i>alobha, adosa</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā;	31 = 7+5+19; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā;
47	1. somanassa saḥagata ñāṇa sampayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by joy, associated with knowledge, unprompted	lokiya kāmāvacara mahākiriya: Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	35 = 7+6+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = naññindriya
48	2. somanassa saḥagata ñāṇa sampayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by joy, associated with knowledge, prompted	lokiya kāmāvacara mahākiriya: Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	35 = 7+6+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = naññindriya
49	3. somanassa saḥagata ñāṇa vippayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by joy, dissociated from knowledge, unprompted	lokiya kāmāvacara mahākiriya: Arahants	<i>alobha, adosa</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā;	34 = 7+6+19+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā;
50	4. somanassa saḥagata ñāṇa vippayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by joy, dissociated from knowledge, prompted	lokiya kāmāvacara mahākiriya: Arahants	<i>alobha, adosa</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā;	34 = 7+6+19+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā;

#	<i>Citta/Viññāna (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Cetasika-sampayoganaya: Sabbacitta-sādhāraṇa	Cetasika-sampayoganaya: Pakiṇṇaka	Cetasika-sampayoganaya: Akusala	Cetasika-sampayoganaya: Sobhana (p92)	Cetasika-sangahanaya (p101)
51	5. upekkhā saḥagata ñāṇa sampayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by equanimity, associated with knowledge, unprompted	lokiya kāmvācara mahākiriya: Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, viṛiya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	34 = 7+5+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, viṛiya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = naññindriya
52	6. upekkhā saḥagata ñāṇa sampayutta sasaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by equanimity, associated with knowledge, prompted	lokiya kāmvācara mahākiriya: Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, viṛiya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	34 = 7+5+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, viṛiya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = naññindriya
53	7. upekkhā saḥagata ñāṇa vippayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by equanimity, dissociated from knowledge, unprompted	lokiya kāmvācara mahākiriya: Arahants	<i>alobha, adosa</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, viṛiya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā;	33 = 7+5+19+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, viṛiya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā;
54	8. upekkhā saḥagata ñāṇa vippayutta sasaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by equanimity, dissociated from knowledge, prompted	lokiya kāmvācara mahākiriya: Arahants	<i>alobha, adosa</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vitakka, vicāra, adhimokkha, viṛiya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā;	33 = 7+5+19+2; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vitakka, vicāra, adhimokkha, viṛiya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā;
55	1. vitakka vicāra pīti sukha ekaggatā sahitaṃ paṭhama jhāna kusala citta	First jhāna wholesome consciousness together with initial application, sustained application, zest, happiness, and one-pointedness	lokiya rūpāvacara kusala: non-Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viṛiya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	35 = 7+6+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viṛiya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya
56	2. vicāra pīti sukha ekaggatā sahitaṃ dutiya jhāna kusala citta	Second jhāna wholesome consciousness together with sustained application, zest, happiness, and one-pointedness	lokiya rūpāvacara kusala: non-Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vicāra, adhimokkha, viṛiya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	34 = 7+5+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vicāra, adhimokkha, viṛiya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = naññindriya

#	Citta/Viññāṇa (p28)	Mind/Consciousness	Type	Hetu Root (p121)	Cetasika-sampayogānaya: Sabbacitta-sādhāraṇa	Cetasika-sampayogānaya: Pakiṇṇaka	Cetasika-sampayogānaya: Akusala	Cetasika-sampayogānaya: Sobhana (p92)	Cetasika-sangahanaya (p101)
57	3. pīti sukha ekaggatā sahitaṃ tatiya jhāna kusala citta	Third jhāna wholesome consciousness together with zest, happiness, and one-pointedness	lokiya rūpāvacara kusala: non-Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	4 = adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	33 = 7+4+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 4 = adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya
58	4. sukha ekaggatā sahitaṃ catuttha jhāna kusala citta	Fourth jhāna wholesome consciousness together with happiness and one-pointedness	lokiya rūpāvacara kusala: non-Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	32 = 7+3+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya
59	5. upekkhā ekaggatā sahitaṃ pañcama jhāna kusala citta	Fifth jhāna wholesome consciousness together with equanimity and one-pointedness	lokiya rūpāvacara kusala: non-Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	30 = 7+3+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
60	1. vitakka vicāra pīti sukha ekaggatā sahitaṃ paṭhama jhāna vipāka citta	First jhāna resultant consciousness together with initial application, sustained application, zest, happiness, and one-pointedness	lokiya rūpāvacara vipāka: non-Arahants & Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	35 = 7+6+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya
61	2. vicāra pīti sukha ekaggatā sahitaṃ dutiya jhāna vipāka citta	Second jhāna resultant consciousness together with sustained application, zest, happiness, and one-pointedness	lokiya rūpāvacara vipāka: non-Arahants & Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	34 = 7+5+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya
62	3. pīti sukha ekaggatā sahitaṃ tatiya jhāna vipāka citta	Third jhāna resultant consciousness together with zest, happiness, and one-pointedness	lokiya rūpāvacara vipāka: non-Arahants & Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	4 = adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	33 = 7+4+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 4 = adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Cetasika-sampayoganaya: Sabbacitta-sādhāraṇa	Cetasika-sampayoganaya: Pakiṇṇaka	Cetasika-sampayoganaya: Akusala	Cetasika-sampayoganaya: Sobhana (p92)	Cetasika-sangahanaya (p101)
63	4. sukha ekaggatā sahitaṃ catuttha jhāna vipāka citta	Fourth jhāna resultant consciousness together with happiness and one-pointedness	lokiya rūpāvacara vipāka: non-Arahants & Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	32 = 7+3+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya
64	5. upekkhā ekaggatā sahitaṃ pañcama jhāna vipāka citta	Fifth jhāna resultant consciousness together with equanimity and one-pointedness	lokiya rūpāvacara vipāka: non-Arahants & Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	30 = 7+3+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
65	1. vitakka vicāra pīti sukha ekaggatā sahitaṃ paṭhama jhāna kiriya citta	First jhāna functional consciousness together with initial application, sustained application, zest, happiness, and one-pointedness	lokiya rūpāvacara kiriya: Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	35 = 7+6+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya
66	2. vicāra pīti sukha ekaggatā sahitaṃ dutiya jhāna kiriya citta	Second jhāna functional consciousness together with sustained application, zest, happiness, and one-pointedness	lokiya rūpāvacara kiriya: Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	34 = 7+5+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya
67	3. pīti sukha ekaggatā sahitaṃ tatiya jhāna kiriya citta	Third jhāna functional consciousness together with zest, happiness, and one-pointedness	lokiya rūpāvacara kiriya: Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	4 = adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	33 = 7+4+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 4 = adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya
68	4. sukha ekaggatā sahitaṃ catuttha jhāna kiriya citta	Fourth jhāna functional consciousness together with happiness and one-pointedness	lokiya rūpāvacara kiriya: Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya	32 = 7+3+19+2+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 2 = karuṇā, muditā; 1 = paññindriya

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Cetasika-sampayoganaya: Sabbacitta-sādhāraṇa	Cetasika-sampayoganaya: Pakiṇṇaka	Cetasika-sampayoganaya: Akusala	Cetasika-sampayoganaya: Sobhana (p92)	Cetasika-sangahanaya (p101)
69	5. upekkhā ekaggatā sahitaṃ pañcama jhāna kiriyā citta	Fifth jhāna functional consciousness together with equanimity and one-pointedness	lokiya rūpāvacara kiriyā: Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	30 = 7+3+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
70	1. ākāsānañcāyatana kusala citta (ākāsa + ānañca + āyatana)	wholesome consciousness pertaining to the base of infinite space	lokiya arūpāvacara kusala: non-Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	30 = 7+3+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
71	2. viññāṇañcāyatana kusala citta (viññāṇa + ānañca + āyatana)	wholesome consciousness pertaining to the base of infinite consciousness	lokiya arūpāvacara kusala: non-Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	30 = 7+3+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
72	3. ākiñcaññāyatana kusala citta (ākiñcañña + āyatana)	wholesome consciousness pertaining to the base of nothingness	lokiya arūpāvacara kusala: non-Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	30 = 7+3+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
73	4. nevasaññā-nāsaññāyatana kusala citta	wholesome consciousness pertaining to the base of neither-perception-nor-non-perception	lokiya arūpāvacara kusala: non-Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	30 = 7+3+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
74	1. ākāsānañcāyatana vipāka citta (ākāsa + ānañca + āyatana)	resultant consciousness pertaining to the base of infinite space	lokiya arūpāvacara vipāka: non-Arahants & Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	30 = 7+3+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	<i>Cetasika-sampayoganaya: Sabbacitta-sādhāraṇa</i>	<i>Cetasika-sampayoganaya: Pakiṇṇaka</i>	<i>Cetasika-sampayoganaya: Akusala</i>	<i>Cetasika-sampayoganaya: Sobhana (p92)</i>	<i>Cetasika-sangahanaya (p101)</i>
75	2. viññāṇañcāyatana vipāka citta (viññāṇa + ānañca + āyatana)	resultant consciousness pertaining to the base of infinite consciousness	lokiya arūpāvacara vipāka: non-Arahants & Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	30 = 7+3+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
76	3. ākiñcaññāyatana vipāka citta (ākiñcañña + āyatana)	resultant consciousness pertaining to the base of nothingness	lokiya arūpāvacara vipāka: non-Arahants & Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	30 = 7+3+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
77	4. nevasaññā-nāsaññāyatana vipāka citta	resultant consciousness pertaining to the base of neither-per ception-nor-non-perception	lokiya arūpāvacara vipāka: non-Arahants & Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	30 = 7+3+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
78	1. ākāsañcāyatana kiriya citta (ākāsa + ānañca + āyatana)	functional consciousness pertaining to the base of infinite space	lokiya arūpāvacara kiriya: Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	30 = 7+3+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
79	2. viññāṇañcāyatana kiriya citta (viññāṇa + ānañca + āyatana)	functional consciousness pertaining to the base of infinite consciousness	lokiya arūpāvacara kiriya: Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	30 = 7+3+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
80	3. ākiñcaññāyatana kiriya citta (ākiñcañña + āyatana)	functional consciousness pertaining to the base of nothingness	lokiya arūpāvacara kiriya: Arahants	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	30 = 7+3+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya

#	Citta/Viññāna (p28)	Mind/Consciousness	Type	Hetu Root (p121)	Cetasika-sampayogānaya: Sabbacitta-sādhāraṇa	Cetasika-sampayogānaya: Pakiṇṇaka	Cetasika-sampayogānaya: Akusala	Cetasika-sampayogānaya: Sobhana (p92)	Cetasika-sangāhanaya (p101)
81	4. nevaṣaṇṇā-nāsaṇṇāyatana kīriya citta	functional consciousness pertaining to the base of neither-per ception-nor-non-perception	lokiya arūpāvacara kīriya: Arahants	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya	30 = 7+3+19+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 1 = paññindriya
82	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna sotāpatti-magga cittaṃ	The first jhāna path consciousness of stream-entry together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara magga	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	36 = 7+6+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
83	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna sotāpatti-magga cittaṃ	The second jhāna path consciousness of stream-entry together with sustained application, zest, happiness, and onepointedness	lokuttara magga	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	35 = 7+5+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
84	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna sotāpatti-magga cittaṃ	The third jhāna path consciousness of stream-entry together with zest, happiness, and onepointedness	lokuttara magga	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	4 = adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	34 = 7+4+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 4 = adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
85	4. sukha-ekaggatā-sahitaṃ catuttha jhāna sotāpatti-magga cittaṃ	The fourth jhāna path consciousness of stream-entry together with happiness and onepointedness	lokuttara magga	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
86	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna sotāpatti-magga cittaṃ	The fifth jhāna path consciousness of stream-entry together with equanimity and onepointedness	lokuttara magga	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Cetasika-sampayoganaya: Sabbacitta-sādhāraṇa	Cetasika-sampayoganaya: Pakiṇṇaka	Cetasika-sampayoganaya: Akusala	Cetasika-sampayoganaya: Sobhana (p92)	Cetasika-sangahanaya (p101)
87	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna sakadāgāmi-magga cittaṃ	The first jhāna path consciousness of once-returning together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	36 = 7+6+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
88	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna sakadāgāmi-magga cittaṃ	The second jhāna path consciousness of once-returning together with sustained application, zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	35 = 7+5+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
89	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna sakadāgāmi-magga cittaṃ	The third jhāna path consciousness of once-returning together with zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	4 = adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	34 = 7+4+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 4 = adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
90	4. sukha-ekaggatā-sahitaṃ catuttha jhāna sakadāgāmi-magga cittaṃ	The fourth jhāna path consciousness of once-returning together with happiness and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
91	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna sakadāgāmi-magga cittaṃ	The fifth jhāna path consciousness of once-returning together with equanimity and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Cetasika-sampayoganaya: Sabbacitta-sādhāraṇa	Cetasika-sampayoganaya: Pakiṇṇaka	Cetasika-sampayoganaya: Akusala	Cetasika-sampayoganaya: Sobhana (p92)	Cetasika-sangahanaya (p101)
92	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna anāgāmi-magga cittaṃ	The first jhāna path consciousness of none-returning together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	36 = 7+6+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
93	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna anāgāmi-magga cittaṃ	The second jhāna path consciousness of none-returning together with sustained application, zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	35 = 7+5+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
94	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna anāgāmi-magga cittaṃ	The third jhāna path consciousness of none-returning together with zest, happiness, and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	4 = adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	34 = 7+4+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 4 = adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
95	4. sukha-ekaggatā-sahitaṃ catuttha jhāna anāgāmi-magga cittaṃ	The fourth jhāna path consciousness of none-returning together with happiness and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
96	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna anāgāmi-magga cittaṃ	The fifth jhāna path consciousness of none-returning together with equanimity and onepointedness	lokuttara magga	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Cetasika-sampayoganaya: Sabbacitta-sādhāraṇa	Cetasika-sampayoganaya: Pakiṇṇaka	Cetasika-sampayoganaya: Akusala	Cetasika-sampayoganaya: Sobhana (p92)	Cetasika-sangahanaya (p101)
97	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna arahatta-magga cittaṃ	The first jhāna path consciousness of arahantship together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara magga	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	36 = 7+6+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
98	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna arahatta-magga cittaṃ	The second jhāna path consciousness of arahantship together with sustained application, zest, happiness, and onepointedness	lokuttara magga	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	35 = 7+5+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
99	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna arahatta-magga cittaṃ	The third jhāna path consciousness of arahantship together with zest, happiness, and onepointedness	lokuttara magga	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	4 = adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	34 = 7+4+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 4 = adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
100	4. sukha-ekaggatā-sahitaṃ catuttha jhāna arahatta-magga cittaṃ	The fourth jhāna path consciousness of arahantship together with happiness and onepointedness	lokuttara magga	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
101	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna arahatta-magga cittaṃ	The fifth jhāna path consciousness of arahantship together with equanimity and onepointedness	lokuttara magga	alobha, adosa, amoha	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Cetasika-sampayoganaya: Sabbacitta-sādhāraṇa	Cetasika-sampayoganaya: Pakiṇṇaka	Cetasika-sampayoganaya: Akusala	Cetasika-sampayoganaya: Sobhana (p92)	Cetasika-sangahanaya (p101)
102	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna sotāpatti-phala cittaṃ	The first jhāna fruition consciousness of stream-entry together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	36 = 7+6+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
103	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna sotāpatti-phala cittaṃ	The second jhāna fruition consciousness of stream-entry together with sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	35 = 7+5+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
104	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna sotāpatti-phala cittaṃ	The third jhāna fruition consciousness of stream-entry together with zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	4 = adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	34 = 7+4+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 4 = adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
105	4. sukha-ekaggatā-sahitaṃ catuttha jhāna sotāpatti-phala cittaṃ	The fourth jhāna fruition consciousness of stream-entry together with happiness and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
106	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna sotāpatti-phala cittaṃ	The fifth jhāna fruition consciousness of stream-entry together with equanimity and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Cetasika-sampayoganaya: Sabbacitta-sādhāraṇa	Cetasika-sampayoganaya: Pakiṇṇaka	Cetasika-sampayoganaya: Akusala	Cetasika-sampayoganaya: Sobhana (p92)	Cetasika-sangahanaya (p101)
107	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna sakadāgāmi-phala cittaṃ	The first jhāna fruition consciousness of once-returning together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	36 = 7+6+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
108	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna sakadāgāmi-phala cittaṃ	The second jhāna fruition consciousness of once-returning together with sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	35 = 7+5+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
109	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna sakadāgāmi-phala cittaṃ	The third jhāna fruition consciousness of once-returning together with zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	4 = adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	34 = 7+4+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 4 = adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
110	4. sukha-ekaggatā-sahitaṃ catuttha jhāna sakadāgāmi-phala cittaṃ	The fourth jhāna fruition consciousness of once-returning together with happiness and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
111	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna sakadāgāmi-phala cittaṃ	The fifth jhāna fruition consciousness of once-returning together with equanimity and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	Cetasika-sampayoganaya: Sabbacitta-sādhāraṇa	Cetasika-sampayoganaya: Pakiṇṇaka	Cetasika-sampayoganaya: Akusala	Cetasika-sampayoganaya: Sobhana (p92)	Cetasika-sangahanaya (p101)
112	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna anāgāmi-phala cittaṃ	The first jhāna fruition consciousness of none-returning together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	36 = 7+6+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
113	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna anāgāmi-phala cittaṃ	The second jhāna fruition consciousness of none-returning together with sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	35 = 7+5+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
114	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna anāgāmi-phala cittaṃ	The third jhāna fruition consciousness of none-returning together with zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	4 = adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	34 = 7+4+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 4 = adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
115	4. sukha-ekaggatā-sahitaṃ catuttha jhāna anāgāmi-phala cittaṃ	The fourth jhāna fruition consciousness of none-returning together with happiness and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
116	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna anāgāmi-phala cittaṃ	The fifth jhāna fruition consciousness of none-returning together with equanimity and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	Type	Hetu Root (p121)	<i>Cetasika-sampayoganaya: Sabbacitta-sādhāraṇa</i>	<i>Cetasika-sampayoganaya: Pakiṇṇaka</i>	<i>Cetasika-sampayoganaya: Akusala</i>	<i>Cetasika-sampayoganaya: Sobhana (p92)</i>	<i>Cetasika-sangahanaya (p101)</i>
117	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna arahatta-phala cittaṃ	The first jhāna fruition consciousness of arahantship together with initial application, sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	36 = 7+6+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 6 = vitakka, vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
118	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna arahatta-phala cittaṃ	The second jhāna fruition consciousness of arahantship together with sustained application, zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	5 = vicāra, adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	35 = 7+5+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 5 = vicāra, adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
119	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna arahatta-phala cittaṃ	The third jhāna fruition consciousness of arahantship together with zest, happiness, and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	4 = adhimokkha, viriya, pīti, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	34 = 7+4+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 4 = adhimokkha, viriya, pīti, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
120	4. sukha-ekaggatā-sahitaṃ catuttha jhāna arahatta-phala cittaṃ	The fourth jhāna fruition consciousness of arahantship together with happiness and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya
121	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna arahatta-phala cittaṃ	The fifth jhāna fruition consciousness of arahantship together with equanimity and onepointedness	lokuttara phala	<i>alobha, adosa, amoha</i>	7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra	3 = adhimokkha, viriya, chanda		19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya	33 = 7+3+19+3+1; 7 = phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra; 3 = adhimokkha, viriya, chanda; 19 = saddhā, sati, hiri, ottappa, alobha, adosa, tatra-majjhataṭṭā, kāya-passaddhi, citta-passaddhi, kāya-lahutā, citta-lahutā, kāya-mudutā, citta-mudutā, kāya-kammaññatā, citta-kammaññatā, kāya-pāguññatā, citta-pāguññatā, kāta-ujjukatā, citta-ujjukatā; 3 = sammā-vācā, sammā-kammanta, sammā-ājīva; 1 = paññindriya

Paṭisandhi, Bhavaṅga, Cutī = 19	1 Ahetuka Akusala Upekkhā Santīraṇa
	1 Ahetuka Kusala Upekkhā Santīraṇa
	4 Mahāvipāka Ñāṇa-sampayutta
	4 Mahāvipāka Ñāṇa-vippayutta
	5 Rūpāvacara Vipāka
	4 Arūpāvacara Vipāka

Tadārammaṇa = 11	1 Ahetuka Akusala Upekkhā Santīraṇa
	1 Ahetuka Kusala Upekkhā Santīraṇa
	1 Ahetuka Kusala Somanassa Santīraṇa
	8 Mahāvipāka

JAVANA = 55	12 Akusala
	16 Mahākusala & Mahākiriya
	10 Rūpāvacara Kusala & Kiriya
	8 Arūpāvacara Kusala & Kiriya
	8 Magga & Phala
	1 Hasituppāda

Santīraṇa = 3	1 Ahetuka Akusala Upekkhā Santīraṇa
	1 Ahetuka Kusala Upekkhā Santīraṇa
	1 Ahetuka Kusala Somanassa Santīraṇa

JĀTI = 4	
1. Akusala - Unwholesome	12
2. Kusala - Wholesome:	
<i>kāmavacara mahākusala</i>	8
<i>rūpavacara kusala</i>	5
<i>arūpavacara kusala</i>	4
<i>lokuttara magga</i>	20
	37
3. Vipāka - Resultant:	
<i>kāmavacara mahāvīpāka</i>	8
<i>kāmavacara ahetuka vipāka</i>	15
<i>rūpavacara vipāka</i>	5
<i>arūpavacara vipāka</i>	4
<i>lokuttara phala</i>	20
	52
4. Kiriya - Functional:	
<i>kāmavacara mahākiriya</i>	8
<i>kāmavacara ahetuka kiriya</i>	3
<i>rūpavacara kiriya</i>	5
<i>arūpavacara kiriya</i>	4
	20
Total	121

HETU = 7		
1. lobha	8	8
2. dosa	2	2
3. moha	2	2
4. alobha	59	91
<i>kāmāvacara mahākusala, mahāvīpāka, mahākiriya</i>	24	24
<i>rūpāvacara kusala, vipāka, kiriya</i>	15	15
<i>arūpāvacara kusala, vipāka, kiriya</i>	12	12
<i>lokuttara magga, phala</i>	8	40
5. adosa	59	91
6. amoha	47	79
<i>kāmāvacara mahākusala, mahāvīpāka, mahākiriya ñāṇa sampayutta</i>	12	12
<i>rūpāvacara kusala, vipāka, kiriya</i>	15	15
<i>arūpāvacara kusala, vipāka, kiriya</i>	12	12
<i>lokuttara magga, phala</i>	8	40
7. ahetu	18	18

Total	89	121
<i>1 root -- moha</i>	2	2
<i>2 roots -- lobha + moha</i>	8	8
<i>2 roots -- dosa + moha</i>	2	2
<i>2 roots -- alobha + adosa</i>	12	12
<i>3 roots -- alobha + adosa + amoha</i>	47	79

VEDANĀ = 5		
1. sukha <i>kāmāvacara ahetuka akusala vipāka</i> <i>kāyaviññāṇa</i>	1	1
2. dukkha <i>kāmāvacara ahetuka kusala vipāka</i> <i>kāyaviññāṇa</i>	1	1
3. somanassa <i>kāmāvacara akusala</i> <i>kāmāvacara ahetuka vipāka santiraṇa</i> <i>kāmāvacara ahetuka kiriya</i> <i>hasituppāda</i> <i>kāmāvacara mahākusala, mahāvīpāka,</i> <i>mahākiriya</i> <i>rūpāvacara 1st-4th jhāna kusala,</i> <i>vīpāka, kiriya</i> <i>lokuttara 1st-4th jhāna magga</i> <i>lokuttara 1st-4th jhāna phala</i>	4 1 1 12 12 16 16	62
4. domanassa <i>kāmāvacara akusala paṭighā</i>	2	2
5. upekkhā <i>kāmāvacara akusala</i> <i>kāmāvacara ahetuka akusala vipāka</i> <i>(cakkhu, sota, ghāna, jivhā,</i> <i>sampaṭicchana, santiraṇa)</i> <i>kāmāvacara ahetuka kusala vipāka</i> <i>(cakkhu, sota, ghāna, jivhā,</i> <i>sampaṭicchana, santiraṇa)</i> <i>kāmāvacara ahetuka kiriya</i> <i>pañcadvāravajjana, manodvāravajjana</i> <i>kāmāvacara mahākusala, mahāvīpāka,</i> <i>mahākiriya</i> <i>rūpāvacara 5th jhāna kusala, vipāka,</i> <i>kiriya</i>	6 6 6 2 12 3	55

<i>arūpāvacara kusala, vipāka, kiriya</i>		12
<i>lokuttara 5th jhāna magga</i>		4
<i>lokuttara 5th jhāna phala</i>		4
Total		121

KICCA = 14 (10 stages -- ṭhana)		
1. paṭisandhi	19	19
2. bhavaṅga	19	19
3. cuti	19	19
<i>kāmāvacara ahetuka akusala vipāka santiraṇa</i>	1	1
<i>kāmāvacara ahetuka kusala vipāka santiraṇa</i>	1	1
<i>kāmāvacara mahāvipāka rūpāvacara vipāka</i>	8	8
<i>arūpāvacara vipāka</i>	5	5
<i>arūpāvacara vipāka</i>	4	4
4. āvajjana	2	2
<i>kāmāvacara ahetuka kiriya pañcadvārāvajjana, manodvārāvajjana</i>	2	2
5. dassana	2	2
6. savana	2	2
7. ghāya	2	2
8. sāyana	2	2
9. phussa	2	2
<i>kāmāvacara ahetuka akusala & kusala vipāka (cakkhu...kāya)</i>	2	2
10. sampaṭicchana	2	2
<i>kāmāvacara ahetuka akusala & kusala vipāka</i>	2	2
11. santiraṇa	3	3
<i>kāmāvacara ahetuka akusala vipāka</i>	1	1
<i>kāmāvacara ahetuka kusala vipāka</i>	2	2
12. votthapana	1	1
<i>kāmāvacara ahetuka kiriya manodvārāvajjana</i>	1	1
13. javana	55	87
<i>kāmāvacara akusala</i>	12	12
<i>kāmāvacara mahākusala, mahākiriya</i>	16	16
<i>rūpāvacara kusala, kiriya</i>	10	10
<i>arūpāvacara kusala, kiriya</i>	8	8
<i>lokuttara magga, phala</i>	8	40
<i>kāmāvacara ahetuka kiriya hasituppāda</i>	1	1

14. tadārammaṇa	11	11
<i>kāmāvacara ahetuka akusala vipāka santiraṇa</i>	1	1
<i>kāmāvacara ahetuka kusala vipāka santiraṇa</i>	2	2
<i>kāmāvacara mahāvipāka</i>	8	8
5 functions: <i>paṭisandhi, bhavaṅga, cuti, santiraṇa, tadārammaṇa</i>	<i>kāmāvacara ahetuka akusala & kusala vipāka upekkhā santiraṇa</i>	2
4 functions: <i>paṭisandhi, bhavaṅga, cuti, tadārammaṇa</i>	<i>kāmāvacara mahāvipāka</i>	8
3 functions: <i>paṭisandhi, bhavaṅga, cuti</i>	<i>rūpāvacara vipāka, arūpāvacara vipāka</i>	9
2 functions: <i>santiraṇa, tadārammaṇa</i>	<i>kāmāvacara ahetuka kusala vipāka</i>	1
2 functions: <i>āvajjana, votthapana</i>	<i>somanassa santiraṇa kāmāvacara ahetuka kiriya manodvārāvajjana</i>	1

DVĀRA = 7		
1. cakkhudvāra	46	46
2. sotadvāra	46	46
3. ghānadvāra	46	46
4. jīvhādvāra	46	46
5. kāyadvāra	46	46
<i>kāmāvacara akusala</i>	12	12
<i>kāmāvacara ahetuka akusala & kusala vipāka (cakkhu...kāya)</i>	2	2
<i>kāmāvacara ahetuka akusala & kusala vipāka sampañichana</i>	2	2
<i>kāmāvacara ahetuka akusala & kusala vipāka santiraṇa</i>	3	3
<i>kāmāvacara ahetuka kiriya pañcadvārāvajjana, manodvārāvajjana, hasituppāda</i>	3	3
<i>kāmāvacara mahākusala, mahāvipāka, mahākiriya</i>	24	24
6. manodvāra	67	99
<i>kāmāvacara akusala</i>	12	12
<i>kāmāvacara ahetuka akusala & kusala vipāka santiraṇa</i>	3	3

<i>kāmāvacara ahetuka kiriya manodvāravajjana, hasituppāda</i>	2		2	
<i>kāmāvacara mahākusala, mahāvipāka, mahākiriya</i>	24		24	
<i>rūpāvacara kusala, kiriya</i>	10		10	
<i>arūpāvacara kusala, kiriya</i>	8		8	
<i>lokuttara magga, phala</i>	8		40	
7. dvāravimutta		19		19
<i>kāmāvacara ahetuka akusala vipāka santiraṇa</i>	1		1	
<i>kāmāvacara ahetuka kusala vipāka santiraṇa</i>	1		1	
<i>kāmāvacara mahāvipāka</i>	8		8	
<i>rūpāvacara vipāka</i>	5		5	
<i>arūpāvacara vipāka</i>	4		4	

ĀRAMMAṆA = 6			
1. present rūpa		2	2
2. present sadda		2	2
3. present gandha		2	2
4. present rasa		2	2
5. present phoṭṭhabba		2	2
<i>kāmāvacara ahetuka akusala & kusala vipāka viññāṇa</i>	2		2
pañca ārammaṇa		3	3
<i>ahetuka akusala & kusala vipāka upekkhā sampaticchana</i>	2		2
<i>ahetuka kiriya pañcadvārāvajjana</i>	1		1
54 kāmāvacara cittas, 52 cetasikas, 28 rūpas		12	12
<i>ahetuka akusala & kusala vipāka upekkhā santiraṇa</i>	2		2
<i>ahetuka kusala vipāka somanassa santiraṇa</i>	1		1
<i>ahetuka kiriya hasituppāda mahāvipāka</i>	1 8		1 8
81 lokiya cittas, 52 cetasikas, 28 rūpas, paññatti		20	20
<i>akusala</i>	12		12
<i>mahākusala ñāṇa-vippayutta</i>	4		4
<i>mahākiriya ñāṇa-vippayutta</i>	4		4

87 cittas (exc. Arh's magga & phala), 52 cetasikas, 28 rūpas, Nibbāna, paññatti	5	5
<i>mahākusala ñāṇa-sampayutta</i>	4	4
<i>kusala abhiññā</i>	1	1
89 cittas, 52 cetasikas, 28 rūpas, Nibbāna, paññatti	6	6
<i>mahākiriya ñāṇa-sampayutta</i>	4	4
<i>kiriya abhiññā</i>	1	1
<i>ahetuka kiriya manodvārāvajjana</i>	1	1
1st & 3rd arūpāvacara cittas	6	6
<i>2nd & 4th arūpāvacara cittas: kusala, vipāka, kiriya</i>	6	6
paññatti	21	21
<i>rūpāvacara cittas: kusala, vipāka, kiriya</i>	15	15
<i>1st & 3rd arūpāvacara cittas: kusala, vipāka, kiriya</i>	6	6
Nibbāna	8	40
<i>lokuttara magga & phala</i>	8	40
Total	89	121

VATTHU = 8		
1. cakkhuvatthu	2	2
2. sotavatthu	2	2
3. ghānavatthu	2	2
4. jivhāvatthu	2	2
5. kāyavatthu	2	2
<i>kāmāvacara ahetuka akusala & kusala vipāka (cakkhu...kāya)</i>	2	2
6. hadayavatthu (A)	33	37
<i>kāmāvacara akusala paṭighā sampayutta</i>	2	2
<i>kāmāvacara ahetuka akusala & kusala vipāka sampatichana</i>	2	2
<i>kāmāvacara ahetuka akusala & kusala vipāka santiraṇa</i>	3	3
<i>kāmāvacara ahetuka kiriya pañcadvārāvajjana, hasituppāda</i>	2	2
<i>kāmāvacara mahāvipāka</i>	8	8
<i>rūpāvacara kusala, vipāka, kiriya</i>	15	15
<i>lokuttara 1st magga</i>	1	5
7. hadayavatthu (S)	42	70

<i>kāmāvacara akusala exc. paṭighā</i>	10		10
<i>kāmāvacara ahetuka kiriya</i>	1		1
<i>manodvāravajjana</i>			
<i>kāmāvacara mahākusala, mahākiriya</i>	16		16
<i>arūpāvacara kusala, kiriya</i>	8		8
<i>lokuttara 1st phala</i>	1		5
<i>lokuttara 2nd-4th magga, phala</i>	6		30
8. no base		4	4
<i>arūpāvacara vipāka</i>	4		4
Total		89	121

DHĀTU = 7			
1. cakkhuviññāṇa-dhātu		2	2
2. sotaviññāṇa-dhātu		2	2
3. ghānaviññāṇa-dhātu		2	2
4. jivhāviññāṇa-dhātu		2	2
5. kāyaviññāṇa-dhātu		2	2
<i>kāmāvacara ahetuka akusala & kusala</i>	2		2
<i>vipāka (cakkhu...kāya)</i>			
6. mano-dhātu		3	3
<i>kāmāvacara ahetuka akusala & kusala</i>	2		2
<i>vipāka sampatichana</i>			
<i>kāmāvacara ahetuka kiriya</i>	1		1
<i>pañcadvāravajjana</i>			
7. manoviññāṇa-dhātu		76	108
<i>kāmāvacara akusala</i>	12		12
<i>kāmāvacara ahetuka akusala & kusala</i>	3		3
<i>vipāka santiraṇa</i>			
<i>kāmāvacara ahetuka kiriya</i>	2		2
<i>pañcadvāravajjana, hasituppāda</i>			
<i>kāmāvacara mahākusala, mahāvipāka,</i>	24		24
<i>mahākiriya</i>			
<i>rūpāvacara kusala, vipāka, kiriya</i>	15		15
<i>arūpāvacara kusala, vipāka, kiriya</i>	12		12
<i>lokuttara magga, phala</i>	8		40
Total		89	121

CITTAVĪTHI

PAÑCADVĀRA-VĪTHI = 95 = 19x5	
(1) <i>atimahantaṃ</i> very great	
tadārammaṇa-vāra = 1	tadārammaṇa-vāra with/without āgantuka = 2
(2) <i>mahantaṃ</i> great	
javana-vāra = 2	javana-vāra with/without āgantuka = 2
(3) <i>parittaṃ</i> slight: votthapana-vāra = 6	
(4) <i>atiparittaṃ</i> very slight: mogha-vāra = 6	
(5) <i>maraṇāsanna</i> - Death	

MANODVĀRA-VĪTHI	
(1) <i>parittajavana-vīthi</i>	
1. pañcadvāra- anubandhakā-vīthi = 20 = 4x5	2. viṣṃsiddhā-vīthi = 22 = 6+16
(2) <i>appanājavana-vīthi</i>	
1. jhāna-vīthi = 72 = 9(5+4) x 8(2x2x2)	2. magga-vīthi = 40 = 4x5x2
3. phala-vīthi = 40 = 4x5x2	4. abhiñña-vīthi
5. nirodha-vīthi	
(3) <i>maraṇāsanna</i> - Death	

<p>tadārammaṇa-vāra: 3 conditions: 1. <i>kāmāvacara javana</i> 2. <i>kāmāvacara javana</i> 3. <i>kāmāvacara ārammaṇa</i> -> in <i>kāmāvacara</i> ONLY. Even though 3 conditions are present, registration may or may not arise. (PCM p71, 75)</p>	javana-vāra	<p>votthapana-vāra: 2 more <i>votthapana</i> arise in place of <i>javana</i> to determine whether the object is good or bad. -> since the object is NOT distinct and known precisely, NO <i>janas</i> arise to enjoy the taste of the object. -> occur in those whose sense-door/sensitivity elements are WEAK; even though the objects are great, their appearance is NOT distinct. (PCM p55)</p>	<p>Imogha-vāra: bhavaṅga vibrates only twice without being arrested (NO <i>bhavaṅga upaccheda</i>), NO process (<i>vīthi</i>) cittas</p>	<p>J with <i>domanassa</i> B with <i>upekkhā</i> -> T with <i>somanassa</i> cannot arise -> without <i>āgantuka bhavaṅga</i> (Ā)</p>	<p>J with <i>domanassa</i> B with <i>somanassa</i> -> T with <i>somanassa</i> cannot arise -> Ā with <i>upekkhā</i> must arise</p>	WITHOUT <i>ātuganka bhavaṅga</i>	WITH <i>ātuganka bhavaṅga</i>
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CMA = *A Comprehensive Manual of Abhidhamma* by Bhikkhu Bodhi, Sayadaw Silānanda, Sayadaw Revatadhamma

PCM = *Process of Consciousness and Matter* by Sayadaw Revatadhamma

HOA = *The Handbook of Abhidhamma Studies* by Sayadaw Silānanda

4 conditions for *cakkhu-dvāra-vīthi*: 1. *cakkhu-pasāda*: eye-sensitivity; 2. *rūpārammaṇa*: visible object; 3. *āloka*: light; 4. *manasikāra*: attention

4 conditions for *sota-dvāra-vīthi*: 1. *sota-pasāda*: ear-sensitivity; 2. *saddārammaṇa*: sound; 3. *ākāsa*: space; 4. *manasikāra*: attention

4 conditions for *ghāna-dvāra-vīthi*: 1. *ghāna-pasāda*: nose-sensitivity; 2. *gandhārammaṇa*: smell; 3. *vāyo-dhātu*: air element; 4. *manasikāra*: attention (CMA p152)

4 conditions for *jivhā-dvāra-vīthi*: 1. *jivhā-pasāda*: tongue-sensitivity; 2. *rasārammaṇa*: taste; 3. *āpo-dhātu*: water element; 4. *manasikāra*: attention

4 conditions for *kāya-dvāra-vīthi*: 1. *kāya-pasāda*: body-sensitivity; 2. *phoṭṭhabbārammaṇa*: touch; 3. *paṭhavī-dhātu*: earth element; 4. *manasikāra*: attention

4 conditions for *mano-dvāra-vīthi*: 1. *hadaya-vatthu*: the heart base; 2. *dhammārammaṇa*: mental object; 3. *bhavaṅga*: the bhavaṅga; 4. *manasikāra*: attention (CMA p152)

6 cases of *visayappavatti*: sixfold presentation of objects (*visaya*: object; *pavatti*: manifestation) (CMA p153)

1. *atimahantaṃ (pañcadvāre)*: VERY GREAT (at the five sense doors): On the other hand, if a small or subtle form impinges on the eye while it is at its prime, and the sensitive matter of the eye is strong, and the light is bright, then the object will make a distinct impression and will fall into the categories of great or very great.

2. *mahantaṃ (pañcadvāre)*: GREAT (at the five sense doors): the terms "great object" and "slight object," etc., indicate, not the size of the object, but the number of process cittas (vīthicitta) that arise from the moment the object enters the avenue of a sense door until the moment the presentation of the object to consciousness ceases.

6 cases of *visayappavatti*: (CMA p153)

3. *parittaṃ (pañcadvāre)*: SLIGHT (at the five sense doors): In this context the words "great" (mahā) and "slight" (paritta) are NOT used with reference to the size or grossness of the object, but to the FORCE of its IMPACT on consciousness. Even though a large or gross visible object is present at the eye door, if the sensitive matter of the eye is weak, or the object impinges on the eye after it has passed its prime, or the light is dim, the object will not make a distinct impression and thus will fall into the categories of slight or very slight.

4. *atiparittaṃ (pañcadvāre)*: VERY SLIGHT (at the five sense doors)

5. *vibhūtaṃ (manodvāre)*: CLEAR (at the mind door)

6. *avibhūtaṃ (manodvāre)*: OBSCURE (at the mind door)

29 *kāmāvacara javana* = **12** *kāmāvacara akusala* + **8** *kāmāvacara mahākusala* + **8** *kāmāvacara mahākiriya* + **1** *kāmāvacara kiriya* hasituppāda viññāṇa (CMA p157)

dvāra door: (CMA p158)

1. **cakkhu/sota/ghāna/jivhā/kāya-pasāda-dvāra**: the material sensitivity door = differentiating door
2. **mano-dvāra = bhavaṅga**: the mind door or bhavaṅga = common door

1. The time of the man's sleeping at the foot of the mango tree is like the time when the bhavaṅga is occurring. **bhavaṅga-sota**
2. The instant of the ripe mango falling from its stalk and grazing his ear is like the instant of the object striking one of the sense organs, for instance, the eye. (**Ba, Bc, Bu**)
3. The time of awaking through the sound is like that of the five-door adverting consciousness turning towards the object.

pañcadvārāvajjana

4. The time of the man's opening his eyes and looking is like eye-consciousness accomplishing its function of seeing. **cakkhuvīññāṇa**
5. The time of stretching out his hand and taking the mango is like that of the receiving consciousness receiving the object. **sampaṭicchana** (CMA p158)

6. The time of squeezing the fruit is like that of the investigating consciousness investigating the object. **sañtīraṇa**
7. The time of smelling the mango is like that of the determining consciousness determining the object. **votthapana**
8. The time of eating the mango is like that of javana experiencing the flavour of the object. **javana**
9. The swallowing of the fruit while appreciating its taste is like the registration consciousness taking the same object as the javana phase.

tadārammaṇa

10. The man's going back to sleep is like the subsidence back into the bhavaṅga. **bhavaṅga-sota** (CMA p158)

the entire **cognitive process** occurs without any self or subject behind it as an enduring experiencer or inner controller, a "knower" outside the scope of the process itself. The **momentary cittas** themselves exercise all the functions necessary to cognition, and the unity of the cognitive act derives from their coordination through laws of **conditional connectedness**.

Within the cognitive process each citta comes into being in accordance with the **lawful order of consciousness** (**cittaniyāma**). It arises in dependence on a variety of conditions, including the preceding citta, the object, a door, and a physical base. Having arisen, it performs its own unique function within the process, and then it dissolves, becoming a condition for the next citta. (CMA p158-159)

pañcadvāra-vīthi is just an **awareness** of an object but **NOT full knowledge**. It is processed ONLY to the extent to which it can be classified roughly as being either **good or bad**. -> the form, the shape, the detailed features and the name of the object are NOT known yet.

the end of each ***pañcadvāra-vīthi*** is subsidence into the ***bhavaṅga-sota*** for 2 or 3 mind-moments ***cittakkhaṇa***. In order to know the object, they must be quickly followed by at least 2 further mind-moments depending on the object.

subsequent mind-door processes *tadanuvattika-manodvāra-vīthi* accordingly take the same sense object of the *pañcadvāra-vīthi* as a **PAST** object. (PCM p50-51)

6 classes of object =

5 *kāmārammaṇa* = rūpārammaṇa, saddārammaṇa, gandhārammaṇa, rasārammaṇa, phoṭṭabbārammaṇa

1 *dhammārammaṇa* = 5 pasāda-rūpa, 16 sukhuma-rūpa, 89 citta, 52 cetasika, 1 Nibbāna, paññatti (CMA p136)

6 classes of object are divided into: (PCM p76)

(1) **present 18 *nipphanna-rūpa*** = 4 ***mahābhūta***--paṭhavi, āpo, tejo, vāyo + 5 ***pasāda***--cakkhu, sota, ghāna, jivhā, kāya + 4 ***gocara***--rūpa, sadda, gandha, rasa + 2 ***bhāva***—purisatta, itthatta + 1 ***hadayavatthu*** + 1 ***jīvitindriya*** + 1 ***kabalīkāra āhāra***

(2) **past/future 18 *nipphanna-rūpa***

(3) past/present/future ***citta, cetasika***

(4) ***Nibbāna (kālavimutta, timeless)***

(5) ***paññatti (kālavimutta, unreal)***

16 *sukhuma-rūpa* = 28 - 5 pasāda - 7(rūpa, sadda, gandha, rasa, paṭhavi, tejo, vāyo)

10 *anipphanna-rūpa* = 1 ***pariccheda*** (ākāsa) + 2 ***viññatti*** (kāya, vacī) + 3 ***vikāra*** (lahutā, mudutā, kammaññatā) + 4 ***lakkhaṇa*** (upacaya, santati, jaratā, aniccatā)

āgantuka (transitional/adventitious) **bhavaṅga**: because **somanassa** and **domanassa** are diametrically opposite, cittas accompanied by the one can NOT arise in **immediate succession** to cittas accompanied by the other.

-> however, cittas accompanied by either of these opposed feelings can be immediately preceded or followed by cittas accompanied by **upekkhā**.

-> when the **javanas** are accompanied by **domanassa**, i.e. as cittas rooted in **dosa**, if there is occasion for **tadārammaṇa**, they MUST be accompanied by **upekkhā**.

-> if there is NO scope for **tadārammaṇa**, **javana** with **domanassa** will be followed by the **bhavaṅga** only if the latter is with **upekkhā**. (CMA p174, PCM p47)

Consider someone whose **bhavaṅga** is one of the 4 **mahāvīpāka somanassa-sahagata**. If there are NO **tadārammaṇa** following a **javana** process accompanied by **domanassa**, then the final **javana** in the cognitive process can NOT be followed by an immediate return into **bhavaṅga**.

-> a **santīraṇa** accompanied by **upekkhā** occurs for a single mind-moment **cittakkhaṇa**, serving as a **buffer** between the **domanassa** of the **javana** and the **somanassa** of the **bhavaṅga**.

-> on such an occasion this citta does NOT perform the function of investigating **santīraṇa**, rather it takes an object different from that of the cognitive process. This object would be some unrelated sense-sphere object with which one is already familiar.

-> this citta functions simply to pave the way back to the normal flow of the root **bhavaṅga**. (PCM p47-48)

Ex 1: a heretic whose **paṭisandhi** is accompanied by **upekkhā** while seeing the **extremely desirable, very great object** of the Buddha and his teachings. If his **javana** is accompanied by **domanassa**, then the **tadārammaṇa** accompanied by **somanassa** can NOT arise but 2 moments of **bhavaṅga** with **upekkhā** will arise, the same type as the **paṭisandhi**.

-> if the object is extremely desirable, **santīraṇa** and **tadārammaṇa** MUST be accompanied by **somanassa**.

Ex 2: a heretic whose **paṭisandhi** is accompanied by **somanassa**, while seeing the **extremely desirable, very great object** of the Buddha and his teachings. (PCM p47-48)

Atimahantaṃ - a very great object:

-> extremely desirable: *tadārammaṇa* with *somanassa* can NOT arise immediately after *javana* with *domanassa*. -> *āgantuka* with *upekkhā* MUST arise.

-> fairly desirable: a *kusala vipāka tadārammaṇa* with *upekkhā* will arise, *āgantuka* will NOT arise.

-> undesirable: an *akusala vipāka tadārammaṇa* with *upekkhā* will arise, *āgantuka* will NOT arise.

Mahantaṃ - a great object:

-> if *bhavaṅga* with *somanassa*, *javana* with *domanassa*, *āgantuka* MUST arise between them whether extremely desirable, fairly desirable, undesirable, regardless of the nature of the object. (PCM p54)

Pañcadvāra-vīthi = (15 + 4)*5 = **95 vīthi**

(1) *atimahantaṃ* - very great: *tadārammaṇa-vāra* = 1 + 2 (with and without *āgantuka*)

(2) *mahantaṃ* - great: *javana-vāra* = 2 + 2 (with and without *āgantuka*)

(3) *parittaṃ* - slight: *votthapana-vāra* = 6

(4) *atiparittaṃ* - very slight: *mogha-vāra* = 6

54 kāmāvacara cittas occur in the **pañcadvāra-vīthi**. **46** (54-8) arise in the **cakkhudvāra-vīthi**, **7** types of **vīthicitta**: (PCM p59)

(1) 1 *pañcadvārāvajjana* (upekkhā)

(2) 2 akusala/kusala *cakkhuvīññāṇa* (upekkhā)

(3) 2 akusala/kusala *sampaṭicchana* (upekkhā)

(4) 3 akusala/kusala *saṅgīraṇa/tadārammaṇa* (2 upekkhā, 1 somanassa)

(5) 1 *votthapana/manodvārāvajjana* (upekkhā)

(6) **29 kāmāvacara javana** = 12 akusala + 8 mahākusala + 8 mahākiriya + 1 hasitupāda (somanassa) -> ONLY 1 type runs for 7 times.

(7) **8 tadārammaṇa** = 8 mahāvīpāka -> ONLY 1 type runs for 2 times.

-> same object, same door, same base (*hadayavatthu*) for all except (2) *cakkhuvīññāṇa* <- *cakkhupasāda*. (CMA p158)

Aniṭṭha – undesirable:

- > cakkhuvīñṇāṇa, sampāṭicchana, santīraṇa, tadārammaṇa are **akusala vipāka**.
- > santīraṇa and tadārammaṇa are with **upekkhā**.

Iṭṭha – desirable:

- > cakkhuvīñṇāṇa, sampāṭicchana, santīraṇa, tadārammaṇa are **kusala vipāka**.
- > santīraṇa and tadārammaṇa are with **upekkhā**.

Ati-iṭṭha – very desirable:

- > santīraṇa and tadārammaṇa are with **somanassa**. (PCM p59)

Javana :

- > **non-arahants**: kusala/akusala javana will be based on their level of attainment or **yoniso/ayoniso manasikāra**.
- > **Arahants**: **kiriya javana** (PCM p59)

material phenomena as well pass through the same 3 stages of arising **uppāda**, presence **ṭhiti**, and dissolution **bhaṅga**, but for them the time required for these 3 stages to elapse is equal to the time it takes for **17 cittas** to arise and perish (**17 cittakkhaṇa**, mind-moments). -> $17*3=51$ **sub-moments**.

The stages of arising **uppāda** and dissolution **bhaṅga** are equal in duration for both material and mental phenomena, but in the case of **material phenomena** the stage of presence **ṭhiti** is equal to **49 sub-moments of mental phenomena**. (CMA p156-157)

5 sense objects' duration = **17 cittakkhaṇa**. Since the sense object is still WEAK at the submoment of arising **uppāda**, it can enter the avenue of sense ONLY when it reaches the stage of presence **ṭhiti**. (CMA p156-157)

when NO active **cognitive process** (**vīthipāta**) is taking place, the **bhavaṅga** flows on a series of cittas all of the same type, hanging on to a single object, either a **kamma**, a **kamma-nimitta**, or a **gati-nimitta**, the same as **the object of the last javana process in the immediately preceding existence**.

At the very moment a sense object enters a sense door, one bhavaṅga citta passes, known as **atīta-bhavaṅga**, the **past life-continuum**. Then another two bhavaṅga cittas vibrate owing to the impact of the object, the second interrupting the stream of the bhavaṅga. These are distinguished as **bhavaṅga-calana**, **vibrational life-continuum**, and **bhavaṅga-upaccheda**, **arrest life-continuum**. Thereafter, with the arising of the five-door advertent citta, the stream of consciousness emerges from the "**process-freed**" state (**vīthivimutta**) and launches into a **cognitive process** (**vīthipāta**). (CMA p157)

For all the cittas in the process, the ***bhavaṅga*** is also considered a door, since **the entire process emerges from the *bhavaṅga***. Thus all sense-door processes (***pañcadvāra-vīthi***) are considered to have two doors, the **material sensitivity (*pasāda*)** as a differentiating door and the **mind door or *bhavaṅga*** as a common door. (CMA p 158)

19 *bhavaṅga citta* (PCM p62) = **2** akusala & kusala ahetuka vipāka upekkhā santīraṇa + **8** kāmāvacara mahāvipāka + **5** rūpāvacara vipāka + **4** arūpāvacara vipāka

12 types of puggala in *kāmāvacara*: (PCM p62)

1 ***duggati puthujjana***: bhavaṅga = akusala upekkhā santīraṇa

1 ***sugati puthujjana***: bhavaṅga = kusala upekkhā santīraṇa

1 ***dvi-hetuka puthujjana***: bhavaṅga = 4 mahāvipāka ñāṇa vippayutta

1 ***ti-hetuka puthujjana***: bhavaṅga = 4 mahāvipāka ñāṇa sampayutta

4 *maggaṭṭha*: bhavaṅga = 4 mahāvipāka ñāṇa sampayutta

4 *phalaṭṭha*: bhavaṅga = 4 mahāvipāka ñāṇa sampayutta

-> in ***rūpāvacara***, bhavaṅga is based on the jhāna.

-> NO ***pañcadvāra-vīthi*** in ***arūpāvacara*** because there is NO base.

dvāra = a **door** = a channel through which cittas of the cognitive process (***vīthipāta***) gain access to the object.

vatthu = a **base** = a physical support for the occurrence of the cittas.

-> ***pañcadvāra*** = ***pañcavatthu*** = ***pañcapasāda rūpa***

-> ***pañcaviññāṇa*** are based on their respective present ***pañcavatthu***, which have arisen together with ***pañcārammaṇa*** at the arising ***uppāda*** instant of ***atīta bhavaṅga***.

-> the material base ***pañcavatthu*** has the same life-span as the sense object ***pañcārammaṇa*** which is **17 *cittakkhaṇa***. (CMA p157, PCM p61)

All the remaining cittas **79** (89-10 dvi-pañcaviññāṇa) including ***bhavaṅga*** take as a **support** the heart-base ***hadayavatthu***, which has arisen along with the preceding cittas. (PCM p61)

- > ***atīta bhavaṅga*** is based on the ***hadayavatthu*** that has arisen along with the **preceding bhavaṅga**.
- > ***bhavaṅga calana & upaccheda*** are based on the ***hadayavatthu*** that has arisen along with the ***atīta bhavaṅga***.
- > ***pañcadvārāvajjana*** is based on the ***hadayavatthu*** that has arisen along with the ***bhavaṅga calana & upaccheda***.
- > ***sampaṭicchana*** is based on the ***hadayavatthu*** that has arisen along with ***pañcaviññāṇa***.
- > ***sanṭīraṇa*** is based on the ***hadayavatthu*** that has arisen along with ***sampaṭicchana***.

hadayavatthu is the **kamma-born material form *kammamuṭṭhāna/kammaja rūpa*** which occurs at every instant of the arising ***uppāda***, developing ***ṭhiti***, and dissolution ***bhaṅga*** moment ever since the **rebirth-linking *paṭisandhi*** arose at the time of conception. (PCM p61)

MANODVĀRA-VĪTHI: PARITTAJAVANA-VĪTHI

Pañcadvārānubandhakā-vīthi: cakkhudvāra-vīthi

(1) atītag-gahaṇa-vīthi

(2) samūhag-gahaṇa-
vīthi

(3) aṭṭhag-gahaṇa-
vīthi

(4) nāmag-gahaṇa-
vīthi

Pañcadvārānubandhakā-vīthi: sotadvāra-vīthi

(1) atītag-gahaṇa-vīthi

(2) samūhag-gahaṇa-
vīthi

(4) nāmag-gahaṇa-
vīthi

a. sanketag-gahaṇa-
vīthi

b. sambandhag-
gahaṇa-vīthi

c. vinicchayag-gahaṇa-
vīthi

(3) aṭṭhag-gahaṇa-
vīthi

MANODVĀRA-VĪTHI: PARITTAJAVANA-VĪTHI

**Visuṃsiddhā-vīthi:
tadārammaṇa-vāra
= 6 = 5+1**

vibhūtālabhana -
clear object

**18 PRESENT
nippanna-rūpa = 5**

**18 PAST/FUTURE
nippanna-rūpa,
kāṃāvacara citta &
cetasika = 1**

Visuṃsiddhā-vīthi: javana-vāra = 16 = 7+7+2

vibhūtālabhana -
clear object

avibhūtālabhana -
unclear object

*vibhūtālabhana,
avibhūtālabhana*

**18 PRESENT
nippanna-rūpa = 7**

**18 PRESENT
nippanna-rūpa = 7**

Other objects = 2
-> past or present or
future citta &
cetasika
-> past or future 18
nippanna-rūpa
-> Nibbāna
-> paññatti

	object = <i>nipphanna-rūpa</i>	object = <i>paññatti</i>	<u>tadārammana-vāra</u> : object = 18 <i>nipphanna-rūpa</i> = true realities, true objects, 17 <i>cittakkhaṇa</i>	<u>javana-vāra</u> : object = 18 <i>nipphanna-rūpa</i> = true realities = 17 <i>cittakkhaṇa</i> 4 <i>mahābhūta</i> --paṭhavi, āpo, tejo, vāyo 5 <i>pasāda</i> --cakkhu, sota, ghāna, jivhā, kāya 4 <i>gocara</i> --rūpa, sadda, gandha, rasa 2 <i>bhāva</i> --purisatta, itthatta 1 <i>hadayavatthu</i> 1 <i>jīvitindriya</i> 1 <i>kabalīkāra āhāra</i>	Other objects: -> past or present or future <i>citta</i> & <i>cetasika</i> -> past or future 18 <i>nipphanna-rūpa</i> -> <i>Nibbāna</i> -> <i>paññatti</i>
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CMA = ***A Comprehensive Manual of Abhidhamma*** by Bhikkhu Bodhi, Sayadaw Sīlānanda, Sayadaw Revatadhamma

PCM = ***Process of Consciousness and Matter*** by Sayadaw Revatadhamma

HOA = ***The Handbook of Abhidhamma Studies*** by Sayadaw Sīlānanda

MANODVĀRA-VĪTHI:

I. ***parittajavana-vīthi***: (CMA p163, PCM p66)

1. ***pañcadvārānubandhakā-vīthi***: the mind-door process consequent to a five-door process. (***anubandha*** – following behind/after)

2. ***visumsiddhā-vīthi***: the independent mind-door process: any of the 6 objects enters the range of cognition entirely on its own, NOT as a consequence of an immediately preceding sense-door process. (***visum*** -- separately, individually; ***siddhā*** -- happened, accomplished)

II. ***appanājavana-vīthi***: (CMA p167, PCM p86)

The cognitive process in absorption pertaining to the sublime (***mahaggata***) and supramundane (***lokuttara***) attainments. (CMA p163)

I. parittajavana-vīthi: visumsiddhā-vīthi: how to have the object

1. what was directly perceived.

2. inference from what was directly perceived.

3. oral report

4. inference from oral report

5. the recognized: belief, opinion, comprehension, realization

6. inference from the recognized: judgements arrived at by inductive and deductive reasoning (CMA p163)

MANODVĀRA-VĪTHI: I. parittajavana-vīthi, limited javana process: **41 vīthicitta** = 1 + 29 + 11:

1 *manodvārāvajjana*

29 *kāmāvacara javana* = 12 akusala, 8 mahākusala, 5 rūpāvacara kusala, 4 arūpāvacara kusala, 1 hasituppāda.

11 *tadārammaṇa* = 3 saññāraṇa (2 upekkhā, 1 somanassa), 8 mahāvīpāka

-> **41** = 54 -10(*dvi-pañcaviññāṇa*) – 1 *pañcadvārāvajjana* – 2 *sampaṭicchana*

I. parittajavana-vīthi: pañcadvārānubandhakā-vīthi: subsequent to the *cakkhudvāra-vīthi*

(1) atitaggahaṇa-vīthi: takes the **PAST** object, which was perceived in the **eye-door process**. -> at the end of the *cakkhudvāra-vīthi*, *bhavaṅga* runs as many as necessary, the object that uses the eye-door process appears at the **mind-door** as the **PAST** object.

-> *bhavaṅga* vibrates twice and is arrested (*bhavaṅga calana, bhavaṅga upaccheda*).

-> then arises the mind-door-adverting citta *manodvārāvajjana*.

-> *javana* runs **7 times**.

-> if the object is clear, *tadārammaṇa* runs twice. If it is an obscure object, NO *tadārammaṇa* arises.

-> then the process subsides into the *bhavaṅga-sota*.

I. parittajavana-vīthi: pañcadvārānubandhakā-vīthi: subsequent to the *cakkhudvāra-vīthi*

(2) samūhaggahaṇa-vīthi: discerns all the parts of the object as a WHOLE.

(3) aṭṭhaggahaṇa-vīthi: discerns the form, shape of the visible object.

(4) nāmaggaṇa-vīthi: discerns the common name of the object accordingly.

-> the same sequence or order for nose-door *ghānadvāra*, tongue-door *jivhādvāra*, and body-door *kāyadvāra*. For ear-door *śotadvāra*: (1) -> (2) -> **(4)** -> (3)

Example of eye-door process cakkhudvāra-vīthi: when one sees a man with only the process of the **eye-door** and the consequent **mind-door** process with the PAST object has NOT yet seen the man, if one sees, for instance, the head at first, one initially takes the visible object one small part of the head.

-> then, by moving to the other parts of the head, the sequence of the **eye-door** processes and all 4 consequent **mind-door** processes run according to the size of the head.

-> then, taking all the parts of the visible object **as a WHOLE**, the **eye-door** process and all 4 consequent **mind-door** processes run. (PCM p78)

Example of eye-door process (cont): (2) *samūhaggahaṇa-vīthi* is running with a **PAST WHOLE visible object**, which is a **sense-sphere** object. If it is a **clear** object, *tadārammaṇa* will arise. -> here, "**WHOLE visible object**" is NOT a concept *paññatti* but is a reality. This is because the visible object has **material quality** *nippanna* without which it is NOT a WHOLE object. (PCM p79)

Example of eye-door process (cont): this process of a WHOLE object runs many times, interrupted with *bhavaṅgas*. Then, the consequent mind-door process (3) *aṭṭhaggahaṇa-vīthi* runs many times, discerning the **FORM/SHAPE** of the head which is the **base** of the visible object. -> here, the object of the **form/shape** of the head is a **CONCEPT** *paññatti*. Therefore, there will be NO *tadārammaṇa*, either with clear or obscure object processes. Instead, the mind-door processes end with the *javana*. (PCM p79)

Example of eye-door process (cont): then, the consequent mind-door processes (4) *nāmaggahaṇa-vīthi* run many times, taking the **common name** of the object as "HEAD". -> the object's "**NAME**" is a **CONCEPT** *paññatti*, so there will be NO *tadārammaṇa* either for a clear or obscure object.

-> to perceive the thead, the consciousness runs many processes until the consequent mind-door process discerns the **NAME**. (PCM p79)

Example of eye-door process (cont): in the same way, many more processes run for each part of the body such as the neck, the shoulder, the chest, etc. -> after completing all the parts of the body, the WHOLE body is taken as an object.

-> then, the **eye-door** process and consequent **mind-door** processes run until the process that discerns the **NAME** of the object. Finally one knows precisely that this is a man.

-> the number of processes necessary to know the object is dependent on the **size** and **nature** of the object and whether it is **CLEAR** or **OBSCURE**. (PCM p79)

Example of eye-door process (cont): if one knows the COMMON NAME, then after the process that discerns the FORM/SHAPE of the object *aṭṭhaggahaṇa-vīthi* the process that discerns the NAME of the object *nāmaggahaṇa-vīthi* will follow.

-> if the common name is NOT known, the process discerning the name of the object will NOT follow. For those who did NOT previously know the common name, there is NO process that can discern the name of the object. (PCM p79-80)

Example of eye-door process (cont): (3) *aṭṭhaggaḥaṇa-vīthi* and (4) *nāmaggaḥaṇa-vīthi* do NOT take the **PAST object** of the **five-door** processes but instead run with the **form, shape, name** of visible matter, ect. as the object -> **CONCEPT *paññatti***

-> although the objects are different, they are nevertheless still a sequence of five-door processes.

-> we can NOT say that after the **five-door** processes, there MUST be consequent **mind-door** processes. These do NOT always run after the five-door processes.

-> at certain times they may NOT arise and instead, at the end of the process that is running with the **PAST object** of the **five-door** processes, there may be subsidence into *bhavaṅga* without any further processes occurring. (PCM p79-80)

Sayadaw Ledi explains that it is in these **consequent processes** that distinct recognition of the object occurs. -> such recognition does NOT occur in a bare **five-door process** itself. (CMA p164, PCM p82-83). An **eye-door process *cakkhudvāra-vīthi*** is followed first by:

1. ***tadanuvattika manodvāda-vīthi***: a conformational mind-door process reproducing in the mind-door the object just perceived in the sense-door process.
2. ***samudāyagāhikā***: a process grasping the object as a WHOLE.
3. ***vaṇṇasallakkhaṇā***: a process RECOGNIZING the COLOUR.
4. ***vatthugāhikā***: a process grasping the entity.
5. ***vatthusallakkhaṇā***: a process RECOGNIZING the ENTITY.
6. ***nāmagāhikā***: a process grasping the name.
7. ***nāmasallakkhaṇā***: a process RECOGNIZING the NAME.

2. ***samudāyagāhikā***: a process grasping the object as a WHOLE is the mind-door process perceiving AS A WHOLE the forms repeatedly perceived in individual frames by 2 preceding processes: ***cakkhudvāra-vīthi*** and ***tadanuvattikā-vīthi***. -> exercises a **synthesizing function**, fusing the perception of distinct "SHOTS" of the OBJECT into the perception of a **UNITY**. (CMA p164)

-> it is ONLY when this has occurred that the **recognition** of the colour is POSSIBLE. When the recognition of the colour occurs, one recognizes the colour: "I see blue."

When the RECOGNITION of the ENTITY ***vatthusallakkhaṇā*** occurs, one recognizes the **entity** or **shape**. When the RECOGNITION of the NAME ***nāmasallakkhaṇā*** occurs, one recognizes the **name** or **names**.

-> **Sayadaw Ledi** asserts, it is ONLY when a **recognitional process** referring to one or another **specific feature** occurs that one knows: "I see this or that specific feature." (CMA p164, PCM p83)

Example of ear-door process *sotadvāra-vīthi*: when one hears the word "COW", the sound *sadda* of the word is taken as the **PRESENT** object *nippahanna-rūpa*. -> an **ear-door** process runs, *bhavaṅga* interrupts for a few moments and then the consequent **mind-door** process runs, taking what was heard – the word "COW" – as the object (a **PAST** object).

-> these 2 processes run many times, depending on the duration of the sound that is heard.

-> very many cognitive processes run taking the sound of **EACH** syllable as the **PRESENT** object. Their consequent **mind-door** processes run with the **PAST** sound of **EACH** syllable. Between these processes many interrupting *bhavaṅga* also arise and pass away. (PCM p81-82)

Example of ear-door process (cont): (2) *samūhaggahaṇa-vīthi*: after running processes associated with **EACH** individual sound of the heard word, there follows another process which take the **WHOLE** sound as an object. If the sound is **short or of only 1 syllable**, there will be **NO process** occurring with the WHOLE sound.

(4) *nāmaggaḥaṇa-vīthi*: then, with interrupting *bhavaṅga*, many processes run in order to discern the **NAME** of the sound.

(3) *aṭṭhaggahaṇa-vīthi*: following the process of discerning the NAME of the sound, many further processes may run. These may take the **MEANING** of the SOUND as the object or the **FORM** or **SHAPE** of the ENTITY being referred to (in this example a cow). (PCM p81-82)

Example of ear-door process (cont): the **object of the sound** is known by the 1st ear-door process *sotadvāra-vīthi*, *saddhaṃ pathama citta*. (PCM p81-82)

-> the **PAST** object of sound is known by the 2nd mind-door process, *atīta dutiya cetasā*.

-> the **NAME** of the object (COW) is known by the 3rd mind-door process, *nāma tatiya citta*.

-> the **MEANING** of the object is known by the 4th mind-door process, *aṭṭhaṃ catuttha cetasā*.

Example of ear-door process (cont): (4) *nāmaggaḥaṇa* and (3) *aṭṭhaggahaṇa* may or may not run. This is dependent on the person who has heard the sound. If the person has previously known the MEANING of a sound, then as soon as he hears the sound he may remember the meaning. If he has NOT known it previously, there can be NO remembrance of the MEANING of the sound and hence the process taking the MEANING of the sound as its object may NOT run. (PCM p82)

-> if one hears a foreign language or an unknown sound, NO process will run with the MEANING of what has been heard.

-> **2 conditions** to discern the MEANING of the sound:

1. the hearing or ear-door process, *sotadvāra-vīthi*
2. a memory of the sound.

Example of ear-door process (cont): suggestions by some **Abhidhamma teachers: 3 more processes** run between **(4) *nāmaggaḥaṇa*** and **(3) *aṭṭhaggaḥaṇa***

a. *sanketaggahaṇa-vīthi*: one keeps the **MEMORY**: “this sound means such and such a thing” as a **SIGN** of the meaning according to one’s previous experiences. Taking such a recognized sign as the object, a consequent mind-door process runs.

b. *sambandhaggahaṇa-vīthi*: a mind-door process runs with the **CONNECTION** between the recognized sign and the sound.

c. *vinicchayaggahaṇa-vīthi*: a mind-door process runs taking as its object “this sound **MEANS** what one has recognized as the SIGN, SHAPE, or FORM of...” (PCM p82)

SUMMARY (PCM p74): ***MANODVĀRA-VĪTHI: I. parittajavana-vīthi: visum̐siddhā-vīthi = 22 vīthi = 6+16***

1. ***tadārammana-vāra: vibhūtālambana*** CLEAR OBJECT -> **6 vīthi = 5+1**

-> object = **18** PRESENT ***nipphanna-rūpa: 5 vīthi*** with *atīta bhavaṅga (Ba)* & 17 *cittakkhana*

-> object = **18** PAST/FUTURE ***nipphanna-rūpa, kāmāvacara citta & cetasika: 1 vīthi*** without *Ba*, not 17 *cittakkhana*

2. ***javana-vāra: vibhūtālambana/avibhūtālambana*** CLEAR/UNCLEAR object -> **16 vīthi = 7+7+2**

-> object = **18** PRESENT ***nipphanna-rūpa: 14 vīthi*** with *Ba* & 17 *cittakkhana* = **7** for ***vibhūtālambana*** + **7** for ***avibhūtālambana***

-> object = **18** PAST/FUTURE ***nipphanna-rūpa, PAST/PRESENT/FUTURE kāmāvacara citta & cetasika, Nibbāna, paññatti: 2 vīthi*** without *Bs*, not 17 *cittakkhana* = **1** for ***vibhūtālambana*** + **1** for ***avibhūtālambana***

MANODVĀRA-VĪTHI: I. parittajavana-vīthi: visum̐siddhā-vīthi: javana-vāra with an object = **PRESENT *nipphanna-rūpa*** (PCM p72):

-> include **PAST *bhavaṅga*** and **END *bhavaṅga*** to have **17 *cittakkhaṇa*** to indicate its life time.

-> the same number of past *bhavaṅga/bhavaṅgas* (from 1 to 7) for both ***vibhūtālambana*** CLEAR object and ***avibhūtālambana*** UNCLEAR object. -> both CLEAR and UNCLEAR processes (7+7) have an equal number of **PAST *bhavaṅga*** because the **INTENSITY** of the object does NOT depend on the mind-door cognitive processes but on the **STRENGTH** of the consciousness.

-> if an object only develops fully during several **PAST *bhavaṅga***, then the object should be **UNCLEAR/SLIGHT**.

-> how many **PAST *bhavaṅga*** arise do NOT matter, if the **POWER** of the mind is intensified, the process will be a **CLEAR** process.

-> if the object is **PRESENT *nipphanna-rūpa***, **PAST *bhavaṅga*** runs, if not, there will be NO **PAST *bhavaṅga*** running. (PCM p75)

MANODVĀRA-VĪTHI: I. parittajavana-vīthi: visum̐siddhā-vīthi: javana-vāra with an object = PAST/PRESENT/FUTURE ***citta*** and ***cetasika***, PAST/FUTURE ***nipphanna-rūpa, Nibbāna, paññatti***:

-> when one of these objects enters the avenue of the mind-door, there are NO **PAST *bhavaṅga*** because it is NOT necessary to examine them when they arise or perish. (PCM p73)

-> ***Nibbāna*** is ALWAYS a CLEAR object while other ***citta, cetasika, rūpa*** and ***paññatti*** can be either CLEAR or UNCLEAR ***vibhūtālambana*** or ***avibhūtālamabana***. (PCM p77)

MANODVĀRA-VĪTHI: I. parittajavana-vīthi: visum̐siddhā-vīthi:

-> **tadārammana-vāra vīthi** with a CLEAR object: ONLY in sense sphere *kāmāvacara*

-> **javana-vāra vīthi** with a CLEAR object or an UNCLEAR object: in **30 planes** except the non-percipient plane.

-> **4 puthujjana** – *duggati, sugati, dvi-hetuka, ti-hetuka* and **4 phalaṭṭha** – *sotāpanna, sakadāgāmi, anāgāmi*, and *arahatta* can have these **22 mind-door processes**.

-> the dream process: Bc -> Bu -> M -> M -> M while sleeping there are NO cognitive processes arising, ONLY *bhavaṅgas*, life-continuum cittas, arising and vanishing moment by moment. -> the dream process: NO *javana* occurs in the process, instead ONLY kammically indeterminate *abyakatā citta* can arise: 2 or 3 *manodvārāvajjana* arise. (PCM p74)

-> **the dream process** can be found in the human realm: *puthujjana, sotāpanna, sakadāgāmi; anāgāmi, arahanta* and beings in higher realms have **NO dreams**. (PCM p75)

MANODVĀRA-VĪTHI: APPANĀJAVANA-VĪTHI (CMA p167, PCM p86)

JHĀNA-VĪTHI			MAGGA-VĪTHI: 1st Jhāna				PHALA-VĪTHI		ABHIÑÑĀ-VĪTHI			NIRODHA-VĪTHI	
	DULL	KEEN	ENTER	DULL	KEEN	DULL	KEEN	DULL	KEEN	BASIC	PREL	ABHIÑÑĀ	NIRODHA
*	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs
1	Bc	Bc	Bc	Bc	Bc	Bc	Bc	Bc	Bc	Bc	Bc	Bc	Bc
2	Bu	Bu	Bu	Bu	Bu	Bu	Bu	Bu	Bu	Bu	Bu	Bu	Bu
3	M	M	M	M	M	M	M	M	M	M	M	M	M
4	Pa	Up	Up	Pa	Up	Pa	Up	An	An	Pa	J	Pa	Pa
5	Up	An	An	Up	An	Up	An	An	An	Up	J	Up	Up
6	An	Go	Go	An	Go	An	Vo	An	An	An	J	An	An
7	Go	Jh	Jh	Go	Mg	Vo	Mg	An	Ph	Go	J	Go	Go
8	Jh	Bs	Jh	Mg	Ph	Mg	Ph	Ph	⋮	Jh	J	Ab	Jh
9	Bs	Bs	Jh	Ph	Ph	Ph	Ph	⋮	⋮	Jh	J	Bs	Jh
10	Bs	Bs	Bs	Ph	Ph	Ph	Ph	⋮	⋮	Jh	J	Bs	nirodha
	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Ph
					SOTĀPATTI		HIGHER						Bs

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MANODVĀRA-VĪTHI: APPĀNAJAVANA-VĪTHI:

1. ***Jhāna-vīthi***: jhāna process (CMA p167, PCM p86)
 - a. ***ādikammika-vīthi***: the beginner's process
 - b. ***samāpajjana-vīthi***: the entering-jhāna process
2. ***Magga-vīthi***: path process (PCM p97)
3. ***Phala-vīthi***: fruition process (PCM p102)
4. ***Abhiñña-vīthi***: direct knowledge process (PCM p105)
5. ***Nirodha-vīthi***: cessation process (PCM p109)

Preliminary functions: (PCM p86-88)

1. ***parikamma* preparation**: prepares the mental continuum for the attainment to follow.
-> NO ***parikamma*** preparation for keen-faculty.
2. ***upacāra* access**: arises in proximity to the attainment.
3. ***anuloma* conformity**: arises in conformity with both the preceding moments and the subsequent absorption.
4. ***gotrabhū* change of lineage**: overcomes the sense-sphere lineage and evolves the lineage of sublime citta; marks the transition from the lineage of worldlings to the lineage of the noble.
-> equivalent to ***vodāna* cleansing**, the moment of transition to the higher paths and fruitions.

Jhāna-entering process: whenever a meditator wants to enter one of the *jhānas* that he had attained previously, the meditation object that he practices enters the avenue of the **mind-door**: M -> Up -> An -> Go -> Jh -> Jn -> Jn -> Bs.

-> after completing the absorption state with **interrupting bhavaṅgas**, the processes recur, **introspecting or reviewing** the **jhānic factors** accordingly.

-> there is NO DISTINCTION between CLEAR and UNCLEAR/OBSCURE objects because the meditative absorption attainment is ONLY POSSIBLE when the object is CLEARLY APPREHENDED.

-> there is NO occurrence of *tadārammaṇa* since **registration** follows ONLY AFTER **sense-sphere kāmāvacara javanas**, in **sense-sphere beings** with **sense-sphere objects**. (PCM p87)

Any one of **8 kāmāvacara javanas** accompanied by KNOWLEDGE – **4 mahākusala ñāṇa-sampayutta** and **4 mahākiriya ñāṇa-sampayutta** – arises and ceases 4 or 3 times in due order as *parikamma*, *upacāra*, *anuloma*, *gotrabhū*. Then, any one of **26 sublime mahaggata** or **supramundane lokuttara javanas** arises in the process of absorption. (PCM p88)

-> **26** = **10** rūpāvacara kusala & kiriya + **8** arūpāvacara kusala & kiriya + **8** magga & phala

Jhāna: to contemplate & to burn up -> a group/combination of 5 jhāna factors *jhānaṅga*.

Jhānaṅga: jhāna factors (PCM p88)

1. **vitakka**: initial application: directs the mind towards the object. <> *thīna-middha*
2. **vicāra**: sustained application: examines the object again and again. <> *vicikicchā*
3. **pīti**: zest/joy/rapture: takes interest in the object. <> *vyāpāda*
4. **sukha/upekkhā**: pleasant feeling for 1st-4th jhāna, neutral feeling for 5th jhāna. <> *uddhacca-kukkucca*
5. **ekaggatā**: one-pointedness of the mind or concentration. <> *kāmacchanda*

Jhāna-citta: a consciousness accompanied by some or all of these 5 jhāna factors.

-> these support the mind that is to be fixed on an object.

1. **Parikamma-nimitta preparatory sign**: (PCM p89)

-> the kasiṇa circle one is seeing, for example, *paṭhavī-kasiṇa*.

-> 5 *jhānaṅga* are being developed slowly and 5 *nīvaraṇa* are subsided temporarily.

-> the mind does NOT wander away from the object as frequently as before and concentration is developed to some extent.

2. ***Uggaha-nimitta*** taken-up/acquired/learning sign: (PCM p89)

- > the meditator can see the VISUALIZED IMAGE of the earth circle with closed eyes, just as if seeing it with open eyes.
- > one meditates on this acquired sign with closed eyes, saying mentally "earth, earth" as before.

3. ***Paṭibhāga-nimitta*** counterpart sign: (PCM p89-90)

- > when one develops a higher degree of concentration, the learning/acquired sign ***uggaha-nimitta*** suddenly changes to a brighter colour and the surface of the IMAGE become as smooth as a mirror.
- > this new SIGN/IMAGE is known as the **counterpart sign *paṭibhāga-nimitta***. At the time of ***uggaha-nimitta*** the meditator sees all the defects as in the original device (kaṣiṇa disk) but at the time of ***paṭibhāga-nimitta*** the meditator sees NO defects, as it is a very bright and smooth object.
- > concentration develops to a state of **access concentration *upacāra-samādhi***.
- > **5 *jhānaṅga*** become distinct and strong.
- > let the ***paṭibhāga-nimitta*** spread endlessly in all directions by his will power, while continuing to meditate on "earth, earth" as before. -> eventually he enters ***jhāna*** and can remain in it for many hours or up to 7 days.

During this ***jhāna*** time, there is a COMPLETE **suspension** of the fivefold sense activities and of the fivefold hindrances. The state of mind is fully **alert** and **lucid**.

- > by meditating on the same **counterpart sign** further and eliminating the **lower *jhāna* factors** one by one, a meditator can attain the **higher *jhānas***. (PCM p89-90)

Arūpāvacara jhāna: 1. ***Ākāśānañcāyatana*** – ***ākāsa*** + ***ānañca*** + ***āyatana*** – the base of infinite space

- > one enters the **5th *rūpāvacara jhāna*** by meditating on the ***paṭibhāga-nimitta*** of the kaṣiṇa object. He comes out of it, though the counterpart sign remains in his mind he neglects it and, instead, concentrates on the space left by it continuously. (PCM p90)
- > **direct object** or **object taken** = the **concept of space**, the space left by removing the ***paṭibhāga-nimitta*** of the kaṣiṇa object. Removing = stop paying attention to it, it will disappear.
- > **transcended object** or **object surmounted** = the ***paṭibhāga-nimitta*** of the kaṣiṇa object. As long as one is attached to this counterpart sign one can NOT enter the **1st *arūpāvacara jhāna***. (HOA1 p161-172)

Arūpāvacara jhāna: 1. ***Ākāsānañcāyatana*** (cont) (HOA1 p161-172)

-> one meditates or contemplates on that SPACE saying “**infinite space, infinite space**” or “**limitless space, limitless space**”. **Limitless** does NOT mean that it has NO BOUNDARIES; since it is a CONCEPT *paññatti* it has NO BEGINNING and NO END. -> it is **infinite** in the sense that it has NO ARISING and NO CEASING. Here *āyatana* base = **object**

Arūpāvacara jhāna: 2. ***Viññāṇañcāyatana*** – *viññāṇa* + *ānañca* + *āyatana* – the base of infinite consciousness.

-> one enters the *ākāsānañcāyatana jhāna* and then emerges from it. He takes that *jhāna citta* as his object of meditation, saying “**infinite consciousness, infinite consciousness.**” (HOA1 p163)

-> **infinite** means this citta takes the object which is infinite. When he contemplates on this consciousness, he must take it AS A WHOLE, NOT just PARTS of it. There should be NO LIMIT to that object. It is CONSCIOUSNESS that takes infinite SPACE as an object and also should be contemplated infinitely.

-> direct object = *ākāsānañcāyatana citta*; transcended object = the *concept of space*; *āyatana* base = **object**.

Arūpāvacara jhāna: 3. ***Ākiñcaññāyatana*** – *ākiñcañña* + *āyatana* – the base of nothingness.

-> when one enters the *viññāṇañcāyatana jhāna*, the *ākāsānañcāyatana citta* has already disappeared. He takes that DISAPPEARANCE, that NOTHINGNESS, that ABSENCE of the *1st arūpāvacara jhāna citta* as an object of his meditation.

-> he meditates on that concept of NOTHINGNESS, saying “**there is nothing whatsoever, there is nothing whatsoever.**”

Natthi kiñci, natthi kiñci.

-> NOTHINGNESS is a *paññatti*, NOT ultimate reality. CONSCIOUSNESS is an **ultimate reality**.

-> direct object = the disappearance, the **non-existence** of the *ākāsānañcāyatana citta*

-> transcended object = the *ākāsānañcāyatana citta*; *āyatana* base = **object** (HOA1 p164)

Arūpāvacara jhāna: 4. **nevasaññānāsaññāyatana** – the base of neither perception nor non-perception.

-> one takes the **ākiñcaññāyatana citta** as the object of meditation. He mediates on it, saying “**it is good, it is good, it is peaceful, it is peaceful.**” Even though he says this, he does NOT want it for himself; he is just contemplating on the fact that **it is peaceful, it is good.** (HOA1 p166-168)

-> direct object = **ākiñcaññāyatana citta**; transcended object = the **concept of nothingness or non-existence**

-> **āyatana** base = the **mind-base**

-> here PERCEPTION **saññā** does NOT mean perception ONLY. It stands for ALL **mental things**, ALL **cetasika**, ALL **mental activities**.

All **4 arūpāvacara jhānas** belong to the **5th rūpāvacara jhāna** and have the same **2 jhānaṅga**: **upekkhā** and **ekaggatā**. (PCM p91)

-> **rūpāvacara jhāna**: **factor-eliminating**: eliminate 1 factor after another to enter a higher jhāna.

-> **arūpāvacara jhāna**: **object-transcending**: surmount the object to enter a higher jhāna. (HOA1 p170)

-> **72 jhāna processes = 9** [5 (rūpāvacara) + 4 (arūpāvacara)] x **8** [2 (kusala, kiriya) x 2 (beginner, attainer) x 2 (dull, keen)]

-> **72 jhāna processes = 32** [2 (kusala, kiriya) x 2 (beginner, attainer) x 2 (dull, keen) x 4 (1st-4th rūpāvacara jhānas)] + **40** [2 (kusala, kiriya) x 2 (beginner, attainer) x 2 (dull, keen) x 5 (5th rūpāvacara, 1st-4th arūpāvacara)] (PCM p91-92)

Reviewing processes = 192 = 40 + 32 + 24 + 16 + 80: after attaining or emerging from a **jhāna**, one reviews or introspects all the jhāna factors **jhānaṅga** one by one. These processes are the SAME as the **kāmāvacara javanas** and bare mind-door processes **manodvāra visum̐siddhā vīthi**.

-> the 1st jhāna: **40** = 8 [2 (kusala, kiriya) x 2 (beginner, attainer) x 2 (dull, keen)] x 5 jhānaṅgas

-> the 2nd jhāna: **32** = 8 x 4

-> the 3rd jhāna: **24** = 8 x 3

-> the 4th jhāna: **16** = 8 x 2

-> the 5th jhāna: **80** = 40 [2 (kusala, kiriya) x 2 (beginner, attainer) x 2 (dull, keen) x 5 (5th rūpāvacara, 1st-4th arūpāvacara)] x 2 jhānaṅgas

-> the **reviewing** is performed by a **sense-sphere process** and **5 javanas** arise. (PCM p92-93)

25 conceptual objects: (PCM p92-93)

- > 10 *kaṣiṇa*: 1st-5th jhāna
- > 10 *asubha*: 1st jhāna (tử thi)
- > 1 *kāyagatā-sati*: 1st jhāna (32 thân phần)
- > 1 *ānāpāna-sati*: 1st-5th jhāna
- > 1 *mettā*: 1st-4th jhāna
- > 1 *karuṇā*: 1st-4th jhāna
- > 1 *muditā*: 1st-4th jhāna

MAGGA-VĪTHI: Path processes = **40** = **4** (sotāpatti, sakadāgāmi, anāgāmi, arahatta) x **5** (1st-5th jhāna) x **2** (dull, keen) (PCM p97)

-> once a meditator becomes a noble one *ariya* through the arising of the path process, he NEVER reverts to being a worldlyling again.

-> *gotrabhū* will NOT arise with the other higher path processes – *sakadāgāmi, anāgāmi, arahatta* – instead *vodāna* will arise. This is because **gradual purification** of some defilements is extended and it takes *Nibbāna* as a truly pure object.

-> *Parikamma, Upacāra, Anuloma* take 1 of 3 *lakkaṇas* as an object. (PCM p98)

2 ways to reach *lokuttara*: (PCM p98-99)

1. *Vipassanā-yānika*: the practice of *Vipassanā* as the vehicle
 2. *Samatha-yānika*: the practice of *Samatha* as the vehicle before *Vipassanā*
- > *sukkha-vipassanā*: **bare insight practitioners** – those who develop insight without the basis of jhānas.
- > practice *Samatha* to develop *upacāra samādhi* and then proceed to *Vipassanā*. When they reach *magga & phala*, their path and fruition cittas occur at a level corresponding to the 1st Jhāna.
- > those who develop *Vipassanā* on the basis of Jhānas attain a path and fruit that corresponds to the level of the Jhāna they had attained before reaching the path (**1st – 5th jhāna**).

Sometimes a person may have attained ***jhānas*** but does NOT make use of those *jhānas* to practice ***Vipassanā***. When he attains ***magga***, his ***magga citta*** will resemble the 1st *jhāna*. -> similar to ***sukkha-vipassaka***.

-> a person can meditate NOT on ***nāma-rūpa*** as ***Vipassanā*** objects but on the ***jhānas*** themselves. ***Jhānas*** can be the objects of *Vipassanā* meditation -> enter into and then emerge from that *jhāna*, taking the *jhāna* as a *Vipassanā* object. (HOA1 p194-195)

1) the **BASIC *jhāna***, the *jhāna* used for the BASIS of *Vipassanā*, determines the *jhāna* level of the *magga citta*. If the BASIC *jhāna* is the 1st *jhāna*, then the *magga citta* resembles the 1st *jhāna* with 5 *jhānaṅgas*. If the BASIC *jhāna* is the 5th *jhāna*, then the ***magga citta*** resembles the 5th *jhāna* with 2 *jhānaṅgas*.

2) the **CONTEMPLATED *jhāna***, the *jhāna* used as the OBJECT of *Vipassanā*, determines the *jhāna* level of the *magga citta* -> enter the 1st *jhāna*, emerge from it and practice *Vipassanā* on the 2nd *jhāna* -> the ***magga citta*** resembles the 2nd *jhāna* with 4 *jhānaṅgas*.

3) the **meditator's WISH** determines the *jhāna* level of the *magga citta* -> enter the 1st *jhāna*, emerge from it and meditate on the 2nd *jhāna*, but wish for the 1st *jhāna* -> the ***magga citta*** resembles the 1st *jhāna* with 5 *jhānaṅgas*. -> if wish for the 2nd *jhāna*, then the *magga citta* resembles the 2nd *jhāna* with 4 *jhānaṅgas*. -> if have NO particular wish, then the *magga citta* resembles the higher *jhāna*. (HOA1 p195-196)

magga cittas and ***phala cittas*** are also called ***jhāna*** because: (HOA1 p196-197)

- > ***magga cittas*** examine closely the 3 characteristics: ***anicca, dukkha, anatta***.
- > ***phala cittas*** examine closely the true characteristics of ***Nibbāna***: ***suññata, animitta, appaṇihita***.
- > ***lokuttara cittas*** are called ***Jhāna*** because they examine closely the characteristics (***lakkhaṇa***).
- > the culmination of the examination of characteristics is accomplished at ***magga***.
- > a ***magga citta*** is NOT ***jhāna citta***: the ***1st jhāna magga citta*** is the ***magga citta*** which resembles, which is like the 1st ***rūpāvacara jhāna***. -> a ***jhāna citta*** takes a concept (***paññatti***) as object (a *kasiṇa* sign) while a ***magga citta*** MUST take ***Nibbāna*** as object.

magga reviewing processes = 5. ONLY *phalaṭṭha* are capable of reviewing. (PCM p102)

(1) *magga*

(2) *phala*

(3) *Nibbāna*

(4) the eradicated *kilesas*

(5) the non-eradicated *kilesas*

-> 1st – 3rd *magga*: 3 maggas x 5 reviews x 5 jhānas = 75 processes

-> 4th *magga*: 1 magga x 4 reviews x 5 jhānas = 20 processes

(1)-(3): *javana* = 4 mahākusala ñāṇa-sampayutta, 4 mahākiriya ñāṇa-sampayutta

(4)-(5): *javana* = 8 mahākusala, 8 mahākiriya

PHALA-VĪTHI Fruition process = 40 = 4 (sotāpatti, sakadāgāmi, anāgāmi, arahatta) x 5 (1st-5th jhāna) x 2 (dull, keen)
(PCM p102)

-> *phala javana*: OBJECT = *Nibbāna* -> arise for as long as the meditator wishes.

-> *anuloma javana*: OBJECT = 1 of 3 *lakkaṇa*: *anicca, dukkha, anatta*. 4 times for dull, 3 times for keen.

-> when he emerges from the *phala-vīthi*, there follows the subsidence into the *bhavaṅgasota*.

PHALA-VĪTHI Fruition process = experience the bliss of *Nibbāna* up to **7 days (maximum).**

-> living in Nibbāna peace = the subsequent arising of *phala javanas*.

-> these processes can occur in *kāmāvacara, rūpāvacara, arūpāvacara*.

-> *sotāpatti phala* and *sakadāgāmi phala* processes can NOT arise in the **5 pure abodes (*suddhāvāsā*)**.

-> *bhavaṅga citta* = 4 mahāvipāka ñāṇa-sampayutta + 9 mahaggata vipāka

PHALA-VĪTHI Fruition process: *anuloma javanas* = conformity javanas (PCM p104-105)

- > 1st-3rd ***phala***: 4 mahākusala ñāṇa-sampayutta
- > 4th ***phala***: 4 mahākiriya ñāṇa-sampayutta
- > **ANULOMA JAVANA prior to PHALA JAVANA**: OBJECT = the conditioning state (***paccaya***) of mentality & materiality (***nāmarūpa***) -> to experience the ***Nibbāna*** peace here and now. -> ***anuloma javanas*** have NO need to leave the conditioning state as an object.
- > **GOTRABHŪ prior to MAGGA JAVANA**: OBJECT = ***Nibbāna*** in accordance with the path. -> to emancipate beings, to free them from ***samsāra*** -> ONLY need to arise 1 time to complete this task. -> 2 or 3 ***phala javanas*** arise in ***magga-vīthi*** but this is NOT a state of entering fruition absorption ***phala-vīthi***. -> they arise as a result of the ***magga javana***.

To enter the **fruition process**: (PCM p104-105)

- > observe/contemplate the conditioning state as ***anicca, dukkha, anatta*** (without the path)
- > the arising of the ***phala javanas*** without the path is called entering the fruition state ***phala-vīthi***.
- > MUST make a determination on how long one will stay in this state. (**maximum is 7 days**)
- > when the pre-determined time is completed, ***phala javanas*** cease and ***bhavaṅga citta*** arises. -> emerging from the fruition state.

ABHIÑÑĀ-VĪTHI Direct Knowledge Process: (CMA p343, 370) (PCM p106)

- (1) ***iddhividha-abhiññā***: the power of creating forms, flying through the air, walking on water, diving into the earth, etc.
- (2) ***dibbasota-abhiññā***: the divine ear which enables one to hear subtle or coarse sounds far or near.
- (3) ***paracitta-vijānana-abhiññā***: the power of penetrating the minds of others to discern their thoughts.
- (4) ***pubbenivāsānussati-abhiññā***: the power to remember one's former existences and the former worlds in which one has lived.
- (5) ***dibbacakkhu-abhiññā***: the divine eye which enables one to see subtle or coarse things far or near and also the celestial worlds and the woeful planes.
- (6) ***yathākammūpaga-ñāṇa***: the power of seeing beings in the 31 planes of existence and knowing their respective kamma, which have given rise to their rebirths.
- (7) ***anāgataṃsa-ñāṇa***: the power of knowing future existences and worlds.

ABHIÑÑĀ-VĪTHI Direct Knowledge Process: (CMA p343, 370) (PCM p106)

- > MUST master 8 *jhānas*.
- > MUST achieve 8 *jhānas* in each of the 8 *kaṣiṇas*: *paṭhavī, āpo, tejo, vāyo, nīla, pīta, lohita, odāta*.
- > MUST have complete control of the mind in **14** WAYS:
 1. the order of the *kaṣiṇas* (*anuloma*)
 2. the reverse order of the *kaṣiṇas* (*paṭiloma*)
 3. the order and reverse order of the *kaṣiṇas* (*anuloma* & *paṭiloma*)
 4. the order of the *jhānas*
 5. the reverse order of the *jhānas*
 6. the order and reverse order of the *jhānas*

ABHIÑÑĀ-VĪTHĪ Direct Knowledge Process: (CMA p343, 370) (PCM p106)

- > **14** WAYS (cont):A20
 7. skipping *jhānas*
 8. skipping *kaṣiṇas*
 9. skipping *jhānas* & *kaṣiṇas*
 10. transportation of factors (*jhānaṅgas*)
 11. transportation of objects (*ārammaṇas*)
 12. transportation of factors & objects
 13. definition of factors
 14. definition of objects
- > those with sharp wisdom & acute insight, following the attainment of the 5th *jhāna* or *magga* & *phala*, attain *abhiññā* spontaneously. (PCM p107)

Abhiññā-vīthi Direct Knowledge Process: steps (PCM p105-106)

- (1) Basic Jhāna process: enter the basic jhāna by observing one of the **Kasiṇa** objects
- (2) Preliminary action process: make a determination or resolution such as: "let there be a hundred or a thousand identical but separate forms of myself."
- (3) again observe one of the Kasiṇa objects and enter the **5th rūpāvacara jhāna**.
- (4) then observe 100 or 1000 forms, there runs an abhiññā process, enabling him to produce the many forms that he has resolved to create. -> spontaneously various supernormal powers appear according to his resolution.

Abhiññā-vīthi Direct Knowledge Process: steps (PCM p108)

- > if do (1), **samādhi** becomes very strong, enabling him to establish preliminary action -> his mind is steady towards that object he is resolving. -> ESSENTIAL
- > in (1), there is NO definite number of **jhāna cittas** -> arise as many as needed -> and then reviewing process.
- > in (2), the words: "let there be ..." are not to be chanted repeatedly -> an expression of the aspiration. -> this is a **manodvāra-vīthi** with **kāmāvacara javanas** and may have to occur many times to fulfil the aspiration.
- > (3) is the BASIS of (4): need to enter again to make the resolution/determination/aspiration STRONG -> strong **abhiññā**
- > for those whose **abhiññā** is NATURAL or has become HABITUAL, the basic process may NOT be necessary.

Abhiññā-vīthi Direct Knowledge Process: (PCM p109)

- > MANY **basic jhāna** and **preliminary action processes** will be run AGAIN and AGAIN until the **abhiññā** process arise.
- > CANNOT occur in **arūpāvacara** because there is NO entering of the **5th rūpāvacara jhāna process**.
- > occur in 7 **kāmāvacara sugati bhūmi** (5-11) and 15 **rūpāvacara bhūmi** (1-10, 12-16).
- > **bhavaṅga** = 4 mahāvīpāka ñāṇa-sampayutta, 5 rūpāvacara vipāka
- > 5 **puggala** = 1 ti-hetuka + 4 ariyas
- > **non-arahants**: kusala abhiññā; **arahants**: kiriya abhiññā
- > **javanas prior to abhiññā** = mahākusala & mahākiriya upekkhā-sahagata -> MUST be consistent with the **5th rūpāvacara jhāna**: if the individual is keen-witted, the preliminary javana arise only three times.

Nirodha-samāpatti-vīthi the attainment of cessation process: (PCM p110)

- > ONLY an *anāgāmi* or an *arahant* who has attained the **8 jhānas** can enter.
- > is attained by the power of SAMATHA and VIPASSANĀ.
- > the non-occurrence of *cittas* & *cetasikas* owing to their progressive cessation.
- > CANNOT occur in *arūpāvacara* because there is NO entering of the **5th rūpāvacara jhāna**.
- > occur in 7 *kāmāvacara sugati bhūmi* (5-11) and 15 *rūpāvacara bhūmi* (1-10, 12-16).

Nirodha-samāpatti-vīthi the attainment of cessation process: 4 resolutions/determinations (PCM p109-110)

- (1) *nānābaddha-avikopana*: non-danger to other property
- (2) *saṅgha-paṭimānana*: saṅgha's waiting for him to perform the saṅgha's acts (Vinayakamma).
- (3) *satthu-pakkosana*: the Buddha's summons.
- (4) *addhāna-pariccheda*: the limit of the life duration

Nirodha-samāpatti-vīthi the attainment of cessation process: steps (PCM p109-110)

- (1) enter the **1st-4th rūpāvacara jhāna** one by one, emerge from each and contemplate its *jhānacittas* & *jhānaṅgas* as *anicca, dukkha, anatta*.
 - (2) do the same things for the **1st-2nd arūpāvacara jhāna**.
 - (3) enter the **3rd arūpāvacara jhāna**, emerge from it and make 4 determinations/resolutions.
 - (4) enter the **4th arūpāvacara jhāna**.
- > after 2 *jhānacittas*, enter *nirodha* with the ceasing of *cittas, cetasikas, cittaja-rūpas*.
 - > 1 *phala-javana* arises when emerging from the cessation state then subsides into the *bhavaṅgasota*.

Nirodha-samāpatti-vīthi the attainment of cessation process: (PCM p109-110)

- > **preliminary javanas** Parikamma, Upacāra, Anuloma, Gotrabhū = **4** mahākusala, **4** mahākiriya upekkhā-sahagata ñāṇa-sampayutta.
- > **bhavaṅga** = **4** mahāvīpāka upekkhā-sahagata ñāṇa-sampayutta, **5** rūpāvacara vipāka
- > **nirodha** is the benefit from the wisdom of the noble path.
- > **phala** is the benefit in **Vipassanā**.
- > **magga** is the outcome of **lokiya samādhi**.

Nirodha-samāpatti-vīthi the attainment of cessation process: (PCM p112-113)

- > ONLY 2 **javano**s arise before **nirodha** in step (4) because all PRELIMINARY efforts are just for the attainment of **cessation**: make a great effort to enter the 1st jhāna and so on.
- > the development of SAMATHA & VIPASSANĀ in each Jhāna is NOT for the attainment of the **4th arūpāvacara jhāna** but for the attainment of NIRODHA.
- > **sotāpannas** and **sakadāgāmis** CANNOT achieve nirodha because they have NOT eradicated the latent tendency of sensuous desire (**kāmatanha/kāmacchanda**) which is the major hindrance to their **samādhi** -> WEAK.

Nirodha-samāpatti-vīthi the attainment of cessation process: (PCM p112-113)

- > **anāgāmis** & **arahanttas** are the opposite. Whenever they observe the rising & falling of conditioning states, they feel dissatisfied or disgusted with them and wish to live peacefully, free from these states, by entering **nirodha**.
- > can remain in **nirodha** for 7 days at most.
- > NIRODHA is NOT a **paccaya/asaṅkhata**, or **lokiya/lokuttara** because it has NO **essence** as reality. -> regarded as NIPPHANNA (**produced**) because great effort is made by a meditator.

Kāmāvacara-javana: (CMA p168)

1. ***mahākusala ñāṇa-sampayutta***: When the meditator is about to achieve a jhāna, a path, or fruition, first there arises mind-door advertent. Then, in the same cognitive process as the attainment, immediately preceding it, a series of sense-sphere javanas runs its course in quick succession, leading the mind from the sense-sphere plane to the absorption. In the case of a worldling or a trainee, these javanas will be one of the **four wholesome sense-sphere cittas accompanied by knowledge**.

2. ***mahākiriya ñāṇa-sampayutta***: in the case of an Arahant, one of the **four functional sense-sphere cittas accompanied by knowledge**.

Kāmāvacara-javana: **2 mahākusala somanassa -sahagata ñāṇa -sampayutta** -> **32 mahaggata-lokuttarajavana** (CMA p169-171)

-> When the **preliminary functions** in the absorption process are performed by either of the two **wholesome** sense-sphere cittas accompanied by **joy** and **knowledge**—that is, in the case of **worldlings** or **trainees**—then there can arise **thirty-two cittas as javanas in absorption**: the sublime wholesome cittas of the first four jhānas (those accompanied by happiness); the four path cittas at the level of any of the first four jhānas; and the lower three fruition cittas at the same four levels ($4 + 16 + 12 = 32$).

-> **32** = **4** rūpāvacara kusala (1st-4th jhāna) + **16** lokuttara magga (1st-4th jhāna) + **12** lokuttara phala (exc. Arahant) (1st-4th jhāna)

Kāmāvacara-javana: **2 mahākusala upekkhā -sahagata ñāṇa -sampayutta** -> **12 mahaggata-lokuttarajavana** (CMA p169-171)

-> When the **preliminary functions** are performed by either of the two **wholesome** sense-sphere cittas accompanied by **equanimity** and **knowledge**—also in the case of **worldlings** or **trainees**—then there can arise **twelve absorption javanas**: the sublime wholesome cittas of the fifth jhāna and the four immaterial jhānas; the four path cittas at the level of the fifth jhāna; and the lower three fruition cittas at the level of the fifth jhāna ($5 + 4 + 3 = 12$).

-> **12** = **1** rūpāvacara kusala (5th jhāna) + **4** arūpāvacara kusala + **4** lokuttara magga (5th jhāna) + **3** lokuttara phala (exc. Arahant) (5th jhāna)

Kāmāvacara-javana: **2 mahākiriya somanassa-sahagata ñāṇa-sampayutta** -> **8 mahaggata-lokuttarajavana** (CMA p169-171)

-> Following the two **functional** sense-sphere cittas accompanied by **joy** and **knowledge**—that is, in the case of **Arahants** only—there arise **eight javanas in absorption**: the sublime functional javanas of the first four jhānas and the fruition of Arahantship at the level of the first four jhānas (4 + 4 = **8**).

-> **8** = **4** rūpāvacara kiriya (1st-4th jhāna) + **4** lokuttara phala (Arahant) (1st-4th jhāna)

Kāmāvacara-javana: **2 mahākiriya upekkhā-sahagata ñāṇa-sampayutta** -> **6 mahaggata-lokuttarajavana** (CMA p169-171)

-> Following the two **functional** sense-sphere cittas accompanied by **equanimity** and **knowledge** there arise **six javanas in absorption**: five sublime functional javanas and the fruition of Arahantship at the level of the fifth jhāna (5 + 1 = **6**).

-> **6** = **1** rūpāvacara kiriya (5th jhāna) + **4** arūpāvacara kiriya + **1** lokuttara phala (Arahant) (5th jhāna)

SUMMARY: cittas in **pañcadvāra-vīthi** = **54** = 12 + 18 + 24 (CMA p162)

SUMMARY: cittas in **manodvāra-vīthi**:

-> **paritta-javana-vīthi** = **41** = **54** – **10** (dvi-pañcaviññāṇas) – **3** (1 pañcadvārāvajjana, 2 sampaticchana) (CMA p166)

-> **appanā-javana-vīthi**: SOMANASSA-SAHAGATA = **40** = 32 + 8

a) **non-arahants** = **32** = **4** (1st-4th rūpāvacara kusala) + **16** (1st-4th jhāna x 4 magga) + **12** (1st-4th jhāna x 3 phala, exc. Arh phala)

b) **arahants** = **8** = **4** (1st-4th rūpāvacara kiriya) + **4** (1st-4th jhāna x 1 Arahant phala) (CMA p170)

SUMMARY: cittas in **manodvāra-vīthi**:

-> **appanā-javana-vīthi**: UPEKKHĀ-SAHAGATA = **18** = 12 + 6

a) **non-arahants** = **12** = **1** (5th rūpāvacara kusala) + **4** (arūpāvacara kusala) + **4** (5th jhāna x 4 magga) + **3** (5th jhāna x 3 phala, exc. Arh phala)

b) **arahants** = **6** = **1** (5th rūpāvacara kiriya) + **4** (4 arūpāvacara kiriya) + **1** (5th jhāna Arahant phala) (CMA p170)

SUMMARY: TOTAL **non-Arahants** = **44** = 32 + 12; **Arahants** = **14** = 8 + 6 -> **58** = 44 + 14

1. duggati ahetuka: those reborn in hells, petas, asuras, animals: **37** cittas can arise

- > **37** = **12** akusala + **17** ahetuka (exc. hasituppāda) + **8** mahākusala
- > **paṭisandhi citta** = **ahetuka akusala upekkhā santīraṇa**; **tadārammaṇa** = 3 santīraṇas (HOA2 p105)
- > CANNOT have **appanā javanas** -> CANNOT have enlightenment (CMA p179) (HOA p99)

2. sugati ahetuka: human beings born blind/deaf, etc., some kinds of petas: **41** cittas can arise

- > **41** = **12** akusala + **17** ahetuka (exc. hasituppāda) + **8** mahākusala + **4** mahāvipāka ñāṇa-vippayutta
- > **paṭisandhi citta** = **ahetuka kusala upekkhā santīraṇa**; **tadārammaṇa** = 4 mahāvipāka ñāṇa-vippayutta, 3 santīraṇas (HOA2 p105)
- > CANNOT have **appanā javanas** -> CANNOT have enlightenment (CMA p179) (HOA2 p100)

3. dvi-hetuka: those reborn with 2 roots (**alobha**, **adosa**) as human beings/devas: **41** cittas can arise

- > **41** = **12** akusala + **17** ahetuka (exc. hasituppāda) + **8** mahākusala + **4** mahāvipāka ñāṇa-vippayutta
- > **paṭisandhi citta** = **4 mahāvipāka ñāṇa-vippayutta**; **tadārammaṇa** = 4 mahāvipāka ñāṇa-vippayutta, 3 santīraṇas (HOA2 p105)
- > CANNOT have **appanā javanas** -> CANNOT have enlightenment (CMA p179) (HOA2 p100)

4. ti-hetuka puthujjana: those reborn with 3 roots (**alobha**, **adosa**, **amoha**) as human beings/devas: **63** cittas can arise

- > **63** in 3 realms = **12** akusala + **17** ahetuka (exc. hasituppāda) + **8** mahākusala + **8** mahāvipāka + **10** rūpāvacara kusala, vipāka + **8** arūpāvacara kusala, vipāka
- > **54** in kāmāvacara = **63** – **5** rūpāvacara vipāka – **4** arūpāvacara vipāka
- > **paṭisandhi citta** = **4 mahāvipāka ñāṇa-sampayutta**
- > CAN have **kāmāvacara javanas** = **20** = **12** akusala + **8** mahākusala
- > CAN have **appanā javanas** = **9** = **5** rūpāvacara kusala + **4** arūpāvacara kusala
- > CANNOT have **kiriya javanas** = **26** = **8** mahākiriya + **5** rūpāvacara kiriya + **4** arūpāvacara kiriya + **4** magga + **4** phala + **1** hasituppāda (CMA p180) (HOA2 p101)

5-8. maggaṭṭha: the person at the moment of ***magga citta***: **1** citta arise -> all ***maggaṭṭha*** individuals have ONLY 1 citta (HOA2 p103)

9. sotāpatti-phalaṭṭha: **59/89** cittas can arise

- > **59** in 3 realms = **7** akusala + **17** ahetuka (exc. hasituppāda) + **8** mahākusala + **8** mahāvīpāka + **10** rūpāvacara kusala, vipāka + **8** arūpāvacara kusala, vipāka + **1** sotāphatti-phala
- > **50** in kāmāvacara = **59** – **9** mahaggata vipākas
- > eliminate 5 ***akusala*** = 4 with ***diṭṭhi*** + 1 with ***vicikicchā***
- > NO kiriya javanas (non-arahant); NO magga citta (phala person); NO the other 3 higher phala cittas (NOT attained yet) (CMA p180) (HOA2 p101)

10. sakadāgāmi-phalaṭṭha: **59/89** cittas can arise

- > **59** in 3 realms = **7** akusala + **17** ahetuka (exc. hasituppāda) + **8** mahākusala + **8** mahāvīpāka + **10** rūpāvacara kusala, vipāka + **8** arūpāvacara kusala, vipāka + **1** sakadāgāmi-phala
- > **50** in kāmāvacara = **59** – **9** mahaggata vipākas
- > when a person attains a higher stage, the cittas of lower stages automatically vanish. -> do NOT have ***sotāpatti-phala***
- > eliminate 5 ***akusala*** = 4 with ***diṭṭhi*** + 1 with ***vicikicchā***
- > NO kiriya javanas (non-arahant); NO magga citta (phala person); NO the other 2 higher phala cittas (NOT attained yet) (CMA p180) (HOA2 p102)

11. anāgāmi-phalaṭṭha: **57/89** cittas can arise

- > **57** in 3 realms = **5** akusala + **17** ahetuka (exc. hasituppāda) + **8** mahākusala + **8** mahāvīpāka + **10** rūpāvacara kusala, vipāka + **8** arūpāvacara kusala, vipāka + **1** anāgāmi-phala
- > **48** in kāmāvacara = **57** – **9** mahaggata vipākas
- > eliminate 7 ***akusala*** = 4 with ***diṭṭhi*** + 1 with ***vicikicchā*** + 2 with ***dosa***
- > eliminate ***kāmārāga*** desire for sense-objects BUT still have desire for ***rūpāvacara*** and ***arūpāvacara*** -> still have LOBHA
- > NO kiriya javanas (non-arahant); NO magga citta (phala person); NO the other higher phala citta (NOT attained yet) (CMA p180) (HOA2 p102)

12. arahantta-phalattha : **53/89** cittas can arise

- > **53** in 3 realms = **18** ahetuka + **8** mahākiriya + **8** mahāvīpāka + **10** rūpāvacara kiriya, vipāka + **8** arūpāvacara kiriya, vipāka + **1** arahanta-phala
- > **44** in kāmāvacara = **53** – **9** mahaggata vipākas
- > eliminate all 12 akusala -> NO **akusala/kusala javanas** -> ONLY **kiriya javanas**
- > an arahant may or may NOT have jhānas. If he does NOT have jhānas, he will NOT experience **mahaggata kiriya**.
- > NOT all these types of citta are experienced by a particular arahant or person. (CMA p180) (HOA2 p102)

SUMMARY: VĪTTHI-CITTA (CMA p183)

- > **kāmāvacara** = **80** = 89 – 9 mahaggata vipākas
- > **rūpāvacara** = **64/89** = **10** akusala (exc. 2 paṭighā) + **12** ahetuka (exc. 6 viññāṇas: ghāna, jivhā, kāya) + **16** mahākusala, mahākiriya + **10** rūpāvacara kusala, kiriya + **8** arūpāvacara kusala, kiriya + **8** magga, phala
- > **arūpāvacara** = **42/89** = **10** akusala (exc. 2 paṭighā) + **1** manodvārāvajjana + **16** mahākusala, mahākiriya + **7** magga, phala (exc. 1st magga)

SUMMARY: JAVANA CITTA (CMA p168, 176)

1. **Kāmāvacara-javana** : **mahākusala, mahākiriya ñāṇa-sampayutta** □
-> do preliminary functions: preparation (**parikamma**), access (**upacāra**), conformity (**anuloma**), change-of-lineage (**gotrabhū**)
2. **mahaggata-javana**
-> **sublime javana**: during the first cognitive process in the attainment of any of the jhānas, a sublime javana occurs for only a single occasion owing to its weakness due to the lack of repetition.

SUMMARY: JAVANA CITTA (CMA p168, 176)

3. **lokuttara-javana** : **magga-javana** □
-> **supramundane javana**: the arising of the four paths endures for only one mind-moment.
4. **lokuttara-javana**: **phala-javana** □
-> **supramundane javana**: thereafter, two or three occasions of fruition consciousness arise according to the case, then comes subsidence into the life-continuum.

SUMMARY: JAVANA CITTA (CMA p169, 174)

5. **somanassa-sahagata-javana**: javana accompanied by **joy**: cittas with opposite feelings (**somanassa** vs. **domanassa**) cannot arise in immediate succession.

-> cittas accompanied by either of these opposed feelings can be immediately preceded or followed by cittas accompanied by neutral feeling (**upekkhā**).

6. **domanassa-sahagata-javana**: javana accompanied by **displeasure**

7. **upekkhā-sahagata-javana**: javana accompanied by **equanimity**: serves as a buffer between the displeasure (= painful mental feeling) of the javana and the joy (= pleasant mental feeling) of the bhavaṅga.

SUMMARY: JAVANA CITTA (CMA p169, 176, 177)

8. **kusala-javana**: wholesome javana for worldlings and trainees (**puthujjana**, **sekha**)

9. **kiriya-javana**: functional javana for Arahants (**asekha**)

10. **kāmāvacara-javana**: sense-sphere javana:

-> a **limited process**: run **7 times** (generally) or **6 times** (an extremely weak object)

-> a **feeble process** (preceding death or fainting): run **5 times** because of the weakness of the heart-base.

11. **abhiññā-javana**: direct-knowledge javana: The javana of the **fifth jhāna** that performs the role of direct knowledge (**abhiññā**) always occurs for only one occasion, even in those who have mastered it, because a single occasion is sufficient for it to accomplish its task.

#	Pāli	Realms (p189)	Bhūmi, Plane	Life-span	Puggala (p194)	Paṭisandhi, Bhavaṅga, Cuti Citta
1	1. niraya	<p>1. hell: the lowest plane of existence in the Buddhist cosmos, the place of the most intense suffering. It is said that the beings in hell have to suffer the results of their evil deeds from the beginning of their lives until the end, without a moment's respite.</p> <p>-> The commentators state that there are eight great hells, of increasing intensity of torment. They are named Sañjīva, Kālasutta, Sanghāta, Roruva, Mahā Roruva, Tāpana, Mahā Tāpana, and Avīci. Of these, Avīci is the lowest and most terrible.</p> <p>-> Each great hell is surrounded on each of its four sides by five minor hells, bringing the total to 168 hells. (5*4*8+8)</p>	<i>kāmāvacara: apāya, woeful</i>	indefinite	<i>duggati ahetuka</i>	<i>1 ahetuka akusala vipāka upekkhā santīraṇa</i>
2	2. tiracchāna-yoni	<p>2. the animal kingdom: according to the Buddha, human beings who have committed evil may be reborn as animals, and animals may, as a result of some accumulated good kamma, be reborn as human beings or even as gods in a heavenly world.</p> <p>-> Although the animal realm does not involve as much misery as the hells, it is included in the woeful planes because the suffering there greatly exceeds the amount of happiness and because it does not provide suitable conditions for the performance of meritorious deeds.</p>	<i>kāmāvacara: apāya, woeful</i>	indefinite	<i>duggati ahetuka</i>	<i>1 ahetuka akusala vipāka upekkhā santīraṇa</i>
3	3. pettivisaya	<p>3. the sphere of petas: The word peta, often translated as "hungry ghosts," refers to a class of beings who are tormented by intense hunger and thirst as well as other afflictions from which they cannot find relief.</p> <p>-> The petas have no world of their own. They live in the same world as human beings—in forests, bogs, cemeteries, etc.—though they remain invisible to humans except when they display themselves or are perceived by those with the divine eye.</p>	<i>kāmāvacara: apāya, woeful</i>	indefinite	<i>duggati ahetuka</i>	<i>1 ahetuka akusala vipāka upekkhā santīraṇa</i>

#	Pāli	Realms (p189)	Bhūmi, Plane	Life-span	Puggala (p194)	Paṭisandhi, Bhavaṅga, Cuti Citta
4	4. asurakāya	<p>4. the host of asuras: The word <i>asura</i>, often translated “titans,” is used to refer to various classes of beings. As a realm within the woeful plane the commentators identify the asuras with a group of tormented spirits similar to the petas.</p> <p>-> These asuras are to be distinguished from the asuras that combat the gods of the Tāvātimsa heaven, who are included among the Tāvātimsa gods.</p>	<i>kāmāvacara: apāya, woeful</i>	indefinite	<i>duggati ahetuka</i>	<i>1 ahetuka akusala vipāka upekkhā santīraṇa</i>
5	5. manussā	<p>5. the human realm: the word <i>manussa</i>, human, literally means those who have sharp or developed minds. As the human mind is very sharp, this makes man much more capable of weighty moral and immoral action than any other class of living beings.</p> <p>-> The human being is capable of development up to Buddhahood, and also of such serious crimes as matricide and parricide.</p> <p>-> The human realm is a mixture of both pain and pleasure, suffering and happiness, but because it offers the opportunity for attaining the highest happiness, it is considered a blissful realm.</p>	<i>kāmāvacara: kāmasugati, the sensuous blissful</i>	indefinite	<i>sugati ahetuka dvi-hetuka ti-hetuka 8 ariya</i>	<i>1 ahetuka kusala vipāka upekkhā santīraṇa 8 mahāvipāka</i>
6	6. cātummahārājikā	<p>6. the Realm of the Four Great Kings: has four divisions corresponding to the four directions. Each is ruled over by its own guardian deity and inhabited by a different class of demigods.</p> <ol style="list-style-type: none"> 1. to the east, the divine king <i>Dhataratṭha</i> rules over the <i>gandhabbas</i>, the celestial musicians; 2. to the south, <i>Virūlhaka</i> presides over the <i>kumbhaṇḍas</i>, the gnomish caretakers of forests, mountains, and hidden treasures; 3. in the western region the divinity <i>Virūpakkha</i> rules over the <i>nāgas</i>, demigods in the form of dragons; 4. in the north reigns <i>Vessavaṇa</i>, ruler of the <i>yakkhas</i> or spirits. 	<i>kāmāvacara: kāmasugati, the sensuous blissful</i>	500 CY	<i>sugati ahetuka dvi-hetuka ti-hetuka 8 ariya</i>	<i>1 ahetuka kusala vipāka upekkhā santīraṇa 8 mahāvipāka</i>

#	Pāli	Realms (p189)	Bhūmi, Plane	Life-span	Puggala (p194)	Paṭisandhi, Bhavaṅga, Cuti Citta
7	7. tāvatimsā	7. the Realm of the Thirty-three Gods : is so named because according to legend, a group of thirty-three noble-minded men who dedicated their lives to the welfare of others were reborn here as the presiding deity and his thirty-two assistants. -> The chief of this realm is Sakka , also known as Indra , who resides in the Vejayanta Palace in the realm's capital city, Sudassana .	<i>kāmāvacara: kāmasugati, the sensuous blissful</i>	1,000 CY	<i>dvi-hetuka ti-hetuka 8 ariya</i>	<i>8 mahāvīpāka</i>
8	8. yāmā	8. the Realm of the Yāma Gods : a realm of great happiness presided over by their ruler, the divine king Suyāma or Yāma .	<i>kāmāvacara: kāmasugati, the sensuous blissful</i>	2,000 CY	<i>dvi-hetuka ti-hetuka 8 ariya</i>	<i>8 mahāvīpāka</i>
9	9. tusitā	9. the Delightful Realm : the abode of a Bodhisatta in his last existence before attaining Buddhahood .	<i>kāmāvacara: kāmasugati, the sensuous blissful</i>	4,000 CY	<i>dvi-hetuka ti-hetuka 8 ariya</i>	<i>8 mahāvīpāka</i>
10	10. nimmānarati	10. the Realm of the Gods who rejoice in (their own) Creations : the gods in the Nimmānarati heaven have the power to create objects of sensual enjoyment by thought, in accordance with their desires.	<i>kāmāvacara: kāmasugati, the sensuous blissful</i>	8,000 CY	<i>dvi-hetuka ti-hetuka 8 ariya</i>	<i>8 mahāvīpāka</i>

#	<i>Pāli</i>	Realms (p189)	<i>Bhūmi, Plane</i>	<i>Life-span</i>	<i>Puggala (p194)</i>	<i>Paṭisandhi, Bhavaṅga, Cuti Citta</i>
11	11. paranimmita-vasavattī	11. the Realm of the Gods who lord over the Creations of Others: the gods of the <i>Paranimmitavasavattī</i> realm do not create such objects themselves, but they control the objects of enjoyment created for their use by their attendants.	<i>kāmāvacara: kāmasugati, the sensuous blissful</i>	16,000 CY	<i>dvi-hetuka ti-hetuka 8 ariya</i>	<i>8 mahāvīpāka</i>
12	1. brahmapārisajjā	1. the Realm of Brahmā's Retinue:	<i>rūpāvacara: 1st jhāna, inferior</i>	1/3 IA	<i>ti-hetuka 8 ariya</i>	<i>1st jhāna vipāka</i>
13	2. brahmapurohitā	2. the Realm of Brahmā's Ministers:	<i>rūpāvacara: 1st jhāna, medium</i>	1/2 IA	<i>ti-hetuka 8 ariya</i>	<i>1st jhāna vipāka</i>
14	3. mahābrahmā	3. the Mahā Brahmā Realm:	<i>rūpāvacara: 1st jhāna, superior</i>	1 IA	<i>ti-hetuka 8 ariya</i>	<i>1st jhāna vipāka</i>

#	Pāli	Realms (p189)	Bhūmi, Plane	Life-span	Puggala (p194)	Paṭisandhi, Bhavaṅga, Cuti Citta
15	4. parittābhā	4. the Realm of Minor Lustre:	<i>rūpāvacara: 2nd jhāna, inferior</i>	2 GA	<i>ti-hetuka 8 ariya</i>	<i>2nd-3rd jhāna vipāka</i>
16	5. appamāṇābhā	5. the Realm of Infinite Lustre:	<i>rūpāvacara: 2nd jhāna, medium</i>	4 GA	<i>ti-hetuka 8 ariya</i>	<i>2nd-3rd jhāna vipāka</i>
17	6. ābhassarā	6. the Realm of Radiant Lustre:	<i>rūpāvacara: 2nd jhāna, superior</i>	8 GA	<i>ti-hetuka 8 ariya</i>	<i>2nd-3rd jhāna vipāka</i>
18	7. parittasubhā	7. the Realm of Minor Aura:	<i>rūpāvacara: 3rd jhāna, inferior</i>	16 GA	<i>ti-hetuka 8 ariya</i>	<i>4th jhāna vipāka</i>
19	8. appamāṇasubhā	8. the Realm of Infinite Aura:	<i>rūpāvacara: 3rd jhāna, medium</i>	32 GA	<i>ti-hetuka 8 ariya</i>	<i>4th jhāna vipāka</i>

#	<i>Pāli</i>	Realms (p189)	<i>Bhūmi, Plane</i>	<i>Life-span</i>	<i>Puggala (p194)</i>	<i>Paṭisandhi, Bhavaṅga, Cuti Citta</i>
20	9. subhakiṇhā	9. the Realm of Steady Aura:	<i>rūpāvacara: 3rd jhāna, superior</i>	64 GA	<i>ti-hetuka 8 ariya</i>	<i>4th jhāna vipāka</i>
21	10. vehapphalā	10. the Realm of Great Reward:	<i>rūpāvacara: 4th jhāna</i>	500 GA	<i>ti-hetuka 8 ariya</i>	<i>5th jhāna vipāka</i>
22	11. āsaññasattā	11. the Realm of Non-percipient Beings:	<i>rūpāvacara: 4th jhāna</i>	500 GA	<i>sugati ahetuka- jīvitarūpa</i>	<i>5th jhāna vipāka</i>
23	12. avihā	12. the Pure Abode: the Durable Realm: Non-returners in whom faith is the dominant faculty.	<i>rūpāvacara: 4th jhāna, suddhāvāsā</i>	1,000 GA	<i>Anāgāmi-phala Arahatta-magga Arahatta-phala</i>	<i>5th jhāna vipāka</i>
24	13. atappā	13. the Pure Abode: the Serene Realm: those in whom energy is dominant.	<i>rūpāvacara: 4th jhāna, suddhāvāsā</i>	2,000 GA	<i>Anāgāmi-phala Arahatta-magga Arahatta-phala</i>	<i>5th jhāna vipāka</i>
25	14. sudassā	14. the Pure Abode: the Beautiful Realm: those in whom mindfulness is dominant.	<i>rūpāvacara: 4th jhāna, suddhāvāsā</i>	4,000 GA	<i>Anāgāmi-phala Arahatta-magga Arahatta-phala</i>	<i>5th jhāna vipāka</i>
26	15. sudassī	15. the Pure Abode: the Clear-sighted Realm: those in whom concentration is dominant.	<i>rūpāvacara: 4th jhāna, suddhāvāsā</i>	8,000 GA	<i>Anāgāmi-phala Arahatta-magga Arahatta-phala</i>	<i>5th jhāna vipāka</i>
27	16. akaniṭṭhā	16. the Pure Abode: the Highest Realm: those in whom wisdom is dominant.	<i>rūpāvacara: 4th jhāna, suddhāvāsā</i>	16,000 GA	<i>Anāgāmi-phala Arahatta-magga Arahatta-phala</i>	<i>5th jhāna vipāka</i>

#	Pāli	Realms (p189)	Bhūmi, Plane	Life-span	Puggala (p194)	Paṭisandhi, Bhavaṅga, Cuti Citta
28	1. ākāsaññācāyatana (ākāsa + ānañca + āyatana)	1. the realm of infinite space:	<i>arūpāvacara:</i> <i>ākāsaññācāyatana</i>	20,000 GA	<i>ti-hetuka</i> <i>7 ariya (exc. Sotāpatti-magga)</i>	<i>ākāsaññācāyatana vipāka</i>
29	2. viññāṇaññācāyatana (viññāṇa + ānañca + āyatana)	2. the realm of infinite consciousness:	<i>arūpāvacara:</i> <i>viññāṇaññācāyatana</i>	40,000 GA	<i>ti-hetuka</i> <i>7 ariya (exc. Sotāpatti-magga)</i>	<i>viññāṇaññācāyatana vipāka</i>
30	3. ākiñcaññāyatana (ākiñcañña + āyatana)	3. the realm of nothingness:	<i>arūpāvacara:</i> <i>ākiñcaññāyatana</i>	60,000 GA	<i>ti-hetuka</i> <i>7 ariya (exc. Sotāpatti-magga)</i>	<i>ākiñcaññāyatana vipāka</i>
31	4. nevasaññā-nāsaññāyatana	4. the realm of neither-perception-nor-non-perception:	<i>arūpāvacara:</i> <i>nevasaññā-nāsaññāyatana</i>	84,000 GA	<i>ti-hetuka</i> <i>7 ariya (exc. Sotāpatti-magga)</i>	<i>nevasaññā-nāsaññāyatana vipāka</i>

CMA = *A Comprehensive Manual of Abhidhamma* by Bhikkhu Bodhi, Sayadaw Sīlānanda, Sayadaw Revatadhamma

PCM = *Process of Consciousness and Matter* by Sayadaw Revatadhamma

HOA = *The Handbook of Abhidhamma Studies* by Sayadaw Sīlānanda

1 mahākappa = 4 asaṅkheyyakappa ; 1 asaṅkheyyakappa = 20 antarakappa (CMA p.198)

1. **saṃvaṭṭa asaṅkheyyakappa**: the incalculable aeon in the process of dissolution.
2. **saṃvaṭṭatṭhāyi asaṅkheyyakappa**: the incalculable aeon in the state of dissolution.
3. **vivaṭṭa asaṅkheyyakappa**: the incalculable aeon in the process of evolution.
4. **vivaṭṭatṭhāyi asaṅkheyyakappa**: the incalculable aeon in the state of evolution.

#	Pāli	Realms (p189)	Bhūmi, Plane	Life-span	Puggala (p194)	Paṭisandhi, Bhavaṅga, Cuti Citta
1	antarakappa	= 1 hāyanakappa (aeon of decrease) + 1 vaḍḍhanakappa (aeon of increase) -> hāyanakappa , aeon of decrease : at the beginning of the Vivaṭṭatṭhāyi Asaṅkheyyakappa (i.e. the beginning of the world – kiếp TRỤ) people live for incalculable (asaṅkheyya) years. As time goes on, they are overcome by such mental defilement as lobha (greed), dosa (anger), etc. and consequently their life span gradually decreases until it becomes only ten years . -> vaḍḍhanakappa , aeon of increase : on the contrary, owing to the occurrence and uplift of such wholesome principles as sublime states of mind, namely, mettā (loving-kindness), etc. the life span of generations of their descendants doubles up gradually until it becomes incalculable years . -> the life span of human beings goes up and down between ten years and incalculable years as they develop meritoriousness or are overcome by their demeritoriousness . A pair of life span, an increasing one and a decreasing one is called an antarakappa .				
<p>At the completion of 20 antarakappas (each antarakappa consisting of a pair of increasing and decreasing aeons), a Vivaṭṭatṭhāyi Asaṅkheyyakappa (kiếp TRỤ) comes to an end. -> since there are no living beings (in human and celestial realms) during the Samvaṭṭa Asaṅkheyyakappa (kiếp HOÀI), Samvaṭṭatṭhāyi Asaṅkheyyakappa (kiếp KHÔNG) and Vivaṭṭa Asaṅkheyyakappa (kiếp THÀNH) , these kappas are not reckoned in terms of antarakappa , which consists of a set of increasing and decreasing aeons. -> it should be noted that each of these Asaṅkheyyakappas , lasting as long as 20 antarakappas , are of the same duration as a Vivaṭṭatṭhāyi Asaṅkheyyakappa .</p>						
<p>Cātummahārājikā: 1 day = 50 human years -> 500 years = 9,000,000 human years Tāvatiṃsā: 1 day = 100 human years -> 1,000 years = 36,000,000 human years Yāma: 1 day = 200 human years -> 2,000 years = 144,000,000 human years Tusita: 1 day = 400 human years -> 4,000 years = 576,000,000 human years Nimmānarati: 1 day = 800 human years -> 8,000 years = 2,304,000,000 human years Paranimmīta-vasavatti: 1 day = 1,600 human years -> 16,000 years = 9,216,000,000 human years (CMA p197)</p>						

#	<i>Pāli</i>	Realms (p189)	<i>Bhūmi, Plane</i>	<i>Life-span</i>	<i>Puggala (p194)</i>	<i>Paṭisandhi, Bhavaṅga, Cuti Citta</i>
<p>The ten modes of sense-sphere rebirth linking are obtained by way of the ten types of consciousness that perform the function of rebirth-linking in the sense sphere. (8 <i>mahāvīpāka</i>, 2 <i>upekkhā santīraṇa</i>) (CMA p195)</p>						
<p>The first jhāna resultant occurs in the first jhāna plane as the rebirth-linking, life-continuum, and death (consciousness); -> the second jhāna resultant and the third jhāna resultant (occur thus) in the second jhāna plane; -> the fourth jhāna resultant in the third jhāna plane; the fifth jhāna resultant in the fourth jhāna plane. -> for non-percipient beings material form itself occurs as rebirth-linking. Similarly thereafter, during the course of existence and at the moment of death, only material form exists and perishes. -> These are the six modes of rebirth-linking in the fine-material sphere. (CMA p197)</p>						
<p>The first immaterial resultant occurs as the rebirth-linking, life continuum, and death (consciousness) in the first immaterial plane, and the others occur in the same functions in their respective planes. -> these are the four modes of rebirth-linking in the immaterial sphere. (CMA p199)</p>						
<p>The citta rooted in delusion and accompanied by restlessness is the weakest of all the unwholesome cittas, and for this reason it cannot take on the role of generating rebirth. Any of the other eleven unwholesome cittas can generate the unwholesome-resultant investigating consciousness which functions as rebirth-linking, bhavanga, and death consciousness for the beings reborn in the four woeful realms. (CMA p.210) -> All twelve unwholesome cittas can generate the seven unwholesome-resultant cittas anywhere in the sensuous world during the course of existence—the five kinds of sense consciousness, and the receiving and investigating consciousnesses. -> 7 = <i>ahetuka akusala vipāka (cakkhu, sota, ghāṇa, jivhā, kāya-viññāṇa + upekkhā sampañcchana + upekkhā santīraṇa)</i> In the fine-material world they produce only four unwholesome-resultants, the threefold sense consciousness of nose, tongue, and body being excluded. -> 4 = <i>ahetuka akusala vipāka (cakkhu, sota-viññāṇa + upekkhā sampañcchana + upekkhā santīraṇa)</i> (CMA p211)</p>						

#	<i>Pāli</i>	Realms (p189)	<i>Bhūmi, Plane</i>	<i>Life-span</i>	<i>Puggala (p194)</i>	<i>Paṭisandhi, Bhavaṅga, Cuti Citta</i>
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Each of the five **fine-material-sphere jhānas** produces, as its **kammic result**, the **resultant fine-material-sphere citta** that is its own exact counterpart. This citta is the only resultant produced by the wholesome jhāna citta itself.

- > The wholesome cittas generated in the preparatory stages of meditation culminating in jhāna are **sense-sphere wholesome cittas**, and **their results accordingly are sense-sphere resultants**, not fine-material resultants.
- > The **fine-material-sphere resultant citta** performs only the three functions of **rebirth-linking, bhavanga, and death**. This means that it occurs only as **a process-freed consciousness**. It does not occur within the cognitive process, nor does the wholesome jhāna citta produce any resultants occurring in the cognitive process.
- > All **resultant cittas occurring in the cognitive process**, with the exception of the supramundane fruits, are **sense-sphere resultants**. (CMA p217)

Each **wholesome jhāna citta** generates rebirth in the fine-material realm that corresponds with its own level.

- > However, the fine-material realms are structured in accordance with the **four jhānas of the Suttanta system** into four broad tiers rather than five, and thus **the second and third jhāna cittas of the Abhidhamma** fivefold analysis of jhāna both produce rebirth into the fine-material realms corresponding to **the second jhāna of the Suttanta system**. (CMA p217-218)

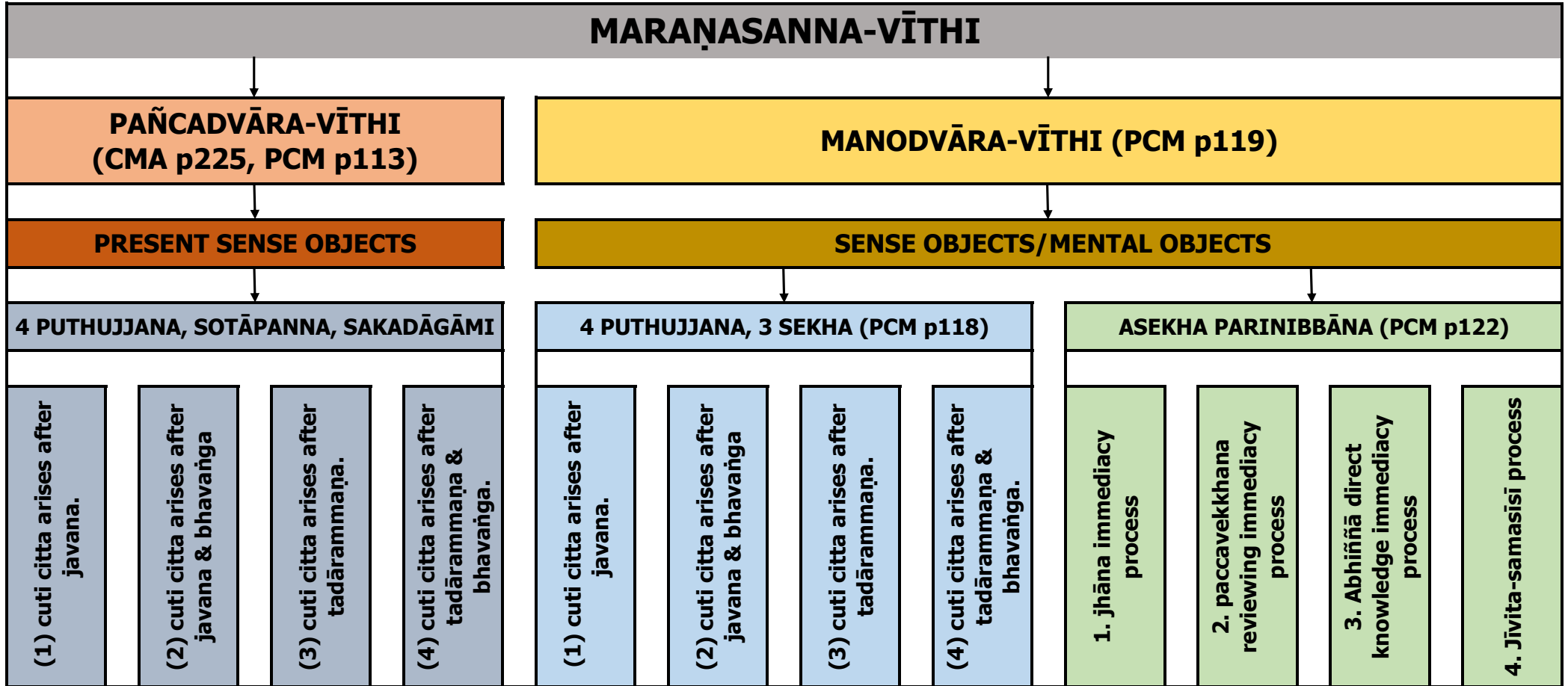
The lower **three tiers of the fine-material world** each consist of **three distinct realms**. These realms are the spheres of rebirth for those who develop the corresponding jhāna to **three degrees of mastery: limited, medium, and superior**.

- > The **jhāna citta** itself is not distinguished into different types according to the three **degrees of development**.
- > The citta is defined as a jhāna citta of a particular type in terms of its constellation of **cetasikas**, and for any given jhāna **these remain the same** no matter whether the jhāna is developed to an inferior, middling, or superior degree of mastery. (CMA p218)
- > the degree of development affects the **potency of the citta to generate rebirth**, and thus in each tier three different realms are found as the objective counterparts of their different potencies.
- > In the case of a meditator who has developed several jhānas, **the highest one he still possesses at the end of his life** is the one that will take on the role of generating rebirth.

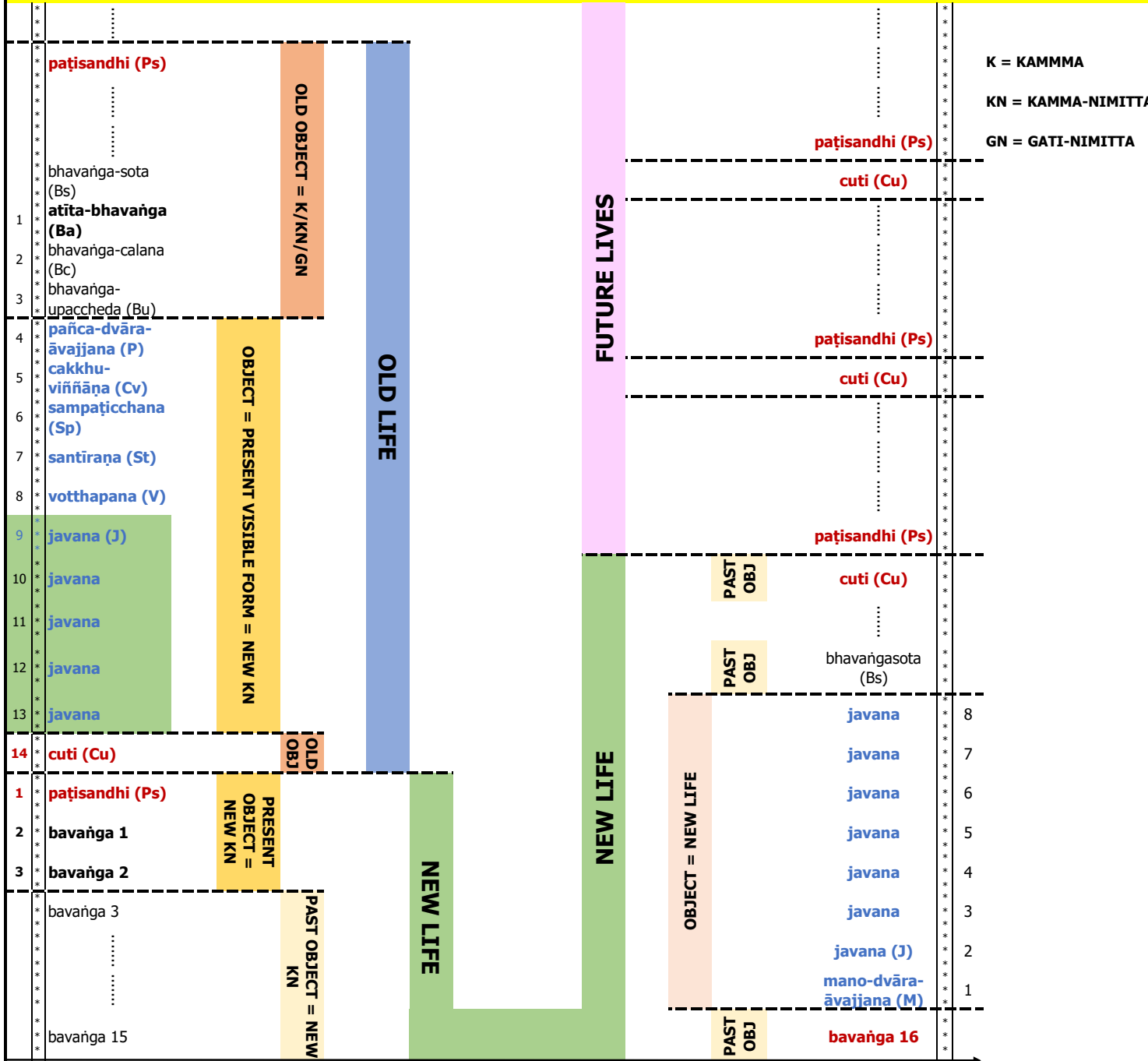
#	<i>Pāli</i>	Realms (p189)	<i>Bhūmi, Plane</i>	<i>Life-span</i>	<i>Puggala (p194)</i>	<i>Paṭisandhi, Bhavaṅga, Cuti Citta</i>
<p>Developing the fifth jhāna: The principle according to which this plane is divided differs from that which divides the previous three. In this plane, all worldlings, stream-enterers, and once-returners who develop the fifth jhāna in the normal way—whether to a limited, medium or superior degree—are reborn in the Realm of Great Reward.</p> <p>-> Some worldlings, however, adopt the attitude that consciousness and perception are the root of all misery, and they develop the fifth jhāna conjoined with a strong sense of dispassion towards perception. Because their fifth jhāna citta is permeated by the wish for perception to cease, they are reborn in the realm of non-percipient beings. There they exist as mere animate material bodies—the vital nonad (see VI, §28)—until they pass away and take rebirth elsewhere. (CMA p218)</p>						
<p>Non-returners are reborn in the Pure Abodes: It is said that their rebirth into these five realms is determined by their predominant spiritual faculty.</p> <ul style="list-style-type: none"> -> Non-returners in whom faith is the dominant faculty are reborn into the Aviha realm (vô phiền); -> those in whom energy is dominant, into the Atappa realm (vô nhiệt); -> those in whom mindfulness is dominant, into the Sudassa realm (thiện hiện); -> those in whom concentration is dominant, into the Sudassī realm (thiện kiến); -> those in whom wisdom is dominant, into the Akaniṭṭha realm (sắc cứu cánh). (CMA p218) 						
<p>Although none but non-returners are reborn into the Pure Abodes, there is no fixed law holding that all non-returners are reborn there. It may be that the Pure Abodes are open only to non-returners who possess the fifth jhāna, while non-returners with a lower jhāna attainment will be reborn elsewhere in the fine-material plane. (CMA p218-219)</p> <p>-> However, all non-returners must be reborn in the fine-material plane because they have eradicated sensual desire (<i>kāmarāga</i>), the fetter which leads to rebirth in the sensuous plane.</p>						

#	<i>Pāli</i>	Realms (p189)	<i>Bhūmi, Plane</i>	<i>Life-span</i>	<i>Puggala (p194)</i>	<i>Paṭisandhi, Bhavaṅga, Cuti Citta</i>
		<p>One who has developed the base of infinite space, and at the time of death has not lost it due to negligence and other hindrances, will be reborn into the realm of infinite space. Similarly with respect to the other immaterial attainments: the highest attainment preserved at the time of death will generate rebirth into the corresponding realm.</p> <p>-> As in the case of the fine-material-sphere cittas, each immaterial-sphere wholesome citta produces as its result only its corresponding resultant citta, which fulfils only the three functions of rebirth, bhavanga, and death in the immaterial realm to which it pertains. (CMA p219)</p>				
		<p>Beings in the immaterial realms may develop the immaterial jhāna that corresponds to their level of rebirth or the higher jhānas, but not those that are lower. Thus when they pass away, they may be reborn on the same plane or on a higher plane, but not on a lower jhāna plane. (CMA p227)</p> <p>-> If, however, they fall away from their jhāna attainment, they are reborn in the sensuous plane by the power of their access concentration (<i>upacārasamādhi</i>, see IX, §4) and thus take rebirth with one of the three-rooted sense-sphere resultants. (4 <i>mahāvipāka ñāṇa-sampayutta</i>)</p>				
		<p>Those who pass away from the non-percipient realm are reborn in the sensuous plane with a sense-sphere resultant citta having either two or three roots. (8 <i>mahāvipāka</i>) (CMA p227)</p>				
		<p>Passing away from elsewhere in the fine-material plane, one may be reborn either in an immaterial realm if one has possession of an immaterial jhāna, or in a fine-material realm if one has possession of a fine-material jhāna, or in the sensuous plane if one has generated strong kamma tending towards that plane. (CMA p227)</p>				
		<p>One who takes rebirth in the sensuous plane after passing away from the fine-material plane must do so with either a two-rooted or three-rooted rebirth consciousness. (8 <i>mahāvipāka</i>) (CMA p227)</p>				
		<p>Those who pass away with three roots in the sensuous plane may take rebirth in any plane, since a sense-sphere being with three roots can perform any type of kamma. (4 <i>mahāvipāka ñāṇa-sampayutta</i>) (CMA p227)</p>				

#	<i>Pāli</i>	Realms (p189)	<i>Bhūmi, Plane</i>	<i>Life-span</i>	<i>Puggala (p194)</i>	<i>Paṭisandhi, Bhavaṅga, Cuti Citta</i>
<p>Those who pass away within the sensuous plane with two roots or no roots are reborn only in the sensuous plane; they may take rebirth with either of the two rootless investigating cittas or with any of the sense-sphere resultant cittas possessing two or three roots. (2 <i>ahetuka akusala/kusala vipāka upekkhā santīraṇa</i> , 8 <i>mahāvīpāka</i>) (CMA p227)</p>						
<p>In the case of noble disciples there can be no regression from a superior type of death consciousness to an inferior type of rebirth consciousness. All noble disciples pass away with a three-rooted death consciousness, since without three roots it is impossible to have attained the path and fruit. (CMA p227)</p>						
<p>Noble disciples still in training (non-Arahants) re-arise either in the same plane or in a superior plane; they acquire either the same type of rebirth consciousness or a superior one. (CMA p227)</p>						



MARAÑASANNA-VĪTHI: PAÑCADVĀRA-VĪTHI (CMA p225, PCM p113)



CMA = **A Comprehensive Manual of Abhidhamma** by Bhikkhu Bodhi, Sayadaw Sīlānanda, Sayadaw Revatadhamma

PCM = **Process of Consciousness and Matter** by Sayadaw Revatadhamma

HOA = **The Handbook of Abhidhamma Studies** by Sayadaw Sīlānanda

A) KAMMA by KICCA function (CMA p200):

1) *janaka* – productive, 2) *upatthambhaka* – supportive, 3) *upapīlaka* – obstructive, 4) *upaghātaka* – destructive

B) KAMMA by PĀKA-DĀNA order of ripening (CMA p203):

1) *garuka* – weighty, 2) *āsanna* – death-proximate, 3) *āciṇṇa* – habitual, 4) *katattā* – reserve

C) KAMMA by PĀKA-KĀLA time of ripening (CMA p205):

1) *diṭṭhadhamma-vedanīya* – immediately effective, 2) *upapajja-vedanīya* – subsequently effective, 3) *aparāpariya-vedanīya* – indefinitely effective, 4) *ahosi* – defunct

D) KAMMA by PĀKATTHĀNA place of ripening (CMA p206):

1) *akusala*, 2) *kāmāvacara-kusala*, 3) *rūpāvacara-kusala*, 4) *arūpāvacara-kusala*

A) KAMMA by KICCA function: 1. janaka-kamma: productive kamma (CMA p200)

wholesome or unwholesome volition which produces resultant mental states and kamma-born materiality, both at the moment of **rebirth-linking** and during the **course of existence**. At the moment of conception, productive kamma generates the **rebirth-linking consciousness** and the **kamma-born types of materiality** constituting the physical body of the new being.

-> During the course of existence it produces other **resultant cittas** and the continuities of **kamma-born materiality**, such as the sense faculties, sexual determination, and the heart-base.

-> Only a kamma that has attained the status of a **full course of action** can perform the function of producing **rebirth-linking**, but all wholesome and unwholesome kammās without exception can produce results during the course of existence.

A) KAMMA by KICCA function: 2. upatthambhaka-kamma: supportive kamma (CMA p200)

kamma which does not gain an opportunity to produce its own result, but which, when some other kamma is exercising a productive function, **supports** it either by enabling it to produce its pleasant or painful results over an extended time without obstruction or by reinforcing the continuum of aggregates produced by another kamma.

-> For example, when through the productive function of wholesome kamma one is reborn as a human being, supportive kamma may contribute to the extension of one's life-span and ensure that one is healthy and well provided with the necessities of life.

A) KAMMA by KICCA function: 2. upatthambhaka-kamma: supportive kamma (cont): (CMA p200)

-> When an unwholesome kamma has exercised its productive function by causing a painful disease, other unwholesome kamma may **support** it by preventing medicines from working effectively, thereby prolonging the disease.

-> When a being has been reborn as an animal through the productive force of unwholesome kamma, **supportive kamma** may facilitate the ripening of more unwholesome kamma productive of painful results, and may also lead to an extension of the life-span so that the continuity of unwholesome-resultants will endure long.

A) KAMMA by KICCA function: 3. upapilaka kamma: obstructive kamma (CMA p200):

-> kamma which **cannot produce its own result** but nevertheless **obstructs and frustrates some other kamma**, countering its efficacy or shortening the duration of its pleasant or painful results. Even though a productive kamma may be strong at the time it is accumulated, an obstructive kamma directly opposed to it may counteract it so that it becomes impaired when producing its results.

-> For example, a wholesome kamma tending to produce rebirth in a superior plane of existence may be impeded by an obstructive kamma so that it generates rebirth in a lower plane. A kamma tending to produce rebirth among high families may produce rebirth among low families; kamma tending to longevity may tend towards shortness of life; kamma tending to produce beauty may produce a plain appearance, etc.

A) KAMMA by KICCA function: 3. upapilaka kamma: obstructive kamma (cont): (CMA p200)

-> In the opposite way, an unwholesome kamma tending to produce rebirth in the great hells may be counteracted by an obstructive wholesome kamma and produce rebirth in the minor hells or among the petas.

-> During the course of existence many instances may be found of the operation of **obstructive kamma**. For example, in the human realm such kamma will obstruct the continuum of aggregates produced by kamma, facilitating the maturation of kamma that results in suffering and causing failures in regard to property and wealth or family and friends, etc.

-> In the lower realms obstructive kamma may counteract the rebirth-producing kamma, contributing to occasions of ease and happiness.

A) KAMMA by KICCA function: 4. upaghātaka kamma : destructive kamma (CMA p200)

-> wholesome or unwholesome kamma which supplants other weaker kamma, prevents it from ripening, and produces instead its own result. For example, somebody born as a human being may, through his productive kamma, have been originally destined for a long life-span, but a destructive kamma may arise and bring about a premature death.

-> At the time of death, at first a sign of a bad destination may appear by the power of an evil kamma, heralding a bad rebirth, but then a good kamma may emerge, expel the bad kamma, and having caused the sign of a good destination to appear, produce rebirth in a heavenly world. On the other hand, a bad kamma may suddenly arise, cut off the productive potential of a good kamma, and generate rebirth in a woeful realm.

A) KAMMA by KICCA function: 4. upaghātaka kamma : destructive kamma (cont): (CMA p200)

-> **Ledi Sayadaw** gives the example of intentional killing to illustrate how one kamma may exercise all four functions. When one person takes another's life, as long as the volition of killing does not get the opportunity to ripen it exercises any function among the other three functions: (1) it may support the ripening of other unwholesome kamma, or (2) obstruct the ripening of wholesome kamma, or (3) cut off entirely the efficacy of wholesome kamma.

-> When the act of killing gains the opportunity to ripen, then each **volition** involved in the act has the power (4) to produce one rebirth in the woeful planes (**productive function**); thereafter such volition has no more power to produce rebirth-linking. However, such kamma can continue to exercise the other three functions, as well as the function of producing results during the course of existence, even for a hundred thousand aeons or more into the future.

B) KAMMA by PĀKA-DĀNA order of ripening: 1. garuka kamma : weighty kamma (CMA p203):

kamma of such powerful moral weight that it cannot be replaced by any other kamma as the determinant of rebirth. On the wholesome side, this kamma is the **attainment of the jhānas**. On the unwholesome side, it is the **five heinous crimes** together with a **fixed wrong view** that denies the basis for morality.

-> The five heinous crimes (**ānantariya-kamma**) are: (1) parricide – **pītu-ghātaka**, (2) matricide – **mātu-ghātaka**, (3) the murder of an Arahant – **arahanta-ghātaka**, (4) the wounding of a Buddha – **lohituppādaka**, and (5) maliciously creating a schism in the Saṅgha – **saṅgha-bhedaka**.

B) KAMMA by PĀKA-DĀNA order of ripening: 1. *garuka kamma*: weighty kamma (cont) (CMA p203):

-> If someone were to develop the jhānas and later were to commit one of the heinous crimes, his good kamma would be obliterated by the evil deed, and the latter would generate rebirth into a state of misery. For example, the Buddha's ambitious cousin Devadatta lost his psychic powers and was reborn in hell for wounding the Buddha and causing a schism in the Sangha.

-> But if someone were first to commit one of the heinous crimes, he could not later reach a sublime or supramundane attainment, because the evil kamma would create an insurmountable obstruction. Thus King Ajātasattu, while listening to the Buddha speak the Sāmaññaphala Sutta, the Discourse on the Fruits of Recluseship, had all the other conditions for reaching stream-entry; but because he had killed his father, King Bimbisāra, he could not attain the path and fruit.

B) KAMMA by PĀKA-DĀNA order of ripening: 2. *āsanna kamma*: death-proximate kamma (CMA p203):

-> potent kamma remembered or done **shortly before death**, that is, **immediately prior to the last javana process**. If a person of bad character remembers a good deed he has done, or performs a good deed just before dying, he may receive a fortunate rebirth; and conversely, if a good person dwells on an evil deed done earlier, or performs an evil deed just before dying, he may undergo an unhappy rebirth.

-> When there is no weighty kamma, and a **potent death-proximate kamma** is performed, this kamma will generally take on the role of generating rebirth. This does not mean that a person will escape the fruits of the other good and bad deeds he has committed during the course of life. When they meet with conditions, these kammās too will produce their due results.

B) KAMMA by PĀKA-DĀNA order of ripening: 3. *ācinna kamma*: habitual kamma (CMA p203):

a deed that one habitually performs, either good or bad. In the absence of weighty kamma and a potent death-proximate kamma, this type of kamma generally assumes the rebirth generative function.

B) KAMMA by PĀKA-DĀNA order of ripening: 4. *katattā kamma*: reserve kamma (CMA p203):

any other deed, not included in the three aforementioned categories, which is potent enough to take on the role of generating rebirth. This type of kamma becomes operative when there is no kamma of the other three types to exercise this function.

C) KAMMA by PĀKA-KĀLA time of ripening: 1. ditthadhamma-vedaniya kamma : immediately effective kamma (CMA p205):

-> kamma which, if it is to ripen, must yield its results in the **same existence** in which it is performed; otherwise, if it does not meet the opportunity to ripen in the same existence, it becomes **defunct**.

-> According to the Abhidhamma, of the seven javanas in a javana process, the **first javana** moment, being the **weakest** of all, generates **immediately effective kamma**.

C) KAMMA by PĀKA-KĀLA time of ripening: 2. upapajja-vedaniya kamma : subsequently effective kamma (CMA p205):

kamma which, if it is to ripen, must yield its results in the existence immediately following that in which it is performed; otherwise it becomes defunct. This type of kamma is generated by the **last javana** moment in a javana process, which is the **second weakest** in the series.

C) KAMMA by PĀKA-KĀLA time of ripening: 3. aparāpariya-vedaniya kamma : indefinitely effective kamma (CMA p205):

kamma which can ripen at any time from the second future existence onwards, whenever it gains an opportunity to produce results. This kamma, generated by the **five intermediate javana** moments of a cognitive process, **never becomes defunct** so long as the round of rebirths continues. No one, not even a Buddha or an Arahant, is exempt from experiencing the results of indefinitely effective kamma.

C) KAMMA by PĀKA-KĀLA time of ripening: 4. ahosi kamma : defunct kamma (CMA p205):

kamma that was due to ripen in either the present existence or the next existence but did not meet conditions conducive to its maturation. In the case of Arahants, all their accumulated kamma from the past which was due to ripen in future lives becomes defunct with their final passing away.

D) KAMMA by PĀKATTHĀNA place of ripening: 1. Akusala (CMA p206):

kāyakamma: *kāyadvāra*, *kāyaviññatti* – bodily action: through the door of the body and bodily intimation

- (1) *pāṇātipāta*: killing
- (2) *adinnādāna*: stealing
- (3) *kāmesu micchācāra*: sexual misconduct

D) KAMMA by PĀKATTHĀNA place of ripening: 1. Akusala (CMA p206):

vacīkamma: vacīdvāra, vacīviññatti – verbal action: through the door of speech, vocal intimation

- (4) *musāvāda*: false speech
- (5) *pisuṇavācā*: slandering
- (6) *pharusavācā*: harsh speech
- (7) *samphappalāpa*: frivolous talk

D) KAMMA by PĀKATTHĀNA place of ripening: 1. Akusala (CMA p206):

manokamma: manodvāra – mental action: through the mind door

- (8) *abhijjhā*: covetousness
- (9) *vyāpāda*: ill-will
- (10) *micchādiṭṭhi*: wrong view

MICCHĀDITTHI: (CMA p208)

1. *natthika diṭṭhi*: **nihilism**: denies the survival of the personality in any form after death, thus negating the moral significance of deeds.
2. *akiriya diṭṭhi*: the **inefficacy of action** view: claims that deeds have no efficacy in producing results and thus invalidates moral distinctions.
3. *aheutka diṭṭhi*: the **acausality** view: states that there is no cause or condition for the defilement and purification of beings, that beings are defiled and purified by chance, fate, or necessity.

D) KAMMA by PĀKATTHĀNA place of ripening: 2. Kāmāvacara-kusala (CMA p209):

10 *puñña-kiriya-vatthu*: bases of meritorious deeds

1. *dāna*: giving
2. *sīla*: virtue
3. *bhāvanā*: meditation
4. *apacāyana*: service
5. *veyyāvacca*: reverence

D) KAMMA by PĀKATTHĀNA place of ripening: 2. *Kāmāvacara-kusala* (CMA p209):

- 10 *puñña-kiriya-vatthu*: bases of meritorious deeds□
 6. *pattidāna*: transference of merit
 7. *pattānumodanā*: rejoicing in others' merit□
 8. *dhammasavana*: hearing the Dhamma
 9. *dhammadesanā*: teaching the Dhamma□
 10. *diṭṭhijjukamma*: straightening out one's views

CAUSES of Cuti: (CMA p220)

1. *āyukkhayena*: through the **expiration of the life-span**: this is the kind of death that comes about for the beings in those realms of existence where the life-span is bounded by a **definite limit**. In the human realm too this should be understood as death in advanced old age due to natural causes.
 -> If the **productive kamma** is still not exhausted when death takes place through reaching the maximum age, the **kammic force** can generate another rebirth on the same plane or on some higher plane, as in the case of the devas.

CAUSES of Cuti: (CMA p220)

2. *kammakkhayena*: through the **expiration of the (productive) kammic force**: this is the kind of death that takes place when the kamma generating rebirth expends its force even though the normal life-span is not exhausted and there are otherwise favourable conditions for the prolongation of life.
 3. *ubhayakkhayena*: through the **(simultaneous) expiration of both**: when both the life-span and kammic force simultaneously come to an end.

CAUSES of Cuti: (CMA p220)

4. *upacchedakammunā*: through **(the intervention of) a destructive kamma**: death that occurs when a powerful destructive kamma cuts off the force of the rebirth-generating kamma even before the expiration of the life-span.
 -> the first three types of death are known as **timely death** (*kāla-maraṇa*), the last as **untimely death** (*akāla-maraṇa*). An oil lamp, for example, may be extinguished due to the exhaustion of the wick, the exhaustion of the oil, the simultaneous exhaustion of both, or some extraneous cause, like a gust of wind.

1. kamma: a good or evil deed performed earlier during the same lifetime.

-> the **object of the door-freed consciousness** in any given existence is generally identical with the **object of the last cognitive process** in the immediately preceding existence. When a person is on the verge of death, in the last phase of active consciousness some object will present itself to the cognitive process, determined by **previous kamma and present circumstances**. (CMA p138)

-> a kamma that is to produce **rebirth-linking** in the next existence. (CMA p221)

-> if the **object of the rebirth consciousness** is a **kamma**, then it is necessarily **past** and must be a **mental object** apprehended at the **mind door**. (CMA p224)

2. a sign of kamma (*kamma-nimitta*): an **object** or **image** associated with the good or evil deed that is about to determine rebirth or an instrument used to perform it. For example, a devout person may see the image of a monk or temple, a physician may see the image of patients, a butcher may hear the groans of slaughtered cattle or see an image of a butcher knife. (CMA p138)

-> a form, etc., that had been apprehended previously at the time of performing the kamma or something that was instrumental in performing the kamma. (CMA p221)

-> if the **object is a sign of kamma**, then it can be apprehended at any of the **six doors** and may be either **past or present**. (CMA p224)

2. a sign of kamma (*kamma-nimitta*): (cont) (CMA p224, 226)

-> the **object of the fine-material-sphere rebirth consciousness** is the counterpart sign that served as the **object of the jhāna generating rebirth**. This is considered a **concept** and a **sign of kamma**.

-> the **objects of the first and third immaterial absorptions**—the concepts of infinite space and of nothingness—become the **objects of rebirth consciousness in the corresponding realms**. The **objects of the second and fourth immaterial absorptions** are the **cittas of the first and third immaterial absorptions**, and these are **sublime states**. In all these cases the object is a **sign of kamma**.

3. a sign of destiny (*gati-nimitta*): a **symbol of the realm** into which the dying person is about to be reborn. For example, a person heading for a heavenly rebirth may see celestial mansions, a person heading for an animal rebirth may see forests or fields, a person heading for a rebirth in hell may see infernal fires. (CMA p138)

-> a symbol of the state to be obtained and experienced in the immediately following existence. (CMA p221)

-> the **sign of destiny** can be **past or present** and may appear at any of the **six doors**. (CMA p224)

This **object** presents itself to the **javana process of the dying person**, not to the death consciousness itself. The **death consciousness (*cuticitta*)**, the final citta in a life term, apprehends the **same object grasped by the rebirth consciousness and bhavanga of the existence that is about to end**. (CMA p221)

-> The **object of the last javana process** then serves as the **object of the rebirth consciousness and bhavanga in the next existence**, and becomes in turn the **object of the death consciousness** at the end of that existence.

-> attending to that object thus presented, the **stream of consciousness**—in accordance with the **kamma that is to be matured**, whether pure or corrupted, and in conformity with the state into which one is to be reborn—continually flows, inclining mostly towards that state.

-> or that **rebirth-productive kamma** presents itself to a sense door in the **way of renewing (*abhinavakaraṇavasena*)**, that is, the **kamma** presenting itself does not appear as a memory image of something that was previously done, but it appears to the **mind door** as if it were being done **at that very moment**. (CMA p222)

To one who is on the verge of death: The **last cognitive process** begins when the **bhavanga** is interrupted, vibrates for one moment, and is then arrested. (CMA p222-223)

-> thereafter follows either a **sense-door process** taking as object some sense object presenting itself at one of the **five sense doors** or a bare **mind-door process** taking as object either some **sense object** or a **mental object** presenting itself at the **mind door**.

-> within this terminal process the **javana** phase, by reason of its weakness, runs for **only five mind-moments** rather than the usual seven. This process lacks original **productive kammic potency**, but acts rather as the channel for the **past kamma that has assumed the rebirth-generative function**.

To one who is on the verge of death: (cont)

-> following the javana stage **two registration cittas (*tadārammaṇa*)** may or may not follow. In some cases the **bhavanga** may follow the last process cittas.

-> then, as the very last citta, the **death consciousness** arises performing the function of passing away from the present life. With the ceasing of the death consciousness, the **life faculty is cut off**.

-> then the body remains a mass of **inanimate material phenomena born of temperature**, and continues as such until the corpse is reduced to dust.

Immediately after that has ceased: following the **dissolution moment of the death consciousness**, there arises in a new existence the **rebirth-linking consciousness** apprehending the **object thus obtained in the final javana process of the previous life**. (CMA p223)

-> this citta is supported by the **heart-base** in realms which include matter, but is **baseless** in the immaterial realms. It is generated by a **volitional formation**, i.e. the **kamma of the previous javana process**, which in turn is grounded in the twin roots of the round of existence, **latent ignorance** and **latent craving**.

-> the rebirth consciousness is conjoined with its **mental adjuncts**, i.e. the **cetasikas**, which it serves as a forerunner not in the sense that it precedes them, but in that it acts as their **locus** (or **foundation**).

In the death-proximate cognitive process: only **five feebly occurring javanas** should be expected. Therefore, when death takes place while present objects are occurring and have entered the avenue of sense, then the **rebirth-linking** and **life-continuum** (of the new existence) also take a present object. (CMA p223-224)

-> A **present object apprehended at the time of death** may persist through the occasion of **rebirth-linking and the first few bhavangas**, and thus these too may take a **present object**.

The **rebirth-linking** consciousness is followed by **sixteen moments of the bhavanga citta**. Thereafter a **mind-door adverting** consciousness arises, followed by a process of **seven javanas** in which an attachment develops to the new existence (***bhavanikanti-javana***). This cognitive process, **the first in the new life**, takes as object the **rebirth-linking consciousness**; the **javanas** consist in **sense-sphere citta**s rooted in greed, dissociated from wrong views, unprompted. (CMA p228)

When this process ends, the **bhavanga** again arises and perishes, and continues thus whenever there is no intervention of a cognitive process. In this way the **stream of consciousness** flows on from **conception until death**, and from **death to new birth** "revolving like the wheel of a cart." (CMA p228)

MARANĀSANNA-VĪTHI: (PCM p113-115)**A. PAÑCADVĀRA-VĪTHI = 20 = 5 x 4 -> PRESENT SENSE OBJECTS**

-> **5** = cakkhu-dvāra, sota-dvāra, ghāna-dvāra, jivhā-dvāra, kāya-dvāra

-> **4** = *cakkhu-dvāra*:

- (1) cuti citta arises after javana.
- (2) cuti citta arises after javana & bhavaṅga. □
- (3) cuti citta arises after tadārammaṇa.
- (4) cuti citta arises after tadārammaṇa & bhavaṅga.

B. MANODVĀRA-VĪTHI: SENSE OBJECTS or MENTAL OBJECTS**MARANASANNA-VĪTHI: PAÑCADVĀRA-VĪTHI**

Ex 1: a heretic whose *paṭisandhi* (also *bhavaṅga*) is accompanied by *upekkhā* while seeing the extremely desirable, very great object of the Buddha and his teachings. If his *javana* is accompanied by *domanassa*, then the *tadārammaṇa* accompanied by *somanassa* can NOT arise. (if the object is extremely desirable, *santiraṇa* and *tadārammaṇa* MUST be accompanied by *somanassa*.) (PCM p47-48)

- > (1) *cuti citta* will arise after JAVANA.
- > *tadārammaṇa: kāmāvacara* javana, beings, realm.
- > when *kammaja-rūpa* cease, cuti citta will arise. (PCM p115)

MARANĀSANNA-VĪTHI: PAÑCADVĀRA-VĪTHI

Ex 2: a heretic whose *paṭisandhi* (also *bhavaṅga*) is accompanied by *somanassa*, while seeing the extremely desirable, very great object of the Buddha and his teachings. If his *javana* is accompanied by *domanassa*, then the *tadārammaṇa* accompanied by *somanassa* can NOT arise. (if the object is extremely desirable, *santiraṇa* and *tadārammaṇa* MUST be accompanied by *somanassa*.) (PCM p47-48)

- > *Āgantuka* (transitional) *bhavaṅga* with *upekkhā* will arise.
- > (2) *cuti citta* will arise after JAVANA & BHAVAṄGA.
- > *bhavaṅga* will arise not only 1 but 2, 3 or more as long as *kammaja-rūpa* have NOT ceased. (PCM p115)

MARANĀSANNA-VĪTHI: PAÑCADVĀRA-VĪTHI: OBJECT = the OBJECT of the javanas of the dying person.

1. **KAMMA:** PAST, mental objects, mind-door
2. **KAMMA-NIMITTA:** PAST/PRESENT, sense objects, six doors
3. **GATI-NIMITTA:** PAST/PRESENT, sense objects, six doors (CMA p224) (PCM p116)

MARANĀSANNA-VĪTHI: PAÑCADVĀRA-VĪTHI: OBJECT = the OBJECT of the javanas of the dying person.

- > **paṭisandhi citta** in a new existence apprehends the object of the final javana process of the previous life. (CMA p223)
- > this object is of the javana of the dying person NOT of CUTI CITTA. -> **paṭisandhi, bhavaṅga, cuti have the SAME object**. (CMA p221)
- > this object may persist through the 1st few bhavaṅgas -> a PRESENT object (CMA p224)
- > the visible form, with a duration of **17 mind-moments cittakkhaṇa**, is a PRESENT object for the **14 citta** of the LAST javana process of the OLD life and the **1st 3 citta** of the NEW life. (14 + 3)
- > from the 3rd **bhavaṅga** on it becomes a PAST object. (CMA p225) (PCM p116)

MARANĀSANNA-VĪTHI: PAÑCADVĀRA-VĪTHI: OBJECT = the OBJECT of the javanas of the dying person.

- > if the object of the preceding existence has completed the 17 mind-moments at the death moment, the **paṭisandhi citta** and other **bhavaṅga citta** take the PAST sense object as KAMMA-NIMITTA.
- > PAST or PRESENT object depends on whether the sense object has or has NOT completed **17 cittakkhaṇa** of its life time. (PCM p116)
- > the **javana** phase, by reason of its weakness, runs for ONLY **5 cittakkhaṇa** rather than the usual **7**. -> acts as the channel for the PAST KAMMA that has assumed the rebirth-generative function. (CMA p223)
- > the life faculty **jīvitindriya** is cut off with the ceasing of **cuti citta**. -> body = **utuja-rūpa**.

MARANĀSANNA-VĪTHI: in the new existence: (PCM p117)

- > **manodvārāvajjana** & **7 javana**: OBJECT = **paṭisandhi nāmakkhanda** (citta & cetasika) and **rūpakkhanda** (kammaja-rūpa)
- > **paṭisandhi = bhava**, BECOMING/PROCESS of EXISTENCE -> the **7 javana** crave them as their object -> craving for existence, bhavataṅha -> these 7 javana are called: **existence-craving javana, bhavanikantika-javana**.
- > all living beings, whether the rebirth is in blissful realms or in woeful realms, have attachment to their own BECOMING.

MARANĀSANNA-VĪTHI: PAÑCADVĀRA-VĪTHI (PCM p117)

- > **kammaja-kalāpa** NO LONGER arise after the 17th citta preceding cuti citta.
- > other cittas (except **pañcaviññāṇa**) also arise in the **hadaya-vatthu** heart base that arises with the 17th citta preceding cuti citta.
- > in the new existence, **paṭisandhi citta** has NO **hadaya-vatthu** arising with the preceding citta. -> based on the **hadaya-vatthu** arising with it. -> **bhavaṅga, manodvārāvajjana, javana** are based on the **hadaya-vatthu** arising with their respective preceding cittas.

MARANĀSANNA-VĪTHI: PAÑCADVĀRA-VĪTHI (PCM p117-118)

-> these *pañcadvāra-vīthi* occur in *kāmāvacara* & *rūpāvacara* for those who die in *kāmāvacara* / *rūpāvacara* and are reborn in *kāmāvacara*. They will NOT have *ghānavāra-vīthi*, *jivhādvāra-vīthi*, *kāyadvāra-vīthi* and *tadārammaṇa*.

-> there are NO *pañcadvāra-vīthi* for those reborn in *rūpāvacara* and *arūpāvacara* because the **KAMMA-NIMITTA** of the person reborn in those realms in the *kaṣiṇa* object, etc.

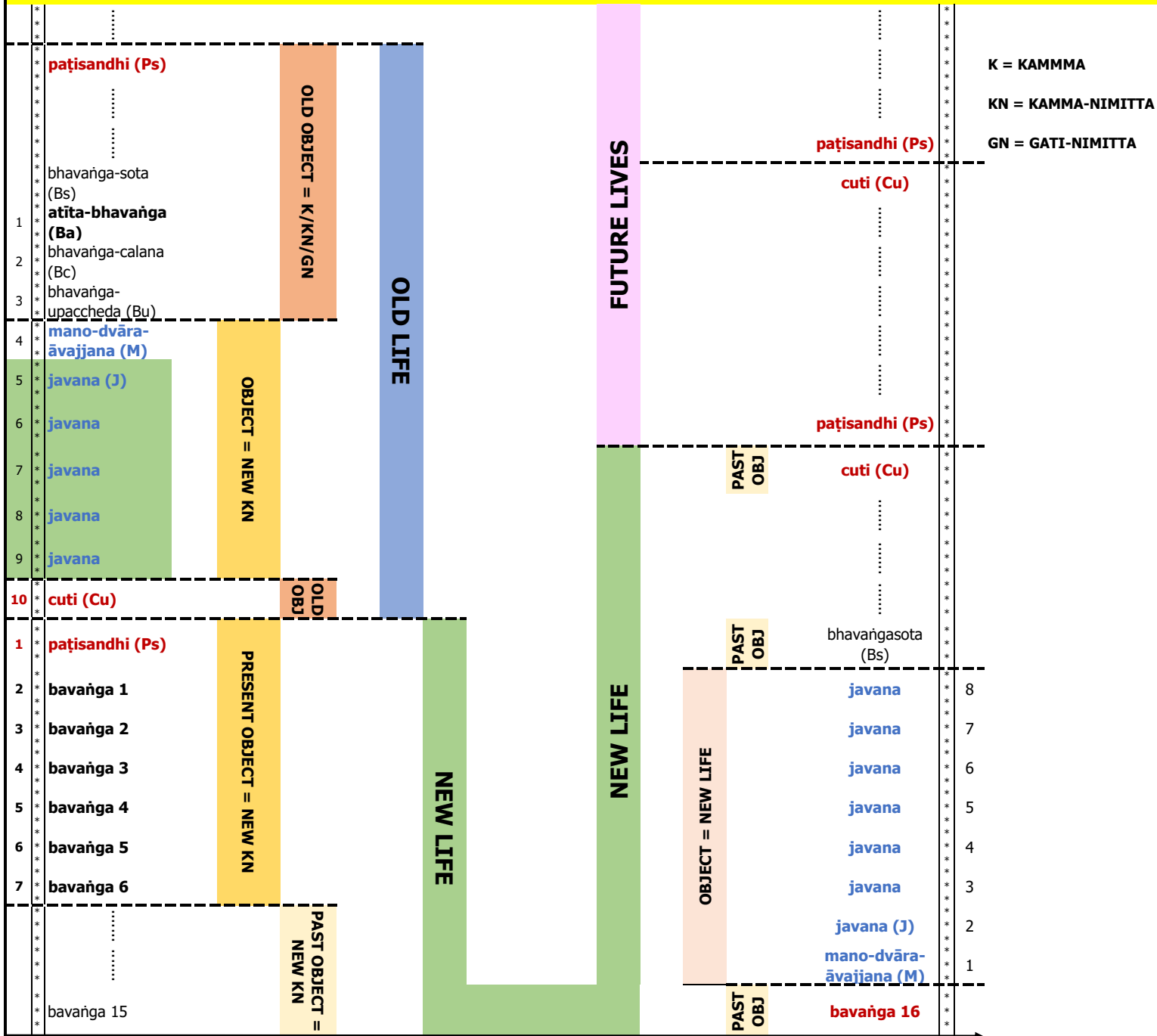
MARANĀSANNA-VĪTHI: PAÑCADVĀRA-VĪTHI (PCM p117-118)

-> those taking rebirth from *arūpāvacara* to *kāmāvacara* will have NO object of materiality. These *pañcadvāra-vīthi* will NOT occur because he could NOT take materiality as an object.

-> occur in **6 puggala**: **4 puthujjana**, **sotāpanna**, **sakadāgāmi**

-> these will NOT occur in *anāgāmi* and *arahatta* since they will NOT be reborn in *kāmāvacara* at all.

MARAÑĀSANNA-VĪTHI: MANODVĀRA-VĪTHI (PCM p119)



CMA = **A Comprehensive Manual of Abhidhamma** by Bhikkhu Bodhi, Sayadaw Sīlānanda, Sayadaw Revatadhamma

PCM = **Process of Consciousness and Matter** by Sayadaw Revatadhamma

HOA = **The Handbook of Abhidhamma Studies** by Sayadaw Sīlānanda

MARANĀSANNA-VĪTHI: MANODVĀRA-VĪTHI (PCM p118-119)

A. sekha & puthujjana

kāmāvacara -> **kāmāvacara**: kāmāvacara javanas, beings, and object; **tadārammaṇa** may/may not arise; OBJECT = **sense objects: kamma, kamma-nimitta, gati-nimitta**

(1) cuti citta arises after javana.

(2) cuti citta arises after javana & bhavaṅga.

(3) cuti citta arises after tadārammaṇa.

(4) cuti citta arises after tadārammaṇa & bhavaṅga.

kāmāvacara -> **rūpāvacara/arūpāvacara**: (1), (2): kāmāvacara javanas and beings; OBJECT = **paññatti/mahaggata citta**

rūpāvacara/arūpāvacara -> **kāmāvacara**: (1), (2): NOT kāmāvacara beings

B. asekha/arahant

MARANĀSANNA-VĪTHI: MANODVĀRA-VĪTHI (PCM p119)

-> these processes occur in ALL realms except the non-percipient beings **asaññasatta**.

-> occur in **7 puggala = 4 puthujjana, 3 sekha**

-> in a particular life: **paṭisandhi citta, bhavaṅga citta**, and **cuti citta** are similar and have an identical object.

MARANĀSANNA-VĪTHI: MANODVĀRA-VĪTHI: ahetuka & dvi-hetuka puthujjana (PCM p120-121)

-> can NOT have **appanājavana** -> can NOT attain **jhāna**

-> will take rebirth in **kāmāvacara** ONLY

-> preceding **cuti citta** = **6 = 2** ahetuka upekkhā santīraṇa + **4** mahāvīpāka ñāṇa-vīpayutta

-> following **paṭisandhi citta** = **10 = 2** ahetuka upkkhā santīraṇa + **8** mahāvīpāka

-> **non-percipient beings** can NOT attain jhānas and will be reborn in **kāmāvacara** by **upacāra samādhi** with **4 mahāvīpāka ñāṇa-vīpayutta** as **dvi-hetuka** or with **4 mahāvīpāka ñāṇa-sampayutta** as **ti-hetuka**.

MARANĀSANNA-VĪTHI: MANODVĀRA-VĪTHI: *ti-hetuka puthujjana* & *3 sekha* (PCM p120-121)

- > can have *appanājavana* -> can attain *jhāna* and enlightenment.
- > can take rebirth in *kāmacacara, rūpāvacara, arūpāvacara*.
- > preceding *cuti citta* = **4** mahāvīpāka ñāṇa-sampayutta
- > following *paṭisandhi citta* = **19** = **2** ahetuka uppkhā santīraṇa + **8** mahāvīpāka + **5** rūpāvacara vipāka + **4** arūpāvacara vipāka
- > *paṭisandhi citta* for *3 sekha* = **13** = **4** mahāvīpāka ñāṇa-sampayutta + **9** mahaggata vipāka

MARANASANNA-VĪTHI: MANODVĀRA-VĪTHI: *puthujjana* (PCM p120-121)

puthujjana can die with 1 of 5 cuti citta:

- > 1 of 2 ahetuka upekkhā santīraṇa (*duggati/sugati ahetuka*)
- > 1 of 4 mahāvīpāka ñāṇa-vippayutta (*dvi-hetuka*)
- > 1 of 4 mahāvīpāka ñāṇa-sampayutta (*ti-hetuka*)
- > 1 of 5 rūpāvacara vipāka (*ti-hetuka*)
- > 1 of 4 arūpāvacara vipāka (*ti-hetuka*)

PARINIBBĀNA-VĪTHI: MANODVĀRA-VĪTHI: (PCM p122)

- > *kāmāvacara-javana*: (1) after javana, (2) after javana & bhavaṅga, (3) after tadārammaṇa, (4) after tadārammaṇa & bhavaṅga
- > *mahaggata-javana*: (1) – (4), (5) *jhāna contiguity process*, (6) *reviewing contiguity process*, (7) *abhiññā contiguity process*, (8) *jīvita-samasīsī contiguity process*

PARINIBBĀNA-VĪTHI: MANODVĀRA-VĪTHI: (PCM p122-123)

- > for those who do NOT achieve any *jhāna* but attain Arahantship through Vipassanā ONLY and those who have achieved *jhāna* but do NOT enter them: *parinibbāna-vīthi* occurs at the end of the *kāmāvacara-javana manodvāra-vīthi*.
- > the SAME as *maraṇāsanna-manodvāra-vīthi* but **NO *paṭisandhi-vīthi***

PARINIBBĀNA-VĪTHI: MANODVĀRA-VĪTHI: OBJECT (PCM p122-123)

- > **dying javana**: object = manodvārāvajjana/tadārammaṇa citta
- > **dying javana**: object = any mental/material/conceptual object in 3 spheres: *kāmāvacara, rūpāvacara, arūpāvacara*
- > **dying javana**: object = NOT kamma/kamma-nimitta/gati-nimitta because NO *kamma-vipāka*, NO future existences
- > **cessation (cuti) citta** takes the SAME object – *kamma/kamma-nimitta/gati-nimitta* – that was taken by *paṭisandhi citta* of the present existence.

PARINIBBĀNA-VĪTHI: MANODVĀRA-VĪTHI: OBJECT (PCM p123)

1. for those who have attained *jhāna* and enter *parinibbāna* at the end of *jhāna*: the object of *jhāna* = a *kasiṇa* object, etc. (*paññatti*, a meditation object) -> **JHĀNA CITTA = DYING JAVANA** -> **JHĀNA OBJECT** = the object of the **dying javana**
2. if he enters *jhāna*, emerges from it, reviews the *jhāna factors (jhānaṅga)*, and then enters *parinibbāna*: **REVIEWING CITTA = DYING JAVANA** -> **JHĀNAṅGA** = the object of the **dying javana** -> if he enters *jhāna*, emerges from it, and then enters *parinibbāna* -> the SAME
3. if he enters *parinibbāna* at the end of *abhiññā-vīthi*, **ABHIÑÑĀ OBJECT** = the object of the **dying javana**.

PARINIBBĀNA-VĪTHI: MANODVĀRA-VĪTHI: OBJECT (PCM p123-124)

- > **jivita-samasī arahants** – those who reach arahantship simultaneously with the ending of life – enter *parinibbāna* after the arahatta-phala process and reviewing process. -> **MAGGA & PHALA** = the object of the **reviewing process** = the object of the **dying javana**.
- > ALWAYS have a **sense object**: 8 mahāvīpāka, 15 ahetuka vipāka, 1 pañcadvārāvajjana, 1 hasituppāda
- > the object of the Buddha's *parinibbāna citta* = the object of his *paṭisandhi citta* = *gati-nimitta* (the human world)
- > **Nibbāna** is NOT the object of the *parinibbāna* cessation/decease citta. (PCM p125)

PARINIBBĀNA-VĪTHI: MANODVĀRA-VĪTHI: 1. jhāna immediacy process (PCM p125-126)

- > occur in *kāmāvacara sugati, rūpāvacara, arūpāvacara*
- > ONLY in arahants = *kiriya javana*
- > object of the **dying javana** = **jhāna object**
- > cessation citta arises after (1) javana or (2) javana & bhavaṅga
- > **36** processes = **2** [(1), (2)] x **9** mahaggata kiriyas x **2** (keen, dull)
- > object of the **cessation citta** = *kamma/kamma-nimitta/gati-nimitta*

PARINIBBĀNA-VĪTHI: MANODVĀRA-VĪTHI: 2. paccavekkhana reviewing immediacy process (PCM p125-126)

- > occur 3 spheres: *kāmāvacara*, *rūpāvacara*, *arūpāvacara*
- > **dying javanas** = *kāmāvacarajavanas*: arise ONLY for **5 cittakkhāṇa**.
- > object of the **dying javanas** = ***jhānaṅga***
- > cessation citta arises after (1) javana or (2) javana & bhavaṅga
- > 1st jhāna = **10** = 2 x 5; 2nd jhāna = **8** = 2 x 4; 3rd jhāna = **6** = 2 x 3; 4th jhāna = **4** = 2 x 2
- > 5th jhāna = **4** = 2 x 2
- > total = **32** processes = 10 + 8 + 6 + 4 + 4
- > **cessation citta** = ***bhavaṅga citta***

PARINIBBĀNA-VĪTHI: MANODVĀRA-VĪTHI: 3. Abhiññā direct knowledge immediacy process (PCM p125-126)

- > occur 2 spheres: *kāmāvacara*, *rūpāvacara*. NOT in ***arūpāvacara*** because there is NO other jhāna attainment needed for abhiññā-vīthi
- > object of the **dying javanas** = ***abhiññā object***
- > **cessation citta** arises after (1) abhiññā or (2) abhiññā & bhavaṅga

PARINIBBĀNA-VĪTHI: MANODVĀRA-VĪTHI: 4. Jivita-samasī process (PCM p127-128)

- > occur ***kāmāvacara***
- > cessation citta arises after javana & bhavaṅga
- > life-faculty ***jīvitindriya*** = the head of existence, the chief of the round of saṃsāra; ignorance ***avijjā*** = the head of defilement. -> ***jīvita-samasī*** = a kind of person in whom ignorance and the life-faculty both cease AT THE SAME TIME, not in the same moment but in the same process.
- > ignorance ceases = ***arahatta-magga citta*** arises -> 2,3 ***arahatta-phala cittas*** arise -> ***paccavekkhana*** -> ***parinibbāna cessation citta*** arises = the life-span ceases.
- > ceasing of ignorance & end of life-span = equal time

#	<i>Pāli</i>	<i>Puggala (p193)</i>	<i>Paṭisandhi, Bhavaṅga, Cuti Citta</i>	<i>Cuticitta Puthujjana (p226)</i>	<i>Bhūmi Puthujjana (p226)</i>	<i>Paṭisandhi Puthujjana (p226)</i>	<i>Cuticitta Sekha (p226)</i>	<i>Bhūmi Sekha (p226)</i>	<i>Paṭisandhi Sekha (p226)</i>
1	1. niraya	<i>duggati ahetuka</i>	<i>1 ahetuka akusala vipāka upekkhā santīraṇa</i>	1 akusala upekkhā santīraṇa	kāmāvacara: 1-11	8 mahāvīpāka, 2 upekkhā santīraṇa			
2	2. tiracchāna-yoni	<i>duggati ahetuka</i>	<i>1 ahetuka akusala vipāka upekkhā santīraṇa</i>	1 akusala upekkhā santīraṇa	kāmāvacara: 1-11	8 mahāvīpāka, 2 upekkhā santīraṇa			
3	3. pettivisaya	<i>duggati ahetuka</i>	<i>1 ahetuka akusala vipāka upekkhā santīraṇa</i>	1 akusala upekkhā santīraṇa	kāmāvacara: 1-11	8 mahāvīpāka, 2 upekkhā santīraṇa			

#	<i>Pāli</i>	<i>Puggala (p193)</i>	<i>Paṭisandhi, Bhavaṅga, Cuti Citta</i>	<i>Cuticitta Puthujjana (p226)</i>	<i>Bhūmi Puthujjana (p226)</i>	<i>Paṭisandhi Puthujjana (p226)</i>	<i>Cuticitta Sekha (p226)</i>	<i>Bhūmi Sekha (p226)</i>	<i>Paṭisandhi Sekha (p226)</i>
4	4. asurakāya	<i>duggati ahetuka</i>	<i>1 ahetuka akusala vipāka upekkhā santīraṇa</i>	1 akusala upekkhā santīraṇa	<i>kāmāvacara: 1-11</i>	8 mahāvipāka, 2 upekkhā santīraṇa			
5	5. manussā	<i>sugati ahetuka dvi-hetuka ti-hetuka 8 ariya</i>	<i>1 ahetuka kusala vipāka upekkhā santīraṇa 8 mahāvipāka</i>	1 kusala upekkhā santīraṇa 4 mahāvipāka ñāṇa-vippayutta 4 mahāvipāka ñāṇa-sampayutta	<i>kāmāvacara: 1-11</i> <i>kāmāvacara: 1-11</i> <i>all 1-31</i>	8 mahāvipāka, 2 upekkhā santīraṇa 8 mahāvipāka, 2 upekkhā santīraṇa all possibilities	4 mahāvipāka ñāṇa-sampayutta	<i>kāmāvacara: 5-11</i> <i>rūpāvacara: 1-10, 12-16</i> <i>arūpāvacara: 1-4</i>	4 mahāvipāka ñāṇa-sampayutta 5 rūpāvacara vipāka 4 arūpāvacara vipāka
6	6. cātummahārājikā	<i>sugati ahetuka dvi-hetuka ti-hetuka 8 ariya</i>	<i>1 ahetuka kusala vipāka upekkhā santīraṇa 8 mahāvipāka</i>	1 kusala upekkhā santīraṇa 4 mahāvipāka ñāṇa-vippayutta 4 mahāvipāka ñāṇa-sampayutta	<i>kāmāvacara: 1-11</i> <i>kāmāvacara: 1-11</i> <i>all 1-31</i>	8 mahāvipāka, 2 upekkhā santīraṇa 8 mahāvipāka, 2 upekkhā santīraṇa all possibilities	4 mahāvipāka ñāṇa-sampayutta	<i>kāmāvacara: 5-11</i> <i>rūpāvacara: 1-10, 12-16</i> <i>arūpāvacara: 1-4</i>	4 mahāvipāka ñāṇa-sampayutta 5 rūpāvacara vipāka 4 arūpāvacara vipāka

#	<i>Pāli</i>	<i>Puggala (p193)</i>	<i>Paṭisandhi, Bhavaṅga, Cuti Citta</i>	<i>Cuticitta Puthujjana (p226)</i>	<i>Bhūmi Puthujjana (p226)</i>	<i>Paṭisandhi Puthujjana (p226)</i>	<i>Cuticitta Sekha (p226)</i>	<i>Bhūmi Sekha (p226)</i>	<i>Paṭisandhi Sekha (p226)</i>
7	7. tāvatimsā	<i>dvi-hetuka ti-hetuka 8 ariya</i>	<i>1 ahetuka kusala vipāka upekkhā santīraṇa 8 mahāvipāka</i>	4 mahāvipāka ñāṇa-vippayutta 4 mahāvipāka ñāṇa-sampayutta	<i>kāmāvacara: 1-11 all 1-31</i>	8 mahāvipāka, 2 upekkhā santīraṇa all possibilities	4 mahāvipāka ñāṇa-sampayutta	<i>kāmāvacara: 5-11 rūpāvacara: 1-10, 12-16 arūpāvacara: 1-4</i>	4 mahāvipāka ñāṇa-sampayutta 5 rūpāvacara vipāka 4 arūpāvacara vipāka
8	8. yāmā	<i>dvi-hetuka ti-hetuka 8 ariya</i>	<i>1 ahetuka kusala vipāka upekkhā santīraṇa 8 mahāvipāka</i>	4 mahāvipāka ñāṇa-vippayutta 4 mahāvipāka ñāṇa-sampayutta	<i>kāmāvacara: 1-11 all 1-31</i>	8 mahāvipāka, 2 upekkhā santīraṇa all possibilities	4 mahāvipāka ñāṇa-sampayutta	<i>kāmāvacara: 5-11 rūpāvacara: 1-10, 12-16 arūpāvacara: 1-4</i>	4 mahāvipāka ñāṇa-sampayutta 5 rūpāvacara vipāka 4 arūpāvacara vipāka
9	9. tusitā	<i>dvi-hetuka ti-hetuka 8 ariya</i>	<i>1 ahetuka kusala vipāka upekkhā santīraṇa 8 mahāvipāka</i>	4 mahāvipāka ñāṇa-vippayutta 4 mahāvipāka ñāṇa-sampayutta	<i>kāmāvacara: 1-11 all 1-31</i>	8 mahāvipāka, 2 upekkhā santīraṇa all possibilities	4 mahāvipāka ñāṇa-sampayutta	<i>kāmāvacara: 5-11 rūpāvacara: 1-10, 12-16 arūpāvacara: 1-4</i>	4 mahāvipāka ñāṇa-sampayutta 5 rūpāvacara vipāka 4 arūpāvacara vipāka
10	10. nimmānarati	<i>dvi-hetuka ti-hetuka 8 ariya</i>	<i>1 ahetuka kusala vipāka upekkhā santīraṇa 8 mahāvipāka</i>	4 mahāvipāka ñāṇa-vippayutta 4 mahāvipāka ñāṇa-sampayutta	<i>kāmāvacara: 1-11 all 1-31</i>	8 mahāvipāka, 2 upekkhā santīraṇa all possibilities	4 mahāvipāka ñāṇa-sampayutta	<i>kāmāvacara: 5-11 rūpāvacara: 1-10, 12-16 arūpāvacara: 1-4</i>	4 mahāvipāka ñāṇa-sampayutta 5 rūpāvacara vipāka 4 arūpāvacara vipāka

#	<i>Pāli</i>	<i>Puggala (p193)</i>	<i>Paṭisandhi, Bhavaṅga, Cuti Citta</i>	<i>Cuticitta Puthujjana (p226)</i>	<i>Bhūmi Puthujjana (p226)</i>	<i>Paṭisandhi Puthujjana (p226)</i>	<i>Cuticitta Sekha (p226)</i>	<i>Bhūmi Sekha (p226)</i>	<i>Paṭisandhi Sekha (p226)</i>
11	11. paranimmita-vasavattī	<i>dvi-hetuka ti-hetuka 8 ariya</i>	<i>1 ahetuka kusala vipāka upekkhā santīraṇa 8 mahāvīpāka</i>	4 mahāvīpāka ñāṇa-vippayutta 4 mahāvīpāka ñāṇa-sampayutta	<i>kāmāvacara: 1-11 all 1-31</i>	8 mahāvīpāka, 2 upekkhā santīraṇa all possibilities	4 mahāvīpāka ñāṇa-sampayutta	<i>kāmāvacara: 5-11 rūpāvacara: 1-10, 12-16 arūpāvacara: 1-4</i>	4 mahāvīpāka ñāṇa-sampayutta 5 rūpāvacara vipāka 4 arūpāvacara vipāka
12	1. brahmapārisajjā	<i>ti-hetuka 8 ariya</i>	<i>1st jhāna vipāka</i>	1st jhāna vipāka	<i>kāmāvacara: 5-11 rūpāvacara: 1-16 arūpāvacara: 1-4</i>	8 mahāvīpāka 5 rūpāvacara vipāka 4 arūpāvacara vipāka	1st jhāna vipāka	<i>rūpāvacara: 1-10, 12-16 arūpāvacara: 1-4</i>	1st-5th jhāna vipāka 4 arūpāvacara vipāka
13	2. brahmapurohitā	<i>ti-hetuka 8 ariya</i>	<i>1st jhāna vipāka</i>	1st jhāna vipāka	<i>kāmāvacara: 5-11 rūpāvacara: 1-16 arūpāvacara: 1-4</i>	8 mahāvīpāka 5 rūpāvacara vipāka 4 arūpāvacara vipāka	1st jhāna vipāka	<i>rūpāvacara: 2-10, 12-16 arūpāvacara: 1-4</i>	1st-5th jhāna vipāka 4 arūpāvacara vipāka
14	3. mahābrahmā	<i>ti-hetuka 8 ariya</i>	<i>1st jhāna vipāka</i>	1st jhāna vipāka	<i>kāmāvacara: 5-11 rūpāvacara: 1-16 arūpāvacara: 1-4</i>	8 mahāvīpāka 5 rūpāvacara vipāka 4 arūpāvacara vipāka	1st jhāna vipāka	<i>rūpāvacara: 3-10, 12-16 arūpāvacara: 1-4</i>	1st-5th jhāna vipāka 4 arūpāvacara vipāka

#	<i>Pāli</i>	<i>Puggala (p193)</i>	<i>Paṭisandhi, Bhavaṅga, Cuti Citta</i>	<i>Cuticitta Puthujjana (p226)</i>	<i>Bhūmi Puthujjana (p226)</i>	<i>Paṭisandhi Puthujjana (p226)</i>	<i>Cuticitta Sekha (p226)</i>	<i>Bhūmi Sekha (p226)</i>	<i>Paṭisandhi Sekha (p226)</i>
15	4. parittābhā	<i>ti-hetuka 8 ariya</i>	<i>2nd-3rd jhāna vipāka</i>	2nd-3rd jhāna vipāka	kāmāvacara: 5-11 rūpāvacara: 1-16 arūpāvacara: 1-4	8 mahāvipāka 5 rūpāvacara vipāka 4 arūpāvacara vipāka	2nd-3rd jhāna vipāka	rūpāvacara: 4-10, 12-16 arūpāvacara: 1-4	2nd-5th jhāna vipāka 4 arūpāvacara vipāka
16	5. appamāṇābhā	<i>ti-hetuka 8 ariya</i>	<i>2nd-3rd jhāna vipāka</i>	2nd-3rd jhāna vipāka	kāmāvacara: 5-11 rūpāvacara: 1-16 arūpāvacara: 1-4	8 mahāvipāka 5 rūpāvacara vipāka 4 arūpāvacara vipāka	2nd-3rd jhāna vipāka	rūpāvacara: 5-10, 12-16 arūpāvacara: 1-4	2nd-5th jhāna vipāka 4 arūpāvacara vipāka
17	6. ābhassarā	<i>ti-hetuka 8 ariya</i>	<i>2nd-3rd jhāna vipāka</i>	2nd-3rd jhāna vipāka	kāmāvacara: 5-11 rūpāvacara: 1-16 arūpāvacara: 1-4	8 mahāvipāka 5 rūpāvacara vipāka 4 arūpāvacara vipāka	2nd-3rd jhāna vipāka	rūpāvacara: 6-10, 12-16 arūpāvacara: 1-4	2nd-5th jhāna vipāka 4 arūpāvacara vipāka
18	7. parittasubhā	<i>ti-hetuka 8 ariya</i>	<i>4th jhāna vipāka</i>	4th jhāna vipāka	kāmāvacara: 5-11 rūpāvacara: 1-16 arūpāvacara: 1-4	8 mahāvipāka 5 rūpāvacara vipāka 4 arūpāvacara vipāka	4th jhāna vipāka	rūpāvacara: 7-10, 12-16 arūpāvacara: 1-4	4th-5th jhāna vipāka 4 arūpāvacara vipāka

#	<i>Pāli</i>	<i>Puggala (p193)</i>	<i>Paṭisandhi, Bhavaṅga, Cuti Citta</i>	<i>Cuticitta Puthujjana (p226)</i>	<i>Bhūmi Puthujjana (p226)</i>	<i>Paṭisandhi Puthujjana (p226)</i>	<i>Cuticitta Sekha (p226)</i>	<i>Bhūmi Sekha (p226)</i>	<i>Paṭisandhi Sekha (p226)</i>
19	8. appamāṇasubhā	<i>ti-hetuka 8 ariya</i>	<i>4th jhāna vipāka</i>	4th jhāna vipāka	kāmāvacara: 5-11 rūpāvacara: 1-16 arūpāvacara: 1-4	8 mahāvipāka 5 rūpāvacara vipāka 4 arūpāvacara vipāka	4th jhāna vipāka	rūpāvacara: 8-10, 12-16 arūpāvacara: 1-4	4th-5th jhāna vipāka 4 arūpāvacara vipāka
20	9. subhakiṇhā	<i>ti-hetuka 8 ariya</i>	<i>4th jhāna vipāka</i>	4th jhāna vipāka	kāmāvacara: 5-11 rūpāvacara: 1-16 arūpāvacara: 1-4	8 mahāvipāka 5 rūpāvacara vipāka 4 arūpāvacara vipāka	4th jhāna vipāka	rūpāvacara: 9-10, 12-16 arūpāvacara: 1-4	4th-5th jhāna vipāka 4 arūpāvacara vipāka
21	10. vehapphalā	<i>ti-hetuka 8 ariya</i>	<i>5th jhāna vipāka</i>	5th jhāna vipāka	kāmāvacara: 5-11 rūpāvacara: 1-16 arūpāvacara: 1-4	8 mahāvipāka 5 rūpāvacara vipāka 4 arūpāvacara vipāka	5th jhāna vipāka	rūpāvacara: 10, 12-16 arūpāvacara: 1-4	5th jhāna vipāka
22	11. āsaññasattā	<i>sugati ahetuka- jīvitarūpa</i>	<i>5th jhāna vipāka</i>	none	kāmāvaca: 5 11	8 mahāvipāka			
23	12. avihā	<i>Anāgāmi-phala Arahatta-magga Arahatta-phala</i>	<i>5th jhāna vipāka</i>				5th jhāna vipāka	rūpāvacara: 13-16	5th jhāna vipāka
24	13. atappā	<i>Anāgāmi-phala Arahatta-magga Arahatta-phala</i>	<i>5th jhāna vipāka</i>				5th jhāna vipāka	rūpāvacara: 14-16	5th jhāna vipāka
25	14. sudassā	<i>Anāgāmi-phala Arahatta-magga Arahatta-phala</i>	<i>5th jhāna vipāka</i>				5th jhāna vipāka	rūpāvacara: 15-16	5th jhāna vipāka

#	<i>Pāli</i>	<i>Puggala (p193)</i>	<i>Paṭisandhi, Bhavaṅga, Cuti Citta</i>	<i>Cuticitta Puthujjana (p226)</i>	<i>Bhūmi Puthujjana (p226)</i>	<i>Paṭisandhi Puthujjana (p226)</i>	<i>Cuticitta Sekha (p226)</i>	<i>Bhūmi Sekha (p226)</i>	<i>Paṭisandhi Sekha (p226)</i>
26	15. sudassī	<i>Anāgāmi-phala Arahatta-magga Arahatta-phala</i>	<i>5th jhāna vipāka</i>				5th jhāna vipāka	<i>rūpāvacara: 16</i>	5th jhāna vipāka
27	16. akaniṭṭhā	<i>Anāgāmi-phala Arahatta-magga Arahatta-phala</i>	<i>5th jhāna vipāka</i>				5th jhāna vipāka	none	none
28	1. ākāsaññāyatana (ākāsa + ānañca + āyatana)	<i>ti-hetuka 7 ariya (exc. Sotāpatti-magga)</i>	<i>ākāsaññāyatana vipāka</i>	1st arūpāvacara vipāka	<i>kāmāvacara: 5-11 arūpāvacara: 1-4</i>	4 mahāvīpāka ñāṇa-sampayutta	1st arūpāvacara vipāka	<i>arūpāvacara: 1-4</i>	1st - 4th arūpāvacara vipāka
29	2. viññāṇāññāyatana (viññāṇa + ānañca + āyatana)	<i>ti-hetuka 7 ariya (exc. Sotāpatti-magga)</i>	<i>viññāṇāññāyatana vipāka</i>	2nd arūpāvacara vipāka	<i>kāmāvacara: 5-11 arūpāvacara: 2-4</i>	4 mahāvīpāka ñāṇa-sampayutta	2nd arūpāvacara vipāka	<i>arūpāvacara: 2-4</i>	2nd - 4th arūpāvacara vipāka
30	3. ākiñcaññāyatana (ākiñcañña + āyatana)	<i>ti-hetuka 7 ariya (exc. Sotāpatti-magga)</i>	<i>ākiñcaññāyatana vipāka</i>	3rd arūpāvacara vipāka	<i>kāmāvacara: 5-11 arūpāvacara: 3-4</i>	4 mahāvīpāka ñāṇa-sampayutta	3rd arūpāvacara vipāka	<i>arūpāvacara: 3-4</i>	3rd - 4th arūpāvacara vipāka
31	4. nevasaññānāsaññāyatana	<i>ti-hetuka 7 ariya (exc. Sotāpatti-magga)</i>	<i>nevasaññānāsaññāyatana vipāka</i>	4th arūpāvacara vipāka	<i>kāmāvacara: 5-11 arūpāvacara: 4</i>	4 mahāvīpāka ñāṇa-sampayutta	4th arūpāvacara vipāka	<i>arūpāvacara: 4</i>	4th arūpāvacara vipāka

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
1	1. somanassa saḥagata diṭṭhigata sampayutta asaṅkhārika cittaṃ	One consciousness, accompanied by joy, associated with wrong view, unprompted	<i>lobha, moha</i>	somanassa	javana	cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra	<i>kāmāvacara: 4 apāya-bhūmi</i>	1 ahetuka akusala upekkhā santīraṇa	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	7 ahetuka akusala vipāka 4 ahetuka akusala vipāka
2	2. somanassa saḥagata diṭṭhigata sampayutta sasaṅkhārika cittaṃ	One consciousness, accompanied by joy, associated with wrong view, prompted	<i>lobha, moha</i>	somanassa	javana	cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra	<i>kāmāvacara: 4 apāya-bhūmi</i>	1 ahetuka akusala upekkhā santīraṇa	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	7 ahetuka akusala vipāka 4 ahetuka akusala vipāka
3	3. somanassa saḥagata diṭṭhigata vippayutta asaṅkhārika cittaṃ	One consciousness, accompanied by joy, dissociated from wrong view, unprompted	<i>lobha, moha</i>	somanassa	javana	cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra	<i>kāmāvacara: 4 apāya-bhūmi</i>	1 ahetuka akusala upekkhā santīraṇa	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	7 ahetuka akusala vipāka 4 ahetuka akusala vipāka
4	4. somanassa saḥagata diṭṭhigata vippayutta sasaṅkhārika cittaṃ	One consciousness, accompanied by joy, dissociated from wrong view, prompted	<i>lobha, moha</i>	somanassa	javana	cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra	<i>kāmāvacara: 4 apāya-bhūmi</i>	1 ahetuka akusala upekkhā santīraṇa	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	7 ahetuka akusala vipāka 4 ahetuka akusala vipāka
5	5. upekkhā saḥagata diṭṭhigata sampayutta asaṅkhārika cittaṃ	One consciousness, accompanied by equanimity, associated with wrong view, unprompted	<i>lobha, moha</i>	upekkhā	javana	cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra	<i>kāmāvacara: 4 apāya-bhūmi</i>	1 ahetuka akusala upekkhā santīraṇa	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	7 ahetuka akusala vipāka 4 ahetuka akusala vipāka
6	6. upekkhā saḥagata diṭṭhigata sampayutta sasaṅkhārika cittaṃ	One consciousness, accompanied by equanimity, associated with wrong view, prompted	<i>lobha, moha</i>	upekkhā	javana	cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra	<i>kāmāvacara: 4 apāya-bhūmi</i>	1 ahetuka akusala upekkhā santīraṇa	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	7 ahetuka akusala vipāka 4 ahetuka akusala vipāka
7	7. upekkhā saḥagata diṭṭhigata vippayutta asaṅkhārika cittaṃ	One consciousness, accompanied by equanimity, dissociated from wrong view, unprompted	<i>lobha, moha</i>	upekkhā	javana	cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra	<i>kāmāvacara: 4 apāya-bhūmi</i>	1 ahetuka akusala upekkhā santīraṇa	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	7 ahetuka akusala vipāka 4 ahetuka akusala vipāka

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
8	8. upekkhā saḥagata dīṭṭhigata vippayutta asaṅkhārika cittaṃ	One consciousness, accompanied by equanimity, dissociated from wrong view, prompted	<i>lobha, moha</i>	<i>upekkhā</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra</i>	<i>kāmāvacara: 4 apāya-bhūmi</i>	<i>1 ahetuka akusala upekkhā santīraṇa</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>7 ahetuka akusala vipāka</i> <i>4 ahetuka akusala vipāka</i>
9	9. domanassa saḥagata paṭighā sampayutta asaṅkhārika cittaṃ	One consciousness, accompanied by displeasure, associated with aversion, unprompted	<i>dosa, moha</i>	<i>domanassa</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra</i>	<i>kāmāvacara: 4 apāya-bhūmi</i>	<i>1 ahetuka akusala upekkhā santīraṇa</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>7 ahetuka akusala vipāka</i> <i>4 ahetuka akusala vipāka</i>
10	10. domanassa saḥagata paṭighā sampayutta asaṅkhārika cittaṃ	One consciousness, accompanied by displeasure, associated with aversion, prompted	<i>dosa, moha</i>	<i>domanassa</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra</i>	<i>kāmāvacara: 4 apāya-bhūmi</i>	<i>1 ahetuka akusala upekkhā santīraṇa</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>7 ahetuka akusala vipāka</i> <i>4 ahetuka akusala vipāka</i>
11	11. upekkhā saḥagata vicikicchā sampayutta cittaṃ	One consciousness, accompanied by equanimity, associated with doubt	<i>moha</i>	<i>upekkhā</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra</i>	<i>kāmāvacara: 4 apāya-bhūmi</i>	<i>1 ahetuka akusala upekkhā santīraṇa</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>7 ahetuka akusala vipāka</i> <i>4 ahetuka akusala vipāka</i>
12	12. upekkhā saḥagata uddhacca sampayutta cittaṃ	One consciousness, accompanied by equanimity, associated with restlessness	<i>moha</i>	<i>upekkhā</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra</i>			<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>7 ahetuka akusala vipāka</i> <i>4 ahetuka akusala vipāka</i>
13	1. upekkhā saḥagata cakkhu-viññāṇaṃ	Eye-consciousness accompanied by equanimity	<i>ahetuka</i>	<i>upekkhā</i>	<i>dassana</i>	<i>cakkhudvāra</i>			<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>yes</i>
14	2. upekkhā saḥagata sota-viññāṇaṃ	Ear-consciousness accompanied by equanimity	<i>ahetuka</i>	<i>upekkhā</i>	<i>savana</i>	<i>sotadvāra</i>			<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>yes</i>

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
15	3. upekkhā saḥagata ghāna-viññāṇaṃ	Nose-consciousness accompanied by equanimity	<i>ahetuka</i>	<i>upekkhā</i>	<i>ghāyana</i>	<i>ghānavāra</i>			<i>kāmāvacara: 11 bhūmi</i>	<i>yes</i>
16	4. upekkhā saḥagata jivhā-viññāṇaṃ	Tongue-consciousness accompanied by equanimity	<i>ahetuka</i>	<i>upekkhā</i>	<i>sāyana</i>	<i>jivhādvāra</i>			<i>kāmāvacara: 11 bhūmi</i>	<i>yes</i>
17	5. dukkha saḥagata kāya-viññāṇaṃ	body-consciousness accompanied by <u>pain</u>	<i>ahetuka</i>	<i>dukkha</i>	<i>phusana</i>	<i>kāyadvāra</i>			<i>kāmāvacara: 11 bhūmi</i>	<i>yes</i>
18	6. upekkhā saḥagata sampaṭicchana - viññāṇaṃ	Receiving-consciousness accompanied by equanimity	<i>ahetuka</i>	<i>upekkhā</i>	<i>sampaṭicchana</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra</i>			<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>yes</i>
19	7. upekkhā saḥagata santiraṇa - viññāṇaṃ	Investigating/examining-consciousness accompanied by equanimity	<i>ahetuka</i>	<i>upekkhā</i>	<i>paṭisandhi bhavaṅga cuti santiraṇa tadārammaṇa</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta</i>	<i>kāmāvacara: 4 apāya-bhūmi</i>	<i>yes</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>yes</i>
20	1. upekkhā saḥagata cakkhu-viññāṇaṃ	Eye-consciousness accompanied by equanimity	<i>ahetuka</i>	<i>upekkhā</i>	<i>dassana</i>	<i>cakkhudvāra</i>			<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>yes</i>

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
21	2. upekkhā saḥagata sota-viññāṇaṃ	Ear-consciousness accompanied by equanimity	<i>ahetuka</i>	<i>upekkhā</i>	<i>savana</i>	<i>sotadvāra</i>			<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	yes
22	3. upekkhā saḥagata ghāna-viññāṇaṃ	Nose-consciousness accompanied by equanimity	<i>ahetuka</i>	<i>upekkhā</i>	<i>ghāyana</i>	<i>ghānadvāra</i>			<i>kāmāvacara: 11 bhūmi</i>	yes
23	4. upekkhā saḥagata jivhā-viññāṇaṃ	Tongue-consciousness accompanied by equanimity	<i>ahetuka</i>	<i>upekkhā</i>	<i>sāyana</i>	<i>jivhādvāra</i>			<i>kāmāvacara: 11 bhūmi</i>	yes
24	5. sukha saḥagata kāya-viññāṇaṃ	body-consciousness accompanied by <u>pleasure</u>	<i>ahetuka</i>	<i>sukha</i>	<i>phusana</i>	<i>kāyadvāra</i>			<i>kāmāvacara: 11 bhūmi</i>	yes
25	6. upekkhā saḥagata sampaṭicchana - viññāṇaṃ	Receiving-consciousness accompanied by equanimity	<i>ahetuka</i>	<i>upekkhā</i>	<i>sampaṭicchana</i>	<i>cakkhudvāra</i> <i>sotadvāra</i> <i>ghānadvāra</i> <i>jivhādvāra</i> <i>kāyadvāra</i>			<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	yes
26	7. upekkhā saḥagata santīraṇa - viññāṇaṃ	Investigating/examining-consciousness accompanied by equanimity	<i>ahetuka</i>	<i>upekkhā</i>	<i>paṭisandhi bhavaṅga cuti santīraṇa tadārammaṇa</i>	<i>cakkhudvāra</i> <i>sotadvāra</i> <i>ghānadvāra</i> <i>jivhādvāra</i> <i>kāyadvāra</i> <i>manodvāra</i> <i>dvāra-vimutta</i>	<i>kāmāvacara: manussā cātummahārājikā</i>	yes	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	yes
27	8. somanassa saḥagata santīraṇa - viññāṇaṃ	Investigating/examining-consciousness accompanied by joy	<i>ahetuka</i>	<i>somanassa</i>	<i>santīraṇa tadārammaṇa</i>	<i>cakkhudvāra</i> <i>sotadvāra</i> <i>ghānadvāra</i> <i>jivhādvāra</i> <i>kāyadvāra</i> <i>manodvāra</i>			<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	yes

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
28	1. upekkhā saḥagata pañca-dvāra-āvajjana -cittaṃ	Five-sense-door adverting consciousness accompanied by equanimity	<i>ahetuka</i>	<i>upekkhā</i>	<i>āvajjana</i>	<i>cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra</i>				
29	2. upekkhā saḥagata mano-dvāra-āvajjana cittaṃ (votthapana)	Mind-door adverting (determining) consciousness accompanied by equanimity	<i>ahetuka</i>	<i>upekkhā</i>	<i>āvajjana votthapana</i>	<i>cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra</i>				
30	3. somanassa saḥagata hasituppāda -cittaṃ	Smile-producing consciousness accompanied by joy	<i>ahetuka</i>	<i>somanassa</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra</i>				
31	1. somanassa saḥagata ñāṇa sampayutta asaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by joy, associated with knowledge, unprompted	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra</i>	<i>kāmāvacara: 7 sugati-bhūmi</i>	<i>4 mahāvīpāka ñāṇa-sampayutta</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>8 ahetuka kusala vipāka, 8 mahāvīpāka</i> <i>5 ahetuka kusala vipāka, 8 mahāvīpāka</i>
32	2. somanassa saḥagata ñāṇa sampayutta sasaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by joy, associated with knowledge, prompted	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra</i>	<i>kāmāvacara: 7 sugati-bhūmi</i>	<i>4 mahāvīpāka ñāṇa-sampayutta</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>8 ahetuka kusala vipāka, 8 mahāvīpāka</i> <i>5 ahetuka kusala vipāka, 8 mahāvīpāka</i>

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
33	3. somanassa saḥagata ñāṇa vippayutta asaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by joy, dissociated from knowledge, unprompted	<i>alobha, adosa</i>	<i>somanassa</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra</i>	<i>kāmāvacara: 7 sugati-bhūmi</i> <i>kāmāvacara: manussā cātummahārājikā</i>	<i>4 mahāvīpāka ñāṇa-vippayutta</i> <i>1 ahetuka kusala upekkhā santīraṇa</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>8 ahetuka kusala vipāka, 4 mahāvīpāka ñāṇa-vippayutta</i> <i>5 ahetuka kusala vipāka, 4 mahāvīpāka ñāṇa-vippayutta</i>
34	4. somanassa saḥagata ñāṇa vippayutta asaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by joy, dissociated from knowledge, prompted	<i>alobha, adosa</i>	<i>somanassa</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra</i>	<i>kāmāvacara: 7 sugati-bhūmi</i> <i>kāmāvacara: manussā cātummahārājikā</i>	<i>4 mahāvīpāka ñāṇa-vippayutta</i> <i>1 ahetuka kusala upekkhā santīraṇa</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>8 ahetuka kusala vipāka, 4 mahāvīpāka ñāṇa-vippayutta</i> <i>5 ahetuka kusala vipāka, 4 mahāvīpāka ñāṇa-vippayutta</i>
35	5. upekkhā saḥagata ñāṇa sampayutta asaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by equanimity, associated with knowledge, unprompted	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra</i>	<i>kāmāvacara: 7 sugati-bhūmi</i>	<i>4 mahāvīpāka ñāṇa-sampayutta</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>8 ahetuka kusala vipāka, 8 mahāvīpāka</i> <i>5 ahetuka kusala vipāka, 8 mahāvīpāka</i>
36	6. upekkhā saḥagata ñāṇa sampayutta asaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by equanimity, associated with knowledge, prompted	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra</i>	<i>kāmāvacara: 7 sugati-bhūmi</i>	<i>4 mahāvīpāka ñāṇa-sampayutta</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>8 ahetuka kusala vipāka, 8 mahāvīpāka</i> <i>5 ahetuka kusala vipāka, 8 mahāvīpāka</i>

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
37	7. upekkhā saḥagata ñāṇa vippayutta asaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by equanimity, dissociated from knowledge, unprompted	<i>alobha, adosa</i>	<i>upekkhā</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra</i>	<i>kāmāvacara: 7 sugati-bhūmi</i> <i>kāmāvacara: manussā cātummahārājikā</i>	<i>4 mahāvīpāka ñāṇa-vippayutta</i> <i>1 ahetuka kusala upekkhā santīraṇa</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>8 ahetuka kusala vipāka, 4 mahāvīpāka ñāṇa-vippayutta</i> <i>5 ahetuka kusala vipāka, 4 mahāvīpāka ñāṇa-vippayutta</i>
38	8. upekkhā saḥagata ñāṇa vippayutta sasaṅkhārika mahākusala cittaṃ	One consciousness, accompanied by equanimity, dissociated from knowledge, prompted	<i>alobha, adosa</i>	<i>upekkhā</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra</i>	<i>kāmāvacara: 7 sugati-bhūmi</i> <i>kāmāvacara: manussā cātummahārājikā</i>	<i>4 mahāvīpāka ñāṇa-vippayutta</i> <i>1 ahetuka kusala upekkhā santīraṇa</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>8 ahetuka kusala vipāka, 4 mahāvīpāka ñāṇa-vippayutta</i> <i>5 ahetuka kusala vipāka, 4 mahāvīpāka ñāṇa-vippayutta</i>
39	1. somanassa saḥagata ñāṇa sampayutta asaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by joy, associated with knowledge, unprompted	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>paṭisandhi bhavaṅga cuti tadārammaṇa</i>	<i>cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta</i>	<i>kāmāvacara: 7 sugati-bhūmi</i>	<i>yes</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>yes</i>
40	2. somanassa saḥagata ñāṇa sampayutta sasaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by joy, associated with knowledge, prompted	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>paṭisandhi bhavaṅga cuti tadārammaṇa</i>	<i>cakkhudvāra sotadvāra ghānadvāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta</i>	<i>kāmāvacara: 7 sugati-bhūmi</i>	<i>yes</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>yes</i>

#	<i>Citta/Viññāṇa</i> (p28)	Mind/Consciousness	<i>Hetu Root</i> (p121)	<i>Vedanā Feeling</i> (p118)	<i>Kicca Function</i> (p127)	<i>Dvāra Door</i> (p133)	<i>Paṭisandhi-kāla-bhūmi</i> (p194, 212)	<i>Paṭisandhi, bhavaṅga, cuti citta</i> (p194, 212)	<i>Pavatti-kāla-bhūmi</i> (p194, 212)	<i>Pavatti citta</i> (p194, 212)
41	3. somanassa saḥagata ñāṇa vippayutta asaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by joy, dissociated from knowledge, unprompted	<i>alobha, adosa</i>	<i>somanassa</i>	<i>paṭisandhi bhavaṅga cuti tadārammaṇa</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta</i>	<i>kāmāvacara: 7 sugati-bhūmi</i>	yes	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	yes
42	4. somanassa saḥagata ñāṇa vippayutta sasaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by joy, dissociated from knowledge, prompted	<i>alobha, adosa</i>	<i>somanassa</i>	<i>paṭisandhi bhavaṅga cuti tadārammaṇa</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta</i>	<i>kāmāvacara: 7 sugati-bhūmi</i>	yes	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	yes
43	5. upekkhā saḥagata ñāṇa sampayutta asaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by equanimity, associated with knowledge, unprompted	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>paṭisandhi bhavaṅga cuti tadārammaṇa</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta</i>	<i>kāmāvacara: 7 sugati-bhūmi</i>	yes	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	yes
44	6. upekkhā saḥagata ñāṇa sampayutta sasaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by equanimity, associated with knowledge, prompted	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>paṭisandhi bhavaṅga cuti tadārammaṇa</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta</i>	<i>kāmāvacara: 7 sugati-bhūmi</i>	yes	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	yes
45	7. upekkhā saḥagata ñāṇa vippayutta asaṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by equanimity, dissociated from knowledge, unprompted	<i>alobha, adosa</i>	<i>upekkhā</i>	<i>paṭisandhi bhavaṅga cuti tadārammaṇa</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta</i>	<i>kāmāvacara: 7 sugati-bhūmi</i>	yes	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	yes

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
46	8. upekkhā saḥagata ñāṇa vippayutta saṅkhārika mahāvīpāka cittaṃ	One resultant consciousness, accompanied by equanimity, dissociated from knowledge, prompted	<i>alobha, adosa</i>	<i>upekkhā</i>	<i>paṭisandhi bhavaṅga cuti tadārammaṇa</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra dvāra-vimutta</i>	<i>kāmāvacara: 7 sugati-bhūmi</i>	<i>yes</i>	<i>kāmāvacara: 11 bhūmi rūpāvacara: 15 bhūmi</i>	<i>yes</i>
47	1. somanassa saḥagata ñāṇa sampayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by joy, associated with knowledge, unprompted	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra</i>				
48	2. somanassa saḥagata ñāṇa sampayutta saṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by joy, associated with knowledge, prompted	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra</i>				
49	3. somanassa saḥagata ñāṇa vippayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by joy, dissociated from knowledge, unprompted	<i>alobha, adosa</i>	<i>somanassa</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra</i>				

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
50	4. somanassa saḥagata ñāṇa vippayutta saṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by joy, dissociated from knowledge, prompted	<i>alobha, adosa</i>	<i>somanassa</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra</i>				
51	5. upekkhā saḥagata ñāṇa sampayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by equanimity, associated with knowledge, unprompted	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra</i>				
52	6. upekkhā saḥagata ñāṇa sampayutta saṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by equanimity, associated with knowledge, prompted	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra</i>				
53	7. upekkhā saḥagata ñāṇa vippayutta asaṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by equanimity, dissociated from knowledge, unprompted	<i>alobha, adosa</i>	<i>upekkhā</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra</i>				
54	8. upekkhā saḥagata ñāṇa vippayutta saṅkhārika mahākiriya cittaṃ	One functional consciousness, accompanied by equanimity, dissociated from knowledge, prompted	<i>alobha, adosa</i>	<i>upekkhā</i>	<i>javana</i>	<i>cakkhudvāra sotadvāra ghānavdāra jivhādvāra kāyadvāra manodvāra</i>				

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
55	1. vitakka vicāra pīti sukha ekaggatā sahitaṃ paṭhama jhāna kusala citta	First jhāna wholesome consciousness together with initial application, sustained application, zest, happiness, and one-pointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>rūpāvacara:</i> 1. <i>brahmapārisajjā</i> 2. <i>brahmapurohitā</i> 3. <i>mahābrahmā</i>	<i>1st jhāna vipāka</i>		
56	2. vicāra pīti sukha ekaggatā sahitaṃ dutiya jhāna kusala citta	Second jhāna wholesome consciousness together with sustained application, zest, happiness, and one-pointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>rūpāvacara:</i> 4. <i>parittābhā</i> 5. <i>appamāṇābhā</i> 6. <i>ābhassarā</i>	<i>2nd jhāna vipāka</i>		
57	3. pīti sukha ekaggatā sahitaṃ tatiya jhāna kusala citta	Third jhāna wholesome consciousness together with zest, happiness, and one-pointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>rūpāvacara:</i> 4. <i>parittābhā</i> 5. <i>appamāṇābhā</i> 6. <i>ābhassarā</i>	<i>3rd jhāna vipāka</i>		
58	4. sukha ekaggatā sahitaṃ catuttha jhāna kusala citta	Fourth jhāna wholesome consciousness together with happiness and one-pointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>	<i>rūpāvacara:</i> 7. <i>parittasubhā</i> 8. <i>appamāṇasubhā</i> 9. <i>subhakiṇhā</i>	<i>4th jhāna vipāka</i>		

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
59	5. upekkhā ekaggatā sahitaṃ pañcama jhāna kusala citta	Fifth jhāna wholesome consciousness together with equanimity and one-pointedness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>	<i>rūpāvacara:</i> 10. <i>vehapphalā</i> 11. <i>āsaññasattā</i> 12-16. <i>suddhāvāsā</i>	<i>5th jhāna vipāka</i> <i>5th jhāna vipāka</i>		
60	1. vitakka vicāra pīti sukha ekaggatā sahitaṃ paṭhama jhāna vipāka citta	First jhāna resultant consciousness together with initial application, sustained application, zest, happiness, and one-pointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>paṭisandhi bhavaṅga cuti</i>	<i>dvāra-vimutta</i>	<i>rūpāvacara:</i> 1. <i>brahmapārisajjā</i> 2. <i>brahmapurohitā</i> 3. <i>mahābrahmā</i>	<i>yes</i>		
61	2. vicāra pīti sukha ekaggatā sahitaṃ dutiya jhāna vipāka citta	Second jhāna resultant consciousness together with sustained application, zest, happiness, and one-pointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>paṭisandhi bhavaṅga cuti</i>	<i>dvāra-vimutta</i>	<i>rūpāvacara:</i> 4. <i>parittābhā</i> 5. <i>appamāṇābhā</i> 6. <i>ābhassarā</i>	<i>yes</i>		
62	3. pīti sukha ekaggatā sahitaṃ tatiya jhāna vipāka citta	Third jhāna resultant consciousness together with zest, happiness, and one-pointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>paṭisandhi bhavaṅga cuti</i>	<i>dvāra-vimutta</i>	<i>rūpāvacara:</i> 4. <i>parittābhā</i> 5. <i>appamāṇābhā</i> 6. <i>ābhassarā</i>	<i>yes</i>		

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
63	4. sukha ekaggatā sahitaṃ catuttha jhāna vipāka citta	Fourth jhāna resultant consciousness together with happiness and one-pointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	paṭisandhi bhavaṅga cuti	dvāra-vimutta	<i>rūpāvacara:</i> 7. <i>parittasubhā</i> 8. <i>appamāṇasubhā</i> 9. <i>subhakiṇhā</i>	<i>yes</i>		
64	5. upekkhā ekaggatā sahitaṃ pañcama jhāna vipāka citta	Fifth jhāna resultant consciousness together with equanimity and one-pointedness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	paṭisandhi bhavaṅga cuti	dvāra-vimutta	<i>rūpāvacara:</i> 10. <i>vehapphalā</i> 11. <i>āsaññasattā</i> 12-16. <i>suddhāvāsā</i>	<i>yes</i>		
65	1. vitakka vicāra pīti sukha ekaggatā sahitaṃ paṭhama jhāna kiriya citta	First jhāna functional consciousness together with initial application, sustained application, zest, happiness, and one-pointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
66	2. vicāra pīti sukha ekaggatā sahitaṃ dutiya jhāna kiriya citta	Second jhāna functional consciousness together with sustained application, zest, happiness, and one-pointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
67	3. pīti sukha ekaggatā sahitaṃ tatiya jhāna kiriya citta	Third jhāna functional consciousness together with zest, happiness, and one-pointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
68	4. sukha ekaggatā sahitaṃ catuttha jhāna kiriya citta	Fourth jhāna functional consciousness together with happiness and one-pointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
69	5. upekkhā ekaggatā sahitaṃ pañcama jhāna kiriya citta	Fifth jhāna functional consciousness together with equanimity and one-pointedness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>				
70	1. ākāsānañcāyatana kusala citta (ākāsa + ānañca + āyatana)	wholesome consciousness pertaining to the base of infinite space	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>	<i>arūpāvacara:</i> <i>1. ākāsānañcāyatana</i>	<i>1st arūpāvacara vipāka</i>		
71	2. viññāṇañcāyatana kusala citta (viññāṇa + ānañca + āyatana)	wholesome consciousness pertaining to the base of infinite consciousness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>	<i>arūpāvacara:</i> <i>2. viññāṇañcāyatana</i>	<i>2nd arūpāvacara vipāka</i>		

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
72	3. ākiñcaññāyatana kusala citta (ākiñcañña + āyatana)	wholesome consciousness pertaining to the base of nothingness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>	<i>arūpāvacara: 3. ākiñcaññāyatana</i>	<i>3rd arūpāvacara vipāka</i>		
73	4. nevasaññā-nāsaññāyatana kusala citta	wholesome consciousness pertaining to the base of neither-perception-nor-non-perception	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>	<i>arūpāvacara: 4. nevasaññā-nāsaññāyatana</i>	<i>4th arūpāvacara vipāka</i>		
74	1. ākāsaññācāyatana vipāka citta (ākāsa + ānañca + āyatana)	resultant consciousness pertaining to the base of infinite space	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>paṭisandhi bhavaṅga cuti</i>	<i>dvāra-vimutta</i>	<i>arūpāvacara: 1. ākāsaññācāyatana</i>	<i>yes</i>		
75	2. viññāṇañcāyatana vipāka citta (viññāṇa + ānañca + āyatana)	resultant consciousness pertaining to the base of infinite consciousness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>paṭisandhi bhavaṅga cuti</i>	<i>dvāra-vimutta</i>	<i>arūpāvacara: 2. viññāṇañcāyatana</i>	<i>yes</i>		
76	3. ākiñcaññāyatana vipāka citta (ākiñcañña + āyatana)	resultant consciousness pertaining to the base of nothingness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>paṭisandhi bhavaṅga cuti</i>	<i>dvāra-vimutta</i>	<i>arūpāvacara: 3. ākiñcaññāyatana</i>	<i>yes</i>		

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
77	4. nevasaññā-nāsaññāyatana vipāka citta	resultant consciousness pertaining to the base of neither-per ception-nor-non-perception	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>paṭisandhi bhavaṅga cuti</i>	<i>dvāra-vimutta</i>	<i>arūpāvacara: 4. nevasaññā-nāsaññāyatana</i>	<i>yes</i>		
78	1. ākāsaññāyatana kiriya citta (ākāsa + ānañca + āyatana)	functional consciousness pertaining to the base of infinite space	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>				
79	2. viññāṇaññāyatana kiriya citta (viññāṇa + ānañca + āyatana)	functional consciousness pertaining to the base of infinite consciousness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>				
80	3. ākiñcaññāyatana kiriya citta (ākiñcañña + āyatana)	functional consciousness pertaining to the base of nothingness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>				
81	4. nevasaññā-nāsaññāyatana kiriya citta	functional consciousness pertaining to the base of neither-per ception-nor-non-perception	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>				

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
82	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna sotāpatti-magga cittaṃ	The first jhāna path consciousness of stream-entry together with initial application, sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
83	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna sotāpatti-magga cittaṃ	The second jhāna path consciousness of stream-entry together with sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
84	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna sotāpatti-magga cittaṃ	The third jhāna path consciousness of stream-entry together with zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
85	4. sukha-ekaggatā-sahitaṃ catuttha jhāna sotāpatti-magga cittaṃ	The fourth jhāna path consciousness of stream-entry together with happiness and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
86	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna sotāpatti-magga cittaṃ	The fifth jhāna path consciousness of stream-entry together with equanimity and onepointedness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>				
87	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna sakadāgāmi-magga cittaṃ	The first jhāna path consciousness of once-returning together with initial application, sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
88	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna sakadāgāmi-magga cittaṃ	The second jhāna path consciousness of once-returning together with sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
89	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna sakadāgāmi-magga cittaṃ	The third jhāna path consciousness of once-returning together with zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
90	4. sukha-ekaggatā-sahitaṃ catuttha jhāna sakadāgāmi-magga cittaṃ	The fourth jhāna path consciousness of once-returning together with happiness and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
91	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna sakadāgāmi-magga cittaṃ	The fifth jhāna path consciousness of once-returning together with equanimity and onepointedness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>				
92	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna anāgāmi-magga cittaṃ	The first jhāna path consciousness of none-returning together with initial application, sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
93	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna anāgāmi-magga cittaṃ	The second jhāna path consciousness of none-returning together with sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
94	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna anāgāmi-magga cittaṃ	The third jhāna path consciousness of none-returning together with zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
95	4. sukha-ekaggatā-sahitaṃ catuttha jhāna anāgāmi-magga cittaṃ	The fourth jhāna path consciousness of none-returning together with happiness and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
96	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna anāgāmi-magga cittaṃ	The fifth jhāna path consciousness of none-returning together with equanimity and onepointedness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>				
97	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna arahatta-magga cittaṃ	The first jhāna path consciousness of arahantship together with initial application, sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
98	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna arahatta-magga cittaṃ	The second jhāna path consciousness of arahantship together with sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
99	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna arahatta-magga cittaṃ	The third jhāna path consciousness of arahantship together with zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
100	4. sukha-ekaggatā-sahitaṃ catuttha jhāna arahatta-magga cittaṃ	The fourth jhāna path consciousness of arahantship together with happiness and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
101	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna arahatta-magga cittaṃ	The fifth jhāna path consciousness of arahantship together with equanimity and onepointedness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>				

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
102	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna sotāpatti-phala cittaṃ	The first jhāna fruition consciousness of stream-entry together with initial application, sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
103	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna sotāpatti-phala cittaṃ	The second jhāna fruition consciousness of stream-entry together with sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
104	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna sotāpatti-phala cittaṃ	The third jhāna fruition consciousness of stream-entry together with zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
105	4. sukha-ekaggatā-sahitaṃ catuttha jhāna sotāpatti-phala cittaṃ	The fourth jhāna fruition consciousness of stream-entry together with happiness and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				

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106	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna sotāpatti-phala cittaṃ	The fifth jhāna fruition consciousness of stream-entry together with equanimity and onepointedness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>				
107	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna sakadāgāmi-phala cittaṃ	The first jhāna fruition consciousness of once-returning together with initial application, sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
108	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna sakadāgāmi-phala cittaṃ	The second jhāna fruition consciousness of once-returning together with sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
109	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna sakadāgāmi-phala cittaṃ	The third jhāna fruition consciousness of once-returning together with zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
110	4. sukha-ekaggatā-sahitaṃ catuttha jhāna sakadāgāmi-phala cittaṃ	The fourth jhāna fruition consciousness of once-returning together with happiness and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
111	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna sakadāgāmi-phala cittaṃ	The fifth jhāna fruition consciousness of once-returning together with equanimity and onepointedness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>				
112	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna anāgāmi-phala cittaṃ	The first jhāna fruition consciousness of none-returning together with initial application, sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
113	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna anāgāmi-phala cittaṃ	The second jhāna fruition consciousness of none-returning together with sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
114	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna anāgāmi-phala cittaṃ	The third jhāna fruition consciousness of none-returning together with zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
115	4. sukha-ekaggatā-sahitaṃ catuttha jhāna anāgāmi-phala cittaṃ	The fourth jhāna fruition consciousness of none-returning together with happiness and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
116	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna anāgāmi-phala cittaṃ	The fifth jhāna fruition consciousness of none-returning together with equanimity and onepointedness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>				
117	1. vitakka-vicāra-pīti-sukha-ekaggatā-sahitaṃ paṭhama jhāna arahatta-phala cittaṃ	The first jhāna fruition consciousness of arahantship together with initial application, sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
118	2. vicāra-pīti-sukha-ekaggatā-sahitaṃ dutiya jhāna arahatta-phala cittaṃ	The second jhāna fruition consciousness of arahantship together with sustained application, zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
119	3. pīti-sukha-ekaggatā-sahitaṃ tatiya jhāna arahatta-phala cittaṃ	The third jhāna fruition consciousness of arahantship together with zest, happiness, and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
120	4. sukha-ekaggatā-sahitaṃ catuttha jhāna arahatta-phala cittaṃ	The fourth jhāna fruition consciousness of arahantship together with happiness and onepointedness	<i>alobha, adosa, amoha</i>	<i>somanassa</i>	<i>javana</i>	<i>manodvāra</i>				
121	5. upekkhā-ekaggatā-sahitaṃ pañcama jhāna arahatta-phala cittaṃ	The fifth jhāna fruition consciousness of arahantship together with equanimity and onepointedness	<i>alobha, adosa, amoha</i>	<i>upekkhā</i>	<i>javana</i>	<i>manodvāra</i>				
	<u>1. Akusala - Unwholesome</u>	12	1. lobha = 8	1. sukha = 1	1. paṭisandhi = 19	1. cakkhudvāra = 46				

#	<i>Citta/Viññāṇa (p28)</i>	Mind/Consciousness	<i>Hetu Root (p121)</i>	<i>Vedanā Feeling (p118)</i>	<i>Kicca Function (p127)</i>	<i>Dvāra Door (p133)</i>	<i>Paṭisandhi-kāla-bhūmi (p194, 212)</i>	<i>Paṭisandhi, bhavaṅga, cuti citta (p194, 212)</i>	<i>Pavatti-kāla-bhūmi (p194, 212)</i>	<i>Pavatti citta (p194, 212)</i>
	<u>2. Kusala - Wholesome:</u>		<i>2. dosa = 2</i>	<i>2. dukkha = 1</i>	<i>2. bhavaṅga = 19</i>	<i>2. sotadvāra = 46</i>				
	<i>kāma vacara mahākusala</i>	8	<i>3. moha = 2</i>	<i>3. somanassa = 62</i>	<i>3. cuti = 19</i>	<i>3. ghānavdāra = 46</i>				
	<i>rūpavacara kusala</i>	5	<i>4. alobha = 59</i>	<i>4. domanassa = 2</i>	<i>4. āvajjana = 2</i>	<i>4. jivhādvāra = 46</i>				
	<i>arūpavacara kusala</i>	4	<i>5. adosa = 59</i>	<i>5. upekkhā = 55</i>	<i>5. dassana = 2</i>	<i>5. kāyadvāra = 46</i>				
	<i>lokuttara magga</i>	20	<i>6. amoha = 47</i>		<i>6. savana = 2</i>	<i>6. manodvāra = 67/89, 99/121</i>				
		37	<i>7. ahetu = 18</i>		<i>7. ghāyana = 2</i>	<i>7. dvāra-vimutta = 19</i>				
	<u>3. Vipāka - Resultant:</u>				<i>8. sāyana = 2</i>					
	<i>kāma vacara mahāvīpāka</i>	8			<i>9. phusana = 2</i>					
	<i>kāma vacara ahetuka vipāka</i>	15			<i>10. sampaṭicchana = 2</i>					
	<i>rūpavacara vipāka</i>	5			<i>11. santīraṇa = 3</i>					
	<i>arūpavacara vipāka</i>	4			<i>12. votthapana = 1</i>					

#	<i>Rūpa</i>	Material Phenomena	<i>Lakkhaṇa</i> Characteristic (p.236-242)	<i>Rasa</i> Function (p.236-242)	<i>Paccupaṭṭhāna</i> Manifestation (p.236-242)	<i>Padaṭṭhāna</i> Proximate Cause (p.236-242)
1	<i>paṭhavīdhātu</i>	1. the earth element : is so called because, like the earth, it serves as a support or foundation for the coexisting material phenomena. The word <i>paṭhavi</i> comes from a root meaning to expand or spread out, and thus the earth element represents the principle of extension ...Both hardness and softness are modes in which the earth element is experienced by the sense of touch.	hardness	to act as a foundation (for the other primary elements and derived matter)	receiving	the other three great essentials
2	<i>āpodhātu</i>	2. the water element : fluidity, makes different particles of matter cohere, thereby preventing them from being scattered about. -> unlike the other three great essentials, the water element cannot be physically sensed but must be known inferentially from the cohesion of observed matter.	trickling or oozing	to intensify the coexisting material states	the holding together or cohesion of material phenomena.	the other three great essentials
3	<i>tejodhātu</i>	3. the fire element : heat and cold are modes in which the fire element is experienced.	heat	to mature or ripen other material phenomena	a continuous supply of softness	the other three great essentials
4	<i>vāyodhātu</i>	4. the air element : the principle of motion and pressure. -> experienced as tangible pressure. -> Taken together, the four great essentials are founded upon the earth element, held together by the water element, maintained by the fire element, and distended by the air element.	distention	to cause motion in the other material phenomena	conveyance to other places	the other three great essentials

#	<i>Rūpa</i>	Material Phenomena	<i>Lakkhaṇa</i> Characteristic (p.236-242)	<i>Rasa</i> Function (p.236-242)	<i>Paccupaṭṭhāna</i> Manifestation (p.236-242)	<i>Padaṭṭhāna</i> Proximate Cause (p.236-242)
5	<i>cakkhupasāda</i>	1. eye-sensitivity : the sensitive substance in the retina that registers light and colour and serves as a physical base and door for eye-consciousness	sensitivity of the primary elements that is ready for the impact of visible data or that springs from the desire to see	to pick up a visible datum as object	the foundation of eye -consciousness	the primary elements born of kamma springing from a desire to see
6	<i>sotapasāda</i>	2. ear-sensitivity : is to be found inside the ear-hole, the sensitive substance that registers sounds and serves as a physical base and door for ear-consciousness.	sensitivity of the primary elements that is ready for the impact of auditory data or that springs from the desire to hear	to pick up an auditory datum as object	the foundation of ear -consciousness	the primary elements born of kamma springing from a desire to hear
7	<i>ghānapasāda</i>	3. nose-sensitivity : is to be found inside the nasal orifice, as the substance that registers smells.	sensitivity of the primary elements that is ready for the impact of olfactory data or that springs from the desire to smell	to pick up an olfactory datum as object	the foundation of nose -consciousness	the primary elements born of kamma springing from a desire to smell
8	<i>jivhāpasāda</i>	4. tongue-sensitivity : is to be found diffused over the tongue, serving to register tastes.	sensitivity of the primary elements that is ready for the impact of gustatory data or that springs from the desire to taste	to pick up a gustatory datum as object	the foundation of tongue -consciousness	the primary elements born of kamma springing from a desire to taste

#	<i>Rūpa</i>	Material Phenomena	<i>Lakkhaṇa</i> Characteristic (p.236-242)	<i>Rasa</i> Function (p.236-242)	<i>Paccupaṭṭhāna</i> Manifestation (p.236-242)	<i>Padaṭṭhāna</i> Proximate Cause (p.236-242)
9	<i>kāyapasāda</i>	5. body-sensitivity : extends all over the organic body "like a liquid that soaks a layer of cotton," and serves to register tactile sensations.	sensitivity of the primary elements that is ready for the impact of tactile data or that springs from the desire to touch	to pick up a tactile datum as object	the foundation of body-consciousness	the primary elements born of kamma springing from a desire to touch
10	<i>rūpa</i>	1. visible form : derived matter	impinging on the sense bases	to be the objects of sense consciousness	the resort of the respective sense consciousness	the four great essentials
11	<i>sadda</i>	2. sound : derived matter	impinging on the sense bases	to be the objects of sense consciousness	the resort of the respective sense consciousness	the four great essentials
12	<i>gandha</i>	3. smell : derived matter	impinging on the sense bases	to be the objects of sense consciousness	the resort of the respective sense consciousness	the four great essentials
13	<i>rasa</i>	4. taste : derived matter	impinging on the sense bases	to be the objects of sense consciousness	the resort of the respective sense consciousness	the four great essentials

#	<i>Rūpa</i>	Material Phenomena	<i>Lakkhaṇa</i> Characteristic (p.236-242)	<i>Rasa</i> Function (p.236-242)	<i>Paccupaṭṭhāna</i> Manifestation (p.236-242)	<i>Padaṭṭhāna</i> Proximate Cause (p.236-242)
14	<i>purisatta</i>	1. the faculty of masculinity	the male sex	to show masculinity	the mark, sign, work, and ways of the male, the sexual structure of the body, its masculine features, the typical masculine occupations and deportment	
15	<i>itthatta</i>	2. the faculty of femininity	the female sex	to show femininity	the mark, sign, work, and ways of the female, the sexual structure of the body, its feminine features, the typical feminine occupations and deportment	
16	<i>hadayavatthu</i>	1. the heart base : is to be found in dependence on the blood inside the heart, and is assisted by the four great essentials and maintained by the life faculty.	the material support for the mind element and the mind-consciousness element	to uphold them	the carrying of these elements	
17	<i>jīvitindriya</i>	1. the life faculty : the material counterpart of the mental life faculty, one of the seven universal cetasikas. Life, or vitality, is called a faculty because it has a dominating influence over its adjuncts.	maintaining the coexistent kinds of matter at the moment of their presence	to make them occur	the establishment of their presence	the four great essentials that are to be maintained.
18	<i>kabalīkāra āhāra</i>	1. edible food :	nutritive essence (ojā), that is, the nutritional substance contained in gross edible food.	to sustain the physical body	the fortifying of the body	gross edible food, which is the base of nutritive essence

#	<i>Rūpa</i>	Material Phenomena	<i>Lakkhaṇa</i> Characteristic (p.236-242)	<i>Rasa</i> Function (p.236-242)	<i>Paccupaṭṭhāna</i> Manifestation (p.236-242)	<i>Padaṭṭhāna</i> Proximate Cause (p.236-242)
19	<i>ākāśadhātu</i>	1. the space element : is not bare geometric extension but the void region that delimits and separates objects and groups of material phenomena, enabling them to be perceived as distinct.	delimiting matter	to display the boundaries of matter	the confines of matter, the state of gaps and apertures	the matter delimited
20	<i>kāyaviññatti</i>	1. bodily intimation : is that by means of which one communicates one's ideas, feelings, and attitudes to another; a special modification in the consciousness-originated air element which causes the body to move in ways that reveal one's intentions.		to display intention	a cause of bodily movement	the air element born of consciousness
21	<i>vaciviññatti</i>	2. vocal intimation : a special modification in the consciousness-originated earth element which issues in speech by which one reveals one's intentions.		to display intention	a cause of verbal expression	the earth element born of consciousness
22	<i>rūpassa lahutā</i>	1. the lightness of matter:	non-sluggishness	to dispel heaviness in matter	light transformability	light matter
23	<i>rūpassa mudutā</i>	2. the malleability of matter:	non-rigidity	to dispel rigidity in matter	non-opposition to any kind of action	malleable matter
24	<i>rūpassa kammaññatā</i>	3. the wieldiness of matter:	wieldiness that is favourable to bodily action.	to dispel unwieldiness	non-weakness	wieldy matter

#	<i>Rūpa</i>	Material Phenomena	<i>Lakkhaṇa</i> Characteristic (p.236-242)	<i>Rasa</i> Function (p.236-242)	<i>Paccupaṭṭhāna</i> Manifestation (p.236-242)	<i>Padaṭṭhāna</i> Proximate Cause (p.236-242)
25	<i>rūpassa upacaya</i>	1. the production of matter: the first arising of a material process, the initial launching or setting up of the process. For example, the arising of the body, sex and heart groups at conception	setting up	to make material instances emerge for the first time	launching or the completed state	the matter produced
26	<i>rūpassa santati</i>	2. the continuity of matter: the repeated genesis of material phenomena in the same material process. The subsequent arising of those same material groups throughout life.	occurrence	to anchor	non-interruption	matter to be anchored
27	<i>rūpassa jaratā</i>	3. the decay of matter:	the maturing or aging of material phenomena	to lead them on towards their termination	loss of newness without loss of being	matter that is decaying
28	<i>rūpassa aniccatā</i>	4. the impermanence of matter:	the complete breaking up of material phenomena.	to make them subside	destruction and falling away	matter that is completely breaking up

CMA = ***A Comprehensive Manual of Abhidhamma*** by Bhikkhu Bodhi, Sayadaw Sīlānanda, Sayadaw Revatadhamma

PCM = ***Process of Consciousness and Matter*** by Sayadaw Revatadhamma

HOA = ***The Handbook of Abhidhamma Studies*** by Sayadaw Sīlānanda

Rūpa-vibhāga: **Classification of matter** (CMA p243)

-> **ahetuka**: All matter is **rootless** because it does not associate with either the wholesome, unwholesome, or indeterminate roots, association with roots being restricted to **mental phenomena**.

-> **sappaccaya**: All matter is **with conditions** because it arises dependent on the **four causes**.

-> **sāsava**: it is subject to **taints** because it can be made an object of the **four taints**.

-> **sañkhata** & **lokiya**: It is all **conditioned** and **mundane** because there is no matter that transcends the world of the five clinging aggregates.

-> **kāmāvacara**: All matter is **of the sense sphere**: though matter exists in the fine-material plane, it pertains by its nature to the sense sphere because it is the **object of sensual craving**.

-> **anārammaṇa**: Matter is **objectless** because, unlike mental phenomena, it cannot know an object.

-> **appahātābba**: it is **not to be abandoned** because it cannot be abandoned, like the defilements, by the four supramundane paths.

sabhāva-rūpa: **matter possessing intrinsic nature** because each type has a distinct objective nature such as hardness in the case of the earth element, etc.; (CMA p240)

salakkhaṇa-rūpa: **matter possessing real characteristics** because they are marked by the three general characteristics of impermanence, suffering, and non-self.

nipphanna-rūpa: **concretely produced matter** because they are directly produced by conditions such as kamma, etc.

-> **18** = **4 mahābhūta** (*paṭhavī, āpo, tejo, vāyo*) + **5 pasāda** (*cakkhu, sota, ghāna, jivhā, kāya*) + **4 gocara** (*rūpa, sadda, gandha, rasa*) + **2 bhāva** (*purisatta, itthatta*) + **1 hadayavatthu** + **1 jīvitindriya** + **1 kabaḷikāra āhāra**

rūpa-rūpa: **material matter** because they possess matter's essential characteristic of undergoing deformation.

sammasana-rūpa: **matter to be comprehended by insight** because they are to be made the objects of insight contemplation by way of the three characteristics. (CMA p240)

anipphanna-rūpa: **non-concretely produced matter** because they do not arise directly from the four main causes of matter (***kamma, citta, utu, āhāra***) but exist as modalities or attributes of concretely produced matter. Thus they are not included among the ultimate realities (***paramattha dhamma***). (CMA p241)

-> **10** = **1 pariccheda** (*ākāsa*) + **2 viññatti** (*kāya, vacī*) + **3 vikāra** (*lahutā, mudutā, kammaññatā*) + **4 lakkhaṇa** (*upacaya, santati, jaratā, aniccatā*)

samuṭṭhāna: (CMA p252)

one cause: 8 faculties + heart-base + 2 intimations = 11;

two causes: sound = 1

three causes: lightness triad = 3

four causes: 8 inseparables + space = 9

causeless: characteristics = 4

rūpa-kalāpa: Four features: (CMA p252)

1. ***eka-uppāda***: arise together
2. ***eka-nirodha***: cease together
3. ***eka-nissaya***: have a common basis
4. ***sahavuttino***: occur together

Birth: Four kinds: (CMA p256)

1. egg-born beings (***aṇḍaja***),
2. womb-born beings (***jalābuja***),
3. moisture-born beings (***samsedaja***),
4. beings having spontaneous birth (***opapātika***).

Paṭisandhi Pavatti Kāmāvacara* (p.257)**: at rebirth-linking, to **moisture-born beings** (samsedaja***) and to those of **spontaneous birth** (***opapātika***), there arise at most the seven decads— the decads of **eye, ear, nose, tongue, body, sex, and the heart-base**. As a minimum, sometimes the eye, ear, nose, and sex decads are not obtained.

Paṭisandhi Pavatti Kāmāvacara* (p.257)**: to the **womb-born creatures** (gabbhaseyyaka***) there arise (at rebirth) three decads—the decads of **body, sex, and the heart-base**. Sometimes, however, the sex decad is not obtained. Thereafter, during the course of existence, gradually there arise the eye decad and so forth.

***Paṭisandhi Pavatti Asaññā-sattā* (p.257)**: among the **non-percipient beings**, the **eye, ear, heart-base, and sound** are also not found. Similarly, no consciousness-born material phenomena are found. Therefore, at the moment of their rebirth-linking, only the **vital nonad** arises. During the course of existence, material phenomena produced by temperature, with the exception of sound, continue.

***vatthu*, base = 6** (p.262) -> ***avatthu*, non-base = 22** (mutually exclusive)

-> In those planes of existence where **materiality** obtains, cittas and cetasikas arise in dependence on a condition called a **base** (*vatthu*).

-> A **base** is a physical support for the occurrence of consciousness. Although the first five bases coincide with the first five doors—namely, the sensitive matter of the five sense faculties—a base is not identical with a door, since it plays a different role in the origination of consciousness.

-> A **door** is a channel through which the cittas and cetasikas of a cognitive process gain access to the object; A base is a physical support for the occurrence of cittas and cetasikas.

-> This difference in functions implies important consequences. In an eye-door process many types of cittas apart from eye-consciousness occur with eye-sensitivity as their **door**; but eye-sensitivity is the **base** solely of eye-consciousness, not of the other cittas that utilize the eye door.

-> in planes of existence which include both **mentality and materiality**, no cittas occur without a base.

***dvāra*, door = 7** (p.262) -> ***advāra*, non-door = 21** (mutually exclusive)

-> **doors of cognition**: media for consciousness and mental factors to encounter their objects.

-> **doors of action**: bodily and vocal intimation are channels for bodily and verbal deeds.

***indriya*, faculty = 8** (p.262) -> ***anindriya*, non-faculty = 20** (mutually exclusive)

-> They exercise a **controlling power** (*indra*) in their respective spheres.

-> Each of these controls the coexistent material phenomena in exercising its specific function, such as seeing, hearing, etc.

-> The **sex faculty** controls the manifestation of masculine or feminine features and traits.

-> The **life faculty** controls the coexistent types of matter, as a pilot controls a ship.

***ajjhattika*, internal = 5** (p.262) -> ***bāhira*, external = 23** (mutually exclusive)

-> applicable only to the five types of **sensitive materiality** which serve as the doors for the **mental phenomena**. Although other types of material phenomena occur within the physical body, only these five sensitive factors are referred to as **internal**.

oḷārika, gross = **12** (p.262)

santika, near/proximate

sappaṭigha, impinging

-> the **material phenomena** that are instrumental in the genesis of **sense consciousness**, and imply nothing about the relative size or nearness of the object.

-> these phenomena are twelvefold—the five **sensitive organs** and the seven **objective data**—the **tangible** base being reckoned as threefold because it consists of three **great essentials**.

sukhuma, subtle = **16** (p.262)

dūra, far/distant

appaṭigha, non-impinging

-> Those **material phenomena** which do not directly contribute to the arising of **sense consciousness** are called subtle, distant, and non-impinging, regardless of their size and distance.

upādinna, clung to = **18** (p.262) -> **anupādinna**, not clung to = **19** (NOT mutually exclusive)

-> The eighteen kinds of matter **born of kamma** are known as “**clung-to**,” because they have been acquired as the fruits of kamma motivated by craving and wrong view.

-> **18 arises from kamma: 8 avinibbhoga** [*paṭhavi, āpo, tejo, vāyo, rūpa (vaṇṇa), gandha, rasa, kabalīkāra āhāra (ojā)*] + **8 indriya** (*cakkhu, sota, ghāna, jivhā, kāya, purisatta, itthatta, jīvitindriya*) + **1** hadayavatthu + **1** ākāśadhātu

-> Matter produced by causes other than kamma is known as “**not clung-to**.”

-> Generally, however, in a less technical sense, all **organic matter** in the body is referred to as “clung-to,” while **inorganic matter** is spoken of as “not clung-to.”

-> **15 arises from consciousness: 8 inseparables** + [**5 mutables** (*kāyaviññatti, vacīviññatti, lahutā, mudutā, kammaññatā*) + **1** sound] + **1** space.

-> **13 arises from temperature: 8 inseparables** + [**3** lightness triad + **1** sound] + **1** space.

-> **12 arises from nutriment: 8 inseparables** + [**3** lightness triad] + **1** space.

-> **4 characteristics** do not arise from any cause. (CMA p252)

gocaraggāhika, taking objects = 5 (p.262) -> ***agocaraggāhika***, not taking objects = 23 (mutually exclusive)

- > ***gocaraggāhika*** (*asampatta*): taking but not reaching objects: EYE, EAR
- > ***gocaraggāhika*** (*sampatta*): take and reach or touch objects: NOSE, TONGUE, BODY
- > to indicate that the five sense organs serve as the **bases** for the consciousnesses that arise with their support.
- > the **sense organs**, being matter, cannot literally apprehend objects. Rather, it is the **sense consciousnesses** based on them that actually cognize the objects.

avinibbhoga, inseparable = 8 (p.262) -> ***vinibbhoga***, separable = 20 (mutually exclusive)

- > the **four great essentials and four derivatives**—colour, smell, taste, and nutritive essence—are known as **inseparable matter** (*avinibbhogarūpa*) because they are always bound together and are present in all material objects from the simplest to the most complex.
- > The other types of material phenomena may be present or not, and are thus regarded as **separable**.
- > A **material group** (*kalāpa*) that consists solely of these eight elements is known as a “**pure octad**” (*suddhaṭṭhaka*) or a “group with nutritive essence as eighth” (*ojaṭṭhamaka*).

the continuity of **material groups** (*rūpa-kalāpa*) produced in four ways:

1. **kamma-born** (*kammasamuṭṭhāna*) from the time of rebirth-linking (*paṭisandhiṃ upādāya*) (CMA p247)
 2. **consciousness-born** (*cittasamuṭṭhāna*) from the second moment of consciousness (*dutiyacittaṃ upādāya*) (CMA p248)
 3. **temperature-born** (*utusamuṭṭhāna*) from the time of the stage of presence (*ṭhitikālaṃ upādāya*) (CMA p250)
 4. **nutriment-born** (*āhārasamuṭṭhāna*) from the time of the diffusion of nutritive essence (*ojāpharaṇaṃ upādāya*) (CMA p250)
- uninterruptedly flows on in the sense sphere till the end of life, like the flame of a lamp or the stream of a river.

In the **fine-material world**, the decads of nose, tongue, body, sex, and the material groups produced by nutriment are not found. Therefore, to those beings, at the time of rebirth-linking there arise four material groups produced by kamma—the three decads of **eye, ear, and heart-base, and the vital nonad**. (CMA p257)

- > During the course of existence, material phenomena produced by consciousness and by temperature are found.
- > The beings in the fine-material realms, being **asexual**, lack the two decads of sex, and though they possess the physical forms of the **nose, tongue and body**, these organs are **destitute of sense receptivity**.

Nibbāna, singlefold (p.259):

-> **lokuttarasāṅkhāta**: supramundane: the extinguishing of the worldly “fires” of greed, hatred, and delusion (**nibbāti**: to be extinguished); the “departure from” (**nikkhantatta**) the entanglement (**vāna**) of craving.

-> the intrinsic nature (**sabhāva**) of unconditioned deathless element.

Nibbāna, twofold (p.259):

-> **sa-upādisesa-nibbāna-dhātu**: the **element of Nibbāna with the residue remaining**: experienced by Arahants because, though the defilements have all been extinguished, the “residue” of aggregates acquired by past clinging remains through the duration of the Arahant’s life.

-> **anupādisesa-nibbāna-dhātu**: the **element of Nibbāna without the residue remaining**: attained with the Arahant’s demise because the five aggregates are discarded and are never acquired again.

-> the two elements of Nibbāna are also called, in the Commentaries, the **extinguishment of the defilements** (**kilesa-parinibbāna**) and the **extinguishment of the aggregates** (**khandha-parinibbāna**).

Nibbāna, threefold (p.259):

-> **suññata**: the **void**: because it is devoid of greed, hatred, and delusion, and because it is devoid of all that is conditioned.

-> **animitta**: the **signless**: because it is free from the signs of greed, etc., and free from the signs of all conditioned things.

-> **appaṇihita**: the **desireless**: because it is free from the hankering of greed, etc., and because it is not desired by craving.

28 RŪPA

18 nipphanna	10 anipphanna	12 oḷārika	16 sukhuma	8 avinibbhoga	6 vatthu 5 ajjhattika	7 dvāra	8 indriya
4 mahābhūta 5 pasāda 4 gocara 2 bhāva 1 jīvitindriya 1 hadaya-vatthu 1 āhāra	1 ākāsa-dhātu 2 kāya-viññatti, vacī-viññatti 3 vikāra: lahutā, mudutā, kammaññatā 4 lakkhaṇa: upacaya, santati, jaratā, aniccatā	5 pasāda 4 gocara: rūpa, sadda, gandha, rasa 3 mahābhūta = phoṭṭhabba = paṭhavi, tejo, vāyo	1 mahābhūta: āpo 2 bhāva 1 jīvitindriya 1 hadaya-vatthu 1 āhāra 1 ākāsa-dhātu 2 viññatti 3 vikāra 4 lakkhaṇa	1. paṭhavi 2. āpo 3. tejo 4. vāyo 5. rūpa / vaṇṇa 6. gandha 7. rasa 8. oḷā	1. cakkhu- pasāda 2. sota-pasāda 3. ghāna-pasāda 4. jivhā-pasāda 5. kāya-pasāda 6. hadaya- vatthu	1. cakkhu- pasāda 2. sota-pasāda 3. ghāna-pasāda 4. jivhā-pasāda 5. kāya-pasāda 6. kāya-viññatti 7. vacī-viññatti	1. cakkhu- pasāda 2. sota-pasāda 3. ghāna-pasāda 4. jivhā-pasāda 5. kāya-pasāda 6. purisatta 7. itthatta 8. jīvitindriya

28 RŪPA

KAMMA-SAMUṬṬHĀNA		CITTA-SAMUṬṬHĀNA		UTU-SAMUṬṬHĀNA		ĀHĀRA-SAMUṬṬHĀNA	
18 Rūpa	9 Kalāpa	15 Rūpa	6 Kalāpa	13 Rūpa	4 Kalāpa	12 Rūpa	2 Kalāpa
8 avinibbhoga 1 ākāsa-dhātu 5 pasāda 2 bhāva 1 rūpa-jīvitindriya 1 hadaya-vatthu	1. jivita-navaka 2. cakkhu-dasaka 3. sota-dasaka 4. ghāna-dasaka 5. jivhā-dasaka 6. kāya-dasaka 7. itthibhāva- dasaka 8. puṃbhāva- dasaka 9. vatthu-dasaka	8 avinibbhoga 1 ākāsa-dhātu 2 kāya-viññatti, vacī-viññatti 3 lahutā, mudutā, kammaññatā 1 sadda	1. suddha-aṭṭhaka 2. kāyaviññatti- navaka 3. vacīviññatti- dasaka 4. lahutādi- ekādasaka 5. kāyaviññatti- lahutādi- dvādasaka 6. vacīviññatti- sadda-lahutādi-	8 avinibbhoga 1 ākāsa-dhātu 3 lahutā, mudutā, kammaññatā 1 sadda	1. suddha-aṭṭhaka (ajjhattika & bāhira) 2. sadda-navaka (ajjhattika & bāhira) 3. lahutādi- ekādasaka 4. sadda-lahutādi- dvādasaka	8 avinibbhoga 1 ākāsa-dhātu 3 lahutā, mudutā, kammaññatā	1. suddha-aṭṭhaka 2. lahutādi- ekādasaka

#	<i>Rūpa</i>	Saṅgha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
1	<i>paṭhavīdhātu</i>	nipphanna: 1. mahābhūta, the great essentials	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (1) oḷārika (1) santika (1) sappaṭigha (1) upādinna (1) avinibbhoga (1) anupādinna (1)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka puṃbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vacīviññatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka
2	<i>āpodhātu</i>	nipphanna: 1. mahābhūta, the great essentials	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (2) sukhuma (1) dūra (1) appaṭigha (1) upādinna (2) avinibbhoga (2) anupādinna (2)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka puṃbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vacīviññatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka
3	<i>tejodhātu</i>	nipphanna: 1. mahābhūta, the great essentials	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (3) oḷārika (2) santika (2) sappaṭigha (2) upādinna (3) avinibbhoga (3) anupādinna (3)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka puṃbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vacīviññatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka

#	<i>Rūpa</i>	Saṅgaha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
4	vāyodhātu	nipphanna: 1. mahābhūta, the great essentials	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmaṅgāvacara anārammaṇa appahātabba	bāhira (4) oḷārika (3) santika (3) sappaṭigha (3) upādinna (4) avinibbhoga (4) anupādinna (4)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka pumbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vacīviññatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka
5	cakkhupasāda	nipphanna: 2. pasāda, the sensitive	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmaṅgāvacara anārammaṇa appahātabba	ajjhattika (1) vatthu (1) dvāra (1) indriya (1) oḷārika (4) santika (4) sappaṭigha (4) upādinna (5) gocaraggāhika (1) (asampatta)	cakkhu-dasaka			
6	sotapasāda	nipphanna: 2. pasāda, the sensitive	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmaṅgāvacara anārammaṇa appahātabba	ajjhattika (2) vatthu (2) dvāra (2) indriya (2) oḷārika (5) santika (5) sappaṭigha (5) upādinna (6) gocaraggāhika (2) (asampatta)	sota-dasaka			

#	<i>Rūpa</i>	Saṅgaha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
7	<i>ghānapasāda</i>	nipphanna: 2. pasāda, the sensitive	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	ajjhattika (3) vatthu (3) dvāra (3) indriya (3) oḷārika (6) santika (6) sappaṭigha (6) upādinna (7) gocaraggāhika (3) (sampatta)	ghāna-dasaka			
8	<i>jivhāpasāda</i>	nipphanna: 2. pasāda, the sensitive	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	ajjhattika (4) vatthu (4) dvāra (4) indriya (4) oḷārika (7) santika (7) sappaṭigha (7) upādinna (8) gocaraggāhika (4) (asampatta)	jivhā-dasaka			
9	<i>kāyapasāda</i>	nipphanna: 2. pasāda, the sensitive	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	ajjhattika (5) vatthu (5) dvāra (5) indriya (5) oḷārika (8) santika (8) sappaṭigha (8) upādinna (9) gocaraggāhika (5) (sampatta)	kāya-dasaka			

#	<i>Rūpa</i>	Saṅgha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
10	<i>rūpa</i>	nipphanna: 3. gocara, the objective	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (5) oḷārika (9) santika (9) sappaṭigha (9) upādinna (10) avinibbhoga (5) sanidassana * anupādinna (5)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka puṁbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vacīviññatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka vacīviññatti-dasaka vacīviññatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka sadda-navaka (ajjhattika & bāhira) sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka
11	<i>sadda</i>	nipphanna: 3. gocara, the objective	citta utu	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (6) oḷārika (10) santika (10) sappaṭigha (10) anupādinna (6)		vacīviññatti-sadda-lahutādi-terasaka	sadda-lahutādi-dvādasaka sadda-navaka (ajjhattika & bāhira) sadda-lahutādi-dvādasaka	
12	<i>gandha</i>	nipphanna: 3. gocara, the objective	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (7) oḷārika (11) santika (11) sappaṭigha (11) upādinna (11) avinibbhoga (6) anupādinna (7)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka puṁbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vacīviññatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka
13	<i>rasa</i>	nipphanna: 3. gocara, the objective	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (8) oḷārika (12) santika (12) sappaṭigha (12) upādinna (12) avinibbhoga (7) anupādinna (8)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka puṁbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vacīviññatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka

#	<i>Rūpa</i>	Saṅgha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
14	<i>purisatta</i>	nipphanna: 4. bhāva, the sexual	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (9) indriya (6) sukhuma (2) dūra (2) appaṭigha (2) upādinna (13)	pum̐bhāva-dasaka			
15	<i>itthatta</i>	nipphanna: 4. bhāva, the sexual	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (10) indriya (7) sukhuma (3) dūra (3) appaṭigha (3) upādinna (14)	itthibhāva-dasaka			
16	<i>hadayavatthu</i>	nipphanna: 5. hadaya, the heart	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (11) vatthu (6) sukhuma (4) dūra (4) appaṭigha (4) upādinna (15)	vatthu-dasaka			
17	<i>jīvitindriya</i>	nipphanna: 6. jīvita, the life	kamma ONLY	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	indriya (8) bāhira (12) sukhuma (5) dūra (5) appaṭigha (5) upādinna (16)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka pum̐bhāva-dasaka vatthu-dasaka			

#	<i>Rūpa</i>	Saṅgha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
18	<i>kabaḷikāra āhāra</i>	nipphanna: 7. āhāra, the food	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (13) sukhuma (6) dūra (6) appaṭigha (6) upādinna (17) anupādinna (9) avinibbhoga (8)	jīvita-navaka cakkhu-dasaka sota-dasaka ghāna-dasaka jivhā-dasaka kāya-dasaka itthibhāva-dasaka puṃbhāva-dasaka vatthu-dasaka	suddha-aṭṭhaka kāyaviññatti-navaka vacīviññatti-dasaka lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	suddha-aṭṭhaka (ajjhattika & bāhira) sadda-navaka (ajjhattika & bāhira) lahutādi-ekādasaka sadda-lahutādi-dvādasaka	suddha-aṭṭhaka lahutādi-ekādasaka
19	<i>ākāsadhātu</i>	anipphanna: 8. pariccheda, the limiting	kamma citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (14) sukhuma (7) dūra (7) appaṭigha (7) upādinna (18) anupādinna (10)				
20	<i>kāyaviññatti</i>	anipphanna: 9. viññatti, the intimation	citta	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (15) dvāra (6) sukhuma (8) dūra (8) appaṭigha (8) anupādinna (11)		kāyaviññatti-navaka kāyaviññatti-lahutādi-dvādasaka		
21	<i>vacīviññatti</i>	anipphanna: 9. viññatti, the intimation	citta	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (16) dvāra (7) sukhuma (9) dūra (9) appaṭigha (9) anupādinna (12)		vacīviññatti-dasaka vacīviññatti-sadda-lahutādi-terasaka		

#	<i>Rūpa</i>	Saṅgha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
22	<i>rūpassa lahutā</i>	anipphanna: 10. vikāra, the mutable	citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (17) sukhuma (10) dūra (10) appaṭigha (10) anupādinna (13)		lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	lahutādi-ekādasaka sadda-lahutādi-dvādasaka	
23	<i>rūpassa mudutā</i>	anipphanna: 10. vikāra, the mutable	citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (18) sukhuma (11) dūra (11) appaṭigha (11) anupādinna (14)		lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	lahutādi-ekādasaka sadda-lahutādi-dvādasaka	
24	<i>rūpassa kammaññatā</i>	anipphanna: 10. vikāra, the mutable	citta utu āhāra	ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (19) sukhuma (12) dūra (12) appaṭigha (12) anupādinna (15)		lahutādi-ekādasaka kāyaviññatti-lahutādi-dvādasaka vacīviññatti-sadda-lahutādi-terasaka	lahutādi-ekādasaka sadda-lahutādi-dvādasaka	
25	<i>rūpassa upacaya</i>	anipphanna: 11. lakkhaṇa, the characteristics		ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (20) sukhuma (13) dūra (13) appaṭigha (13) anupādinna (16)				

#	<i>Rūpa</i>	Saṅgaha Grouping (p.236-242)	Samuṭṭhāna Origin (p.252)	Vibhāga Classification Singlefold (p.243)	Vibhāga Classification Manifold (p.243)	9 Kammaja Kalāpa (p.253)	6 Cittaja Kalāpa (p.253)	4 Utuja Kalāpa (p.253)	2 Āhāraja Kalāpa (p.254)
26	<i>rūpassa santati</i>	anipphanna: 11. lakkhaṇa, the characteristics		ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (21) sukhuma (14) dūra (14) appaṭigha (14) anupādinna (17)				
27	<i>rūpassa jaratā</i>	anipphanna: 11. lakkhaṇa, the characteristics		ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (22) sukhuma (15) dūra (15) appaṭigha (15) anupādinna (18)				
28	<i>rūpassa aniccatā</i>	anipphanna: 11. lakkhaṇa, the characteristics		ahetuka sappaccaya sāsava saṅkhata lokiya kāmāvacara anārammaṇa appahātabba	bāhira (23) sukhuma (16) dūra (16) appaṭigha (16) anupādinna (19)				

Topic	Pāli	English	Notes	Vibhāga	Jāti	Source
72 vatthudhamma - distinct entities	1. citta = 1					CMA p265
72 vatthudhamma - distinct entities	2. cetasika = 52					CMA p265
72 vatthudhamma - distinct entities	3. nipphanna rūpa = 18					CMA p265
72 vatthudhamma - distinct entities	4. Nibbāna = 1					CMA p265
4 āsava - taint - lậu	1. kāmāsava	the taint of sensual desire	āsava = that which flows out: oozing pus, fermented intoxicants -> flow right up to the topmost plane of existence or change of lineage gotrabhū	lobha	akusala	CMA p265
4 āsava - taint - lậu	2. bhavāsava	the taint of (attachment to) existence	continued existence	lobha	akusala	CMA p265
4 āsava - taint - lậu	3. diṭṭhāsava	the taint of wrong views	becomes a full course of action when assuming: 1) natthika-diṭṭhi , 2) akiriya-diṭṭhi , 3) ahetuka-diṭṭhi	diṭṭhi	akusala	CMA p265, 207
4 āsava - taint - lậu	4. avijjāsava	the taint of ignorance		moha	akusala	CMA p265
4 ogha - flood - bộc	1. kāmogha	the flood of sensual desire	ogha = āsava : they sweep beings away into the ocean of existence -> they are hard to cross.	lobha	akusala	CMA p265
4 ogha - flood - bộc	2. bhavogha	the flood of (attachment to) existence		lobha	akusala	CMA p265
4 ogha - flood - bộc	3. diṭṭhogha	the flood of wrong views		diṭṭhi	akusala	CMA p265
4 ogha - flood - bộc	4. avijjogha	the flood of ignorance		moha	akusala	CMA p265
4 yoga - bond - phược	1. kāmayoga	the bond of sensual desire	yoga = ogha : they yoke beings to suffering and do NOT allow them to escape	lobha	akusala	CMA p266
4 yoga - bond - phược	2. bhavayoga	the bond of (attachment to) existence		lobha	akusala	CMA p266
4 yoga - bond - phược	3. diṭṭhiyoga	the bond of wrong views		diṭṭhi	akusala	CMA p266
4 yoga - bond - phược	4. avijjāyoga	the bond of ignorance		moha	akusala	CMA p266
4 kāyagantha - bodily knot - triền	1. abhijjā	covetousness	craving/greed : pulls beings towards desirable objects -> the wish to acquire another person's property -> NOT a full course of action unless one gives rise to the wish to take possession of that property even though greed arises.	lobha	akusala	CMA p266, 207

4 kāyagantha - bodily knot - triền	2. vyāpāda	ill will	hatred: aversion towards undesirable objects -> becomes a full course of action when arising with the wish that another being meets with harm and affliction.	dosa	akusala	CMA p266, 207
4 kāyagantha - bodily knot - triền	3. sīlabbata parāmāsa	adherence to rites and ceremonies	the belief that the performance of rituals constitutes the means to liberation	diṭṭhi	akusala	CMA p266
4 kāyagantha - bodily knot - triền	4. idaṃsaccābhinivesa	dogmatic belief that "This alone is the truth"	the firm conviction that one's own view is the only truth and that all other views are false.	diṭṭhi	akusala	CMA p266
4 upādāna - clinging thủ	1. kāmupādāna	clinging to sense pleasures	intensified craving for any things in the world.	lobha	akusala	CMA p267
4 upādāna - clinging thủ	2. diṭṭhupādāna	clinging to wrong views	adoption of: 1) morally pernicious views: nihilism, fatalism, etc. 2) speculative views about the eternal/non-eternal existence of the world, etc.	diṭṭhi	akusala	CMA p267
4 upādāna - clinging thủ	3. sīlabbatupādāna	clinging to rites and ceremonies	the wrong view that the performance of rites and rituals or the undertaking of ascetic practices and related observances can lead to liberation.	diṭṭhi	akusala	CMA p267
4 upādāna - clinging thủ	4. attavādupādāna	clinging to a doctrine of self	adoption of personality view sakkāya-diṭṭhi	diṭṭhi	akusala	CMA p267
6 nīvaraṇa - hindrance - chướng	1. kāmacchanda	sensual desire	obstacle to jhāna	lobha	akusala	CMA p267
6 nīvaraṇa - hindrance - chướng	2. vyāpāda	ill will	obstacle to jhāna	dosa	akusala	CMA p267
6 nīvaraṇa - hindrance - chướng	3. thīna-middha	dullness-drowsiness	obstacle to jhāna . both cause mental sluggishness, are conditioned by laziness & sleepiness, and are countered by vīriya	thīna, middha	akusala	CMA p267
6 nīvaraṇa - hindrance - chướng	4. uddhacca-kukkucca	restlessness-remorse	obstacle to jhāna . Both cause disquietude, are conditioned by disturbing thoughts, and are countered by samatha	uddhacca, kukkucca	akusala	CMA p267
6 nīvaraṇa - hindrance - chướng	5. vicikicchā	doubt	obstacle to jhāna	vicikicchā	akusala	CMA p267
6 nīvaraṇa - hindrance - chướng	6. avijjā	ignorance	obstacle to paññā	moha	akusala	CMA p267

7 anusaya - latent dispositions	1. kāmarāga	sensual lust	anusaya = defilements which lie along (anusenti) the mental process to which they belong, rising to the surface as obsessions whenever they meet with suitable conditions. -> liable to rise so long as they have NOT eradicated by the lokuttara magga -> these 7 are the most prominent (all defilements are anusaya)	lobha	akusala	CMA p268
7 anusaya - latent dispositions	2. bhavarāga	attachment to existence		lobha	akusala	CMA p268
7 anusaya - latent dispositions	3. paṭighā	aversion		dosa	akusala	CMA p268
7 anusaya - latent dispositions	4. māna	conceit		māna	akusala	CMA p268
7 anusaya - latent dispositions	5. diṭṭhi	wrong views		diṭṭhi	akusala	CMA p268
7 anusaya - latent dispositions	6. vicikicchā	doubt		vicikicchā	akusala	CMA p268
7 anusaya - latent dispositions	7. avijjā	ignorance		moha	akusala	CMA p268
10 saṃyojana - fetter	1. kāmarāga	sensual lust	SUTTANTA	lobha	akusala	CMA p269
10 saṃyojana - fetter	2. rūparāga	attachment to fine-material existence	SUTTANTA	lobha	akusala	CMA p269
10 saṃyojana - fetter	3. arūparāga	attachment to immaterial existence	SUTTANTA	lobha	akusala	CMA p269
10 saṃyojana - fetter	4. paṭighā	aversion	SUTTANTA	dosa	akusala	CMA p269
10 saṃyojana - fetter	5. māna	conceit	SUTTANTA	māna	akusala	CMA p269
10 saṃyojana - fetter	6. diṭṭhi	wrong views	SUTTANTA	diṭṭhi	akusala	CMA p269
10 saṃyojana - fetter	7. silabbata-parāmāsa	adherence to rites and ceremonies	SUTTANTA	diṭṭhi	akusala	CMA p269
10 saṃyojana - fetter	8. vicikicchā	doubt	SUTTANTA	vicikicchā	akusala	CMA p269
10 saṃyojana - fetter	9. uddhacca	restlessness	SUTTANTA	uddhacca	akusala	CMA p269
10 saṃyojana - fetter	10. avijjā	ignorance	SUTTANTA	moha	akusala	CMA p269

10 saṃyojana - fetter	1. kāmarāga	sensual lust	ABHIDHAMMA	lobha	akusala	CMA p269
10 saṃyojana - fetter	2. bhavarāga	attachment to existence	ABHIDHAMMA	lobha	akusala	CMA p269
10 saṃyojana - fetter	3. paṭighā	aversion	ABHIDHAMMA	dosa	akusala	CMA p269
10 saṃyojana - fetter	4. māna	conceit	ABHIDHAMMA	māna	akusala	CMA p269
10 saṃyojana - fetter	5. diṭṭhi	wrong views	ABHIDHAMMA	diṭṭhi	akusala	CMA p269
10 saṃyojana - fetter	6. sīlabbata-parāmāsa	adherence to rites and ceremonies	ABHIDHAMMA	diṭṭhi	akusala	CMA p269
10 saṃyojana - fetter	7. vicikicchā	doubt	ABHIDHAMMA	vicikicchā	akusala	CMA p269
10 saṃyojana - fetter	8. issā	envy	ABHIDHAMMA	issā	akusala	CMA p269
10 saṃyojana - fetter	9. macchariya	avarice	ABHIDHAMMA	macchariya	akusala	CMA p269
10 saṃyojana - fetter	10. avijjā	ignorance	ABHIDHAMMA	moha	akusala	CMA p269
10 kilesa - defilement	1. lobha	greed	these afflict (<i>kilissanti</i>) or torment the mind -> defile beings by dragging them down to a mentally soiled & depraved condition.	lobha	akusala	CMA p269
10 kilesa - defilement	2. dosa	hatred		dosa	akusala	CMA p269
10 kilesa - defilement	3. moha	delusion		moha	akusala	CMA p269
10 kilesa - defilement	4. māna	conceit		māna	akusala	CMA p269
10 kilesa - defilement	5. diṭṭhi	wrong views		diṭṭhi	akusala	CMA p269
10 kilesa - defilement	6. vicikicchā	doubt		vicikicchā	akusala	CMA p269
10 kilesa - defilement	7. thīna	dullness		thīna	akusala	CMA p269
10 kilesa - defilement	8. uddhacca	restlessness		uddhacca	akusala	CMA p269
10 kilesa - defilement	9. ahirika	shamelessness		ahirika	akusala	CMA p269
10 kilesa - defilement	10. anottappa	fearlessness of wrongdoing		anottappa	akusala	CMA p269

6 hetu - root	1. lobha	greed		lobha	akusala	CMA p271
6 hetu - root	2. dosa	hatred		dosa	akusala	CMA p271
6 hetu - root	3. moha	delusion		moha	akusala	CMA p271
6 hetu - root	4. alobha	non-greed		alobha	kusala	CMA p271
6 hetu - root	5. adosa	non-hatred		adosa	kusala	CMA p271
6 hetu - root	6. amoha	non-delusion		paññindriya	kusala	CMA p271
7 jhānaṅga - jhāna factor	1. vitakka	initial application	initial application (vitakka) is the foundation of the jhāna factors , and in the five types of sense consciousness initial application is absent , not because it has been transcended (as in the higher jhānas) but because they are too primitive in function to include it.	vitakka	akusala kusala abyākata	CMA p272, 276
7 jhānaṅga - jhāna factor	2. vicāra	sustained application	The word jhāna is not used here in the usual sense of meditative absorption, but in the broader sense of close contemplation (<i>upanijjhāyana</i>) of an object. -> they enable the mind to closely contemplate its object.	vicāra	akusala kusala abyākata	CMA p272
7 jhānaṅga - jhāna factor	3. pīti	zest		pīti	akusala kusala abyākata	CMA p272
7 jhānaṅga - jhāna factor	4. ekaggatā	one-pointedness	The five types of sense consciousness are merely simple confrontations with their respective objects. -> Because their function and physical base are weak, and they occupy an elementary place in the cognitive process, they cannot engage in a close contemplation of the object, -> and thus their concomitant feeling and one-pointedness do not acquire the stature of jhāna factors .	ekaggatā	akusala kusala abyākata	CMA p272, 276
7 jhānaṅga - jhāna factor	5. somanassa	joy		vedanā	akusala kusala abyākata	CMA p272
7 jhānaṅga - jhāna factor	6. domanassa	displeasure	Of them, displeasure is exclusively unwholesome and occurs only in the two cittas connected with aversion. -> The other six can be wholesome, unwholesome, or indeterminate, depending on the citta in which they occur.	vedanā	akusala	CMA p272

7 jhānaṅga - jhāna factor	7. upekkhā	equanimity		<i>vedanā</i>	<i>akusala kusala abyākata</i>	CMA p272
12 maggaṅga - path factor	1. sammādiṭṭhi	right view	the word "path" is used in the sense of that which leads to a particular destination, that is, towards the blissful states of existence, the woeful states, and <i>Nibbāna</i> .	<i>paññindriya</i>	<i>kusala abyākata</i>	CMA p272
12 maggaṅga - path factor	2. sammāsaṅkappa	right intention	The cittas devoid of roots cannot serve as a path leading to a particular destination. -> the path factors are not found in the eighteen rootless cittas .	<i>vitakka</i>	<i>kusala abyākata</i>	CMA p272, 276
12 maggaṅga - path factor	3. sammāvācā	right speech	the three abstinences (<i>viratī</i>) found collectively in the supramundane cittas and separately on particular occasions in mundane wholesome cittas.	<i>sammāvācā</i>	<i>kusala abyākata</i>	CMA p272
12 maggaṅga - path factor	4. sammākammanta	right action		<i>sammā-kammanta</i>	<i>kusala abyākata</i>	CMA p272
12 maggaṅga - path factor	5. sammāājiva	right livelihood		<i>sammāājiva</i>	<i>kusala abyākata</i>	CMA p272
12 maggaṅga - path factor	6. sammāvāyāma	right effort		<i>vīriya</i>	<i>kusala abyākata</i>	CMA p272
12 maggaṅga - path factor	7. sammāsati	right mindfulness	mindfulness is an exclusively beautiful <i>cetasika</i> absent in the unwholesome cittas.	<i>sati</i>	<i>kusala abyākata</i>	CMA p272
12 maggaṅga - path factor	8. sammāsamādhi	right concentration	In the consciousness accompanied by doubt, one-pointedness lacks reinforcement by decision (<i>adhimokkha</i>) and is overrun by doubt, with its vacillating nature. -> it cannot attain the status of a path factor, faculty, or power .	<i>ekaggatā</i>	<i>kusala abyākata</i>	CMA p272, 276
12 maggaṅga - path factor	9. micchādiṭṭhi	wrong views	the only exclusively unwholesome <i>cetasika</i> among the path factors	<i>diṭṭhi</i>	<i>akusala</i>	CMA p272
12 maggaṅga - path factor	10. micchāsaṅkappa	wrong intention		<i>vitakka</i>	<i>akusala</i>	CMA p272
12 maggaṅga - path factor	11. micchāvāyāma	wrong effort		<i>vīriya</i>	<i>akusala</i>	CMA p272
12 maggaṅga - path factor	12. micchāsamādhi	wrong concentration		<i>ekaggatā</i>	<i>akusala</i>	CMA p272

22 indriya - faculty	1. cakkhu	the eye faculty	The faculties are phenomena which exercise control in their respective domains over their associated states. The first five faculties are identified with the five physical sensitivities (<i>pasāda</i>).		abyākata	CMA p273
22 indriya - faculty	2. sota	the ear faculty	physical sensitivities (<i>pasāda</i>)		abyākata	CMA p273
22 indriya - faculty	3. ghāna	the nose faculty	physical sensitivities (<i>pasāda</i>)		abyākata	CMA p273
22 indriya - faculty	4. jivhā	the tongue faculty	physical sensitivities (<i>pasāda</i>)		abyākata	CMA p273
22 indriya - faculty	5. kāya	the body faculty	physical sensitivities (<i>pasāda</i>)		abyākata	CMA p273
22 indriya - faculty	6. itthi	the femininity faculty	material phenomena of sex		abyākata	CMA p273
22 indriya - faculty	7. purisa	the masculinity faculty	material phenomena of sex		abyākata	CMA p273
22 indriya - faculty	8.1 rūpajīvita	the life faculty	the physical life faculty		abyākata	CMA p273
22 indriya - faculty	8.2 nāmajīvita	the life faculty	the mental life faculty		akusala kusala abyākata	CMA p273
22 indriya - faculty	9. mano	the mind faculty	consciousness (<i>citta</i>) in its entirety, that is, all eighty-nine cittas.		akusala kusala abyākata	CMA p273
22 indriya - faculty	10. sukha	the pleasure	feeling	vedanā	abyākata	CMA p273
22 indriya - faculty	11. dukkha	the pain	feeling	vedanā	abyākata	CMA p273
22 indriya - faculty	12. somanassa	the joy	feeling	vedanā	akusala kusala abyākata	CMA p273
22 indriya - faculty	13. domanassa	the displeasure	feeling	vedanā	akusala	CMA p273
22 indriya - faculty	14. upekkhā	the equanimity	feeling	vedanā	akusala kusala abyākata	CMA p273
22 indriya - faculty	15. saddhā	the faith	spiritual faculties	saddhā	kusala abyākata	CMA p273
22 indriya - faculty	16. vīriya	the energy	spiritual faculties	vīriya	akusala kusala abyākata	CMA p273
22 indriya - faculty	17. sati	the mindfulness	spiritual faculties	sati	kusala abyākata	CMA p273

22 indriya - faculty	18. samādhī	the concentration	In the consciousness accompanied by doubt, one-pointedness lacks reinforcement by decision (<i>adhimokkha</i>) and is overrun by doubt, with its vacillating nature. -> it cannot attain the status of a path factor, faculty, or power.	<i>ekaggatā</i>	<i>akusala kusala abyākata</i>	CMA p273, 276
22 indriya - faculty	19. paññā	the wisdom	spiritual faculties	<i>paññindriya</i>	<i>kusala abyākata</i>	CMA p273
22 indriya - faculty	20. anaññātāñ-ñassāmitindriya	the faculty, "I will know the unknown,"	sotāpatti-magga ñāṇa	<i>paññindriya</i>	<i>kusala</i>	CMA p273
22 indriya - faculty	21. aññindriya	the faculty of final knowledge	arahatta-phala ñāṇa	<i>paññindriya</i>	<i>kusala abyākata</i>	CMA p273
22 indriya - faculty	22. aññātāvindriya	the faculty of one who has final knowledge.	6 abhiññā	<i>paññindriya</i>	<i>abyākata</i>	CMA p273
9 bala - power	1. saddhā	faith	These nine powers are so called because they cannot be shaken by their opposites and because they strengthen their adjuncts.	<i>saddhā</i>	<i>kusala abyākata</i>	CMA p274
9 bala - power	2. vīriya	effort	energy is required in a citta for its constituents to acquire the stature of powers (bala) . -> in the sixteen cittas devoid of energy , (18 ahetuka, exc. vothapana, hasituppāda), the mental factor of one-pointedness cannot fulfill the function of the power of concentration.	<i>vīriya</i>	<i>akusala kusala abyākata</i>	CMA p274, 276
9 bala - power	3. sati	mindfulness		<i>sati</i>	<i>kusala abyākata</i>	CMA p274
9 bala - power	4. samādhī	concentration	In the consciousness accompanied by doubt, one-pointedness lacks reinforcement by decision (<i>adhimokkha</i>) and is overrun by doubt, with its vacillating nature. -> it cannot attain the status of a path factor, faculty, or power.	<i>ekaggatā</i>	<i>akusala kusala abyākata</i>	CMA p274, 276
9 bala - power	5. paññā	wisdom		<i>paññindriya</i>	<i>kusala abyākata</i>	CMA p274
9 bala - power	6. hiri	shame		<i>hiri</i>	<i>kusala abyākata</i>	CMA p274
9 bala - power	7. ottappa	fear of wrongdoing		<i>ottappa</i>	<i>kusala abyākata</i>	CMA p274
9 bala - power	8. ahirika	shamelessness		<i>ahirika</i>	<i>akusala</i>	CMA p274
9 bala - power	9. anottappa	fearlessness of wrongdoing		<i>anottappa</i>	<i>akusala</i>	CMA p274

4 adhipati - predominant	1. chanda	desire -> desire-to-act, which should not be confused with lobha, desire as greed	The predominants are factors which dominate their conascent states in undertaking and accomplishing difficult or important tasks. -> A predominant exercises supreme control over the entire citta, while a faculty exercises control only in its respective sphere. -> whereas several faculties can be present in a single citta, only one predominant can be present at any given time.	chanda	akusala kusala abyākata	CMA p274
4 adhipati - predominant	2. viriya	effort		viriya	akusala kusala abyākata	CMA p274
4 adhipati - predominant	3. citta	mind	Desire, energy, and citta become predominants only in fifty-two javana cittas , the two rooted in delusion and the Arahant's smiling consciousness being the exceptions		akusala kusala abyākata	CMA p274
4 adhipati - predominant	4. vīmaṃsa	investigation	a predominant only in the thirty-four three-rooted javana cittas .	paññindriya	kusala abyākata	CMA p274
4 āhāra - nutriment	1. kabalīkāra	edible food	The word nutriment (āhāra) means that which sustains by acting as a strong supporting condition -> Sutta : edible food as nutriment sustains the physical body. -> Abhidhamma : edible food sustains the material phenomena of fourfold origination in the body. -> Abhidhamma : the other three nutriments sustain all their conascent mental and material phenomena.		akusala kusala abyākata	CMA p275
4 āhāra - nutriment	2. phassa	contact	contact sustains feeling		akusala kusala abyākata	CMA p275
4 āhāra - nutriment	3. manosañcetanā	mental volition	mental volition sustains rebirth in the three realms of existence, because volition is kamma and kamma generates rebirth		akusala kusala abyākata	CMA p275
4 āhāra - nutriment	4. viññāṇa	consciousness	consciousness sustains the compound of mentality-and-materiality		akusala kusala abyākata	CMA p275

37 bodhipakkhiya dhammā - requisites of enlightenment	4 satipaṭṭhāna	4 foundation of mindfulness	The word paṭṭhāna here is taken to have the dual meanings of "setting up" (or "application" = <i>upaṭṭhāna</i>) and "foundations," that is, of <i>sati</i> or mindfulness.			CMA p278
37 bodhipakkhiya dhammā - requisites of enlightenment	4 sammappadhāna	4 supreme efforts				
37 bodhipakkhiya dhammā - requisites of enlightenment	4 iddhipāda	4 means to accomplishment				
37 bodhipakkhiya dhammā - requisites of enlightenment	5 indriya	5 faculties				
37 bodhipakkhiya dhammā - requisites of enlightenment	5 bala	5 powers				
37 bodhipakkhiya dhammā - requisites of enlightenment	7 bhojjhaṅga	7 factors of enlightenment				
37 bodhipakkhiya dhammā - requisites of enlightenment	8 maggaṅga	8 path factors				
4 satipaṭṭhāna - foundation of mindfulness	1. kāyānupassanā	the foundation of mindfulness in contemplation of the body	sammāsati	<i>sati</i>		CMA p278
4 satipaṭṭhāna - foundation of mindfulness	2. vedanānupassanā	the foundation of mindfulness in contemplation of feelings	sammāsati	<i>sati</i>		CMA p278
4 satipaṭṭhāna - foundation of	3. cittānupassanā	the foundation of mindfulness in contemplation of consciousness	sammāsati	<i>sati</i>		CMA p278
4 satipaṭṭhāna - foundation of mindfulness	4. dhammānupassanā	the foundation of mindfulness in contemplation of mental objects	sammāsati	<i>sati</i>		CMA p278
4 sammappadhāna - supreme effort	1. uppannānaṃ pāpakānaṃ dhammānaṃ pahānāya vāyāmo	the effort to discard evil states that have arisen	sammāvāyāma. Here one mental factor, energy , performs four separate functions.	<i>virīya</i>		CMA p279

4 sammappadhāna - supreme effort	2. anuppannānaṃ pāpakānaṃ dhammānaṃ anuppadāya vāyāmo	the effort to prevent the arising of unarisen evil states	sammāvāyāma	vīriya		CMA p279
4 sammappadhāna - supreme effort	3. anuppannānaṃ kusalānaṃ dhammānaṃ uppadāya vāyāmo	the effort to develop unarisen wholesome states	sammāvāyāma	vīriya		CMA p279
4 sammappadhāna - supreme effort	4. uppannānaṃ kusalānaṃ dhammānaṃ bhiyyobhāvāya vāyāmo	the effort to augment arisen wholesome states	sammāvāyāma	vīriya		CMA p279
4 iddhipāda - means to accomplishment	1. chanda	the means to accomplish ment consisting of desire	The word iddhi here signifies all sublime and supramundane states to be accomplished by applying effort to the practice of the Buddha's teaching.	chanda		CMA p280
4 iddhipāda - means to accomplishment	2. vīriya	the means to accomplish ment consisting of energy	These are identical with the four predominants . -> those states become predominant (adhipati) on any occasion when they are instrumental in accomplishing a goal.	vīriya		CMA p280
4 iddhipāda - means to accomplishment	3. citta	the means to accomplish ment consisting of consciousness	they become iddhipādas only -> when they are applied to achieving the goal of the Buddha's teaching. The expression iddhipāda extends to both mundane and supramundane states.			CMA p280
4 iddhipāda - means to accomplishment	4. vīmaṃsa	the means to accomplish ment consisting of investigation		paññindriya		CMA p280
5 indriya - faculty	1. saddhā	faith	The faculties and powers comprise the same five factors, though different functions are attached to the two categories. -> The faculties are factors which exercise control in their respective domains -> the powers are these same factors considered as being unshakable by their opposites.	saddhā		CMA p280

5 indriya - faculty	2. viriya	energy	Thus the five faculties exercise control in the respective spheres of resolution (<i>adhimokkha</i>), exertion (<i>paggaha</i>), awareness (<i>upaṭṭhāna</i>), non-distraction (<i>avikkhepa</i>), and discernment (<i>dassana</i>); -> in doing so they help to overcome their opposites—indecision, laziness, negligence, agitation, and delusion	<i>viriya</i>	CMA p280
5 indriya - faculty	3. sati	mindfulness	strong mindfulness is always necessary, for mindfulness oversees the development of the other faculties and ensures that they are kept in balance .	<i>sati</i>	CMA p280
5 indriya - faculty	4. samādhi	concentration	energy and concentration are to be balanced to avoid restless agitation and sluggish immobility of mind.	<i>ekaggatā</i>	CMA p280
5 indriya - faculty	5. paññā	wisdom	In the development of the faculties, faith and wisdom are to be balanced to avoid the extremes of blind credulity and intellectual cleverness.	<i>paññindriya</i>	CMA p280
5 bala - power	1. saddhā	faith	The five powers are these same states considered as unwavering and as incapable of being overcome by their opposites.	<i>saddhā</i>	CMA p280
5 bala - power	2. viriya	energy		<i>viriya</i>	CMA p280
5 bala - power	3. sati	mindfulness		<i>sati</i>	CMA p280
5 bala - power	4. samādhi	concentration		<i>ekaggatā</i>	CMA p280
5 bala - power	5. paññā	wisdom		<i>paññindriya</i>	CMA p280
7 bojjhaṅga - factor of enlightenment	1. sati	mindfulness	Mindfulness assures that the two groups occur in balance , neither exceeding the other	<i>sati</i>	CMA p281
7 bojjhaṅga - factor of enlightenment	2. dhammavicaya	investigation of states	a designation for wisdom (<i>paññā</i>), insight into mental and material phenomena as they	<i>paññindriya</i>	CMA p281
7 bojjhaṅga - factor of enlightenment	3. viriya	energy	The three factors of investigation, energy, and zest are opposed to mental sluggishness .	<i>viriya</i>	CMA p281
7 bojjhaṅga - factor of enlightenment	4. pīti	zest		<i>pīti</i>	CMA p281
7 bojjhaṅga - factor of enlightenment	5. passaddhi	tranquility	Tranquillity (<i>passaddhi</i>) means tranquillity both of consciousness and of the mental body	<i>passaddhi</i>	CMA p281
7 bojjhaṅga - factor of enlightenment	6. samādhi	concentration	the three factors of tranquillity, concentration, and equanimity counteract mental excitation .	<i>ekaggatā</i>	CMA p281

7 bojjhaṅga - factor of enlightenment	7. upekkhā	equanimity	mental neutrality (<i>tatra-majjhataṭā</i>), one of the universal beautiful cetasikas, not neutral feeling.	<i>tatra-majjhataṭā</i>		CMA p281
8 maggaṅga - path factor	1. sammādiṭṭhi	right view		<i>paññindriya</i>		CMA p282
8 maggaṅga - path factor	2. sammāsaṅkappa	right intention		<i>vitakka</i>		CMA p282
8 maggaṅga - path factor	3. sammāvācā	right speech		<i>sammā-vācā</i>		CMA p282
8 maggaṅga - path factor	4. sammākammanta	right action		<i>sammā-kammanta</i>		CMA p282
8 maggaṅga - path factor	5. sammāājiva	right livelihood		<i>sammā-ājiva</i>		CMA p282
8 maggaṅga - path factor	6. sammāvāyāma	right effort		<i>virīya</i>		CMA p282
8 maggaṅga - path factor	7. sammāsati	right mindfulness		<i>sati</i>		CMA p282
8 maggaṅga - path factor	8. sammāsamādhi	right concentration		<i>ekaggatā</i>		CMA p282
5 khandha - aggregate	1. rūpa	materiality	<i>upādānakkhandha</i> , aggregates of clinging, because they constitute the objects of clinging. -> <i>rūpupādānakkhandha</i> : the materiality aggregate of clinging		<i>rūpa</i>	CMA p286
5 khandha - aggregate	2. vedanā	feeling	<i>vedanupādānakkhandha</i> : the feeling aggregate of clinging		<i>nāma</i>	CMA p286
5 khandha - aggregate	3. saññā	perception	<i>saññupādānakkhandha</i> : the perception aggregate of clinging		<i>nāma</i>	CMA p286
5 khandha - aggregate	4. saṅkhārā	formal saṅkhārā	<i>saṅkhārupādānakkhandha</i> : the mental formations aggregate of clinging		<i>nāma</i>	CMA p286
5 khandha - aggregate	5. viññāṇa	consciousness	<i>viññupādānakkhandha</i> : the consciousness aggregate of clinging		<i>nāma</i>	CMA p286
12 āyatana - base	1. cakkhu	eye	the five kinds of sensitive material phenomena	<i>dhātu</i>	<i>rūpa</i>	CMA p286
12 āyatana - base	2. sota	ear	the five kinds of sensitive material phenomena	<i>dhātu</i>	<i>rūpa</i>	CMA p286
12 āyatana - base	3. ghāna	nose	the five kinds of sensitive material phenomena	<i>dhātu</i>	<i>rūpa</i>	CMA p286
12 āyatana - base	4. jivhā	tongue	the five kinds of sensitive material phenomena	<i>dhātu</i>	<i>rūpa</i>	CMA p286
12 āyatana - base	5. kāya	body	the five kinds of sensitive material phenomena	<i>dhātu</i>	<i>rūpa</i>	CMA p286
12 āyatana - base	6. mana	mind	the aggregate of consciousness in its totality, comprising all 89 types of citta	<i>7 dhātu</i>	<i>nāma</i>	CMA p286
12 āyatana - base	7. rūpa	visible form	the five kinds of objective material phenomena	<i>dhātu</i>	<i>rūpa</i>	CMA p286

12 āyatana - base	8. sadda	sound	the five kinds of objective material phenomena	dhātu	rūpa	CMA p286
12 āyatana - base	9. gandha	smell	the five kinds of objective material phenomena	dhātu	rūpa	CMA p286
12 āyatana - base	10. rasa	taste	the five kinds of objective material phenomena	dhātu	rūpa	CMA p286
12 āyatana - base	11. phoṭṭhabba	tangible	the five kinds of objective material phenomena	dhātu	rūpa	CMA p286
12 āyatana - base	12. dhamma	The mental-object base does not completely coincide with mental object (dhammārammaṇa), but includes only those entities not found among the other bases.	It excludes concepts (paññattī), since the notion of base (āyatana) extends only to ultimate realities , i.e. things existing by way of intrinsic nature (sabhāva). -> does not extend to things that owe their existence to conceptual construction . -> comprises the 52 mental factors , the 16 kinds of subtle matter , and Nibbāna .	dhātu	rūpa, nāma	CMA p286
18 dhātu - element	1. cakkhu	eye	The elements are called dhātu because they bear (dhārentī) their own intrinsic natures .	āyatana	rūpa	CMA p287
18 dhātu - element	2. sota	ear	the bases and the elements are identical	āyatana	rūpa	CMA p287
18 dhātu - element	3. ghāna	nose	the bases and the elements are identical	āyatana	rūpa	CMA p287
18 dhātu - element	4. jivhā	tongue	the bases and the elements are identical	āyatana	rūpa	CMA p287
18 dhātu - element	5. kāya	body	the bases and the elements are identical	āyatana	rūpa	CMA p287
18 dhātu - element	6. rūpa	visible form	the bases and the elements are identical	āyatana	rūpa	CMA p287
18 dhātu - element	7. sadda	sound	the bases and the elements are identical	āyatana	rūpa	CMA p287
18 dhātu - element	8. gandha	smell	the bases and the elements are identical	āyatana	rūpa	CMA p287
18 dhātu - element	9. rasa	taste	the bases and the elements are identical	āyatana	rūpa	CMA p287
18 dhātu - element	10. phoṭṭhabba	tangible	the bases and the elements are identical	āyatana	rūpa	CMA p287
18 dhātu - element	11. cakkhu-viññāṇa	eye-consciousness	The 18 elements are obtained from the 12 bases by dividing the mind base into the 7 elements of consciousness .	manāyatan a	nāma	CMA p287
18 dhātu - element	12. sota-viññāṇa	ear-consciousness		manāyatan a	nāma	CMA p287
18 dhātu - element	13. ghāna-viññāṇa	nose-consciousness		manāyatan a	nāma	CMA p287
18 dhātu - element	14. jivhā-viññāṇa	tongue-consciousness		manāyatan a	nāma	CMA p287
18 dhātu - element	15. kāya-viññāṇa	body-consciousness		manāyatan a	nāma	CMA p287
18 dhātu - element	16. mano	mind		manāyatan a	nāma	CMA p287
18 dhātu - element	17. dhamma	mental-object	the bases and the elements are identical -> 52 cetasika , 16 sukhuma-rūpa , Nibbāna	āyatana	rūpa, nāma	CMA p287

18 dhātu - element

18. mano-viññāṇa

mind-consciousness

manāyatan
a

nāma

CMA p287

1. AVIJJĀ		2. SANKHĀRĀ	
SN 12.2	Abhidhamma (CMA p295)	SN 12.2	Abhidhamma (CMA p295)
1. dukkhe aññāṇaṃ 2. dukkha-samudaye aññāṇaṃ 3. dukkha-nirodhe aññāṇaṃ 4. dukkha-nirodha-gāminiyā-paṭipadāya aññāṇaṃ	1-4 5. past lives 6. future lives 7. past and future lives 8. dependent origination	1. <i>kāya-saṅkhāra</i> 2. <i>vacī-saṅkhāra</i> 3. <i>citta-saṅkhāra</i> / <i>mano-saṅkhāra</i> (SN 12.25)	1. <i>puññābhisaṅkhāra</i> : <i>cetanā</i> in 8 mahākusala 5 rūpāvacara kusala 2. <i>apuññābhisaṅkhāra</i> : <i>cetanā</i> in 12 akusala 3. <i>āneñjābhisaṅkhāra</i> : <i>cetanā</i> in 4 arūpāvacara kusala

2. SANKHĀRĀ		3. VIÑÑĀṆA	
SN 12.2	Abhidhamma (CMA p295)	SN 12.2	Abhidhamma (CMA p296)
1. <i>kāya-saṅkhāra</i> 2. <i>vacī-saṅkhāra</i> 3. <i>citta-saṅkhāra</i> / <i>mano-saṅkhāra</i> (SN 12.25)	1. <i>puññābhisaṅkhāra</i> : <i>cetanā</i> in 8 mahākusala 5 rūpāvacara kusala 2. <i>apuññābhisaṅkhāra</i> : <i>cetanā</i> in 12 akusala 3. <i>āneñjābhisaṅkhāra</i> : <i>cetanā</i> in 4 arūpāvacara kusala	1. cakkhu-viññāṇa 2. sota-viññāṇa 3. ghāna-viññāṇa 4. jivhā-viññāṇa 5. kāya-viññāṇa 6. mano-viññāṇa	<i>saṅkhārā-paccayā viññāṇaṃ</i> : <i>viññāṇa</i> = 36 vipāka citta : • 8 mahāvīpāka • 5 rūpāvacara vipāka • 4 arūpāvacara vipāka • 15 ahetuka vipāka • 4 phala (<i>viññāṇa-paccayā nāmarūpaṃ</i> : <i>viññāṇa</i> = 89 citta)

3. VIÑÑĀṆA		4. NĀMA-RŪPA	
SN 12.2	Abhidhamma (CMA p296)	SN 12.2	Abhidhamma (CMA p296)
1. cakkhu-viññāṇa 2. sota-viññāṇa 3. ghāna-viññāṇa 4. jivhā-viññāṇa 5. kāya-viññāṇa 6. mano-viññāṇa	<i>saṅkhārā-paccayā viññāṇaṃ</i> : <i>viññāṇa</i> = 36 vipāka citta : • 8 mahāvīpāka • 5 rūpāvacara vipāka • 4 arūpāvacara vipāka • 15 ahetuka vipāka • 4 phala (<i>viññāṇa-paccayā nāmarūpaṃ</i> : <i>viññāṇa</i> = 89 citta)	• nāma: phassa vedanā saññā cetanā manasikāra • rūpa: mahābhūta upādā-rūpa	• <i>nāma</i> : 52 cetasiṅka • <i>rūpa</i> : kammaja-rūpa – 4 mahābhūta 4 gocara 5 pasāda 2 bhāva rūpa-jīvita hadaya-vatthu • <i>rūpa</i> : sabba rūpa (HOA3 p282) o Paṭisandhi Asaññasatta Pavatti kammaja rūpa o Cittaja rūpa o Āhāraja rūpa o Utuja rūpa

4. NĀMA-RŪPA		5. SAĪĀYATANA	
SN 12.2	Abhidhamma (CMA p296)	SN 12.2	Abhidhamma (CMA p297)
<ul style="list-style-type: none"> • nāma: phassa vedanā saññā cetanā manasikāra • rūpa: mahābhūta upādā-rūpa 	<ul style="list-style-type: none"> • nāma: 52 cetasika • rūpa: kammaja-rūpa – 4 mahābhūta 4 gocara 5 pasāda 2 bhāva rūpa-jīvita hadaya-vatthu • rūpa: sabba rūpa (HOA3 p282) <ul style="list-style-type: none"> o Paṭisandhi Asaññasatta Pavatti kammaja rūpa o Cittaja rūpa o Āhāraja rūpa o Utuja rūpa 	<ol style="list-style-type: none"> 1. cakkhāyatana 2. sotāyatana 3. ghānāyatana 4. jivhāyatana 5. kāyāyatana 6. manāyatana = 6 viññāṇa + 1 mano 	<ol style="list-style-type: none"> 1. cakkhu-pasāda 2. sota-pasāda 3. ghāna-pasāda 4. jivhā-pasāda 5. kāya-pasāda 6. manāyatana = 32 lokiya vipāka citta (36 - 4 phala)

5. SAĪĀYATANA		5. PHASSA	
SN 12.2	Abhidhamma (CMA p297)	SN 12.2	Abhidhamma (CMA p297)
<ol style="list-style-type: none"> 1. cakkhāyatana 2. sotāyatana 3. ghānāyatana 4. jivhāyatana 5. kāyāyatana 6. manāyatana = 6 viññāṇa + 1 mano 	<ol style="list-style-type: none"> 1. cakkhu-pasāda 2. sota-pasāda 3. ghāna-pasāda 4. jivhā-pasāda 5. kāya-pasāda 6. manāyatana = 32 lokiya vipāka citta (36 - 4 phala) 	<ol style="list-style-type: none"> 1. cakkhu-samphassa 2. sota-samphassa 3. ghāna-samphassa 4. jivhā-samphassa 5. kāya-samphassa 6. mano-samphassa 	<p>Phassa cetasika conascent with 32 lokiya vipāka citta (36 - 4 phala):</p> <ol style="list-style-type: none"> 1. phassa with 2 cakkhu-viññāṇa = cakkhu-pasāda + rūpārammaṇa 2. phassa with 2 sota-viññāṇa = sota-pasāda + saddārammaṇa 3. phassa with 2 ghāna-viññāṇa = ghāna-pasāda + gandhārammaṇa 4. phassa with 2 jivhā-viññāṇa = jivhā-pasāda + rasārammaṇa 5. phassa with 2 kāya-viññāṇa = kāya pasāda + phoṭṭhabbārammaṇa 6. phassa with mano-viññāṇa (22 lokiya vipāka) = hadaya-vatthu + dhammārammaṇa

5. PHASSA	6. VEDANĀ
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SN 12.2 Abhidhamma (CMA p297)		SN 12.2 Abhidhamma (CMA p297)	
1. cakkhu-samphassa 2. sota-samphassa 3. ghāna-samphassa 4. jivhā-samphassa 5. kāya-samphassa 6. mano-samphassa	Phassa cetasika conascent with 32 lokiya vipāka citta (36 - 4 phala): 1. phassa with 2 cakkhu-viññāṇa = cakkhu-pasāda + rūpārammaṇa 2. phassa with 2 sota-viññāṇa = sota-pasāda + saddārammaṇa 3. phassa with 2 ghāna-viññāṇa = ghāna-pasāda + gandhārammaṇa 4. phassa with 2 jivhā-viññāṇa = jivhā-pasāda + rasārammaṇa 5. phassa with 2 kāya-viññāṇa = kāya-pasāda + phoṭṭhabbārammaṇa 6. phassa with mano-viññāṇa (22 lokiya vipāka) = hadaya-vatthu + dhammārammana	1. cakkhu-samphassajā 2. sota-samphassajā 3. ghāna-samphassajā 4. jivhā-samphassajā 5. kāya-samphassajā 6. mano-samphassajā	Vedanā cetasika conascent with 32 lokiya vipāka citta (36 - 4 phala): 1. cakkha-samphassajā: upekkhā 2. sota-samphassajā: upekkhā 3. ghāna-samphassajā: upekkhā 4. jivhā-samphassajā: upekkhā 5. kāya-samphassajā: dukkha / sukha 6. mano-samphassajā: somanassa upekkhā

6. VEDANĀ		7. TAṆHĀ	
SN 12.2	Abhidhamma (CMA p297)	SN 12.2	Abhidhamma (CMA p297)
1. cakkhu-samphassajā 2. sota-samphassajā 3. ghāna-samphassajā 4. jivhā-samphassajā 5. kāya-samphassajā 6. mano-samphassajā	Vedanā cetasika conascent with 32 lokiya vipāka citta (36 - 4 phala): 1. cakkha-samphassajā: upekkhā 2. sota-samphassajā: upekkhā 3. ghāna-samphassajā: upekkhā 4. jivhā-samphassajā: upekkhā 5. kāya-samphassajā: dukkha / sukha 6. mano-samphassajā: somanassa upekkhā	1. rūpa-tañhā 2. sadda-tañhā 3. gandha-tañhā 4. rasa-tañhā 5. phoṭṭhabba-tañhā 6. dhamma-tañhā	1. kāma-tañhā 2. bhava-tañhā 3. vibhava-tañhā -> craving is ultimately reducible to greed LOBHA cetasika.

7. TAṆHĀ		8. UPĀDĀNA	
SN 12.2	Abhidhamma (CMA p297)	SN 12.2	Abhidhamma (CMA p298)

<ol style="list-style-type: none"> 1. rūpa-tañhā 2. sadda-tañhā 3. gandha-tañhā 4. rasa-tañhā 5. phoṭṭhabba-tañhā 6. dhamma-tañhā 	<ol style="list-style-type: none"> 1. <i>kāma-tañhā</i> 2. <i>bhava-tañhā</i> 3. <i>vibhava-tañhā</i> <p>-> craving is ultimately reducible to greed LOBHA cetasika.</p>	<ol style="list-style-type: none"> 1. kāmupādāna 2. diṭṭhupādāna 3. sīlabbatupādāna 4. attavādupādāna 	<ol style="list-style-type: none"> 1. <i>kāmupādāna</i> -> LOBHA 2. <i>diṭṭhupādāna</i> -> DIṬṬHI 3. <i>sīlabbatupādāna</i> -> DIṬṬHI 4. <i>attavādupādāna</i> -> DIṬṬHI <p>-> weak/intitial greed = craving intensified craving = clinging -> the greed that conditions wrong views is called craving. -> the views that are accepted under the influence of that greed are called clinging.</p>
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8. UPĀDĀNA SN 12.2 Abhidhamma (CMA p298)		9. BHAVA SN 12.2 Abhidhamma (CMA p298)	
<ol style="list-style-type: none"> 1. kāmupādāna 2. diṭṭhupādāna 3. sīlabbatupādāna 4. attavādupādāna 	<ol style="list-style-type: none"> 1. <i>kāmupādāna</i> -> LOBHA 2. <i>diṭṭhupādāna</i> -> DIṬṬHI 3. <i>sīlabbatupādāna</i> -> DIṬṬHI 4. <i>attavādupādāna</i> -> DIṬṬHI <p>-> weak/intitial greed = craving intensified craving = clinging -> the greed that conditions wrong views is called craving. -> the views that are accepted under the influence of that greed are called clinging.</p>	<ol style="list-style-type: none"> 1. <i>kāmabhava</i> 2. <i>rūpabhava</i> 3. <i>arūpabhava</i> 	<ol style="list-style-type: none"> 1. <i>kamma-bhava</i>: cetanā in 29 akusala & kusala citta = 12 akusala 8 mahākusala 5 rūpāvacara kusala 4 arūpāvacara kusala 2. <i>upapatti-bhava</i>: 32 lokiya vipāka citta (36 – 4 phala) 52 cetasika kammaja-rūpa <p>-> under the influence of clinging one engages in action that is accumulated as kamma. -> that same clinging leads one back into the round of rebirth in a state determined by one's kamma.</p>

9. BHAVA (HOA3 p285) Abhidhamma (CMA p298)		10. JĀTI SN 12.2 Abhidhamma (CMA p298)	
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<p>9 Upapatti-bhava :</p> <ol style="list-style-type: none"> 1. Kāma-bhava 2. Rūpa-bhava 3. Arūpa-bhava 4. Saññā-bhava 5. Asaññā-bhava 6. Nevasaññā-nāsaññā-bhava 7. Ekavokāra-bhava 8. Catuvokāra-bhava 9. Pañcavokāra-bhava 	<ol style="list-style-type: none"> 1. kamma-bhava: cetanā in 29 akusala & kusala citta = 12 akusala 8 mahākusala 5 rūpāvacara kusala 4 arūpāvacara kusala 2. upapatti-bhava: 32 lokiya vipāka citta (36 – 4 phala) 52 cetasika kammaja-rūpa -> under the influence of clinging one engages in action that is accumulated as kamma. -> that same clinging leads one back into the round of rebirth in a state determined by one's kamma. 		<ul style="list-style-type: none"> • 32 lokiya vipāka citta (36 – 4 phala) • 52 cetasika • kammaja-rūpa
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10. JĀTI SN 12.2 Abhidhamma (CMA p298)		11. JARĀ-MARAṆA-SOKA-PARIDEVA-DUKKHA-DOMANASSA-UPĀYĀSA SN 12.2 Abhidhamma (CMA p298)	
	<ul style="list-style-type: none"> • 32 lokiya vipāka citta (36 – 4 phala) • 52 cetasika • kammaja-rūpa 		

PACCAYA CONDITION	Definition (p306)	Application (p305)	CMA (p322)	DPC (p16)	Paccaya Conditioning (p308)	Paccayuppanna Conditioned (p308)	NOTES
1. hetu root	a condition where a conditioning state functions like a root by imparting firmness and fixity to the conditioned states. These roots give rise to the conditioned states and make them firm and steady.	2. nāma -> nāmarūpa	atthi	small sahajāta	the six mental factors known as roots: 1. lobha 2. dosa 3. moha 4. alobha 5. adosa 6. amoha	<ul style="list-style-type: none"> • 71 sahetuka citta (89-18 <i>ahetuka</i>) • 52 cetasika (excl. moha in mohamūla citta) • sahetuka cittaja rūpa during pavatti • sahetuka kammaja rūpa at <i>patibandhi</i> • 89 citta • 52 cetasika 	paccaya MUST be existing or arise simultaneously with paccayuppanna . -> 2 moha-mūla citta are excluded from paccaya because moha is alone there and has NO concomitant hetu. (HOA3 p149-151)
2. ārammaṇa object	a condition where a conditioning state, as object , causes other states, the conditioned states, to arise taking it as their object. The six classes of objects are the conditioning states in this relation, the corresponding citta and cetasikas are the conditioned states.	5. paññatti nāmarūpa -> nāma	ārammaṇa	ārammaṇa	<i>vattamāna, atīta, anāgata</i> – present, past, future: • 89 citta • 52 cetasika • 28 rūpa Kālavimutta - timeless • Nibbāna • Paññatti	<ul style="list-style-type: none"> • 89 citta • 52 cetasika 	<ul style="list-style-type: none"> • KUSALA = 21 citta, 38 cetasika (7+6+25) • AKUSALA = 12 citta, 27 cetasika (7+6+14) • ABYĀKATA = 36 vipāka, 20 kiriya, 38 cetasika, 28 rūpa, Nibbāna -> ONLY citta & cetasika can take objects. -> objects are those where our minds take delight. (HOA3 p149-151)
3. adhipati predominance	2 types: (i) object predominance (<i>ārammaṇādhipatī</i>), (ii) conscience predominance (<i>sahajātādhipatī</i>)	6. nāmarūpa -> nāmarūpāna	atthi	small sahajāta			adhipati arise ONLY in dvi-hetuka & tihetuka javana = 52 = 55 - 2 mohamūla - hasituppāda (HOA3 p151)
3.1 ārammaṇa-adhipati	a condition where the conditioning state, as object, dominates over the mental states which take it as their object. Only those objects which are esteemed, cherished, or strongly desired can become the conditioning states in this relation. -> This condition is virtually identical with the object decisive support condition , differing from it only slightly in the conditioning forces : while the latter has the force of being a strongly efficacious cause for the arising of the citta and cetasikas, the former has the force of strongly attracting and dominating those states.	6. nāmarūpa -> nāmarūpāna	ārammaṇa upanissaya atthi*	ārammaṇa	<ul style="list-style-type: none"> • 18 sādhipati nipphanna rūpa (atīta, paccuppanna, anāgata) • 84 sādhipati citta (exc. 2 dosamūla, 2 mohamūla, 1 dukkha-sahagata kāyaviññāna) • 47 cetasika (exc. dosa, issā, macchhariya, kukkuccha, vicikicchā) • Nibbāna 	<ul style="list-style-type: none"> • 8 sādhipati lobhamūla • 8 sādhipati mahākusala • 4 sādhipati mahākiriya ñānasampayutta • 8 lokuttara citta • 45 cetasika (exc. dosa, issā, macchhariya, kukkuccha, vicikicchā, 2 appamaññā - karuṇā, muditā) 	<ul style="list-style-type: none"> • 8 lobhamūla citta take 76 lokiya citta (84 – 8 lobhamūla), 47 cetasika and 18 nipphanna-rūpa intensely. • 4 mahākusala ñāna-vippayutta take 17 lokiya kusala citta (8+5+4) as strong object, or desirable object, or they take those objects intensely. • 4 mahākusala ñāna-samyutta take 20 kusala citta (8+5+4+3 magga exc. Arh), the 1st-3rd phala, Nibbāna as intense objects. • 4 mahākiriya ñāna-samyutta take Arahatta magga & phala citta, Nibbāna as intense objects. • 8 lokuttara take Nibbāna as an intense object. (HOA3 p202)
3.2 sahajāta-adhipati	a condition where a conditioning state dominates conditioned states conascent with itself. The conditioning states in this relation are the four predominant— desire, energy, consciousness, and investigation . Only one of these can take on the role of predominance condition on a given occasion, and then only in javana citta with two or three roots . The conascent mental and material phenomena are the conditioned states.	6. nāmarūpa -> nāmarūpāna	atthi*	small sahajāta	<ul style="list-style-type: none"> • chanda • virīya conas with 52 sādhipati javana (55 – 2 mohamūla – 1 hasituppāda) • vīmaṃsa conas with 34 tihetuka javana (52 – 10 akusala – 8 mahākusala & mahākiriya ñāna-vippayutta) 	<ul style="list-style-type: none"> • 52 sādhipati javana • 50 cetasika (exc. chanda/virīya & vicikicchā) • cittaja rūpa from 52 javana • 34 tihetuka javana • 37 cetasika (7+6+25 = 38, exc. paññindriya) • cittaja rūpa from 34 tihetuka javana 	52 dvi-hetuka, ti-hetuka javana

<p>4. anantara proximity (same as 5, 22, 23)</p>	<p>a condition where one mental state, the conditioning state, causes another mental state, the conditioned state, to arise immediately after it has ceased, so that no other mental state can intervene between them. -> The death consciousness of an Arahant, however, does not function as proximity or contiguity condition, since it is not followed by any other citta.</p>	<p>1. nāma -> nāma</p>	<p><i>upanissaya</i></p>	<p><i>anantara, nānākkhaṇika-kamma</i></p>	<p>the citta and cetasikas that have just ceased. • preceding 89 citta (exc. Arh's death citta) • 52 cetasika</p>	<p>the citta and cetasikas that arise afterwards. • succeeding 89 citta (exc. Arh's death citta) • 52 cetasika</p>	<p>1. citta-niyāma: law of the mind 2. utu-niyāma: physical inorganic law 3. bija-niyāma: physical organic law 4. kamma-niyāma: law of kamma 5. dhamma-niyāma: law of the Dhamma -> applied ONLY to citta & cetasika -> an Arh's cuti citta is paccayuppanna because it is preceded by javana, or tadārammana or bhavaṅga. (HOA3 p152)</p>
<p>5. samanantara contiguity (same as 4, 22, 23)</p>	<p>a condition where the conditioning mental state causes the conditioned mental state to arise immediately after it has ceased, in accordance with the fixed order of the mental process. -> anantara and samanantara are identical in meaning; they differ only in the letter. -> these two conditions apply to the relationship between the citta and cetasikas ceasing at any given moment and the citta and cetasikas that arise in immediate succession.</p>	<p>1. nāma -> nāma</p>	<p><i>upanissaya</i></p>	<p><i>anantara, nānākkhaṇika-kamma</i></p>	<p>the citta and cetasikas that have just ceased. • preceding 89 citta (exc. Arh's death citta) • 52 cetasika</p>	<p>the citta and cetasikas that arise afterwards. • succeeding 89 citta (exc. Arh's death citta) • 52 cetasika</p>	<p>1. citta-niyāma: law of the mind 2. utu-niyāma: physical inorganic law 3. bija-niyāma: physical organic law 4. kamma-niyāma: law of kamma 5. dhamma-niyāma: law of the Dhamma</p>
<p>6. saḥajāta conascence (same as 7, 8.1, 21.1)</p>	<p>a condition where a conditioning state, on arising, causes the conditioned states to arise simultaneously with itself. This is compared to the flame of a lamp which, on arising, causes the light, colour, and heat to arise along with it. -> This condition may be divided into three types, as is done in the above text, or it may be more finely divided into five types: (i) each mental state—citta or cetasika—for the associated mental states; (ii) each mental state for the conascent material phenomena; (iii) each of the four great essentials for the other three great essentials; (iv) each of the four great essentials for derived material phenomena; (v) at the moment of rebirth-linking, the heart-base for the resultant mental states, and the latter in turn for the heart-base.</p>	<p>6. nāmarūpa -> nāmarūpāna</p>	<p><i>atthi</i></p>	<p><i>great saḥajāta</i></p>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>: • 89 citta • 52 cetasika • conascent rūpa b) 4 mahabhūta & 24 upādā-rūpa c) at <i>paṭisandhi</i> (during <i>pavatti</i> nāma and rūpa are NEVER reciprocal): • 4 nāmakkhanda • hadaya-vatthu</p>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>: • 89 citta • 52 cetasika • conascent rūpa b) 4 mahabhūta & 24 upādā-rūpa c) at <i>paṭisandhi</i> (during <i>pavatti</i> nāma and rūpa are NEVER reciprocal): • 4 nāmakkhanda • hadaya-vatthu</p>	<p>SABBA RŪPA: o Paṭisandhi kammaja rūpa o Asaññasatta kammaja rūpa o Pavatti kammaja rūpa o Cittaaja rūpa o Bāhira rūpa o Āhāraja rūpa o Utuja rūpa 4 nāmakkhanda: 1->3, 3->1, 2->2. similar to a lamp & its light</p>
<p>7. aññamañña mutuality (same as 6, 8.1, 21.1)</p>	<p>is actually a subordinate type of conascence condition. In the general conascence condition, the conditioning state simply causes the conditioned states to arise together with itself, but no reciprocity in the conditioning force is required. -> However, in the mutuality condition each of the conditioning states is, at the same time and in the same way, a conditioned state in relation to the very states that it conditions. Thus a conditioning state in the relation of mutuality gives its force to the conditioned state and also receives the force of the conditioned state, which is a conditioning state relative to itself. -> This is compared to a tripod, each leg of which assists the other two legs reciprocally in enabling the tripod to stand upright.</p>	<p>6. nāmarūpa -> nāmarūpāna</p>	<p><i>atthi</i></p>	<p><i>medium saḥajāta</i></p>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>: • 89 citta • 52 cetasika • conascent rūpa b) 4 mahabhūta & 24 upādā-rūpa c) at <i>paṭisandhi</i> (during <i>pavatti</i> nāma and rūpa are NEVER reciprocal): • 4 nāmakkhanda • hadaya-vatthu</p>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>: • 89 citta • 52 cetasika • conascent rūpa b) 4 mahabhūta & 24 upādā-rūpa c) at <i>paṭisandhi</i> (during <i>pavatti</i> nāma and rūpa are NEVER reciprocal): • 4 nāmakkhanda • hadaya-vatthu</p>	<p>• paccaya & paccayuppanna MUST be of the same nature: nāma – nāma, NOT nāma – rūpa. They MUST arise at the same time. -> similar to LEARNING • though nāma and rūpa arise together, there is NO aññamañña. • at <i>paṭisandhi</i> there are paṭisandhi citta, cetāsika, and hadaya-vatthu (kammaja-rūpa), they are MUTUALLY supporting. • during <i>pavatti</i> there is NO aññamañña between nāma and rūpa. • there may be saḥajāta but there may or may NOT be aññamañña. • there is NO aññamañña between 4 mahābhūta and upādā-rūpa. (HOA3 p155)</p>

<p>8. nissaya □ support</p>	<p>a condition where the conditioning state causes the conditioned states to arise by servicing as the support or foundation on which they depend. The conditioning state is said to be related to the conditioned state in a manner similar to the way the earth supports trees and vegetation or a canvas supports a painting. -> Two main categories of support condition are recognized: (i) conascence support (<i>sahajāta-nissaya</i>) and (ii) prenascence support (<i>purejāta-nissaya</i>).</p>	<p>6. nāmarūpa -> atthi nāmarūpāna</p>	<p>atthi</p>	<p>great sahajāta</p>			<p>similar to the earth or a canvas</p>
<p>8.1 sahajāta-nissaya</p> <p>conascence-support</p> <p>(same as 6, 7, 21.1)</p>	<p>Conascence support condition is identical in all respects with the conascence condition.</p>	<p>6. nāmarūpa -> atthi nāmarūpāna</p>	<p>atthi</p>	<p>great sahajāta</p>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>: • 89 citta • 52 cetasika • conascent rūpa</p> <p>b) 4 mahabhūta & 24 upādā-rūpa</p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are NEVER reciprocal): • 4 nāmakkhanda • hadava-vatthu</p>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>: • 89 citta • 52 cetasika • conascent rūpa</p> <p>b) 4 mahabhūta & 24 upādā-rūpa</p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are NEVER reciprocal): • 4 nāmakkhanda • hadava-vatthu</p>	
<p>8.2 purejāta-nissaya</p> <p>prenascence-support</p>	<p>Prenascence support condition includes two subsidiary types: a) base-prenascence support (vatthu-purejāta-nissaya), b) base-object prenascence support (vatthu-ārammaṇa-purejāta-nissaya) □</p>	<p>6. nāmarūpa -> atthi nāmarūpāna</p>	<p>atthi</p>				
<p>8.2a vatthu-purejāta-nissaya</p> <p>base-prenascence support</p> <p>(same as 10.1, 20.2, 21.2a)</p>	<p>is identical with base prenascence, discussed under the prenascence condition.</p>	<p>6. nāmarūpa -> atthi nāmarūpāna</p>	<p>atthi</p>	<p>vatthu</p>	<p><i>Pañcavokārabhūmi pavatti</i>: vatthu = pasāda 1. cakkhu 2. sota 3. ghāna 4. jivhā 5. kāya 6. hadaya-vatthu</p>	<p><i>Pañcavokārabhūmi pavatti</i>: • 85 citta (exc. 4 arūpāvacara vipāka) • 52 cetasika</p>	
<p>8.2b vatthu-ārammaṇa-purejāta-nissaya</p> <p>base-object-prenascence support</p> <p>(the same as 20.2)</p>	<p>the special case when a citta arises supported by the heart-base and at the same time makes that heart-base its object. Thus on such an occasion the heart-base is simultaneously a support and an object for a single citta. -> Referring to this condition, the Paṭṭhāna states: "One contemplates with insight that internal base as impermanent, suffering, non-self; one enjoys it and delights in it; making it an object, lust arises, wrong view arises, doubt arises, restlessness arises, displeasure arises."</p>	<p>6. nāmarūpa -> ārammaṇa* nāmarūpāna</p>	<p>ārammaṇa* upanissaya atthi</p>	<p>ārammaṇa</p>	<p>• hadaya-vatthu taken as OBJECT of the same citta & cetasika it supports as base.</p>	<p>• manodvārāvajjana citta • 29 kāmāvacara javana • 11 tadārammaṇa citta • 44 cetasika (exc. issā, maccharyā, kukkucā, 3 virati, 2 appamañña) -> these take their hadaya-vatthu as OBJECT.</p>	<p>• 29 kāmāvacara javana = 12 akusala, 8 mahākusala, 8 mahākiriya, 1 hasituppāda • 11 tadārammaṇa citta = 8 mahāvīpāka, 3 santīraṇa (2 upekkhā, 1 somanassa) • 3 virati = sammāvācā, sammākamanta, sammāajiva • 2 appamañña = karuṇā, muditā</p>

<p>9. upanissaya decisive support</p>	<p>3 kinds: (i) object decisive support (<i>ārammaṇūpanissaya</i>), (ii) proximity decisive support (<i>anantarūpanissaya</i>), (iii) natural decisive support (<i>pakatūpanissaya</i>)</p>	<p>5. paññatti nāmarūpa -> nāma</p>	<p>upanissaya</p>	<p>nānākkhaṇika-kamma</p>			<p>similar to the rain -> intense support: more forceful than nissaya. (HOA3 p156)</p>
<p>9.1. ārammaṇa-upanissaya <i>object-decisive support</i> <i>(same as 3.1)</i></p>	<p>a condition where the conditioning state is an exceptionally desirable or important object which causes the conditioned states, the mental phenomena that apprehend it, to arise in strong dependence on it.</p>	<p>5. paññatti nāmarūpa -> nāma</p>	<p>upanissaya</p>	<p>ārammaṇa</p>	<ul style="list-style-type: none"> • 18 sādhipati nipphanna rūpa (atīta, paccuppanna, anāgata) • 84 sādhipati citta (exc. 2 dosamūla, 2 mohamūla, 1 dukkhasahagata kāyaviññāna) • 47 cetasika (exc. dosa, issā, macchhariya, kukkucca, vicikicchā) • Nibbāna 	<ul style="list-style-type: none"> • 8 sādhipati lobhamūla • 8 sādhipati mahākusala • 4 sādhipati mahākiriya ñāṇasampayutta • 8 lokuttara citta • 45 cetasika (exc. dosa, issā, macchhariya, kukkucca, vicikicchā, 2 appamaññā - karuṇā, muditā) 	<ul style="list-style-type: none"> • 8 lobhamūla citta take 76 lokiya citta (84 – 8 lobhamūla), 47 cetasika and 18 nipphanna-rūpa intensely. • 4 mahākusala ñāṇa-vippayutta take 17 lokiya kusala citta (8+5+4) as strong object, or desirable object, or they take those objects intensely. • 4 mahākusala ñāṇa-samyutta take 20 kusala citta (8+5+4+3 magga exc. Arh), the 1st-3rd phala, Nibbāna as intense objects. • 4 mahākiriya ñāṇa-samyutta take Arahatta magga & phala citta, Nibbāna as intense objects. • 8 lokuttara take Nibbāna as an intense object. (HOA3 p202)
<p>9.2 anantara-upanissaya <i>proximity-decisive support</i> <i>(same as 4, 5, 22, 23)</i></p>	<p>is identical with proximity condition with respect to the conditioning and conditioned states, but differs from it slightly in the forces of the conditions. -> Proximity is the force which causes the succeeding mental states to arise immediately after the preceding states have ceased; -> proximity decisive support is the force which causes the succeeding states to arise because they are strongly dependent on the ceasing of the preceding states.</p>	<p>5. paññatti nāmarūpa -> nāma</p>	<p>upanissaya</p>	<p>anantara</p>	<p>the citta and cetasikas that have just ceased. • preceding 89 citta (exc. Arh's death citta) • 52 cetasika</p>	<p>the citta and cetasikas that arise afterwards. • succeeding 89 citta (exc. Arh's death citta) • 52 cetasika</p>	<ol style="list-style-type: none"> 1. citta-niyāma: law of the mind 2. utu-niyāma: physical inorganic law 3. bija-niyāma: physical organic law 4. kamma-niyāma: law of kamma 5. dhamma-niyāma: law of the Dhamma
<p>9.3 pakata-upanissaya <i>natural-decisive support</i></p>	<p>a wide relation that includes as the conditioning states all past mental or material phenomena that become strongly efficacious for the arising, at a subsequent time, of the conditioned states, which are subsequent cittas and cetasikas. -> For example, prior lust may be a natural decisive support condition for the volitions of killing, stealing, sexual misconduct, etc.; prior faith for the volitions of giving alms, undertaking precepts, and practising meditation; the gaining of health for happiness and energy, the onset of sickness for sorrow and torpor, etc.</p>	<p>5. paññatti nāmarūpa -> nāma</p>	<p>upanissaya</p>	<p>pakata-upanissaya</p>	<p>STRONG PAST: • 89 citta • 52 cetasika • 28 rūpa • some paññatti</p>	<p>LATER: • 89 citta • 52 cetasika</p>	<p>there is a TIME GAP.</p>
<p>10. purejāta prenasence</p>	<p>a condition where a conditioning state—a material state which has already arisen and reached the stage of presence (<i>ñhiti</i>)—causes mental states, the conditioned states, to arise after it. This is like the sun, which arises first in the world and gives light to people who appear after it has arisen. -> There are two main types of prenasence condition, (i) base prenasence (<i>vatthu-purejāta</i>) and (ii) object prenasence (<i>ārammana-purejāta</i>).</p>	<p>4. rūpa -> nāma</p>	<p>atthi</p>				<ul style="list-style-type: none"> • similar to the sun & the moon since the beginning of the world. • paccaya MUST have arisen before paccayuppanna and MUST be existing at the present moment. (HOA3 p156)

<p>10.1 vatthu-purejāta</p> <p><i>base-prenascence</i></p> <p>(same as 8.2a, 20.2, 21.2a)</p>	<p>Each of the six physical bases during the course of existence is a conditioning state by way of base pre-nascence for the citta and cetasikas—the conditioned states—that take it as the material support for their arising.</p> <p>-> The heart-base is not a pre-nascence condition for the mental states at the moment of rebirth-linking, since on that occasion the heart-base and mental states arise simultaneously as conascence and mutuality conditions.</p> <p>-> But the heart-base arisen at the rebirth moment becomes a pre-nascence condition for the first bhavanga citta immediately following the rebirth consciousness, and thereafter it becomes a pre-nascence condition for all mind element and mind-consciousness element cittas during the course of life.</p>	<p>4. rūpa -> nāma</p>	<p><i>atthi</i></p>	<p><i>vatthu</i></p>	<p><i>Pañcavokārabhūmi pavatti:</i></p> <p>vatthu = pasāda</p> <ol style="list-style-type: none"> 1. cakkhu 2. sota 3. ghāna 4. jivhā 5. kāya 6. hadaya-vatthu 	<p><i>Pañcavokārabhūmi pavatti:</i></p> <ul style="list-style-type: none"> • 85 citta (exc. 4 arūpāvacara vipāka) = 7 viññāṇa-dhātu: <ul style="list-style-type: none"> o 2 cakkhu-viññāṇa-dhātu o 2 sota-viññāṇa-dhātu o 2 ghāna-viññāṇa-dhātu o 2 jivhā-viññāṇa-dhātu o 2 kāya-viññāṇa-dhātu o 3 mano-dhātu o 72 mano-viññāṇa-dhātu • 52 cetasika 	
<p>10.2 ārammaṇa-purejāta</p> <p><i>object-prenascence</i></p> <p>(same as 21.2b)</p>	<p>Each of the five sense objects is a conditioning state by way of object pre-nascence for the citta and cetasikas in a sense door cognitive process that take it as object.</p> <p>-> In addition, all eighteen types of concretely produced matter that have reached the stage of presence can become object pre-nascence condition for the cittas and cetasikas in a mind-door process.</p>	<p>4. rūpa -> nāma</p>	<p><i>ārammaṇa* upanissaya atthi</i></p>	<p><i>ārammaṇa</i></p>	<ul style="list-style-type: none"> • 18 PRESENT nipphanna rūpa 	<ul style="list-style-type: none"> • 54 kāmāvacara citta • 2 abhiññā • 50 cetasika (exc. karuṇā, muditā) 	<p><i>ṭhiti</i> presence state</p>
<p>11. pacchājāta postnascence</p> <p>(same as 20.3, 21.3)</p>	<p>a condition where a conditioning state assists conditioned states that had arisen prior to itself by supporting and strengthening them.</p> <p>-> The conditioning states in this relation are subsequently arisen cittas and cetasikas, the conditioned states are the material phenomena of the body born of all four causes, which material phenomena had arisen along with preceding cittas.</p> <p>-> This condition begins with the first bhavanga in relation to the material phenomena born of kamma at the moment of rebirth-linking. Just as the rainwater that falls later promotes the growth and development of the already existing vegetation, so the subsequently arisen mental states support the pre-arisen material phenomena so that they continue to produce similar material phenomena in succession.</p>	<p>3. nāma -> rūpa</p>	<p><i>atthi</i></p>	<p><i>pacchājāta</i></p>	<p><i>Pañcavokārabhūmi pavatti:</i></p> <ul style="list-style-type: none"> • later 85 citta (exc. 4 arūpāvacara vipāka) starting from the 1st bhavaṅga • 52 cetasika <p>85 citta = 4 mental aggregates (nāmakkhandhā), i.e. subsequent first life-continuum (paṭhama bhavaṅga), etc., excluding 4 immaterial resultants (arūpa vipāka), during life (pavatti) in 5-aggregate planes (pañcavokāra bhūmi).</p>	<ul style="list-style-type: none"> • catusamuṭṭhāna rūpa <p>Materiality due to 1, 2, 3 or 4 causes (i.e. kamma, mind, temperature, nutriment) which had arisen together with the preceding rebirth-consciousness (paṭisandhi citta), etc., and reached the static phase.</p>	<p>o Paṭisandhi, Asaññasatta, Pavatti kammaja rūpa</p> <p>o Cittaaja rūpa</p> <p>o Bāhira rūpa</p> <p>o Āhāraja rūpa</p> <p>o Utuja rūpa</p> <p>-> in the Commentaries it is said that there is a kind of vulture that does not feed their young birds which always have the expectation that their parents will bring food for them.</p> <p>-> they survive being supported by the cetanā volition accompanying that longing. Longing appears later but their bodies are already existent.</p> <p>-> citta & cetasika arise later and support the rūpa that has already been existent. (HOA3 p156)</p>

<p>12. āsevana repetition</p>	<p>a condition where the conditioning mental state causes the conditioned states, mental phenomena similar to itself, to arise with increased power and efficiency after it has ceased.</p> <p>-> Just as a student, by repeated study, becomes more proficient in his lessons, so the conditioning states, by causing states similar to themselves to arise in succession, impart greater proficiency and strength to them.</p> <p>-> Although the four supramundane path cittas are wholesome javanas, they do not become the conditioning states of repetition condition because they are followed by fruition cittas, which are resultants, and thus the repetition essential to this relation is lacking. And though fruition cittas can occur in succession in a javana process, because they are resultants they do not meet the full definition of the conditioning states in repetition condition.</p> <p>-> the triple-rooted sense-sphere wholesome cittas which immediately precede the path cittas are conditioning states and the latter are conditioned states in the repetition condition.</p>	<p>1. nāma -> nāma</p>	<p><i>upanissaya</i></p>	<p><i>anantara</i></p>	<p>mundane wholesome, unwholesome, and functional mental phenomena at any given moment in the javana process except the last javana.</p> <ul style="list-style-type: none"> preceding 47 lokiya javana (55-8) (excl. the last javana) <ul style="list-style-type: none"> 17 lokiya kusala 12 akusala 18 kiriya 52 cetasika 	<p>mental phenomena having the same kammic quality (wholesome, unwholesome, or functional) in the following javana moment.</p> <ul style="list-style-type: none"> following 51 javanas exc. the 1st javana and phala javana <ul style="list-style-type: none"> 17 lokiya kusala 4 magga kusala 12 akusala 18 kiriya 52 cetasika 	<ul style="list-style-type: none"> 17 lokiya kusala = 8 mahākusala + 9 mahaggata kusala 18 kiriya = 8 mahākiriya + 9 mahaggata kiriya + 1 hasituppāda <p>-> of the SAME genus: kusala – kusala, akusala – akusala, kiriya – kiriya, NOT vipāka – vipāka</p> <p>-> one arises and disappears, letting the succeeding one arise and imparting some kind of force or power to the following one.</p> <p>-> paccaya: 1st-6th javana; paccayuppanna: 2nd-7th javana (HOA3 p158)</p>
<p>13. kamma</p>	<p>This condition is of two kinds: (i) conascent kamma condition (<i>sahajāta-kammappaccaya</i>), and (ii) asynchronous kamma condition (<i>nānākkhaṇika-kammappaccaya</i>).</p>	<p>2. nāma -> nāmarūpa</p>		<p><i>small saḥajāta</i></p>			<p>KAMMA is NOT acquired during pañca-dvāra-vīthi because the javana are too WEAK -> ONLY in manodvāra-vīthi (HOA3 p250)</p>
<p>13.1 saḥajāta-kamma</p> <p><i>conascent-kamma</i></p>	<p>the conditioning states are the volitions (cetanā) in the eighty-nine cittas. The conditioned states are the citta and cetasikas associated with those volitions and the conascent material phenomena.</p> <p>-> Volition here functions as a conascent kamma condition by causing its concomitants to perform their respective tasks and by arousing the appropriate kinds of material phenomena simultaneously with its own arising.</p>	<p>2. nāma -> nāmarūpa</p>	<p><i>atthi</i></p>	<p><i>small saḥajāta</i></p>	<ul style="list-style-type: none"> cetanā cetasika of 89 citta 	<ul style="list-style-type: none"> 89 citta 51 cetasika excl. cetanā cittaja rūpa paṭisandhi kammaja rūpa 	<p>CETANĀ is similar to a chief disciple who does his job and encourages others to do their</p>
<p>13.2 nānākkhaṇika-kamma</p> <p><i>asynchronous-kamma</i></p>	<p>there is a temporal gap between the conditioning state and the conditioned states. The conditioning state in this relation is a past wholesome or an unwholesome volition. The conditioned states are the resultant cittas, their cetasikas, and material phenomena born of kamma, both at rebirth-linking and in the course of existence.</p> <p>-> The conditioning force here is the ability of such volition to generate the appropriate resultant mental states and kamma-born materiality. This conditional relation also obtains between a path consciousness and its fruition.</p>	<p>2. nāma -> nāmarūpa</p>	<p><i>upanissaya* kamma</i></p>	<p><i>anantara, nānākkhaṇika-kamma</i></p>	<ul style="list-style-type: none"> 21 kusala cetanā 12 akusala cetanā 	<ul style="list-style-type: none"> 36 vipāka citta 38 cetasika (7+6+25) paṭisandhi kammaja rūpa pavatti kammaja rūpa asaññasatta kammaja rūpa 	<ul style="list-style-type: none"> similar to a seed -> the result arises after some time. there is a TIME GAP between paccaya (cetanā) and paccayuppanna (vipāka, cetasika, kammaja-rūpa) (HOA3 p159)

<p>14. vipāka result</p>	<p>a condition where a conditioning state makes the conditioned states that arise together with it be as passive, effortless, and quiescent as itself. -> The conditioning states in this relation are the resultant cittas and cetasikas. The conditioned states are those same resultants with respect to each other and the conascent material phenomena. -> Since resultants are produced from the maturing of kamma, they are not active but passive and quiescent. Thus in the mind of a person in deep sleep, the resultant bhavanga consciousness arises and passes away in constant succession, yet during this time no efforts are made for action by body, speech, or mind, and there is not even distinct awareness of an object. -> Similarly, in the five-door cognitive process, the resultant cittas do not make an exertion to know their object. It is only in the javana phase that effort is made to clearly cognize the object, and again it is only in the javana phase that actions are performed.</p>	<p>2. nāma -> nāmarūpa</p>	<p>atthi</p>	<p>medium sahajāta</p>	<ul style="list-style-type: none"> • 36 vipāka citta (22 can produce rūpa) • 38 cetasika (7+6+25) 	<ul style="list-style-type: none"> • 36 vipāka citta (15+8+5+4+4) • 38 cetasika (7+6+25) • paṭisandhi kammaja rūpa • cittaja rūpa 	<ul style="list-style-type: none"> • 22 vipāka citta = 36 – dvi-pañcaviññāṇa – 4 arūpāvacara vipāka • is similar to “relaxing in the breeze” • produced by a cause (cetanā) • resultant: NO activity -> inactive • doing NOTHING, just being there • paccaya = vipāka, paccayuppanna = vipāka (HOA3 p159)
<p>15. āhāra nutriment</p>	<p>a condition where a conditioning state relates to the conditioned states by producing them, maintaining them in existence, and supporting their growth and development. This is compared to a prop which supports an old house and prevents it from collapsing. Thus the essential function of nutriment is supporting or reinforcing (upatthambana). -> The nutriment condition is twofold: (i) material nutriment (rūpāhāra) and (ii) mental nutriment (nāmāhāra).</p>	<p>6. nāmarūpa -> nāmarūpāna</p>	<p>atthi</p>	<p>small sahajāta</p>			<p>similar to supporting poles</p>
<p>15.1 rūpāhāra material nutriment</p>	<p>the nutritive essence found in edible food (kabalikāra), which is a conditioning state for this physical body. When food is ingested its nutritive essence produces new matter born of nutriment, and it also reinforces the material groups born of all four causes, keeping them strong and fresh so that they can continue to arise in succession. -> The internal nutriment contained in the material groups born of all four causes also serves as a condition by reinforcing the internal material phenomena coexisting with it in its own group and the material phenomena in the other groups situated in the body.</p>	<p>6. nāmarūpa -> nāmarūpāna</p>	<p>atthi</p>	<p>rūpāhāra</p>	<ul style="list-style-type: none"> • catusamutṭhānā oajā: nutritive essence produced by the four causes 	<ul style="list-style-type: none"> • catusamutṭhāna rūpa: <ul style="list-style-type: none"> o In the same group (kalāpa), exc. nutritive essence (ojā) o In the different groups (kalāpa) 	<p>SABBA RŪPA:</p> <ul style="list-style-type: none"> o Paṭisandhi kammaja rūpa o Asaññasatta kammaja rūpa o Pavatti kammaja rūpa o Cittaja rūpa o Bāhira rūpa o Āhāraja rūpa o Utuja rūpa
<p>15.2 nāmāhāra mental nutriment</p>	<p>is threefold: the nutriments contact (phassa), mental volition (manosañcetanā), and consciousness (viññāṇa). These are conditions for the conascent mental and material phenomena.</p>	<p>6. nāmarūpa -> nāmarūpāna</p>	<p>atthi</p>		<ul style="list-style-type: none"> • phassa • cetanā • viññāṇa 	<ul style="list-style-type: none"> • 89 citta • 52 cetasika • cittaja rūpa • paṭisandhi kammaja rūpa 	

<p>16. indriya faculty</p>	<p>a condition where a conditioning state relates to the conditioned states by exercising control in a particular department or function. This condition is compared to a panel of ministers, each of whom has freedom of control in governing his particular region of the country and does not attempt to govern the other regions. -> there are three types of faculty condition: (i) prenascence faculty, (ii) material life faculty, and (iii) consistence faculty. -> Of the faculties, the two sex faculties of femininity and masculinity do not become conditioning states in the faculty condition. They are excluded because they do not have the functions of a condition. A condition has three functions—producing, supporting and maintaining—but the sex faculties do not execute any of these functions. -> Nevertheless, they are still classed as faculties because they control the sexual structure, appearance, character, and disposition of the body, so that the whole personality tends towards either femininity or masculinity.</p>	<p>6. nāmarūpa -> nāmarūpāna</p>	<p>atthi</p>	<p>small sahajāta</p>			<ul style="list-style-type: none"> • similar to regional ministers • exercise power or authority in respective fields: cakkhupasāda over seeing, etc. • cakkhupasāda strong/weak -> strong/weak seeing -> control the quality of seeing (HOA3 p33) • 8 nāma-indriya = 1 citta (manindriya) + 7 cetasika (nāma-jīvitindriya, vedanā (5), saddhā, vīriya, sati, samādhi/ekaggatā, paññā/amoha) • 6 rūpa-indriya = 5 pasāda + 1 hadaya-vatthu • anaññātāṃ – not known before; ñassāmi – I will know; itī – thus; anaññātāññassāmi – I will know what has NOT been known by me before. -> sotāpatti-magga ñāṇa • aññā: know what has been known by the 1st path: the 4 Noble Truths -> aññā = paññā = amoha: 1st-4th phala • aññātāvī: one who has fully known the 4 Noble Truths: 4th phala paññā • 20 exc. 2 bhāva are indriya-paccaya because at paṭisandhi there are NO manners of man or woman. (HOA3 p161)
<p>16.1 purejāta-indriya prenascence-indriya</p>	<p>each of the five sensitivities (pañcapasāda) (arisen at the static phase of the past bhavanga citta) is a faculty condition for its respective type of sense consciousness along with its cetasikas. -> This is so because the sensitive organ controls the efficiency of the consciousness that takes it as a base. For example, good eyes produce acute vision while weak eyes result in poor vision.</p>	<p>6. nāmarūpa -> nāmarūpāna</p>	<p>atthi</p>	<p>vatthu</p>	<p>5 physical sensitivities (pasādarūpa) arise at the static phase of the first past life-continuum (paṭhama atīta bhavaṅga)</p> <ol style="list-style-type: none"> 1. cakkhu-pasāda 2. sota-pasāda 3. ghāna-pasāda 4. jīvhā-pasāda 5. kāya-pasāda 	<ul style="list-style-type: none"> • dvi-pañcaviññāṇa • sabbacitta-sādhāraṇā cetasikā: 7 universal mental factors: phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra. 	

<p>16.2 rūpajīvita- indriya</p> <p><i>material-life- faculty</i></p> <p><i>(the same as 21.5)</i></p>	<p>the material life faculty in the material groups born of kamma is a faculty condition for the other nine material phenomena in the same groups, for it controls them by maintaining their vitality.</p>	<p>6. nāmarūpa -> nāmarūpāna</p>	<p>atthi</p>	<p>rūpa- jīvitindriya</p>	<p>at <i>paṭisandhi</i> and during <i>pavatti</i>:</p> <ul style="list-style-type: none"> • rūpa-jīvitindriya: physical life-faculty 	<p>at <i>paṭisandhi</i> and during <i>pavatti</i>:</p> <ul style="list-style-type: none"> • the remaining 8 or 9 rūpa exc. rūpajīvitindriya in the same 9 types of kammaja-rūpa-kalāpa: <ul style="list-style-type: none"> o eye-decad (cakkhu-dasaka) o ear-decad (sota-dasaka) o nose-decad (ghāna-dasaka) o tongue-decad (jivhā-dasaka) o body-decad (kāya-dasaka) o female-sex-decad (itthibhāva-dasaka) o male-sex-decad (pumbhāva-dasaka) o heart-base-decad (hadaya-vatthu-dasaka) o life-nonad (jivita-navaka) 	
<p>16.3 sahajāta- indriya</p> <p><i>conscience- faculty</i></p>	<p>The fifteen immaterial faculties (arūpinā indriyā) are each a conscience faculty condition for the associated mental states and the nascent material phenomena.</p>	<p>6. nāmarūpa -> nāmarūpāna</p>	<p>atthi</p>	<p>small sahajāta</p>	<ul style="list-style-type: none"> • 8 mental-faculties (nāma-indriya): <ul style="list-style-type: none"> o mental life-faculty (nāma-jīvitindriya) o consciousness (citta) o feeling (vedanā) o confidence/faith (saddhā) o effort (virīya) o mindfulness (satī) 	<ul style="list-style-type: none"> • 89 citta • 52 cetasika • cittaja rūpa • paṭisandhi kammaja rūpa 	
<p>17. jhāna</p>	<p>a condition where a conditioning state causes the conditioned states to participate in the close contemplation of an object.</p> <p>-> Although the nascent material phenomena cannot contemplate the object themselves, because they are produced by the close contemplation accomplished by the jhāna factors they are included among the conditioned states.</p>	<p>2. nāma -> nāmarūpa</p>	<p>atthi</p>	<p>small sahajāta</p>	<ul style="list-style-type: none"> • 5 jhāna factors (jhānaṅgāni): <ul style="list-style-type: none"> o applied thought (vitakka) o sustained thought (vicāra) o rapture (pīti), o feeling (vedanā) o one-pointedness (ekaggatā) 	<ul style="list-style-type: none"> • 79 citta exc. dvi-pañña-caviññāna • 52 cetasika • cittaja rūpa • paṭisandhi kammaja rūpa 	<ul style="list-style-type: none"> • similar to people going up a tree or a mountain see things and tell others. • MUST exclude factors in dvi-pañcaviññāna. (HOA3 p161)
<p>18. magga path</p>	<p>a condition where a conditioning state relates to the conditioned states by causing them to function as a means for reaching a particular destination.</p> <p>-> The four wrong path factors are the means for reaching the woeful destinations; the eight right path factors are the means for reaching the blissful destinations and Nibbāna.</p> <p>-> While the path factors in the resultant and functional cittas do not lead to any destinations, they are still classed as path factors because, considered abstractly in their own nature, they are identical with those capable of leading to different destinations.</p>	<p>2. nāma -> nāmarūpa</p>	<p>atthi</p>	<p>small sahajāta</p>	<p>9 path factors (maggaṅgāni):</p> <ul style="list-style-type: none"> • wisdom (paññā) • applied thought (vitakka) • the 3 abstinences (viratī): <ul style="list-style-type: none"> o right speech (sammā-vācā), o right action (sammā-kammanta), o right livelihood (sammā-ājīva), • effort (virīya), • mindfulness (satī), • one-pointedness (ekaggatā) • wrong view (ditthi) 	<ul style="list-style-type: none"> • 71 sahetuka citta • 52 cetasika • sahetuka cittaja rūpa • sahetuka paṭisandhi kammaja rūpa 	<ul style="list-style-type: none"> • similar to a ferry or a boat • MUST exclude ahetuka citta. (HOA3 p163)

<p>19. sampayutta Association <i>(the same as 7a)</i></p>	<p>a condition where a mental state, the conditioning state, causes other mental states, the conditioned states, to arise and be associated in an inseparable group characterized by its members having a common arising and cessation, a common object, and a common physical base.</p>	<p>1. nāma -> nāma</p>	<p>atthi</p>	<p>medium saḥajāta</p>	<p>both at <i>paṭisandhi</i> and <i>pavatti</i>: <ul style="list-style-type: none"> • 89 citta • 52 cetasika • conascent rūpa </p>	<p>both at <i>paṭisandhi</i> and <i>pavatti</i>: <ul style="list-style-type: none"> • 89 citta • 52 cetasika • conascent rūpa </p>	<p>1. Co-arising (Ekuppāda): They arise at the exact same moment. 2. Co-ceasing (Ekanirodha): They cease at the exact same moment. 3. Co-object (Ekālabana): They apprehend the exact same object. 4. Co-base (Ekavattuka): They occur at the exact same physical base (e.g., the heart base).</p>
<p>20. vippayutta dissociation</p>	<p>a condition where the conditioning state is either a mental phenomenon that assists present material phenomena, or a material phenomenon that assists present mental phenomena. In this relationship the two components—the conditioning state and the conditioned states—are necessarily of different types: if one is matter the other must be mind; if one is mind the other must be matter. This is like a mixture of water and oil, which remain separate though placed together. -> 3 types: (i) conascence (saḥajāta), (ii) prenascence (purejāta), (iii) postnascence (pacchāiāta)</p>	<p>6. nāmarūpa -> nāmarūpāna</p>	<p>ārammaṇa* upanissaya* atthi</p>	<p>medium saḥajāta</p>			<p>Dissociation Condition is mentioned specifically where the possibility of association might arise, in order to dispel that very doubt. Therefore, there is no possibility of applying the Dissociation Condition to [relationships] like the Object Condition (Ārammaṇapaccaya) or the Contiguity Condition (Anantarapaccaya), which are entirely free from the doubt of association: ONLY nāma -> rūpa; rūpa -> nāma</p>
<p>20.1 saḥajāta-vippayutta <i>conascence-dissociation</i></p>	<p>Thus at the moment of rebirth the heart-base and the mental aggregates arise simultaneously, each a dissociation condition for the other by reason of the particular characteristics that distinguish them as material and mental phenomena. -> At the moment of rebirth, again, the mental aggregates are a condition for the other kinds of kamma-born matter, and during the course of existence for mind-born matter, by way of dissociation condition.</p>	<p>6. nāmarūpa -> nāmarūpāna</p>	<p>atthi</p>	<p>great saḥajāta</p>	<p><i>pañcavokārabhūmi</i> at <i>paṭisandhi</i> and during <i>pavatti</i>: <ul style="list-style-type: none"> • 75 citta exc. dvi-pañcaviññāṇa, 4 arūpāvacara vipāka, Arh's cuti citta • 52 cetasika • paṭisandhi hadaya-vatthu </p>	<ul style="list-style-type: none"> • cittaja rūpa • paṭisandhi kammaja rūpa <p><i>pañcavokārabhūmi</i>: <ul style="list-style-type: none"> • 15 paṭisandhi citta (19 – 4 arūpāvacara vipāka) • 35 cetasika (38 - 3 virati) </p>	<p>accounts for the relationship between mentality (nāma) and materiality (rūpa), which, though they may arise simultaneously (saḥajāta) or dependently (nissaya), are never mentally associated (sampayutta). -> mental states and physical matter are distinct entities; they do not share the exact same characteristics (like co-arising, co-ceasing, co-object, and co-base) required for Association (sampayutta).</p>
<p>20.2 purejāta vippayutta <i>prenascence-dissociation</i> <i>(same as 8.2a, 8.2b)</i></p>	<p>obtains between matter as the conditioning state and mind as the conditioned state -> identical with prenascence support condition</p>	<p>6. nāmarūpa -> nāmarūpāna</p>	<p>atthi</p>	<p>ārammaṇa, vatthu</p>	<p>a) <i>Pañcavokārabhūmi pavatti</i>: vatthu = pasāda 1. cakkhu 2. sota 3. ghāna 4. jivhā 5. kāya 6. hadaya-vatthu b) hadaya-vatthu taken as OBJECT of the same citta & cetasika it supports as base.</p>	<p><i>Pañcavokārabhūmi pavatti</i>: <ul style="list-style-type: none"> • 85 citta (exc. 4 arūpāvacara vipāka) • 52 cetasika • manodvārāvajjana citta • 29 kāmāvacara javana • 11 tadārammaṇa citta • 44 cetasika (exc. issā, macchariyā, kukkucca, 3 virati, 2 appamañña) -> these take their hadaya-vatthu as OBJECT.</p>	

<p>20.3 pacchājāta vippayutta</p> <p><i>postnascence-dissociation</i></p> <p><i>(same as 11, 21.3)</i></p>	<p>obtains between mind as the conditioning state and matter as the conditioned state -> identical with postnascence condition</p>	<p>6. nāmarūpa -> nāmarūpāna</p>	<p>atthi</p>	<p>pacchājāta</p>	<p><i>Pañcavokārabhūmi pavatti:</i></p> <ul style="list-style-type: none"> • later 85 citta (exc. 4 arūpāvacara vipāka) starting from the 1st bhavaṅga • 52 cetasika <p>85 citta = 4 mental aggregates (nāmakkhandhā), i.e. subsequent first life-continuum (paṭhama bhavaṅga), etc., excluding 4 immaterial resultants (arūpa vipāka), during life (pavatti) in 5-aggregate planes (pañcavokāra bhūmi).</p>	<ul style="list-style-type: none"> • catusamuṭṭhāna rūpa <p>Materiality due to 1, 2, 3 or 4 causes (i.e. kamma, mind, temperature, nutriment) which had arisen together with the preceding rebirth-consciousness (paṭisandhi citta), etc., and reached the static phase.</p>	<p>SABBA RŪPA:</p> <ul style="list-style-type: none"> o Paṭisandhi kammaja rūpa o Asaññasatta kammaja rūpa o Pavatti kammaja rūpa o Cittaja rūpa o Bāhira rūpa o Āhāraja rūpa o Utuja rūpa
<p>21. atthi presence</p>	<p>a conditioning state helps the conditioned states to arise or persist in being during a time when it exists alongside the conditioned states. It is not necessary, however, for the conditioning state and the conditioned states to be conscent; all that is required is for the two to temporally overlap, and for the conditioning state to support in some way the conditioned states during the time they overlap.</p> <p>-> Thus presence condition includes prenascence and postnascence as well as consistence. While the text mentions only five types of presence condition (sahajāta, purejāta, pacchājāta, āhāra, indriya), since these five in turn include additional subsidiary types, presence condition comprises a wide variety of other conditions.</p> <p>-> Presence (atthi) and non-disappearance (avigata) conditions are identical in meaning and differing only in the letter.</p>	<p>6. nāmarūpa -> nāmarūpāna</p>	<p>atthi</p>	<p>great sahajāta</p>			<p>similar to the earth: when the earth is existent, we survive on this earth.</p>
<p>21.1 sahajāta-atthi</p> <p><i>consistence-presence</i></p> <p><i>(same as 6, 7, 8.1)</i></p>		<p>6. nāmarūpa -> nāmarūpāna</p>	<p>atthi</p>	<p>great sahajāta</p>	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> • 89 citta • 52 cetasika • conscent rūpa <p>b) 4 mahabhūta & 24 upādā-rūpa</p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti</i>) nāma and rūpa are NEVER reciprocal):</p> <ul style="list-style-type: none"> • 4 nāmakkhandha • hadava-vatthu 	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> • 89 citta • 52 cetasika • conscent rūpa <p>b) 4 mahabhūta & 24 upādā-rūpa</p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti</i>) nāma and rūpa are NEVER reciprocal):</p> <ul style="list-style-type: none"> • 4 nāmakkhandha • hadava-vatthu 	<p>SABBA RŪPA:</p> <ul style="list-style-type: none"> o Paṭisandhi kammaja rūpa o Asaññasatta kammaja rūpa o Pavatti kammaja rūpa o Cittaja rūpa o Bāhira rūpa o Āhāraja rūpa o Utuja rūpa <p>4 nāmakkhandha: 1->3, 3->1, 2->2</p>

<p>21.2a vatthu-purejāta-atthi</p> <p><i>base-prenascence-presence</i></p> <p>(same as 8.2a, 10.1, 20.2)</p>	<p>6. nāmarūpa -> atthi nāmarūpāna</p>		<p>vatthu</p>	<p><i>Pañcavokārabhūmi pavatti:</i> vatthu = pasāda</p> <ol style="list-style-type: none"> 1. cakkhu 2. sota 3. ghāna 4. jivhā 5. kāya 6. hadaya-vatthu 	<p><i>Pañcavokārabhūmi pavatti:</i> • 85 citta (exc. 4 arūpāvacara vipāka) = 7 viññāṇa-dhātu:</p> <ul style="list-style-type: none"> o 2 cakkhu-viññāṇa-dhātu o 2 sota-viññāṇa-dhātu o 2 ghāna-viññāṇa-dhātu o 2 jivhā-viññāṇa-dhātu o 2 kāya-viññāṇa-dhātu o 3 mano-dhātu o 72 mano-viññāṇa-dhātu <p>• 52 cetasika</p> <p>• 54 kāmāvacara citta</p> <p>• 2 abhiññā</p> <p>• 50 cetasika (exc. karuṇā, muditā)</p>	
<p>21.2b ārammaṇa-purejāta-atthi</p> <p><i>object-prenascence-presence</i></p> <p>(same as 10.2)</p>	<p>6. nāmarūpa -> atthi nāmarūpāna</p>		<p>ārammaṇa</p>	<p>• 18 PRESENT nipphanna rūpa</p>		<p>ṭhiti presence state</p>
<p>21.3 pacchājāta-atthi</p> <p><i>postnascence-presence</i></p> <p>(same as 11, 20.3)</p>	<p>6. nāmarūpa -> atthi nāmarūpāna</p>		<p>pacchājāta</p>	<p><i>Pañcavokārabhūmi pavatti:</i> • later 85 citta (exc. 4 arūpāvacara vipāka) starting from the 1st bhavaṅga</p> <p>• 52 cetasika</p> <p>85 citta = 4 mental aggregates (nāmakkhandhā), i.e. subsequent first life-continuum (paṭhama bhavaṅga), etc., excluding 4 immaterial resultants (arūpa vipāka), during life (pavatti) in 5-aggregate planes (pañcavokāra bhūmi).</p>	<p>• catusamuṭṭhāna rūpa</p> <p>Materiality due to 1, 2, 3 or 4 causes (i.e. kamma, mind, temperature, nutriment) which had arisen together with the preceding rebirth-consciousness (paṭisandhi citta), etc., and reached the static phase.</p>	<p>SABBA RŪPA:</p> <ul style="list-style-type: none"> o Paṭisandhi kammaja rūpa o Asaññasatta kammaja rūpa o Pavatti kammaja rūpa o Cittaja rūpa o Bāhira rūpa o Āhāraja rūpa o Utuja rūpa
<p>21.4 āhāra-atthi</p> <p><i>nutriment-presence</i></p> <p>(same as 15.1)</p>	<p>6. nāmarūpa -> atthi nāmarūpāna</p>		<p>rūpāhara</p>	<p>• catusamuṭṭhānā ojā: nutritive essence produced by the four causes</p>	<p>• catusamuṭṭhāna rūpa:</p> <ul style="list-style-type: none"> o In the same group (kalāpa), exc. nutritive essence (ojā) o In the different groups (kalāpa) 	<p>SABBA RŪPA:</p> <ul style="list-style-type: none"> o Paṭisandhi kammaja rūpa o Asaññasatta kammaja rūpa o Pavatti kammaja rūpa o Cittaja rūpa o Bāhira rūpa o Āhāraja rūpa o Utuja rūpa

<p>21.5 indriya-atthi</p> <p><i>faculty-presence</i></p> <p><i>(same as 16.2)</i></p>		<p>6. nāmarūpa -> nāmarūpāna</p>	<p>atthi</p>	<p>rūpa-jīvitindriya</p>	<p>at <i>paṭisandhi</i> and during <i>pavatti</i>:</p> <ul style="list-style-type: none"> • rūpa-jīvitindriya: physical life-faculty 	<p>at <i>paṭisandhi</i> and during <i>pavatti</i>:</p> <ul style="list-style-type: none"> • the remaining 8 or 9 rūpa exc. rūpajīvitindriya in the same 9 types of kammaja-rūpa-kalāpa: <ul style="list-style-type: none"> o eye-decad (cakkhu-dasaka) o ear-decad (sota-dasaka) o nose-decad (ghāna-dasaka) o tongue-decad (jivhā-dasaka) o body-decad (kāya-dasaka) o female-sex-decad (itthibhāva-dasaka) o male-sex-decad (pumbhāva-dasaka) o heart-base-decad (hadaya-vatthu-dasaka) o life-nonad (jivita-navaka) 	
<p>22. natthi absence</p>	<p>a condition where a mental state in ceasing gives the opportunity to another mental state to arise immediately next to itself.</p> <p>-> natthi and vigata are identical in substance but differ merely in the letter.</p>	<p>1. nāma -> nāma</p>	<p>upanissaya</p>	<p>anantara, nānākkhaṇika-kamma</p>	<p>the citta and cetasikas that have just ceased.</p> <ul style="list-style-type: none"> • preceding 89 citta (exc. Arh's death citta) • 52 cetasika 	<p>the citta and cetasikas that arise afterwards.</p> <ul style="list-style-type: none"> • succeeding 89 citta (exc. Arh's death citta) • 52 cetasika 	<p>similar to a blown-out flame</p>
<p>23. vigata disappearance</p>	<p>a condition where a mental state, by its own disappearance, gives the opportunity to the next mental state to arise.</p>	<p>1. nāma -> nāma</p>	<p>upanissaya</p>	<p>anantara, nānākkhaṇika-kamma</p>	<p>the citta and cetasikas that have just ceased.</p> <ul style="list-style-type: none"> • preceding 89 citta (exc. Arh's death citta) • 52 cetasika 	<p>the citta and cetasikas that arise afterwards.</p> <ul style="list-style-type: none"> • succeeding 89 citta (exc. Arh's death citta) • 52 cetasika 	<p>similar to the disappearance of the sun at night</p>
<p>24. avigata non-disappearance</p> <p><i>(same as 21)</i></p>	<p>Presence (atthi) and non-disappearance (avigata) conditions are identical in meaning and differing only in the letter.</p>	<p>6. nāmarūpa -> nāmarūpāna</p>	<p>atthi</p>	<p>great sahaṇā</p>			<p>similar to the ocean where fish delight: so long as there is an ocean, fish can live in it.</p>

1) 6 NĀMA -> NĀMA (4, 5, 22, 23, 12, 19) (CMA p305)

4. <i>anantara</i> 5. <i>samananantara</i> 22. <i>natthi</i> 23. <i>vigata</i>		12. <i>āsevana</i>		19. <i>sampayutta</i>	
<i>Paccaya Conditioning</i>	<i>Paccayuppanna Conditioned</i>	<i>Paccaya Conditioning</i>	<i>Paccayuppanna Conditioned</i>	<i>Paccaya Conditioning</i>	<i>Paccayuppanna Conditioned</i>
the citta and cetasikas that have just ceased. • preceding 89 citta (exc. Arh's death citta) • 52 cetasika	the citta and cetasikas that arise afterwards. • succeeding 89 citta (exc. Arh's death citta) • 52 cetasika	mundane wholesome, unwholesome, and functional mental phenomena at any given moment in the javana process except the last javana. • preceding 47 lokiya javana (55-8) (excl. the last javana) <ul style="list-style-type: none"> ○ 17 <i>lokiya kusala</i> ○ 12 <i>akusala</i> ○ 18 <i>kiriya</i> • 52 cetasika	mental phenomena having the same kammic quality (wholesome, unwholesome, or functional) in the following javana moment. • following 51 javana exc. the 1st javana and phala javana <ul style="list-style-type: none"> ○ 17 <i>lokiya kusala</i> ○ 4 <i>magga kusala</i> ○ 12 <i>akusala</i> ○ 18 <i>kiriya</i> • 52 cetasika	both at <i>paṭisandhi</i> and <i>pavatti</i> : • 89 citta • 52 cetasika • conascent rūpa	both at <i>paṭisandhi</i> and <i>pavatti</i> : • 89 citta • 52 cetasika • conascent rūpa

2) 5 NĀMĀ -> NĀMA-RŪPA (1, 17, 18, 13, 14) (CMA p307)

1. hetu		17. jhāna		18. magga	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
the six mental factors known as roots: 1. <i>lobha</i> 2. <i>dosa</i> 3. <i>moha</i> 4. <i>alobha</i> 5. <i>adosa</i> 6. <i>amoha</i>	<ul style="list-style-type: none"> • 71 sahetuka <i>cittas</i> (89-18 <i>ahetuka</i>) • 52 cetasika (excl. <i>moha</i> in <i>mohamūla citta</i>) • sahetuka <i>cittaja rūpa</i> during <i>pavatti</i> • sahetuka kammaja rūpa at <i>paṭisandhi</i> 	<ul style="list-style-type: none"> • 5 <i>jhāna</i> factors (<i>jhānaṅgāni</i>): <ul style="list-style-type: none"> o applied thought (<i>vitakka</i>) o sustained thought (<i>vicāra</i>) o rapture (<i>pīti</i>), o feeling (<i>vedanā</i>) o one-pointedness (<i>ekaggatā</i>) 	<ul style="list-style-type: none"> • 79 citta exc. <i>dvi-pañña-viññāṇa</i> • 52 cetasika • cittaja rūpa • paṭisandhi kammaja rūpa 	9 path factors (<i>maggaṅgāni</i>): <ul style="list-style-type: none"> • wisdom (<i>paññā</i>) • applied thought (<i>vitakka</i>) • the 3 abstinences (<i>virati</i>): <ul style="list-style-type: none"> o right speech (<i>sammā-vācā</i>), o right action (<i>sammā-kammanta</i>), o right livelihood (<i>sammā-ājiva</i>), • effort (<i>viriya</i>), • mindfulness (<i>sati</i>), • one-pointedness (<i>ekaggatā</i>) • wrong view (<i>ditthi</i>) 	<ul style="list-style-type: none"> • 71 sahetuka citta • 52 cetasika • sahetuka cittaja rūpa • sahetuka paṭisandhi kammaja rūpa

5 NĀMĀ -> NĀMA-RŪPA (1, 17, 18, 13, 14) (cont)

13. kamma				14. vipāka	
13.1 sahajāta-kamma		13.2 nānākkhaṇika-kamma			
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<ul style="list-style-type: none"> • cetanā cetasika of 89 <i>citta</i> 	<ul style="list-style-type: none"> • 89 citta • 51 cetasika excl. cetanā • cittaja rūpa • paṭisandhi kammaja rūpa 	<ul style="list-style-type: none"> • 21 kusala cetanā • 12 akusala cetanā 	<ul style="list-style-type: none"> • 36 vipāka citta • 38 cetasika (7+6+25) • paṭisandhi kammaja rūpa • pavatti kammaja rūpa • asaññasatta kammaja rūpa 	<ul style="list-style-type: none"> • 36 vipāka citta (22 can produce rūpa) • 38 cetasika (7+6+25) 	<ul style="list-style-type: none"> • 36 vipāka citta (15+8+5+4+4) • 38 cetasika (7+6+25) • paṭisandhi kammaja rūpa • cittaja rūpa

3) 1 NĀMA -> RŪPA (CMA p313)		4) 1 RŪPA -> NĀMA (CMA p313)			
11. <i>pacchājāta</i>		10. <i>purejāta</i>			
		10.1 <i>vatthu-purejāta</i>		10.2 <i>ārammaṇa-purejāta</i>	
<i>Paccaya Conditioning</i>	<i>Paccayuppanna Conditioned</i>	<i>Paccaya Conditioning</i>	<i>Paccayuppanna Conditioned</i>	<i>Paccaya Conditioning</i>	<i>Paccayuppanna Conditioned</i>
<p><i>Pañcavokārabhūmi pavatti:</i></p> <ul style="list-style-type: none"> • later 85 citta (exc. 4 arūpāvacara vipāka) starting from the 1st bhavaṅga • 52 cetasika <p>85 citta = 4 mental aggregates (<i>nāmakkhandhā</i>), i.e. subsequent first life-continuum (<i>paṭhama bhavaṅga</i>), etc., excluding 4 immaterial resultants (<i>arūpa vipāka</i>), during life (<i>pavatti</i>) in 5-aggregate planes (<i>pañcavokāra bhūmi</i>).</p>	<ul style="list-style-type: none"> • <i>catusamuṭṭhāna rūpa</i> <p>Materiality due to 1, 2, 3 or 4 causes (i.e. kamma, mind, temperature, nutriment) which had arisen together with the preceding rebirth-consciousness (<i>paṭisandhi citta</i>), etc., and reached the static phase.</p>	<p><i>Pañcavokārabhūmi pavatti:</i></p> <p>vatthu = pasāda</p> <ol style="list-style-type: none"> 1. <i>cakkhu</i> 2. <i>sota</i> 3. <i>ghāna</i> 4. <i>jivhā</i> 5. <i>kāya</i> 6. <i>hadaya-vatthu</i> 	<p><i>Pañcavokārabhūmi pavatti:</i></p> <ul style="list-style-type: none"> • 85 citta (exc. 4 arūpāvacara vipāka) = 7 viññāṇa-dhātu: <ul style="list-style-type: none"> o 2 cakkhu-viññāṇa-dhātu o 2 sota-viññāṇa-dhātu o 2 ghāna-viññāṇa-dhātu o 2 jivhā-viññāṇa-dhātu o 2 kāya-viññāṇa-dhātu o 3 mano-dhātu o 72 mano-viññāṇa-dhātu • 52 cetasika 	<ul style="list-style-type: none"> • 18 PRESENT nipphanna rūpa 	<ul style="list-style-type: none"> • 54 kāmāvacara citta • 2 abhiññā • 50 cetasika (exc. karuṇā, muditā)

5) 2 NĀMA-RŪPA, PAÑÑATTI -> NĀMA (2, 9) (CMA p315)

2. ārammaṇa		9. upanissaya					
		9.1. ārammaṇa-upanissaya		9.2 anantara-upanissaya		9.3 pakata-upanissaya	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<p>vattamāna, atīta, anāgata – present, past, future:</p> <ul style="list-style-type: none"> • 89 citta • 52 cetasika • 28 rūpa <p>Kālavimutta - timeless</p> <ul style="list-style-type: none"> • Nibbāna • Paññatti 	<ul style="list-style-type: none"> • 89 citta • 52 cetasika 	<ul style="list-style-type: none"> • 18 sādhipati nipphanna rūpa (atīta, paccuppanna, anāgata) • 84 sādhipati citta (exc. 2 dosamūla, 2 mohamūla, 1 dukkhasahagata kāyaviññāṇa) • 47 cetasika (exc. dosa, issā, macchariya, kukkucca, vicikicchā) • Nibbāna 	<ul style="list-style-type: none"> • 8 sādhipati lobhamūla • 8 sādhipati mahākusala • 4 sādhipati mahākiriya ñāṇasampayutta • 8 lokuttara citta • 45 cetasika (exc. dosa, issā, macchariya, kukkucca, vicikicchā, 2 appamaññā - karuṇā, muditā) 	<p>the citta and cetasikas that have just ceased.</p> <ul style="list-style-type: none"> • preceding 89 citta (exc. Arh's death citta) • 52 cetasika 	<p>the citta and cetasikas that arise afterwards.</p> <ul style="list-style-type: none"> • succeeding 89 citta (exc. Arh's death citta) • 52 cetasika 	<p>STRONG PAST:</p> <ul style="list-style-type: none"> • 89 citta • 52 cetasika • 28 rūpa • some paññatti 	<p>LATER:</p> <ul style="list-style-type: none"> • 89 citta • 52 cetasika

6) 9 NĀMA-RŪPA -> NĀMA-RŪPA (3, 6, 7, 8, 15, 16, 20, 21, 24) (CMA p316)

3. adhipati				6. sahajāta	
3.1 ārammaṇa-adhipati		3.2 sahajāta-adhipati		7. aññamañña	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<ul style="list-style-type: none"> • 18 sādhipati nipphanna rūpa (atīta, paccuppanna, anāgata) • 84 sādhipati citta (exc. 2 dosamūla, 2 mohamūla, 1 dukkha-sahagata kāyaviññāṇa) • 47 cetasika (exc. dosa, issā, macchariya, kukkuccha, vicikicchā) • Nibbāna 	<ul style="list-style-type: none"> • 8 sādhipati lobhamūla • 8 sādhipati mahākusala • 4 sādhipati mahākiriya ñāṇasampayutta • 8 lokuttara citta • 45 cetasika (exc. dosa, issā, macchariya, kukkuccha, vicikicchā, 2 appamañña - karuṇā, muditā) 	<ul style="list-style-type: none"> • chanda • vīriya conas with 52 sādhipati javana (55 – 2 mohamūla – 1 hasituppāda) • vīmaṃsa conas with 34 tihetuka javana (52 – 10 akusala – 8 mahākusala & mahākiriya ñāṇa-vippayutta) 	<ul style="list-style-type: none"> • 52 sādhipati javana • 50 cetasika (exc. chanda/vīriya & vicikicchā) • cittaja rūpa from 52 javana • 34 tihetuka javana • 37 cetasika (7+6+25 = 38, exc. paññindriya) • cittaja rūpa from 34 tihetuka javana 	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> • 89 citta • 52 cetasika • conascent rūpa <p>b) 4 mahabhūta & 24 upādā-rūpa</p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are NEVER reciprocal):</p> <ul style="list-style-type: none"> • 4 nāmakkhanda • hadaya-vatthu 	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> • 89 citta • 52 cetasika • conascent rūpa <p>b) 4 mahabhūta & 24 upādā-rūpa</p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are NEVER reciprocal):</p> <ul style="list-style-type: none"> • 4 nāmakkhanda • hadaya-vatthu

6) 9 NĀMA-RŪPA -> NĀMA-RŪPA (3, 6, 7, 8, 15, 16, 20, 21, 24) (cont)

8. nissaya					
8.1 sahajāta-nissaya		8.2a vatthu-purejāta-nissaya		8.2b vatthu-ārammaṇa-purejāta-nissaya	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> • 89 citta • 52 cetasika • conascent rūpa <p>b) 4 mahabhūta & 24 upādā-rūpa</p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are NEVER reciprocal):</p> <ul style="list-style-type: none"> • 4 nāmakkhanda • hadaya-vatthu 	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> • 89 citta • 52 cetasika • conascent rūpa <p>b) 4 mahabhūta & 24 upādā-rūpa</p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are NEVER reciprocal):</p> <ul style="list-style-type: none"> • 4 nāmakkhanda • hadaya-vatthu 	<p><i>Pañcavokārabhūmi pavatti</i>: vatthu = pasāda</p> <ol style="list-style-type: none"> 1. cakkhu 2. sota 3. ghāna 4. jivhā 5. kāya 6. hadaya-vatthu 	<p><i>Pañcavokārabhūmi pavatti</i>:</p> <ul style="list-style-type: none"> • 85 citta (exc. 4 arūpāvacara vipāka) • 52 cetasika 	<ul style="list-style-type: none"> • hadaya-vatthu taken as OBJECT of the same citta & cetasika it supports as base. 	<ul style="list-style-type: none"> • manodvārāvajjana citta • 29 kāmāvacara javana • 11 tadārammaṇa citta • 44 cetasika (exc. issā, macchariyā, kukkuccha, 3 virati, 2 appamañña) -> these take their hadaya-vatthu as OBJECT.

6) 9 NĀMA-RŪPA -> NĀMA-RŪPA (3, 6, 7, 8, 15, 16, 20, 21, 24) (cont)

15. āhāra				16. indriya					
15.1 rūpāhāra		15.2 nāmāhāra		16.1 purejāta-indriya		16.2 rūpajivita-indriya		16.3 sahajāta-indriya	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<ul style="list-style-type: none"> • <i>catusamuṭṭhānā ojā</i>: nutritive essence produced by the four causes 	<ul style="list-style-type: none"> • <i>catusamuṭṭhāna rūpa</i>: <ul style="list-style-type: none"> o In the same group (<i>kalāpa</i>), exc. nutritive essence (<i>ojā</i>) o In the different groups (<i>kalāpa</i>) 	<ul style="list-style-type: none"> • <i>phassa</i> • <i>cetanā</i> • <i>viññāṇa</i> 	<ul style="list-style-type: none"> • 89 <i>citta</i> • 52 <i>cetasika</i> • <i>cittaja rūpa</i> • <i>paṭisandhi kammaja rūpa</i> 	5 physical sensitivities (<i>pasādarūpa</i>) arise at the static phase of the first past life-continuum (<i>paṭhama atīta bhavaṅga</i>) <ol style="list-style-type: none"> 1. <i>cakkhu-pasāda</i> 2. <i>sota-pasāda</i> 3. <i>ghāna-pasāda</i> 4. <i>jivhā-pasāda</i> 5. <i>kāya-pasāda</i> 	<ul style="list-style-type: none"> • <i>dvi-pañcaviññāṇa</i> • <i>sabbacitta-sādhāraṇā cetasikā</i>: 7 universal mental factors: <i>phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra</i>. 	at <i>paṭisandhi</i> and during <i>pavatti</i> : <ul style="list-style-type: none"> • <i>rūpa-jīvitindriya</i>: physical life-faculty 	at <i>paṭisandhi</i> and during <i>pavatti</i> : <ul style="list-style-type: none"> • the remaining 8 or 9 <i>rūpa</i> exc. <i>rūpajīvitindriya</i> in the same 9 types of <i>kammaja-rūpa-kalāpa</i>: <ul style="list-style-type: none"> o eye-decad (<i>cakkhu-dasaka</i>) o ear-decad (<i>sota-dasaka</i>) o nose-decad (<i>ghāna-dasaka</i>) o tongue-decad (<i>jivhā-dasaka</i>) o body-decad (<i>kāya-dasaka</i>) <ul style="list-style-type: none"> o female-sex-decad (<i>itthibhāva-dasaka</i>) o male-sex-decad (<i>pumbhāva-dasaka</i>) o heart-base-decad (<i>hadaya-vatthu-dasaka</i>) o life-nonad (<i>jivita-navaka</i>) 	<ul style="list-style-type: none"> • 8 mental-faculties (<i>nāma-indriya</i>): <ul style="list-style-type: none"> o mental life-faculty (<i>nāma-jīvitindriya</i>) o consciousness (<i>citta</i>) o feeling (<i>vedanā</i>) o confidence/faith (<i>saddhā</i>) o effort (<i>viriya</i>) o mindfulness (<i>satī</i>) 	<ul style="list-style-type: none"> • 89 <i>citta</i> • 52 <i>cetasika</i> • <i>cittaja rūpa</i> • <i>paṭisandhi kammaja rūpa</i>

6) 9 NĀMA-RŪPA -> NĀMA-RŪPA (3, 6, 7, 8, 15, 16, 20, 21, 24) (cont)

20. vippayutta

20.1 sahajāta-vippayutta

20.2 purejāta vippayutta

20.3 pacchājāta vippayutta

<i>Paccaya</i> Conditioning	<i>Paccayuppanna</i> Conditioned	<i>Paccaya</i> Conditioning	<i>Paccayuppanna</i> Conditioned	<i>Paccaya</i> Conditioning	<i>Paccayuppanna</i> Conditioned
<p><i>pañcavokārabhūmi</i> at <i>paṭisandhi</i> and during <i>pavatti</i>:</p> <ul style="list-style-type: none"> • 75 citta exc. dvi-pañcaviññāṇa, 4 arūpāvacara vipāka, Arh's cuti citta • 52 cetasika • paṭisandhi hadaya-vatthu 	<ul style="list-style-type: none"> • cittaja rūpa • paṭisandhi kammaja rūpa <p><i>pañcavokārabhūmi</i>:</p> <ul style="list-style-type: none"> • 15 paṭisandhi citta (19 – 4 arūpāvacara vipāka) • 35 cetasika (38 - 3 virati) 	<p>a) <i>Pañcavokārabhūmi pavatti</i>: vatthu = pasāda</p> <ol style="list-style-type: none"> 1. cakkhu 2. sota 3. ghāna 4. jivhā 5. kāya 6. hadaya-vatthu <p>b) hadaya-vatthu taken as OBJECT of the same citta & cetasika it supports as base.</p>	<p><i>Pañcavokārabhūmi pavatti</i>:</p> <ul style="list-style-type: none"> • 85 citta (exc. 4 arūpāvacara vipāka) • 52 cetasika • manodvārāvajjana citta • 29 kāmāvacara javana • 11 tadārammaṇa citta • 44 cetasika (exc. issā, macchariyā, kukkucā, 3 virati, 2 appamañña) -> these take their hadaya-vatthu as OBJECT. 	<p><i>Pañcavokārabhūmi pavatti</i>:</p> <ul style="list-style-type: none"> • later 85 citta (exc. 4 arūpāvacara vipāka) starting from the 1st bhavaṅga • 52 cetasika <p>85 citta = 4 mental aggregates (nāmakkhandhā), i.e. subsequent first life-continuum (paṭhama bhavaṅga), etc., excluding 4 immaterial resultants (arūpa vipāka), during life (pavatti) in 5-aggregate planes (pañcavokāra bhūmi).</p>	<ul style="list-style-type: none"> • catusamuṭṭhāna rūpa <p>Materiality due to 1, 2, 3 or 4 causes (i.e. kamma, mind, temperature, nutriment) which had arisen together with the preceding rebirth-consciousness (paṭisandhi citta), etc., and reached the static phase.</p>

6) 9 NĀMA-RŪPA -> NĀMA-RŪPA (3, 6, 7, 8, 15, 16, 20, 21, 24) (cont)

21. atthi = 24. avigata

21.1 saḥajāta-atthi		21.2a vatthu-purejāta-atthi		21.2b ārammaṇa-purejāta-atthi	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> • 89 <i>citta</i> • 52 <i>cetasika</i> • conascent <i>rūpa</i> <p>b) 4 <i>mahabhūta</i> & 24 <i>upādā-rūpa</i></p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are NEVER reciprocal):</p> <ul style="list-style-type: none"> • 4 <i>nāmakkhanda</i> • <i>hadava-vatthu</i> 	<p>a) both at <i>paṭisandhi</i> and <i>pavatti</i>:</p> <ul style="list-style-type: none"> • 89 <i>citta</i> • 52 <i>cetasika</i> • conascent <i>rūpa</i> <p>b) 4 <i>mahabhūta</i> & 24 <i>upādā-rūpa</i></p> <p>c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are NEVER reciprocal):</p> <ul style="list-style-type: none"> • 4 <i>nāmakkhanda</i> • <i>hadava-vatthu</i> 	<p><i>Pañcavokārabhūmi pavatti</i>: vatthu = pasāda</p> <ol style="list-style-type: none"> 1. <i>cakkhu</i> 2. <i>sota</i> 3. <i>ghāna</i> 4. <i>jivhā</i> 5. <i>kāya</i> 6. <i>hadaya-vatthu</i> 	<p><i>Pañcavokārabhūmi pavatti</i>:</p> <ul style="list-style-type: none"> • 85 <i>citta</i> (exc. 4 arūpāvacara vipāka) = 7 viññāṇa-dhātu: <ul style="list-style-type: none"> o 2 <i>cakkhu-viññāṇa-dhātu</i> o 2 <i>sota-viññāṇa-dhātu</i> o 2 <i>ghāna-viññāṇa-dhātu</i> o 2 <i>jivhā-viññāṇa-dhātu</i> o 2 <i>kāya-viññāṇa-dhātu</i> o 3 <i>mano-dhātu</i> o 72 <i>mano-viññāṇa-dhātu</i> • 52 <i>cetasika</i> 	<ul style="list-style-type: none"> • 18 PRESENT <i>nipphanna rūpa</i> 	<ul style="list-style-type: none"> • 54 <i>kāmāvacara citta</i> • 2 <i>abhiññā</i> • 50 <i>cetasika</i> (exc. <i>karuṇā</i>, <i>muditā</i>)
21.3 pacchājāta-atthi		21.4 āhāra-atthi		21.5 indriya-atthi	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<p><i>Pañcavokārabhūmi pavatti</i>:</p> <ul style="list-style-type: none"> • later 85 <i>citta</i> (exc. 4 arūpāvacara vipāka) starting from the 1st bhavaṅga • 52 <i>cetasika</i> <p>85 <i>citta</i> = 4 mental aggregates (<i>nāmakkhanda</i>), i.e. subsequent first life-continuum (<i>paṭhama bhavaṅga</i>), etc., excluding 4 immaterial resultants (<i>arūpa vipāka</i>), during life (<i>pavatti</i>) in 5-aggregate planes (<i>pañcavokāra bhūmi</i>).</p>	<ul style="list-style-type: none"> • <i>catusamuṭṭhāna rūpa</i> <p>Materiality due to 1, 2, 3 or 4 causes (i.e. kamma, mind, temperature, nutriment) which had arisen together with the preceding rebirth-consciousness (<i>paṭisandhi citta</i>), etc., and reached the static phase.</p>	<ul style="list-style-type: none"> • <i>catusamuṭṭhānā ojā</i>: nutritive essence produced by the four causes 	<ul style="list-style-type: none"> • <i>catusamuṭṭhāna rūpa</i>: <ul style="list-style-type: none"> o In the same group (<i>kalāpa</i>), exc. nutritive essence (<i>ojā</i>) o In the different groups (<i>kalāpa</i>) 	<p>at <i>paṭisandhi</i> and during <i>pavatti</i>:</p> <ul style="list-style-type: none"> • <i>rūpa-jīvitindriya</i>: physical life-faculty 	<p>at <i>paṭisandhi</i> and during <i>pavatti</i>:</p> <ul style="list-style-type: none"> • the remaining 8 or 9 <i>rūpa</i> exc. <i>rūpajīvitindriya</i> in the same 9 types of <i>kammaja-rūpa-kalāpa</i>: <ul style="list-style-type: none"> o eye-decad (<i>cakkhu-dasaka</i>) o ear-decad (<i>sota-dasaka</i>) o nose-decad (<i>ghāna-dasaka</i>) o tongue-decad (<i>jivhā-dasaka</i>) o body-decad (<i>kāya-dasaka</i>) o female-sex-decad (<i>itthibhāva-dasaka</i>) o male-sex-decad (<i>pumbhāva-dasaka</i>) o heart-base-decad (<i>hadaya-vatthu-dasaka</i>) o life-nonad (<i>jivita-navaka</i>)

4 GREAT SAHAJĀTA-PACCAYA (DPC p16)

6. sahajāta			
8.1 sahajāta-nissaya		20.1 sahajāta-vippayutta	
21.1 sahajāta-atthi			
24.1 sahajāta-avigata			
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
a) both at <i>paṭisandhi</i> and <i>pavatti</i> : • 89 citta • 52 cetasika • conascent rūpa b) 4 mahabhūta & 24 upādā-rūpa c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are NEVER reciprocal): • 4 nāmakkhanda • hadava-vatthu	a) both at <i>paṭisandhi</i> and <i>pavatti</i> : • 89 citta • 52 cetasika • conascent rūpa b) 4 mahabhūta & 24 upādā-rūpa c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are NEVER reciprocal): • 4 nāmakkhanda • hadava-vatthu	<i>pañcavokārabhūmi</i> at <i>paṭisandhi</i> and during <i>pavatti</i> : • 75 citta exc. dvi-pañcaviññāṇa, 4 arūpāvacara vipāka, Arh's cuti citta • 52 cetasika • paṭisandhi hadaya-vatthu	• cittaja rūpa • paṭisandhi kammaja rūpa <i>pañcavokārabhūmī</i> : • 15 paṭisandhi citta (19 – 4 arūpāvacara vipāka) • 35 cetasika (38 - 3 virati)

4 MEDIUM SAHAJĀTA-PACCAYA (PDC p17)

7. aññamañña					
19. sampayuttta		14. vipāka		20.1 sahajāta-vippayutta	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
a) both at <i>paṭisandhi</i> and <i>pavatti</i> : • 89 citta • 52 cetasika • conascent rūpa b) 4 mahabhūta & 24 upādā-rūpa c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are NEVER reciprocal): • 4 nāmakkhanda • hadava-vatthu	a) both at <i>paṭisandhi</i> and <i>pavatti</i> : • 89 citta • 52 cetasika • conascent rūpa b) 4 mahabhūta & 24 upādā-rūpa c) at <i>paṭisandhi</i> (during <i>pavatti nāma</i> and <i>rūpa</i> are NEVER reciprocal): • 4 nāmakkhanda • hadava-vatthu	• 36 vipāka citta (22 can produce rūpa) • 38 cetasika (7+6+25)	• 36 vipāka citta (15+8+5+4+4) • 38 cetasika (7+6+25) • paṭisandhi kammaja rūpa • cittaja rūpa	<i>pañcavokārabhūmi</i> at <i>paṭisandhi</i> and during <i>pavatti</i> : • 75 citta exc. dvi-pañcaviññāṇa, 4 arūpāvacara vipāka, Arh's cuti citta • 52 cetasika • paṭisandhi hadaya-vatthu	• cittaja rūpa • paṭisandhi kammaja rūpa <i>pañcavokārabhūmī</i> : • 15 paṭisandhi citta (19 – 4 arūpāvacara vipāka) • 35 cetasika (38 - 3 virati)

7 SMALL SAHAJĀTA-PACCAYA (DPC p19)

1. hetu		3.2 sahajāta-adhipati		13.1 sahajāta-kamma		15.2 nāmāhāra	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<p>the six mental factors known as roots:</p> <ol style="list-style-type: none"> 1. lobha 2. dosa 3. moha 4. alobha 5. adosa 6. amoha 	<ul style="list-style-type: none"> • 71 sahetuka cittas (89-18 <i>ahetuka</i>) • 52 cetasika (excl. moha in mohamūla citta) • sahetuka cittaja rūpa during pavatti • sahetuka kammaja rūpa at paṭisandhi 	<ul style="list-style-type: none"> • chanda • virīya <p>conas with 52 sādhipati javana (55 – 2 mohamūla – 1 hasituppāda)</p> <ul style="list-style-type: none"> • vīmaṃsa <p>conas with 34 tihetuka javana (52 – 10 akusala – 8 mahākusala & mahākiriya ñāṇa-vippayutta)</p>	<ul style="list-style-type: none"> • 52 sādhipati javana • 50 cetasika (exc. chanda/virīya & vicikicchā) • cittaja rūpa from 52 javana • 34 tihetuka javana • 37 cetasika (7+6+25 = 38, exc. paññindriya) • cittaja rūpa from 34 tihetuka javana 	<ul style="list-style-type: none"> • cetanā cetasika of 89 citta 	<ul style="list-style-type: none"> • 89 citta • 51 cetasika excl. cetanā • cittaja rūpa • paṭisandhi kammaja rūpa 	<ul style="list-style-type: none"> • phassa • cetanā • viññāṇa 	<ul style="list-style-type: none"> • 89 citta • 52 cetasika • cittaja rūpa • paṭisandhi kammaja rūpa

SMALL SAHAJĀTA-PACCAYA

16.3 sahajāta-indriya		17. jhāna		18. magga	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<ul style="list-style-type: none"> • 8 mental-faculties (nāma-indriya): <ul style="list-style-type: none"> o mental life-faculty (nāma-jīvitindriya) o consciousness (citta) o feeling (vedanā) o confidence/faith (saddhā) o effort (virīya) o mindfulness (sati) 	<ul style="list-style-type: none"> • 89 citta • 52 cetasika • cittaja rūpa • paṭisandhi kammaja rūpa 	<ul style="list-style-type: none"> • 5 jhāna factors (jhānaṅgāni): <ul style="list-style-type: none"> o applied thought (vitakka) o sustained thought (vicāra) o rapture (pīti), o feeling (vedanā) o one-pointedness (ekaggatā) 	<ul style="list-style-type: none"> • 79 citta exc. dvi-pañca-viññāṇa • 52 cetasika • cittaja rūpa • paṭisandhi kammaja rūpa 	<ul style="list-style-type: none"> 9 path factors (maggaṅgāni): <ul style="list-style-type: none"> • wisdom (paññā) • applied thought (vitakka) • the 3 abstinences (viratī): <ul style="list-style-type: none"> o right speech (sammā-vācā), o right action (sammā-kammanta), o right livelihood (sammā-ājiva), • effort (virīya), • mindfulness (sati), • one-pointedness (ekaggatā) • wrong view (diṭṭhi) 	<ul style="list-style-type: none"> • 71 sahetuka citta • 52 cetasika • sahetuka cittaja rūpa • sahetuka paṭisandhi kammaja rūpa

8 ĀRAMMAṆA-PACCAYA (DPC p22)

2. ārammaṇa		3.1 ārammaṇa-adhipati		8.2b vatthu-ārammaṇa-purejāta-nissaya		10.2 ārammaṇa-purejāta	
Paccaya Conditioning		Paccaya Conditioning		Paccaya Conditioning		Paccaya Conditioning	
Paccayuppanna Conditioned		Paccayuppanna Conditioned		Paccayuppanna Conditioned		Paccayuppanna Conditioned	
<p><i>vattamāna, atīta, anāgata</i> – present, past, future:</p> <ul style="list-style-type: none"> • 89 citta • 52 cetasika • 28 rūpa <p>Kālavimutta - timeless</p> <ul style="list-style-type: none"> • Nibbāna • Paññātti 	<ul style="list-style-type: none"> • 89 citta • 52 cetasika 	<ul style="list-style-type: none"> • 18 sādhipati nipphanna rūpa (atīta, paccuppanna, anāgata) • 84 sādhipati citta (exc. 2 dosamūla, 2 mohamūla, 1 dukkha-sahagata kāyaviññāṇa) • 47 cetasika (exc. dosa, issā, macchariya, kukkucca, vicikicchā) • Nibbāna 	<ul style="list-style-type: none"> • 8 sādhipati lobhamūla • 8 sādhipati mahākusala • 4 sādhipati mahākiriya ñāṇasampayutta • 8 lokuttara citta • 45 cetasika (exc. dosa, issā, macchariya, kukkucca, vicikicchā, 2 appamaññā - karuṇā, muditā) 	<ul style="list-style-type: none"> • hadaya-vatthu taken as OBJECT of the same citta & cetasika it supports as base. 	<ul style="list-style-type: none"> • manodvārāvajjana citta • 29 kāmāvacara javana • 11 tadārammaṇa citta • 44 cetasika (exc. issā, macchariyā, kukkucca, 3 virati, 2 appamaññā) -> these take their hadaya-vatthu as OBJECT. 	<ul style="list-style-type: none"> • 18 PRESENT nipphanna rūpa 	<ul style="list-style-type: none"> • 54 kāmāvacara citta • 2 abhiññā • 50 cetasika (exc. karuṇā, muditā)

7 ANANTARA-PACCAYA (DPC p24)

4. anantara 5. samanantara 9.2 anantara-upanissaya 22. natthi 23. vigata		12. āsevana		13. anantara-kamma*	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
the citta and cetasikas that have just ceased. • preceding 89 citta (exc. Arh's death citta) • 52 cetasika	the citta and cetasikas that arise afterwards. • succeeding 89 citta (exc. Arh's death citta) • 52 cetasika	mundane wholesome, unwholesome, and functional mental phenomena at any given moment in the javana process except the last javana. • preceding 47 lokiya javana (55-8) (excl. the last javana) <ul style="list-style-type: none"> ○ 17 lokiya kusala ○ 12 akusala ○ 18 kiriya • 52 cetasika	mental phenomena having the same kammic quality (wholesome, unwholesome, or functional) in the following javana moment. • following 51 javanas exc. the 1st javana and phala javana <ul style="list-style-type: none"> ○ 17 lokiya kusala ○ 4 magga kusala ○ 12 akusala ○ 18 kiriya • 52 cetasika	• 4 cetanā of 4 kusala magga • 36 cetasika (38 – 2 appamañña)	• 4 phala • 36 cetasika (38 – 2 appamañña)

6 VATTHU-PACCAYA (DPC p25)

8.2a vatthu-purejāta-nissaya 10.1 vatthu-purejāta 20.2a vatthu purejāta-vippayutta 21.2a vatthu-purejāta-atthi 24.2a vatthu-purejāta-avigata		16.1 vatthu-purejāta-indriya	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<i>Pañcavokārabhūmi pavatti:</i> vatthu = pasāda 1. cakkhu 2. sota 3. ghāna 4. jivhā 5. kāya 6. hadaya-vatthu	<i>Pañcavokārabhūmi pavatti:</i> <ul style="list-style-type: none"> • 85 citta (exc. 4 arūpāvacara vipāka) • 52 cetasika 	5 physical sensitivities (pasādarūpa) arise at the static phase of the first past life-continuum (paṭhama atīta bhavaṅga) 1. cakkhu-pasāda 2. sota-pasāda 3. ghāna-pasāda 4. jivhā-pasāda 5. kāya-pasāda	<ul style="list-style-type: none"> • dvi-pañcaviññāṇa • sabbacitta-sādhāraṇā cetasikā: 7 universal mental factors: phassa, vedanā, saññā, cetanā, ekaggatā, jīvitindriya, manasikāra.

4 PACCHĀJĀTA-PACCAYA (DPC p26)

4 PACCHĀJĀTA-PACCAYA (DPC p26)	
11. pacchājāta 20.3 pacchājāta-vippayutta 21.3 pacchājāta-atthi 24.3 pacchājāta-avigata	
Paccaya Conditioning	Paccayuppanna Conditioned
<p><i>Pañcavokārabhūmi pavatti:</i></p> <ul style="list-style-type: none"> • later 85 citta (exc. 4 arūpāvacara vipāka) starting from the 1st bhavaṅga • 52 cetasika <p>85 citta = 4 mental aggregates (nāmakkhandhā), i.e. subsequent first life-continuum (<i>paṭhama bhavaṅga</i>), etc., excluding 4 immaterial resultants (<i>arūpa vipāka</i>), during life (<i>pavatti</i>) in 5-aggregate planes (<i>pañcavokāra bhūmi</i>).</p>	<ul style="list-style-type: none"> • catusamuṭṭhāna rūpa <p>Materiality due to 1, 2, 3 or 4 causes (i.e. kamma, mind, temperature, nutriment) which had arisen together with the preceding rebirth-consciousness (<i>paṭisandhi citta</i>), etc., and reached the static phase.</p>
<ul style="list-style-type: none"> • ekaja-kāya – body produced by 1 cause in <i>pañcavokāra-paṭisandhi</i>: ONLY <i>kammaja-rūpa</i> arise = 30 = <i>kāya-dasaka, bhāva-dasaka, hadayavatthu-dasaka</i>. • dvija-kāya – body produced by 2 causes: at the standing stage <i>ṭhiti</i> and perishing stage <i>bhaṅga</i> of <i>paṭisandhi citta</i>: <i>kammaja-rūpa</i> and <i>utuja-rūpa</i> exist. • tija-kāya – body produced by 3 causes: <ul style="list-style-type: none"> o the 1st bhavaṅga citta immediately after <i>paṭisandhi citta</i> can produce <i>cittaja-rūpa</i> at its arising stage <i>uppāda</i> (the strongest phase) -> these rūpa become powerful ONLY at the standing stage <i>ṭhiti</i>. o <i>tejodhātu</i> arises with <i>paṭisandhi citta</i> and becomes powerful when reaching the standing stage <i>ṭhiti</i> -> produces <i>utuja-rūpa</i>. o at <i>ṭhiti-khaṇa</i> and <i>bhaṅga-khaṇa</i>, in every person there are ONLY: <i>kammaja-rūpa, utuja-rūpa, āhāraja-rūpa</i>. • catuja-kāya – body produced by 4 causes: <ul style="list-style-type: none"> o for womb-born beings <i>gabbha-seyyaka-satta</i>, the mother's <i>āhāraja-kalāpa</i> spread to the foetus -> <i>ojā</i> produces <i>āhāraja-rūpa</i> in the foetus. o at 3 stages <i>uppāda, ṭhiti, bhaṅga</i> of every citta of the foetus, there arise <i>āhāraja-rūpa</i>. o at <i>uppāda-khaṇa</i> of a citta of the foetus, <i>kammaja-rūpa, utuja-rūpa, cittaja-rūpa</i> also arise. o therefore, at the arising moment <i>uppāda-khaṇa</i> of every citta of the foetus, there are 4 types of <i>rūpa</i>: <i>kammaja, cittaja, utuja, āhāraja</i>. (DPC p28-29) 	

6 NĀNĀKKHAṆĪKA-KAMMA-PACCAYA (DPC p28)

13.2 nānākkhaṇika-kamma		4. anantara 5. samanantara 22. natthi 23. vigata		9. upanissaya*	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<ul style="list-style-type: none"> • 21 kusala cetanā • 12 akusala cetanā 	<ul style="list-style-type: none"> • 36 vipāka citta • 38 cetasika (7+6+25) • paṭisandhi kammaja rūpa • pavatti kammaja rūpa • asaññasatta kammaja rūpa 	<ul style="list-style-type: none"> • 4 cetanā of 4 kusala magga • 36 cetasika (38 – 2 appamañña) 	<ul style="list-style-type: none"> • 4 phala • 36 cetasika (38 – 2 appamañña) 	<ul style="list-style-type: none"> • cetanā in 33 PAST akusala & kusala citta 	<ul style="list-style-type: none"> • 36 vipāka citta • 38 cetasika

3 RŪPĀHARA-PACCAYA (DPC p29)		3 RŪPA-JĪVITINDRIYA-PACCAYA (DPC p29)		1 PAKATA-PACCAYA (DPC p30)	
15.1 rūpāhara 21.4 rūpāhara-atthi 24.4 rūpāhara-avigata		16.2 rūpa-jīvitindriya 21.5 rūpa-jīvitindriya-atthi 24.5 rūpa-jīvitindriya-avigata		9.3 pakata-upanissaya	
Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned	Paccaya Conditioning	Paccayuppanna Conditioned
<ul style="list-style-type: none"> • catusamuṭṭhānā ojā: nutritive essence produced by the four causes 	<ul style="list-style-type: none"> • catusamuṭṭhāna rūpa: <ul style="list-style-type: none"> o In the same group (<i>kalāpa</i>), exc. nutritive essence (<i>ojā</i>) o In the different groups (<i>kalāpa</i>) SABBA RŪPA: <ul style="list-style-type: none"> o Paṭisandhi kammaja rūpa o Asaññasatta kammaja rūpa o Pavatti kammaja rūpa o Cittaja rūpa o Bāhira rūpa o Āhāraja rūpa o Utuja rūpa 	at <i>paṭisandhi</i> and during <i>pavatti</i> : <ul style="list-style-type: none"> • rūpa-jīvitindriya: physical life-faculty 	at <i>paṭisandhi</i> and during <i>pavatti</i> : <ul style="list-style-type: none"> • the remaining 8 or 9 rūpa exc. rūpajīvitindriya in the same 9 types of kammaja-rūpa-kalāpa: <ul style="list-style-type: none"> o eye-decad (<i>cakkhu-dasaka</i>) o ear-decad (<i>sota-dasaka</i>) o nose-decad (<i>ghāna-dasaka</i>) o tongue-decad (<i>jivhā-dasaka</i>) o body-decad (<i>kāya-dasaka</i>) o female-sex-decad (<i>itthibhāva-dasaka</i>) o male-sex-decad (<i>pumbhāva-dasaka</i>) o heart-base-decad (<i>hadaya-vatthu-dasaka</i>) o life-nonad (<i>jivita-navaka</i>) 	<ul style="list-style-type: none"> STRONG PAST: • 89 <i>citta</i> • 52 <i>cetasika</i> • 28 <i>rūpa</i> • some <i>paññatti</i> 	<ul style="list-style-type: none"> LATER: • 89 <i>citta</i> • 52 <i>cetasika</i>

#	Fold	Code	Topic	Aṅga	Factor	Carita	Bhāvanā	Nimitta	Jhāna
1	2	CMA9	kammaṭṭhāna	1. samatha	1. calm : is defined as the one-pointedness of mind (<i>cittassa ekaggatā</i>) in the eight meditative attainments: the four fine-material-sphere jhānas of the Suttanta system (five in the Abhidhamma system) and the four immaterial-sphere jhānas. These attainments are called calm because, owing to the one-pointedness of mind, the wavering or trepidation of the mind is subdued and brought to an end				
2	2	CMA9	kammaṭṭhāna	2. vipassanā	2. insight : is explained as seeing in diverse ways (<i>vividhākārato dassana</i>). Insight is the direct meditative perception of phenomena in terms of the three characteristics: impermanence, suffering, and non-self. It is a function of the cetasika of wisdom (<i>paññā</i>) directed towards uncovering the true nature of things.				
3	7	CMA9	kammaṭṭhāna: samatha	1. dasa kasiṇāni	1. ten kasinas :				
4	7	CMA9	kammaṭṭhāna: samatha	2. dasa asubhā	2. ten kinds of foulness :				
5	7	CMA9	kammaṭṭhāna: samatha	3. dasa anussatiyo	3. ten recollections :				
6	7	CMA9	kammaṭṭhāna: samatha	4. catasso appamaññāyo	4. four illimitables :				
7	7	CMA9	kammaṭṭhāna: samatha	5. ekā saññā	5. one perception :				
8	7	CMA9	kammaṭṭhāna: samatha	6. ekaṃ vavaṭṭhānaṃ	6. one analysis :				
9	7	CMA9	kammaṭṭhāna: samatha	7. cattaro āruppā	7. four immaterial states :				
10	6	CMA9	carita	1. rāgacaritā	1. the lustful : the lustful and the faithful types form a parallel pair since both involve a favourable attitude towards the object, one unwholesome, the other wholesome.				
11	6	CMA9	carita	2. dosacaritā	2. the hateful : the hateful and the intellectual temperaments form a parallel pair, since in an unwholesome way hate turns away from its object, while intelligence does so through the discovery of genuine faults.				
12	6	CMA9	carita	3. mohacaritā	3. the deluded : the deluded and the discursive temperaments also form a pair, since a deluded person vacillates owing to superficiality, while a discursive one does so due to facile speculation.				
13	6	CMA9	carita	4. saddhācaritā	4. the faithful :				
14	6	CMA9	carita	5. buddhīcaritā	5. the intellectual :				
15	6	CMA9	carita	6. vitakkacaritā	6. the discursive :				
16	3	CMA9	bhāvanā	1. parikamma-bhāvanā	1. preliminary development : occurs from the time one begins the practice of meditation up to the time the five hindrances are suppressed and the counterpart sign emerges.				

#	Fold	Code	Topic	Aṅga	Factor	Carita	Bhāvanā	Nimitta	Jhāna
17	3	CMA9	bhāvanā	2. upacāra-bhāvanā	2. access development: occurs when the five hindrances become suppressed and the counterpart sign emerges. It endures from the moment the counterpart sign arises up to the change-of-lineage citta (<i>gotrabhū</i>) in the cognitive process culminating in jhāna.				
18	3	CMA9	bhāvanā	3. appanā-bhāvanā	3. absorption development: the citta that immediately follows change-of-lineage is called absorption. This marks the beginning of absorption development, which occurs at the level of the fine-material-sphere jhānas or the immaterial-sphere jhānas.				
19	3	CMA9	nimitta	1. parikamma-nimitta	1. preliminary sign: the original object of concentration used during the preliminary stage of practice. When a beginner apprehends a particular sign from the earth disk, etc., that object is called the preliminary sign , and that meditation is called preliminary development .				
20	3	CMA9	nimitta	2. uggaha-nimitta	2. learning sign: a mental replica of the object perceived in the mind exactly as it appears to the physical eyes. When that sign has been thoroughly apprehended and enters into range of the mind door just as if it were seen by the eye, then it is called the learning sign , and that meditation becomes concentrated .				
21	3	CMA9	nimitta	3. paṭibhāga-nimitta	3. counterpart sign: the mentally visualized image freed of all defects. When one is thus concentrated, one then applies oneself to meditation by means of that preliminary concentration based on that learning sign. As one does so, an object which is the counterpart of that (learning sign) becomes well established and fixed in the mind—(an object) which is freed of the flaws of the original object, reckoned as a concept, born of meditation .				
22	10	CMA9	samatha: kasiṇāni	1. paṭhavi-kasiṇa	1. the earth kasiṇa: one prepares a disk of about thirty centimeters in diameter, covers it with clay the colour of the dawn, and smoothens it well. This is the kasina-disk, which serves as the preliminary sign for developing the earth kasina. One then places the disk about a meter away and concentrates on it with the eyes partly opened, contemplating it as "earth, earth."	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
23	10	CMA9	samatha: kasiṇāni	2. āpo-kasiṇa	2. the water kasiṇa: one may use a vessel full of clear water and contemplate it as "water, water."	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
24	10	CMA9	samatha: kasiṇāni	3. tejo-kasiṇa	3. the fire kasiṇa: one may kindle a fire and view it through a hole in a piece of leather or a piece of cloth, thinking "fire, fire."	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th

#	Fold	Code	Topic	Aṅga	Factor	Carita	Bhāvanā	Nimitta	Jhāna
25	10	CMA9	samatha: kasiṇāni	4. vāyo-kasiṇa	4. the air kasiṇa : concentrates on the wind that enters through a window or an opening in the wall, thinking "air, air."	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
26	10	CMA9	samatha: kasiṇāni	5. nīla-kasiṇa	5. the blue kasiṇa : one may prepare a disk of the prescribed size and colour it blue, yellow, red or white. Then one should concentrate upon it by mentally repeating the name of the colour. One may even prepare an object from flowers of the required colour.	dosacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
27	10	CMA9	samatha: kasiṇāni	6. pīta-kasiṇa	6. the yellow kasiṇa	dosacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
28	10	CMA9	samatha: kasiṇāni	7. lohita-kasiṇa	7. the red kasiṇa	dosacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
29	10	CMA9	samatha: kasiṇāni	8. odāta-kasiṇa	8. the white kasiṇa	dosacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
30	10	CMA9	samatha: kasiṇāni	9. ākāsa-kasiṇa	9. the space kasiṇa : can be developed by concentrating on a hole about thirty centimeters in diameter, contemplating it as "space, space."	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
31	10	CMA9	samatha: kasiṇāni	10. āloka-kasiṇa	10. the light kasiṇa : may be developed by concentrating on the moon or on an unflickering lamplight, or on a circle of light cast on the ground, or on a beam of sunlight or moonlight entering through a wall-crevice or hole and cast on a wall.	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
32	10	CMA9	samatha: asubhā	1. uddhumātaka	1. a bloated corpse :	rāgacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st
33	10	CMA9	samatha: asubhā	2. vinīlaka	2. a livid corpse :	rāgacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st
34	10	CMA9	samatha: asubhā	3. vipubbaka	3. a festering corpse :	rāgacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st

#	Fold	Code	Topic	Aṅga	Factor	Carita	Bhāvanā	Nimitta	Jhāna
35	10	CMA9	samatha: asubhā	4. vicchiddaka	4. a dismembered corpse :	rāgacaritā	parikamma upacāra	parikamma uggaha	1st
36	10	CMA9	samatha: asubhā	5. vikkhāyita	5. an eaten corpse :	rāgacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st
37	10	CMA9	samatha: asubhā	6. vikkhittaka	6. a scattered-in-pieces corpse :	rāgacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st
38	10	CMA9	samatha: asubhā	7. hatavikkhittaka	7. a mutilated and scattered-in-pieces corpse :	rāgacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st
39	10	CMA9	samatha: asubhā	8. lohataka	8. a bloody corpse :	rāgacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st
40	10	CMA9	samatha: asubhā	9. puḷavaka	9. a worm-infested corpse :	rāgacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st
41	10	CMA9	samatha: asubhā	10. aṭṭhika	10. a skeleton :	rāgacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st
42	10	CMA9	samatha: anussatiyo	1. Buddhānussati	1. the recollection of the Buddha : The first three recollections are practised by calling to mind the virtues of the Buddha, the Dhamma, or the Sangha	saddhācaritā	parikamma upacāra	parikamma uggaha	none
43	10	CMA9	samatha: anussatiyo	2. Dhammānussati	2. the recollection of the Dhamma	saddhācaritā	parikamma upacāra	parikamma uggaha	none
44	10	CMA9	samatha: anussatiyo	3. Saṅghānussati	3. the recollection of the Sangha	saddhācaritā	parikamma upacāra	parikamma uggaha	none
45	10	CMA9	samatha: anussatiyo	4. silānussati	4. the recollection of morality : mindfully recollecting the special qualities of virtuous conduct, considered as untorn and free from breach and blemish.	saddhācaritā	parikamma upacāra	parikamma uggaha	none
46	10	CMA9	samatha: anussatiyo	5. cāgānussati	5. the recollection of generosity : mindful reflection on the special qualities of generosity	saddhācaritā	parikamma upacāra	parikamma uggaha	none
47	10	CMA9	samatha: anussatiyo	6. devatānussati	6. the recollection of the devas : mindfully considering: "The deities are born in such exalted states on account of their faith, morality, learning, generosity, and wisdom. I too possess these same qualities." This meditation subject is a term for mindfulness with the special qualities of one's own faith, etc., as its object and with the devas standing as witnesses.	saddhācaritā	parikamma upacāra	parikamma uggaha	none
48	10	CMA9	samatha: anussatiyo	7. upasamānussati	7. the recollection of peace : contemplation on the peaceful attributes of Nibbāna	buddhacaritā	parikamma upacāra	parikamma uggaha	none
49	10	CMA9	samatha: anussatiyo	8. maraṇānussati	8. the recollection of death : contemplation of the fact that one's own death is absolutely certain, that the arrival of death is utterly uncertain, and that when death comes one must relinquish everything.	buddhacaritā	parikamma upacāra	parikamma uggaha	none

#	Fold	Code	Topic	Aṅga	Factor	Carita	Bhāvanā	Nimitta	Jhāna
50	10	CMA9	samatha: anussatiyo	9. kāyagatā-sati	9. mindfulness occupied with the body: contemplation of the thirtytwo repulsive parts of the body: hairs of the head, hairs of the body, nails, teeth, skin, flesh, sinews, bones, marrow, etc.	rāgacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st
51	10	CMA9	samatha: anussatiyo	10. ānāpāna-sati	10. mindfulness of breathing: attentiveness to the touch sensation of the in-breath and out-breath in the vicinity of the nostrils or upper lip, wherever the air is felt striking as one breathes in and out.	mohacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha paṭibhāga	1st 2nd 3rd 4th 5th
52	4	CMA9	samatha: appamaññāyo	1. mettā	1. loving-kindness: the wish for the welfare and happiness of all living beings. It helps to eliminate ill will.	dosacaritā	parikamma upacāra appanā	parikamma uggaha	1st 2nd 3rd 4th
53	4	CMA9	samatha: appamaññāyo	2. karuṇā	2. compassion: makes the heart quiver when others are subject to suffering. It is the wish to remove the suffering of others, and it is opposed to cruelty.	dosacaritā	parikamma upacāra appanā	parikamma uggaha	1st 2nd 3rd 4th
54	4	CMA9	samatha: appamaññāyo	3. muditā	3. appreciative joy: the quality of rejoicing at the success and prosperity of others. It is the congratulatory attitude, and helps to eliminate envy and discontent over the success of others.	dosacaritā	parikamma upacāra appanā	parikamma uggaha	1st 2nd 3rd 4th
55	4	CMA9	samatha: appamaññāyo	4. upekkhā	4. equanimity: the state of mind that regards others with impartiality, free from attachment and aversion. An impartial attitude is its chief characteristic, and it is opposed to favouritism and resentment.	dosacaritā	parikamma upacāra appanā	parikamma uggaha	5th
56	1	CMA9	samatha: saññā	1. āhāre paṭikkūla-saññā	1. the perception of loathsomeness in food:	buddhacaritā	parikamma upacāra	parikamma uggaha	none
57	1	CMA9	samatha: vavatthana	1. catudhātu-vavatthāna	1. the analysis of the four elements:	buddhacaritā	parikamma upacāra	parikamma uggaha	none
58	4	CMA9	samatha: āruppā	1. ākāsānañcāyatana (ākāsa + ānañca + āyatana)	1. the base of infinite space:	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha	1st arūpa
59	4	CMA9	samatha: āruppā	2. viññāṇañcāyatana (viññāṇa + ānañca + āyatana)	2. the base of infinite consciousness:	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha	2nd arūpa
60	4	CMA9	samatha: āruppā	3. ākiñcaññāyatana (ākiñcañña + āyatana)	3. the base of nothingness:	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha	3rd arūpa

#	Fold	Code	Topic	Aṅga	Factor	Carita	Bhāvanā	Nimitta	Jhāna
61	4	CMA9	samatha: āruppā	4. nevasaññā-nāsaññāyatana	4. the base of neither-perception-nor-non-perception :	rāgacaritā dosacaritā mohacaritā saddhācaritā buddhacaritā vitakkacaritā	parikamma upacāra appanā	parikamma uggaha	4th arūpa
62	5	CMA9	vasitā	1. āvajjana-vasitā	1. mastery in adverting : the ability to advert to the different jhāna factors such as vitakka, vicāra, etc., quickly and easily in accordance with one's wish.				
63	5	CMA9	vasitā	2. samāpajjana-vasitā	2. mastery in attainment : the ability to attain the different jhānas quickly and easily, without many bhavangas arising in the process of their attainment.				
64	5	CMA9	vasitā	3. adiṭṭhāna-vasitā	3. mastery in resolution : the ability to remain in the jhāna for a length of time determined by one's prior resolution.				
65	5	CMA9	vasitā	4. vuṭṭhāna-vasitā	4. mastery in emergence : the ability to emerge from the jhānas quickly and easily.				
66	5	CMA9	vasitā	5. paccavekkhāṇa-vasitā	5. mastery in reviewing : the ability to review the jhāna from which one has just emerged.				
67	5	CMA9	abhiññā	1. iddhiṭṭha	1. the supernormal powers : the ability to display multiple forms of one's body, to appear and vanish at will, to pass through walls unhindered, to dive in and out of the earth, to walk on water, to travel through the air, to touch and stroke the sun and moon, and to exercise mastery over the body as far as the Brahma-world.				
68	5	CMA9	abhiññā	2. dibbasota	2. the divine ear : enables one to hear subtle and coarse sounds, both far and near.				
69	5	CMA9	abhiññā	3. paracitta-vijānana	3. knowledge of others' minds : the ability to read the thoughts of others and to know directly their states of mind.				
70	5	CMA9	abhiññā	4. pubbenivāsānussati (pubbe-nivāsa-anussati)	4. recollection of past lives : the ability to know one's past births and to discover various details about those births.				
71	5	CMA9	abhiññā	5. dibbacakkhu	5. the divine eye : the capacity for clairvoyance, which enables one to see heavenly or earthly events, both far or near. Included in the divine eye is the knowledge of the passing away and rebirth of beings (cutūpapāta-ñāṇa), that is, direct perception of how beings pass away and re-arise in accordance with their kamma. (cutūpapāta = cuti + upapāta)				

#	Fold	Code	Topic	Āṅga	Factor
1	7	CMA9	kammaṭṭhāna: vipassanā	I. sila-visuddhi	I. purification of virtue: four kinds of purified virtue
2	7	CMA9	kammaṭṭhāna: vipassanā	II. citta-visuddhi	II. purification of mind: access and absorption concentration
3	7	CMA9	kammaṭṭhāna: vipassanā	III. diṭṭhi-visuddhi: <i>lakkhaṇa-rasa-paccupaṭṭhāna-padaṭṭhāna nāma-rūpa-pariggaho</i>	III. purification of view: understanding characteristics, etc., of mental and material phenomena: -> the discernment of mind and matter with respect to their <i>characteristics, functions, manifestations, and proximate causes</i> . -> it helps to purify one of the wrong view of a permanent self. This purification is arrived at in the course of meditation by discerning the personality as a compound of mental and material factors which occur interdependently, without any controlling self within or behind them. This stage is also called the analytical knowledge of mind-and-matter (<i>nāma-rūpa-vavatthāna-ñāṇa</i>) because the mental and material phenomena are distinguished by way of their characteristics, etc.
4	7	CMA9	kammaṭṭhāna: vipassanā	IV. kaṅkhā-vitarāṇa-visuddhi: <i>tesam eva ca nāma-rūpānaṃ-paccaya-pariggaho</i>	IV. purification by overcoming doubt: discernment of conditions for mental and material phenomena (that same mind and matter): -> it develops the knowledge which removes doubts about the conditions for mind-and-matter during the three periods of time— past, present, and future . It is achieved by applying, during the contemplative process, one's knowledge of dependent arising in order to understand that the present compound of mind-and-matter has not arisen by chance or through a hypothetical cause such as a creator god or primordial soul, but has come into being from previous ignorance, craving, clinging and kamma . One then applies this same principle to the past and future as well. This stage is also called the knowledge of discerning conditions (<i>paccava-pariṇāṇa-ñāṇa</i>)
5	7	CMA9	kammaṭṭhāna: vipassanā	V. maggāmagga-ñāṇadassana-visuddhi: 1. <i>sammasana-ñāṇa</i> 2. <i>udayabbaya-ñāṇa (taruṇa)</i>	V. purification by knowledge and vision of path and not path: 1. Knowledge of comprehension: the mental and material phenomena are explored in terms of the three characteristics. 2. Knowledge of rise and fall (tender phase): distinguishing wrong path from right path of contemplation
6	7	CMA9	kammaṭṭhāna: vipassanā	VI. paṭipadā-ñāṇadassana-visuddhi: 2. <i>udayabbaya-ñāṇa (balavā)</i> 3. <i>bhaṅga-ñāṇa</i> 4. <i>bhaya-ñāṇa</i> 5. <i>ādinava-ñāṇa</i> 6. <i>nibbidā-ñāṇa</i> 7. <i>muñcitu-kamyatā-ñāṇa</i> 8. <i>paṭisaṅkhā-ñāṇa</i> 9. <i>saṅkhārupekkhā-ñāṇa</i> 10. <i>anuloma-ñāṇa</i>	VI. purification by knowledge and vision of the way: 2. Knowledge of rise and fall (mature phase) 3. Knowledge of dissolution 4. Knowledge of fearfulness 5. Knowledge of danger 6. Knowledge of disenchantment 7. Knowledge of desire for deliverance 8. Knowledge of reflection 9. Knowledge of equanimity towards formations 10. Knowledge of conformity
7	7	CMA9	kammaṭṭhāna: vipassanā	VII. ñāṇadassana-visuddhi	VII. purification by knowledge and vision: Knowledge of four supramundane paths

8	3	CMA9	lakkhaṇāni	1. anicca-lakkhana	1. the characteristic of impermanence: the mode of rise and fall and change, that is, reaching non-existence after having come to be.
9	3	CMA9	lakkhaṇāni	2. dukkha-lakkhana	2. the characteristic of suffering: the mode of being continuously oppressed by rise and fall
10	3	CMA9	lakkhaṇāni	3. anatta-lakkhana	3. the characteristic of non-self: the mode of being insusceptible to the exercise of mastery, that is, the fact that one cannot exercise complete control over the phenomena of mind and matter.
11	3	CMA9	anupassanā	1. aniccānupassanā	1. the contemplation of impermanence, which discards the sign of perversion, becomes the door to emancipation termed contemplation of the signless: -> the contemplation of impermanence is termed contemplation of the signless because it abandons "the sign of perversion" (vipallāsa-nimitta) , that is, the deceptive appearance of permanence, stability, and durability which lingers over formations owing to the perversion of perception. -> when insight reaches its culmination, it settles upon one of the three contemplations—of impermanence, or suffering, or non-self—as determined by the inclination of the meditator. According to the Commentaries, one in whom faith is the dominant faculty settles upon the contemplation of impermanence. -> it is the noble path that is called emancipation , and the contemplation leading to the path that is called the door to emancipation.
12	3	CMA9	anupassanā	2. dukkhānupassanā	2. the contemplation of suffering, which discards desire through craving, becomes the door to emancipation termed contemplation of the desireless: -> the contemplation of suffering is termed contemplation of the desireless because it terminates desire by abandoning the false perception of pleasure in formations. -> one in whom concentration is the dominant faculty settles upon the contemplation of suffering.
13	3	CMA9	anupassanā	3. anattānupassanā	3. the contemplation of non-self, which discards the clinging to a self, becomes the door to emancipation termed contemplation of the void: -> the contemplation of non-self is termed contemplation of the void because it sees formations as being void of a self, a living being, a person. -> one in whom wisdom is the dominant faculty settles upon the contemplation of non-self.
14	3	CMA9	vimokkhā	1. suññata-vimokkha	1. the void emancipation: emancipation through the contemplation of non-self -> when the meditator attains the path through the contemplation of nonself, the path makes Nibbāna its object through the aspect of voidness as devoid of self.
15	3	CMA9	vimokkhā	2. animitta-vimokkha	2. the signless emancipation: emancipation through the contemplation of impermanence -> when he attains the path through the contemplation of impermanence, the path makes Nibbāna its object through the signless aspect—as devoid of the sign of formations.
16	3	CMA9	vimokkhā	3. appaṇihita-vimokkha	3. the desireless emancipation: emancipation through the contemplation of suffering -> when he attains the path through the contemplation of suffering, the path makes Nibbāna its object through the desireless aspect—as being free from the desire of craving.
17	3	CMA9	vimokkha-mukhāni	1. suññatānupassanā	1. the contemplation of the void = the contemplation of non-self (anattānupassanā)

18	3	CMA9	vimokkha-mukhāni	2. animittānupassanā	2. the contemplation of the signless = the contemplation of impermanence (<i>aniccānupassanā</i>)
19	3	CMA9	vimokkha-mukhāni	3. appaṇihitānupassanā	3. the contemplation of the desireless = the contemplation of suffering (<i>dukkhānupassanā</i>)
20	4	CMA9	sīla-visuddhi	1. pātimokkha-saṃvara-sīla	1. virtue regarding restraint according to the Pātimokkha : perfect adherence to the rules laid down in the Pātimokkha, the code of fundamental disciplinary rules binding upon a Buddhist monk. This code consists of 227 rules of varying degrees of gravity.
21	4	CMA9	sīla-visuddhi	2. indriya-saṃvara-sīla	2. virtue regarding restraint of the sense faculties : the exercise of mindfulness in one's encounter with sense objects, not allowing the mind to come under the sway of attraction towards pleasant objects and repulsion towards unpleasant objects.
22	4	CMA9	sīla-visuddhi	3. ājīva-pārisuddhi-sīla	3. virtue consisting in purity of livelihood : the manner in which a bhikkhu acquires the necessities of life. He should not acquire his requisites in a manner unbecoming for a monk, who is dedicated to purity and honesty.
23	4	CMA9	sīla-visuddhi	4. paccaya-sannissita-sīla	4. virtue connected with the use of the requisites : the bhikkhu should use the four requisites—robes, almsfood, lodging, and medicines—after reflecting upon their proper purpose.
24	2	CMA9	citta-visuddhi	1. upacāra-samādhi	1. access concentration : The other approach, called the vehicle of pure insight (<i>suddhavipassanā-yāna</i>), does not employ the development of calm as a foundation for developing insight. Instead the meditator, after purifying his morality, enters directly into the mindful contemplation of the changing mental and material processes in his own experience. As this contemplation gains in strength and precision, the mind becomes naturally concentrated upon the ever-changing stream of experience with a degree of concentration equal to that of access concentration. This moment-by-moment fixing of the mind on the material and mental processes in their present immediacy is known as momentary concentration (<i>khaṇika-samādhi</i>). Because it involves a degree of mental stabilization equal to that of access concentration, this momentary concentration is reckoned as purification of mind for the <i>suddhavipassanā-yānika</i> meditator, the meditator who adopts the vehicle of pure insight. Such a meditator is also called a “dry insight worker” (<i>sukkha-vipassaka</i>) because he develops insight without the “moisture” of the ihānas.
25	2	CMA9	citta-visuddhi	2. appanā-samādhi	2. absorption concentration : The Pali Buddhist tradition recognizes two different approaches to the development of insight. One approach, called the vehicle of calm (<i>samatha-yāna</i>), involves the prior development of calm meditation to the level of access concentration or absorption concentration as a basis for developing insight. One who adopts this approach, the <i>samatha-yānika</i> meditator, first attains access concentration or one of the fine-material or immaterial-sphere jhānas. Then he turns to the development of insight by defining the mental and physical phenomena occurring in the jhāna as mentality-materiality and seeking their conditions, after which he contemplates these factors in terms of the three characteristics. For this meditator, his prior attainment of access or absorption concentration is reckoned as his purification of mind .

26	2	CMA9	maggāmagga- ñāṇadassana- visuddhi	1. sammāsana-ñāṇa	<p>1. Collects them into groups: This shows the preparation for knowledge of comprehension (<i>sammāsana-ñāṇa</i>), the phase in the development of insight wherein the mental and material phenomena are explored in terms of the three characteristics. The meditator first considers all materiality—whether past, future, or present, internal or external, gross or subtle, inferior or superior, far or near—as comprised by the materiality aggregate. Similarly, he considers all feelings, perceptions, mental formations, and acts of consciousness to be comprised by their respective aggregates—the feeling aggregate, the perception aggregate, the formations aggregate, and the consciousness aggregate.</p>
27	2	CMA9	maggāmagga- ñāṇadassana- visuddhi	1. sammāsana-ñāṇa	<p>2. He next comprehends, with the knowledge of comprehension: This shows the actual ascription of the three characteristics to the formations collected into the five aggregates.</p> <ul style="list-style-type: none"> -> All those formations are characterized by “impermanence in the sense of destruction” (<i>khayaṭṭhena</i>) because they undergo destruction exactly where they arise, and do not pass on to some other state retaining their identity; -> they are “suffering in the sense of fearfulness” (<i>bhayaṭṭhena</i>) because whatever is impermanent provides no stable security and thus is to be feared; -> they are “nonself in the sense of corelessness” (<i>asāraṭṭhena</i>) because they lack any core of self or substance or any inner controller. <p>3. By way of duration, continuity, and moment:</p> <ul style="list-style-type: none"> -> “By way of duration” (<i>addhāna</i>) means in terms of an extended period of time. One begins by considering that the formations in each single lifetime are all <i>impermanent, suffering, and non-self</i>, then one progressively reduces the periods: to the three stages of a single life, to the ten decades, to each year, month, fortnight, day, hour, etc., until one recognizes that even in a single step formations are impermanent, painful, and non-self. -> “By way of continuity” (<i>santati</i>) means by way of a continuous series of similar mental or material phenomena. -> “By way of moment” (<i>khana</i>) means by way of momentary mental and material phenomena. <p>4. The knowledge of rise and fall: is the knowledge in contemplating the arising and cessation of formations.</p> <ul style="list-style-type: none"> -> by “rise” is meant the generation, production, or arising of states; -> by “fall” is meant their change, destruction, dissolution. -> the knowledge of rise and fall is exercised “by way of condition” (<i>paccaya-vasena</i>) when one sees how formations arise through the arising of their conditions and cease through the cessation of their conditions. -> it is exercised “by way of moment” (<i>khana-vasena</i>) when one contemplates the actual generation and dissolution of the momentary phenomena in the present moment as they arise and pass away.
28	2	CMA9	maggāmagga- ñāṇadassana- visuddhi	1. sammāsana-ñāṇa	
29	2	CMA9	maggāmagga- ñāṇadassana- visuddhi	2. udayabbaya-ñāṇa (taruṇa)	

30	2	CMA9	maggāmagga- ñāṇadassana- visuddhi	2. udayabbaya-ñāṇa (taruṇa)	<p>5. As he does so: The knowledge of rise and fall occurs in two phases. During the first, “tender” knowledge of rise and fall, as the process of contemplation gains momentum, ten “imperfections of insight” (<i>vipassanupakkilesā</i>) arise in the meditator:</p> <ol style="list-style-type: none"> 1. he may witness an aura of light (<i>obhāsa</i>) emanating from his body. 2. he experiences unprecedented zest (<i>pīti</i>) 3. tranquillity (<i>passaddhi</i>) 4. happiness (<i>sukha</i>) 5. his resolution (<i>adhimokkha</i>) increases 6. he makes a great exertion (<i>paggaha</i>) 7. his knowledge (<i>ñāṇa</i>) ripens 8. his mindful awareness (<i>upaṭṭhāna</i>) becomes steady 9. he develops unshaken equanimity (<i>upekkhā</i>) 10. underlying these experiences there is a subtle attachment (<i>nikanti</i>)—an enjoyment of these experiences and a clinging to them.
31	2	CMA9	maggāmagga- ñāṇadassana- visuddhi	2. udayabbaya-ñāṇa (taruṇa)	<p>6. The discrimination of the characteristics of what is the path, etc.:</p> <ul style="list-style-type: none"> -> when such elevated experiences occur to a meditator, if he lacks discrimination he will give rise to the misconception that he has reached the supramundane path and fruit. He will then drop his insight meditation and sit enjoying these experiences, unaware that he is clinging to them. -> but if he possesses discrimination, he will recognize these states as mere natural by-products of maturing insight. He will contemplate them as <i>impermanent, suffering, and non-self</i> and proceed with his insight contemplation, without becoming attached to them. -> this discrimination between the ten imperfections as not being the path, and the practice of insight contemplation as being the correct path, is called purification by knowledge and vision of what is the path and what is not the path.
32	8	CMA9	paṭipadā- ñāṇadassana- visuddhi	2. udayabbaya-ñāṇa (balavā)	2. Knowledge of rise and fall (mature): This is the same knowledge as that which preceded the imperfections of insight, but when the imperfections have been overcome, it now matures and develops with increased strength and clarity.
33	8	CMA9	paṭipadā- ñāṇadassana- visuddhi	3. bhāṅga-ñāṇa	3. Knowledge of dissolution: When the meditator’s knowledge becomes keen, he no longer extends his mindfulness to the arising or presence of formations, but brings it to bear only on their cessation, destruction, fall, and breakup. This is knowledge of dissolution.
34	8	CMA9	paṭipadā- ñāṇadassana- visuddhi	4. bhaya-ñāṇa	4. Knowledge of the fearful: As the meditator contemplates the dissolution of formations in all three periods of time, he recognizes that all such dissolving things in all realms of existence are necessarily fearful.
35	8	CMA9	paṭipadā- ñāṇadassana- visuddhi	5. ādīnava-ñāṇa	5. Knowledge of danger: By recognizing that all formations are fearful, the meditator sees them as utterly destitute of any core or any satisfaction and as nothing but danger. He also understands that only in the unconditioned, free from arising and destruction, is there any security.
36	8	CMA9	paṭipadā- ñāṇadassana- visuddhi	6. nibbidā-ñāṇa	6. Knowledge of disenchantment: When he sees all formations as danger, he becomes disenchanted with them, and takes no delight in the field of formations belonging to any realm of existence.

37	8	CMA9	paṭipadā- ñāṇadassana- visuddhi	7. muñcitu-kamyatā-ñāṇa	7. Knowledge of desire for deliverance: is the desire, arisen in the course of contemplation, of being delivered from the whole field of formations and escaping from it.
38	8	CMA9	paṭipadā- ñāṇadassana- visuddhi	8. paṭisaṅkhā-ñāṇa	8. Knowledge of reflective contemplation: In order to be delivered from the whole field of formations, the meditator again re-examines those same formations, attributing the three characteristics to them in various ways. When he clearly reviews those formations as marked by the three characteristics, this is knowledge of reflective contemplation.
39	8	CMA9	paṭipadā- ñāṇadassana- visuddhi	9. saṅkhārupekkhā-ñāṇa	9. Knowledge of equanimity towards formations: After he has passed through the reflective contemplation, the meditator sees nothing in formations to be taken as "I" and "mine," so he abandons both terror and delight and becomes <u>indifferent and neutral towards all formations</u> . Thus there arises in him knowledge of equanimity towards formations .
40	8	CMA9	paṭipadā- ñāṇadassana- visuddhi	10. anuloma-ñāṇa	10. Knowledge of conformity: This knowledge (also rendered "adaptation") is the knowledge in the sense-sphere cittas that arise preceding the change-of-lineage citta in the cognitive process of the supramundane path. This phase of insight is called conformity because it conforms to the functions of truth both in the preceding eight kinds of insight knowledge and in the path attainment to follow.
41	1	CMA9		11. gotrabhū-ñāṇa	11. Knowledge of the change of lineage: the change-of-lineage consciousness (gotrabhū-citta) , having Nibbāna as its object, occurs, overcoming the lineage of the worldlings and evolving the lineage of the noble ones. -> This citta is the first advertence to Nibbāna and the proximity condition for the supramundane path. It is called change-of-lineage because it marks the transition from the "lineage" or family of the worldlings (puthujjana-gotra) to the lineage or family of the noble ones (ariya-gotra). -> However, while this knowledge is like the path in that it cognizes Nibbāna, unlike the path it cannot dispel the murk of defilements that conceals the Four Noble Truths. -> In the approach to the second and higher paths this mind-moment is called vodāna, cleansing , instead of change-of-lineage because the practitioner already belongs to the lineage of the noble ones.

42	3	CMA9	ñāṇadassana-visuddhi	12. magga-ñāṇa	<p>12. Knowledge of the path: immediately after this (gotrabhū-citta), the path (of stream-entry), fully understanding the truth of suffering, abandoning the truth of its origin, realizing the truth of its cessation, and developing the truth of the path to its cessation, enters upon the (supramundane) cognitive process of absorption.</p> <p>-> Insight leading to emergence (vuṭṭhāna-gāmini-vipassanā): This is the culminating phase of insight preceding the arising of the supramundane path. The path is called emergence because, objectively, it <u>emerges from formations and takes Nibbāna as object</u>, and because subjectively it <u>emerges from defilements</u>.</p> <p>-> The path consciousness (maggacitta) simultaneously performs four functions, one with respect to each of the four truths. These four functions, mentioned here, are the full understanding (pariññā) of suffering; the abandoning (pahāna) of craving, its origin; the realization (sacchikiriya) of Nibbāna, its cessation; and the development (bhāvanā) of the Noble Eightfold Path.</p> <p>-> For one of sharp faculties who has skipped the preparatory moment three fruition cittas occur following the path; for others, who have gone through the preparatory moment, two fruition cittas occur.</p>
43	3	CMA9	ñāṇadassana-visuddhi	13. phala-ñāṇa	<p>13. Knowledge of the fruit: after that (the path), two or three moments of fruition consciousness arise and cease. Then there is subsidence into the life-continuum.</p>
44	3	CMA9	ñāṇadassana-visuddhi	14. paccavekkhaṇa-ñāṇa	<p>14. Reviewing knowledge: the wise person reviews the path, fruit, Nibbāna, and he either reviews or does not review the defilements destroyed and the remaining defilements.</p> <p>-> After each of the four supramundane path attainments, the disciple reviews the path, fruition, and Nibbāna; usually, but not invariably, he reviews as well the defilements abandoned and the defilements remaining.</p> <p>-> there are a maximum of nineteen kinds of reviewing knowledge: five each for each of the first three paths, and four for the final path. This is because an Arahant, who is fully liberated, has no more <u>defilements remaining to be reviewed</u>.</p>

Buddhasāsanam ciraṃ tiṭṭhatu.

Buddhasāsanam ciraṃ tiṭṭhatu.

Buddhasāsanam ciraṃ tiṭṭhatu.

Sādhu sādhu sādhu.