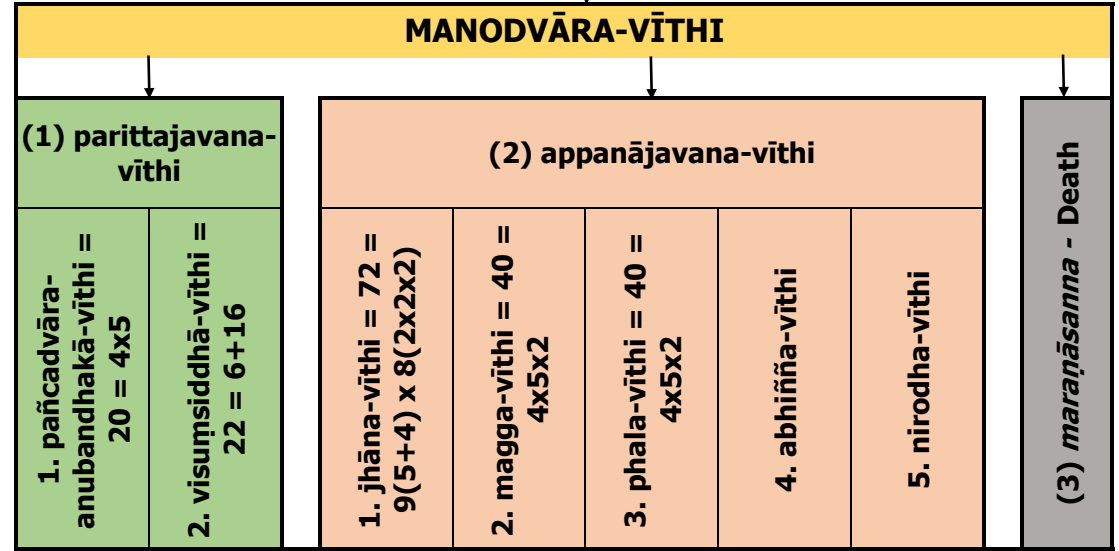
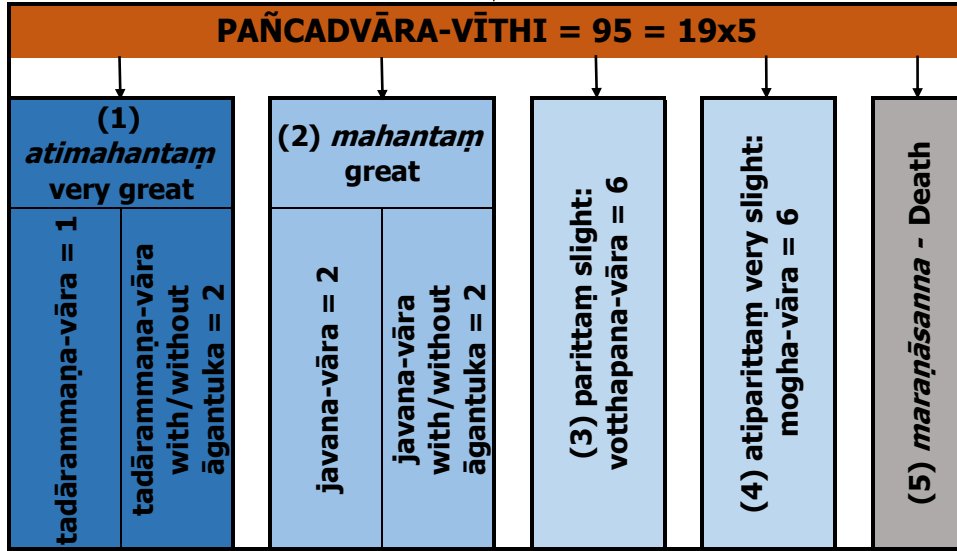


# CITTAVĪTHI





<p><b>tadārammaṇa-vāra</b>: 3 conditions:  1. <i>kāmāvacara javana</i>  2. <i>kāmāvacara javana</i>  3. <i>kāmāvacara ārammaṇa</i>  -&gt; in <i>kāmāvacara</i> ONLY. Even though 3 conditions are present, registration may or may not arise. (PCM p71, 75)</p>	<b>javana-vāra</b>	<p><b>votthapana-vāra</b>: 2 more <i>votthapana</i> arise in place of <i>javana</i> to determine whether the object is good or bad.  -&gt; since the object is NOT distinct and known precisely, NO <i>javanas</i> arise to enjoy the taste of the object.  -&gt; 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><b>Imogha-vāra</b>: 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>    -&gt; T with <i>somanassa</i> cannot arise    -&gt; without <i>āgantuka bhavaṅga</i> (Ā)</p>	<p>J with <i>domanassa</i>    B with <i>somanassa</i>    -&gt; T with <i>somanassa</i> cannot arise    -&gt; 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

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**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 ***kabaḷikāra 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 = <b><i>nipphanna-rūpa</i></b>	object = <b><i>paññatti</i></b>	<b><u>tadārammana-vāra</u></b> : object = <b>18 <i>nipphanna-rūpa</i></b> = true realities, true objects, 17 <b><i>cittakkhaṇa</i></b>	<b><u>javana-vāra</u></b> : object = <b>18 <i>nipphanna-rūpa</i></b> = true realities = <b>17 <i>cittakkhaṇa</i></b> 4 <b><i>mahābhūta</i></b> --paṭhavi, āpo, tejo, vāyo 5 <b><i>pasāda</i></b> --cakkhu, sota, ghāna, jivhā, kāya 4 <b><i>gocara</i></b> --rūpa, sadda, gandha, rasa 2 <b><i>bhāva</i></b> --purisatta, itthatta 1 <b><i>hadayavatthu</i></b> 1 <b><i>jīvitindriya</i></b> 1 <b><i>kabalikāra āhāra</i></b>	<b>Other objects:</b> -> past or present or future <b><i>citta</i></b> & <b><i>cetasika</i></b> -> past or future 18 <b><i>nipphanna-rūpa</i></b> -> <b><i>Nibbāna</i></b> -> <b><i>paññatti</i></b>
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### **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 sañjāraṇa (2 upekkhā, 1 somanassa), 8 mahāvīpāka

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

**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: visuṃsiddhā-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: visuṃsiddhā-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: visuṃsiddhā-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	<b>M</b>	<b>M</b>	<b>M</b>	<b>M</b>	<b>M</b>	<b>M</b>	<b>M</b>	<b>M</b>	<b>M</b>	<b>M</b>	<b>M</b>	<b>M</b>	<b>M</b>	
4	<b>Pa</b>	<b>Up</b>	<b>Up</b>	<b>Pa</b>	<b>Up</b>	<b>Pa</b>	<b>Up</b>	<b>An</b>	<b>An</b>	<b>Pa</b>	<b>J</b>	<b>Pa</b>	<b>Pa</b>	
5	<b>Up</b>	<b>An</b>	<b>An</b>	<b>Up</b>	<b>An</b>	<b>Up</b>	<b>An</b>	<b>An</b>	<b>An</b>	<b>Up</b>	<b>J</b>	<b>Up</b>	<b>Up</b>	
6	<b>An</b>	<b>Go</b>	<b>Go</b>	<b>An</b>	<b>Go</b>	<b>An</b>	<b>Vo</b>	<b>An</b>	<b>An</b>	<b>An</b>	<b>J</b>	<b>An</b>	<b>An</b>	
7	<b>Go</b>	<b>Jh</b>	<b>Jh</b>	<b>Go</b>	<b>Mg</b>	<b>Vo</b>	<b>Mg</b>	<b>An</b>	<b>Ph</b>	<b>Go</b>	<b>J</b>	<b>Go</b>	<b>Go</b>	
8	<b>Jh</b>	Bs	<b>Jh</b>	<b>Mg</b>	<b>Ph</b>	<b>Mg</b>	<b>Ph</b>	<b>Ph</b>	⋮	<b>Jh</b>	<b>J</b>	<b>Ab</b>	<b>Jh</b>	
9	Bs	Bs	<b>Jh</b>	<b>Ph</b>	<b>Ph</b>	<b>Ph</b>	<b>Ph</b>	⋮	⋮	<b>Jh</b>	<b>J</b>	Bs	<b>Jh</b>	
10	Bs	Bs	Bs	<b>Ph</b>	<b>Ph</b>	<b>Ph</b>	<b>Ph</b>	⋮	⋮	<b>Jh</b>	<b>J</b>	Bs	<b>nirodha</b>	
	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs	Bs	<b>Ph</b>	
					<b>SOTĀPATTI</b>		<b>HIGHER</b>							Bs

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

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

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

**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. ***Ākāśānañcāyatana*** (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 *ākāśānañcāyatana 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 = *ākāśānañcāyatana 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 *ākāśānañcāyatana 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 *ākāśānañcāyatana citta*

-> transcended object = the *ākāśānañcāyatana 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 *kasīṇa*: 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 *lakkhaṇas* 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 (**kāmatanḥa/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.

<i>Pañcadvāra-vīthi (p162)</i>	<i>Manodvāra-vīthi-parittajavana (p166)</i>	<i>Manodvāra-vīthi-appanāvajana (somanassa) (p170)</i>	<i>Manodvāra-vīthi-appanāvajana-arahant (somanassa) (p170)</i>	<i>Manodvāra-vīthi-appanāvajana (upekkhā) (p170)</i>	<i>Manodvāra-vīthi-appanāvajana-arahant (upekkhā) (p170)</i>	<i>1. Duggati Ahetuka (p179)</i>	<i>2. Sugati Ahetuka (p179)</i>	<i>3. Dvi-hetuka (p179)</i>	<i>4. Ti-hetuka (p180)</i>	<i>9. Sotāpatti-phala (p180)</i>	<i>10. Sakadāgāmi-phala (p180)</i>	<i>11. Anāgāmi-phala (p180)</i>	<i>12. Arahatta-phala (p180)</i>	<i>Kāmvācara-vithicitta (p183)</i>	<i>Rūpāvacara-vithicitta (p183)</i>	<i>Arūpāvacara-vithicitta (p183)</i>
12 akusala	12 akusala					12 akusala	12 akusala	12 akusala	12 akusala	7 akusala	7 akusala	5 akusala		12 akusala	10 akusala, exc. 2 paṭighā	10 akusala, exc. 2 paṭighā
18 ahetuka	5 ahetuka (exc. dvi-pañcaviññāṇa, pañcadvārāvajjana, 2 sampaticchanas)					17 ahetuka (exc. hasituppāda)	17 ahetuka (exc. hasituppāda)	17 ahetuka (exc. hasituppāda)	17 ahetuka (exc. hasituppāda)	17 ahetuka (exc. hasituppāda)	17 ahetuka (exc. hasituppāda)	17 ahetuka (exc. hasituppāda)	18 ahetuka	18 ahetuka	12 ahetuka, exc. 6 viññāṇa: ghāna, jivhā, kāya	1 ahetuka manodvārāvajjana
8 mahākusala	8 mahākusala					8 mahākusala	8 mahākusala	8 mahākusala	8 mahākusala	8 mahākusala	8 mahākusala	8 mahākusala		8 mahākusala	8 mahākusala	8 mahākusala
8 mahāvīpāka	8 mahāvīpāka						4 mahāvīpāka ñāna-vippayutta	4 mahāvīpāka ñāna-vippayutta	8 mahāvīpāka	8 mahāvīpāka	8 mahāvīpāka	8 mahāvīpāka	8 mahāvīpāka	8 mahāvīpāka	8 mahāvīpāka	
8 mahākiriya	8 mahākiriya												8 mahākiriya	8 mahākiriya	8 mahākiriya	8 mahākiriya
		non-arh: 4 1st-4th rūpāvacara jhāna <b>kusala</b>		non-arh: 1 5th rūpāvacara jhāna <b>kusala</b>					5 rūpāvacara kusala	5 rūpāvacara kusala	5 rūpāvacara kusala	5 rūpāvacara kusala		5 rūpāvacara kusala	5 rūpāvacara kusala	
			arh: 4 1st-4th rūpāvacara jhāna <b>kiriya</b>		arh: 1 5th rūpāvacara jhāna <b>kiriya</b>				5 rūpāvacara vipāka	5 rūpāvacara vipāka	5 rūpāvacara vipāka	5 rūpāvacara vipāka	5 rūpāvacara vipāka	5 rūpāvacara vipāka	5 rūpāvacara vipāka	
				non-arh: 4 arūpāvacara jhāna <b>kusala</b>					4 arūpāvacara kusala	4 arūpāvacara kusala	4 arūpāvacara kusala	4 arūpāvacara kusala		4 arūpāvacara kusala	4 arūpāvacara kusala	4 arūpāvacara kusala
					arh: 4 arūpāvacara jhāna <b>kiriya</b>				4 arūpāvacara vipāka	4 arūpāvacara vipāka	4 arūpāvacara vipāka	4 arūpāvacara vipāka	4 arūpāvacara vipāka	4 arūpāvacara vipāka	4 arūpāvacara vipāka	4 arūpāvacara vipāka
		non-arh: 16 1st-4th rūpāvacara jhāna <b>magga</b> (4x4)		non-arh: 4 5th rūpāvacara jhāna <b>magga</b> (1x4)											4 magga	3 magga, exc. 1st magga
		non-arh: 12 1st-4th rūpāvacara jhāna <b>phala</b> , exc. arh (4x3)	arh: 4 1st-4th rūpāvacara jhāna <b>arh phala</b> (4x1)	non-arh: 3 5th rūpāvacara jhāna <b>phala</b> , exc. arh (1x3)	arh: 1 5th rūpāvacara jhāna <b>arh phala</b> (1x1)					1 sotāpatti-phala	1 sakadāgāmi-phala	1 anāgāmi-phala	1 arahanta-phala	4 phala	4 phala	4 phala
<b>54</b>	<b>41</b>	<b>32</b>	<b>8</b>	<b>12</b>	<b>6</b>	<b>37</b>	<b>41</b>	<b>41</b>	<b>63</b>	<b>59</b>	<b>59</b>	<b>57</b>	<b>53</b>	<b>80</b>	<b>64</b>	<b>42</b>
										eliminate: 5 = 4 ditthi + 1 vicikicchā	eliminate: 5 = 4 ditthi + 1 vicikicchā	eliminate: 7 = 4 ditthi + 1 vicikicchā + 2 paṭighā	eliminate: all 12 akusala			
						paṭisandhi = ahetuka <b>akusala</b> upekkhā santīraṇa	paṭisandhi = ahetuka <b>kusala</b> upekkhā santīraṇa	paṭisandhi = 4 mahāvīpāka ñāna-vippayutta	paṭisandhi = 4 mahāvīpāka ñāna-sampayutta							
						tadārammaṇa = 3 santīraṇas	tadārammaṇa = 3 santīraṇas, 4 mahāvīpāka ñāna-vippayutta	tadārammaṇa = 3 santīraṇas, 4 mahāvīpāka ñāna-vippayutta	tadārammaṇa = 3 santīraṇas, 4 mahāvīpāka ñāna-vippayutta							