

#	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</i> <i>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>kumbhaṅḍas</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</i> <i>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>

#	Pāli	Realms (p189)	Bhūmi, Plane	Life-span	Puggala (p194)	Paṭisandhi, Bhavaṅga, Cuti Citta
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>

#	Pāli	Realms (p189)	Bhūmi, Plane	Life-span	Puggala (p194)	Paṭisandhi, Bhavaṅga, Cuti Citta
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. ākāsañcāyatana (ākāsa + ānañca + āyatana)	1. the realm of infinite space:	<i>arūpāvacara:</i> <i>ākāsañcāyatana</i>	20,000 GA	<i>ti-hetuka</i> <i>7 ariya (exc. Sotāpatti-magga)</i>	<i>ākāsañcāyatana vipāka</i>
29	2. viññāṇañcāyatana (viññāṇa + ānañca + āyatana)	2. the realm of infinite consciousness:	<i>arūpāvacara:</i> <i>viññāṇañcāyatana</i>	40,000 GA	<i>ti-hetuka</i> <i>7 ariya (exc. Sotāpatti-magga)</i>	<i>viññāṇañcāyatana 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>
---	-------------	---------------	---------------------	------------------	-----------------------	---

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)

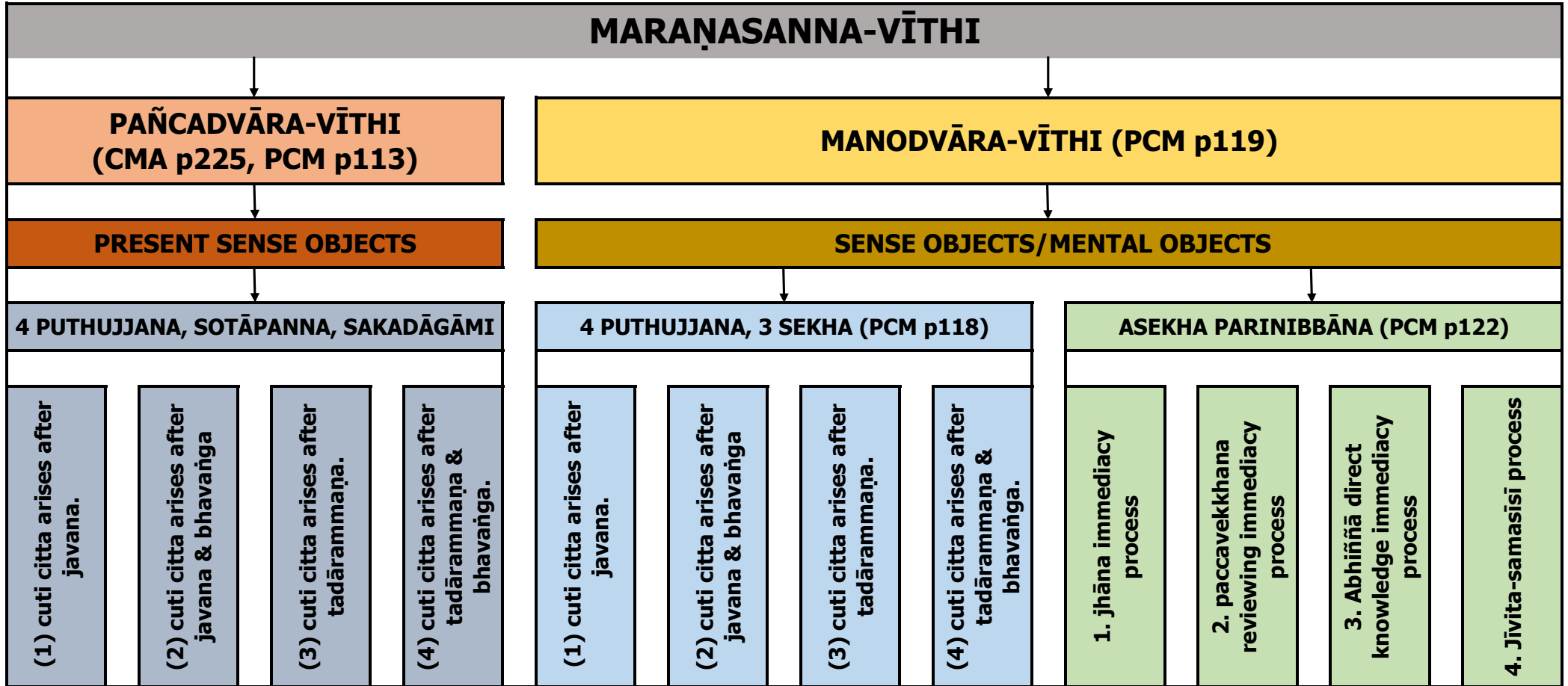
The lower **three tiers of the fine-material world** each consist of **three distinct realms**. These realms are the spheres of rebirth for those who develop the corresponding jhāna to **three degrees of mastery: limited, medium, and superior**.

- > 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.

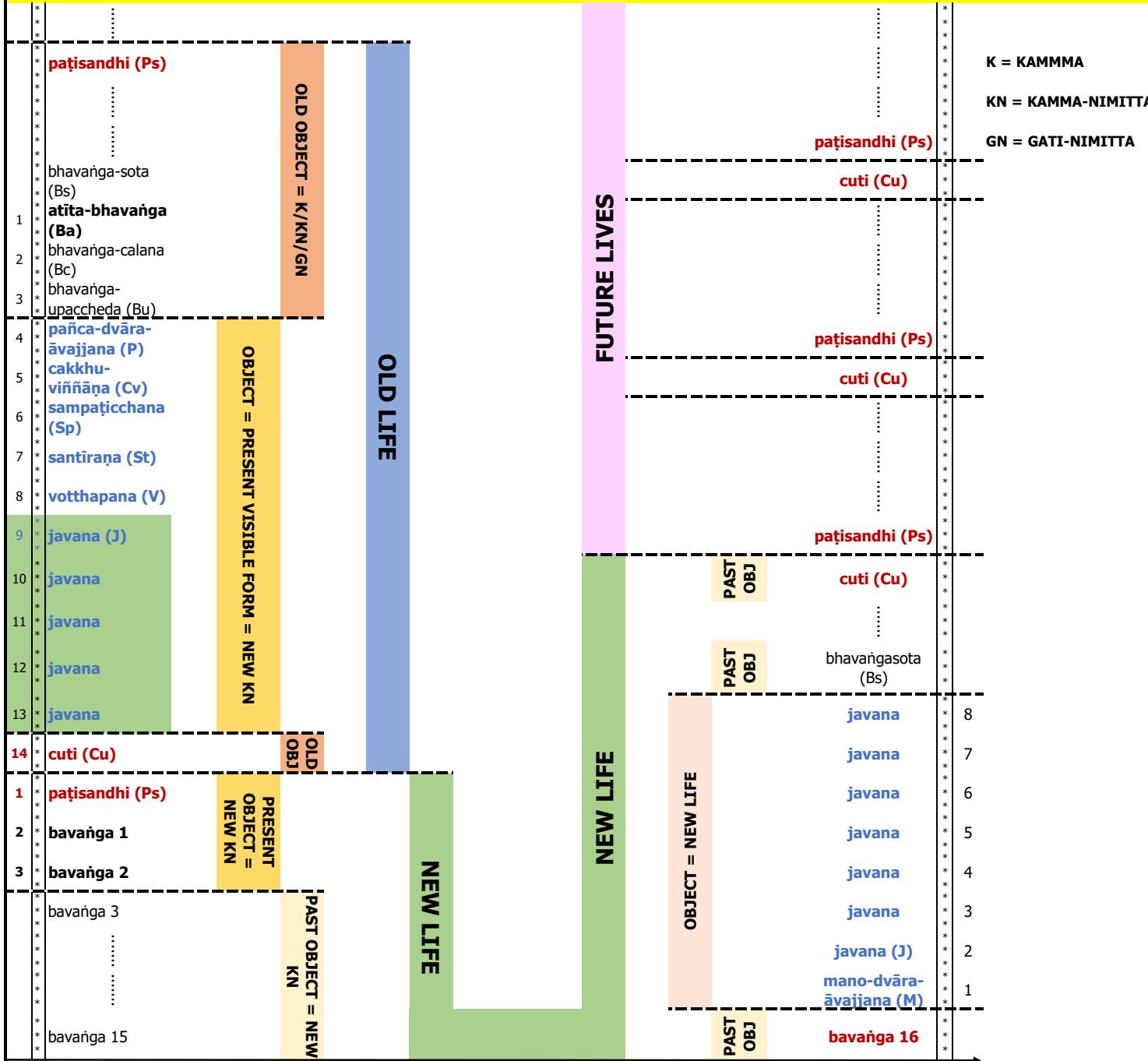
#	<i>Pāli</i>	Realms (p189)	<i>Bhūmi, Plane</i>	<i>Life-span</i>	<i>Puggala (p194)</i>	<i>Paṭisandhi, Bhavaṅga, Cuti Citta</i>
<p>Developing the fifth jhāna: The principle according to which this plane is divided differs from that which divides the previous three. In this plane, all worldlings, stream-enterers, 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 advertent** 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.

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-vippayutta

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

-> **non-percipient beings** can NOT attain jhānas and will be reborn in **kāmāvacara** by **upacāra samādhi** with **4 mahāvīpāka ñāṇa-vippayutta** 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 *marañāsanna-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 citta***s 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 mahāvīpāka, 2 upekkhā santīraṇa			
5	5. manussā	<i>sugati ahetuka dvi-hetuka ti-hetuka 8 ariya</i>	<i>1 ahetuka kusala vipāka upekkhā santīraṇa 8 mahāvīpāka</i>	1 kusala upekkhā santīraṇa 4 mahāvīpāka ñāṇa-vippayutta 4 mahāvīpāka ñāṇa-sampayutta	<i>kāmāvacara: 1-11</i> <i>kāmāvacara: 1-11</i> <i>all 1-31</i>	8 mahāvīpāka, 2 upekkhā santīraṇa 8 mahāvīpāka, 2 upekkhā santīraṇa all possibilities	4 mahāvīpāka ñāṇa-sampayutta	<i>kāmāvacara: 5-11</i> <i>rūpāvacara: 1-10, 12-16</i> <i>arūpāvacara: 1-4</i>	4 mahāvīpāka 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 mahāvīpāka</i>	1 kusala upekkhā santīraṇa 4 mahāvīpāka ñāṇa-vippayutta 4 mahāvīpāka ñāṇa-sampayutta	<i>kāmāvacara: 1-11</i> <i>kāmāvacara: 1-11</i> <i>all 1-31</i>	8 mahāvīpāka, 2 upekkhā santīraṇa 8 mahāvīpāka, 2 upekkhā santīraṇa all possibilities	4 mahāvīpāka ñāṇa-sampayutta	<i>kāmāvacara: 5-11</i> <i>rūpāvacara: 1-10, 12-16</i> <i>arūpāvacara: 1-4</i>	4 mahāvīpāka 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 mahāvīpāka 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 mahāvīpāka 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 mahāvīpāka 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	kāmāvacara: 5 11	8 mahāvīpāka			
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. ākāsaṇāñcāyatana (ākāsa + ānañca + āyatana)	<i>ti-hetuka 7 ariya (exc. Sotāpatti-magga)</i>	<i>ākāsaṇāñcāyatana 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. viññāṇaṇcāyatana (viññāṇa + ānañca + āyatana)	<i>ti-hetuka 7 ariya (exc. Sotāpatti-magga)</i>	<i>viññāṇaṇcāyatana 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. nevasaññā-nāsaññāyatana	<i>ti-hetuka 7 ariya (exc. Sotāpatti-magga)</i>	<i>nevasaññā-nāsaññāyatana 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 saṅkhārika 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 saṅkhārika 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>	<i>yes</i>
22	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>
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>	<i>yes</i>
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>	<i>yes</i>
25	6. upekkhā saḥagata sampañicchana - viññāṇaṃ	Receiving-consciousness accompanied by equanimity	<i>ahetuka</i>	<i>upekkhā</i>	<i>sampañicchana</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra</i>			<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>yes</i>
26	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: manussā cātummahārājikā</i>	<i>yes</i>	<i>kāmāvacara: 11 bhūmi</i> <i>rūpāvacara: 15 bhūmi</i>	<i>yes</i>
27	8. somanassa saḥagata santiraṇa - viññāṇaṃ	Investigating/examining-consciousness accompanied by joy	<i>ahetuka</i>	<i>somanassa</i>	<i>santiraṇa tadārammaṇa</i>	<i>cakkhudvāra sotadvāra ghānavāra jivhādvāra kāyadvāra manodvāra</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>
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 ghānadvāra 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 ghānadvāra 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 ghānadvāra 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 ghānadvāra 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 ghānadvāra 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 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>
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 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>
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 ghānavāra 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 ghānavāra 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 (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>
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 asaṅkhārika 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 asaṅkhārika 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. ākāsaññāyatana 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. ākāsaññāyatana</i>	<i>yes</i>		
75	2. viññāṇaññāyatana 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. viññāṇaññāyatana</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>				

#	<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>
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>					

