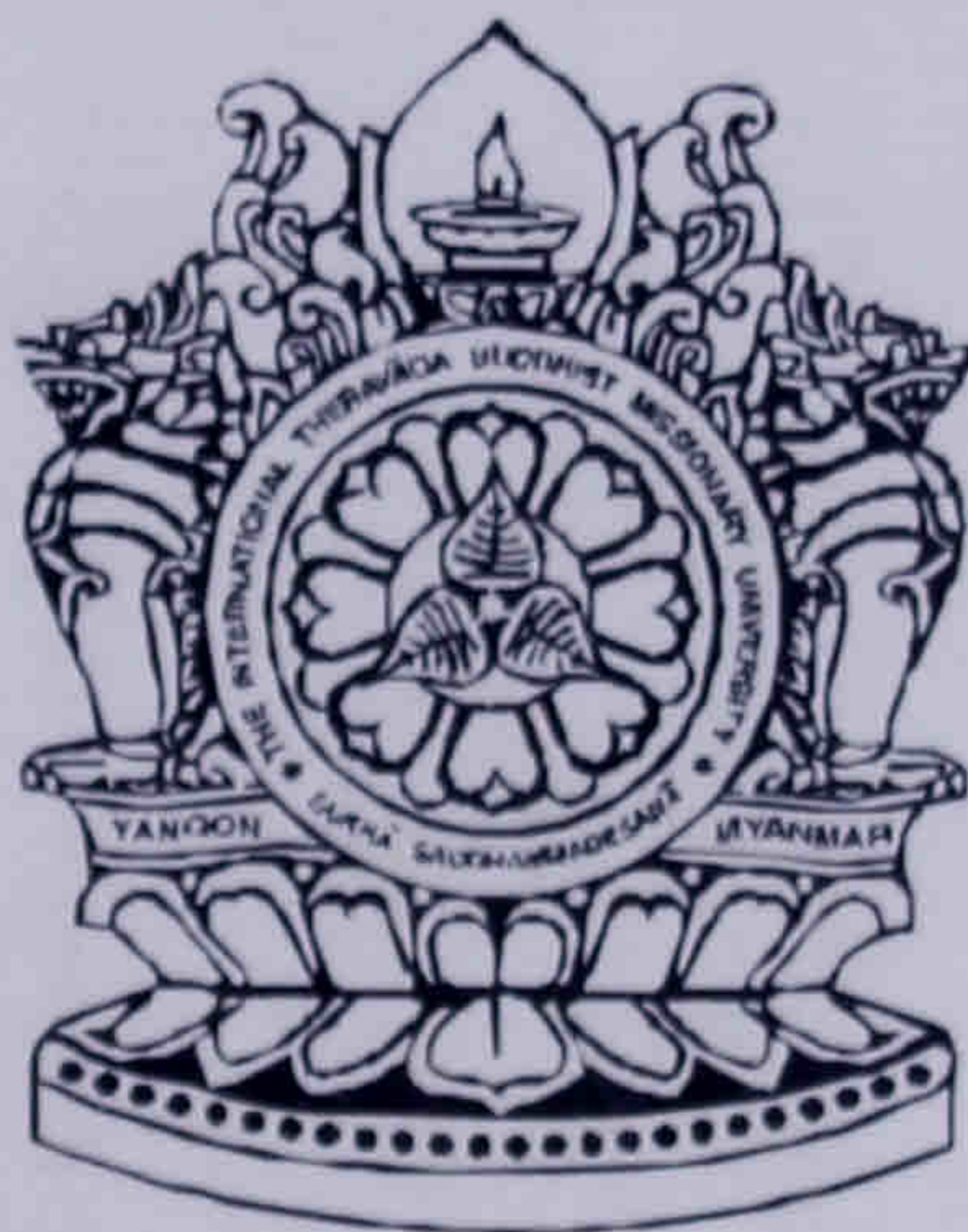


ABHIDHAMMA

(Higher Level)

Volume I

Faculty of Pariyatti
Department of Abhidhamma



INTERNATIONAL THERAVĀDA BUDDHIST
MISSIONARY UNIVERSITY

**INTERNATIONAL THERAVĀDA
BUDDHIST MISSIONARY UNIVERSITY**

**FACULTY OF PARIYATTI
Department of Abhidhamma**

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ABHIDHAMMA

(Higher Level)

Volume I

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LIST OF ABBREVIATIONS

- A. Aṅguttara Nikāya
- AA. Aṅguttara Nikāya Aṭṭhakathā (Commentary)
- D. Dīgha Nikāya
- DA. Dīgha Nikāya Aṭṭhakathā (Commentary)
- Dh. Dhammapada
- DhA. Dhammapada Aṭṭhakathā (Commentary)
- Dhs. Dhammasaṅgaṇī
- Iti. Itivuttaka
- Jā. Jātaka
- M. Majjhima Nikāya
- MA. Majjhima Nikāya Aṭṭhakathā
- Nd1. Mahā Niddesa
- Nd2. Cūḷa Niddesa
- Ps. Paṭisambhidāmagga
- PsA. Paṭisambhidāmagga Aṭṭhakathā
- S. Samyutta Nikāya
- SA. Samyutta Nikāya Aṭṭhakathā
- Sn. Sutta-nipāta
- SnA. Sutta-nipāta Aṭṭhakathā
- Ud. Udāna
- Vbh. Vibhaṅga
- VbhA. Vibhaṅga Aṭṭhakathā
- Vin.i. Vinaya Piṭaka (3) - Mahāvagga
- Vin.ii. Vinaya Piṭaka (4) - Cūlavagga
- Vin.iii. Vinaya Piṭaka (1) - Suttavibhaṅga 1
- Vin.iv. Vinaya Piṭaka (2) - Suttavibhaṅga 2
- Vin.v. Vinaya Piṭaka (5) - Parivāra
- Vis. Visuddhimagga

INTRODUCTION

1 The Higher Teaching

Abhidhamma is regarded as the higher teaching of the Buddha, because it is more profound, more subtle, more excellent, and more marvellous than his other teachings.

The prefix '*Abhi*' means profound, excellent, sublime, and marvellous; and '*Dhamma*' means the truth or the natural entities that really exist and bear their own characteristics.

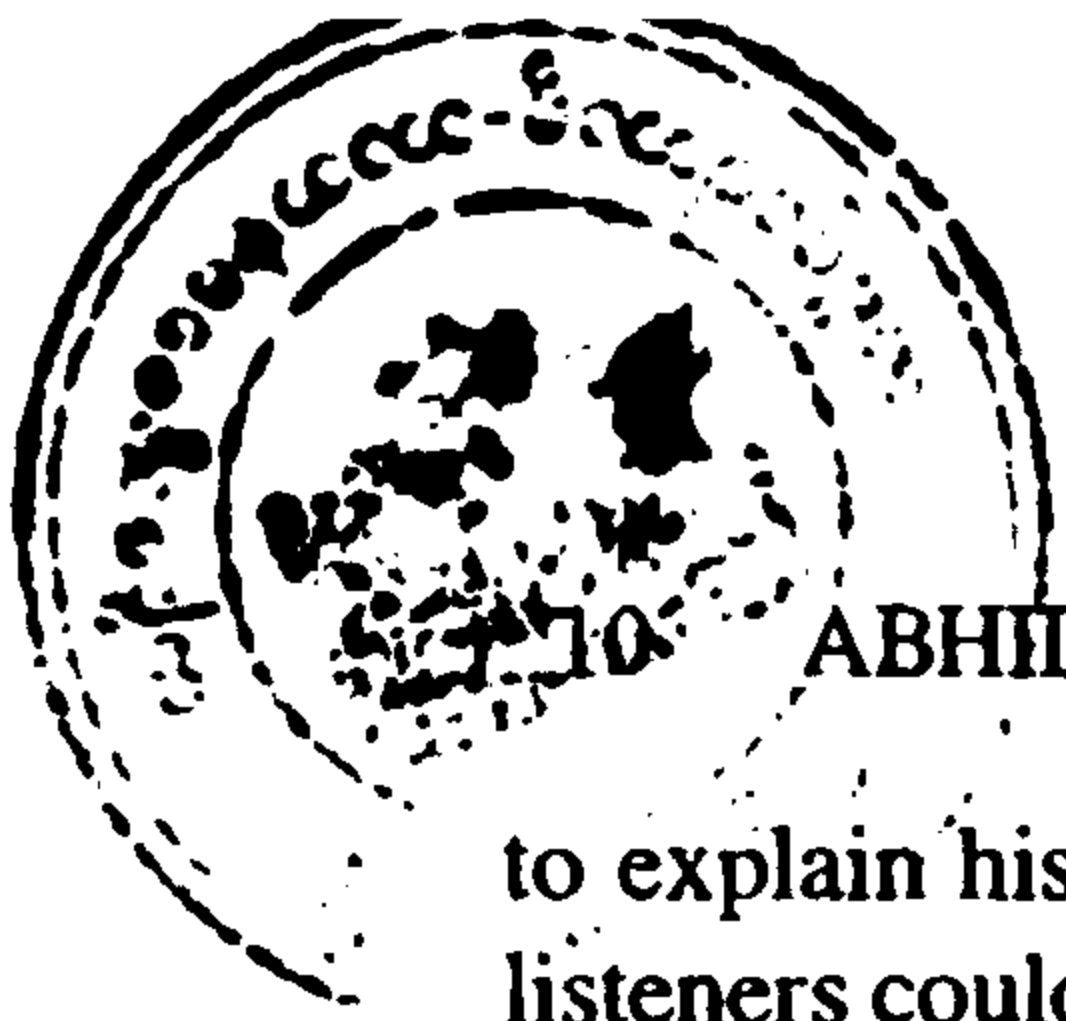
'*Dhamma*' also means the teachings of the Buddha that can salvage those who abide by the Dhamma from falling into miserable abodes and that can purify the mind from defilements so as to achieve lasting peace and happiness.

Abhidhamma explains the Dhamma in detail and in an analytical way. It analyses all psycho-physical phenomena in the whole universe into ultimate realities called '*paramatthas*' and explains all natural phenomena in terms of these ultimate realities.

2 The Outstanding Features of Abhidhamma

Abhidhamma is more profound and more marvellous than the Buddha's other teachings which are classified as Suttanta Piṭaka and Vinaya Piṭaka.

The Suttanta Piṭaka is the collection of the Buddha's discourses spoken by him on various occasions during his active ministry of forty-five years. The discourses were expounded by the Buddha under diverse circumstances to listeners with different capacities for comprehension. He used common vocabulary



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to explain his doctrines and their objectives so that the listeners could easily understand them and practise them. He used similes and metaphors; he exhorted, advised and inspired; he sized up the inclinations and the aptitudes of his audience and adjusted the presentation of his teaching so that it would awaken a positive response. For these reasons the Suttanta method of teaching is described as 'Conventional Teaching' (*Vohāra desanā*) and also 'Figurative or embellished method of teaching' (*Pariyāya desanā*).

The Vinaya Piṭaka contains the rules of conduct for the bhikkhus and bhikkhunīs – the monks and female monks – and the regulations governing the Saṅgha, the monastic Order. It is the 'Authoritative Teaching' (*Ānādesanā*) in which the Buddha used his authority over the monks to lay down rules and disciplines for them to follow. These disciplines embody the highest code of ethics and can purify one's action, speech and thought, thus making one noble, virtuous and worthy of respect.

In the Abhidhamma Piṭaka the Buddha employed abstract terms to describe the ultimate realities (*paramatthas*) that really exist in the universe and that make up our body and mind. This Piṭaka consists of seven full-blown treatises in which the fundamental principles of the doctrine have been systematically organized, minutely defined, carefully and exactly classified. The five aggregates of existence, the twelve bases from which consciousness and its concomitants arise, the eighteen elements (*dhātus*), the corporeal and mental entities (*rūpa-nāma*), the three characteristic marks (*tilakkhaṇas*), the concept of non-self or no-soul (*anatta*),

the thirty-seven factors of enlightenment, the Law of Dependent Arising, Kamma and its result, the Four Noble Truths, etc., which are generally described in Suttas, are analyzed in detail in Abhidhamma to expose their basic essential elements and their intrinsic natures.

So Abhidhamma is regarded as the 'Ultimate Teaching' (*Paramattha desanā*) of the Blessed One.

Abhidhamma provides the basic principles for explaining and understanding all psychophysical phenomena in the universe. Just as the atomic theory and the electronic structures of atoms can explain satisfactorily all the experimental findings in science, so can Abhidhamma and its underlying principles explain all psychophysical phenomena in the universe.

Supreme Psychology

In analyzing mind and matter to their basic ultimate constituents and characterizing the intrinsic natures of the ultimate realities, Abhidhamma penetrates deeply into the field of psychology and goes much further than psychology in developing various marvellous psychic powers and in totally taming and purifying the mind to attain the noblest state and to enjoy eternal peace and happiness in this very life. So Abhidhamma is rightly called the 'Buddha's Supreme Psychology.'

Supreme Philosophy

Abhidhamma also trespasses on the fields of philosophy such as ontology, epistemology and metaphysics, and it surpasses philosophy in finding out the ultimate realities that really exist and the natural truths that go up to the greatest universal truths called the four Noble Truths which encompass all animate and

inanimate things in the universe. Those who can penetratively observe these noble truths vividly will become noble persons (ariyās) who can enjoy the matchless bliss of Nibbāna here and now and who will eternally escape the woeful birth in miserable abodes. Thus Abhidhamma is rightly designated as the 'Buddha's Supreme Philosophy.'

The Best System of Ethics

The analysis of mind in detail in Abhidhamma is motivated not by theoretical curiosity but by the practical noble aim of the Buddha to attain deliverance from suffering. Since the Buddha traces suffering to defiled states of mind – mental orientations rooted in greed, hatred and delusion – his psychology also takes on the character of psychological ethics, understanding the term 'ethics' not in the narrow sense of a code of morality but as a complete guide to noble living and mental purification. Accordingly the Abhidhamma distinguishes the states of the mind on the basis of ethical criteria : the unwholesome and wholesome minds , the immoral mental factors and the beautiful mental factors. Finally it shows the whole scale of ethical development culminating in the perfect purity of the mind from all defilements. So Abhidhamma undoubtedly provides the 'best system of ethics' for the noblest attainment in life.

Mental Science

Moreover, Abhidhamma parallels natural science in analyzing things to ultimate indivisible entities in order to understand the true nature of all things. But

Abhidhamma surpasses science in analyzing successfully not only matter but also the mind which still evades the detection of the most intricate science instruments. Modern psychologists agree with the Buddha when he declares that it leads and controls the world. However, both psychologists and scientists fail to observe the mind up till now and are helpless to tame and purify a wicked, tainted mind. Since Abhidhamma analyzes the mind into its basic constituents of consciousness and 52 mental factors, describes the 121 modes of combination between consciousness and mental factors, and points the way how to control and purify the mind, it certainly deserves to be called 'Mental Science'.

3 The Verification of Abhidhamma Teachings

The most wonderful aspect of the Buddha's teachings is that they are the direct knowledge of his omniscience and they emerge out of his own experience. In other words, they are universal natural truths that will remain true forever and that can be tested and verified by any one by his or her own experience at any time and at any era.

The Buddha himself has devised a practical system of noble practice called the Eightfold Noble Path which leads to total liberation from all fetters and to the attainment of eternal bliss called Nibbāna.

In walking along the Path one will pass through the various stages of purity of the mind as described in detail in Abhidhamma. When he comes to Vipassanā or insight meditation, he has to analyze mind and matter in detail and he can verify the facts of Abhidhamma by his own experience and his own insight knowledge. "To

see things as they really are" in Vipassanā means to see the psychophysical phenomena in one's mind and body as well as in other's minds and bodies in terms of the ultimate realities and the causal relations between these realities as described in Abhidhamma. One can develop insight knowledges (*vipassanā-ñāṇas*) only when one observes and understands these deep internal natures of nāma-rūpa with one's own wisdom eye.

Without the knowledge of Abhidhamma one will find it difficult to understand the real significance of some profound teachings of the Buddha. To develop insight knowledge and the Path-knowledge (*magga-ñāṇa*), which is the total understanding of the four Noble Truths, the knowledge of Abhidhamma is very essential and indispensable.

Scientists, philosophers, psychologists and every lover of truth will find Abhidhamma to be a special intellectual treat.

What knowledge is there in life which is more valuable than Abhidhamma which is the ultimate teaching of the Buddha, the fully Enlightened One ?

4 The Canonical Abhidhamma Treatises

The Abhidhamma Piṭaka consists of the following seven canonical treatises.

(1) Dhammasaṅganī - "Enumeration of Phenomena"

It contains detailed enumeration of all phenomena.

(2) Vibhaṅga - "Book of Analysis"

It consists of eighteen separate sections which give a detailed analysis of phenomena quite

distinct from that of Dhammasaṅgani.

(3) Dhātukathā - "Discourse on Elements"

It studies the dhammas, analyzed in Dhammasaṅgani and Vibhaṅga, in fourteen ways of analytical investigation.

(4) Puggalapaññatti - "Concepts of Individuals"

Here conventional terms are used to denote not only ultimate realities but also things which do not exist in an ultimate sense. This is because the use of conventional terms is necessary for human communication.

(5) Kathāvatthu - "Points of Controversy"

It consists of a series of dialectical discussions between the proponents of the orthodox Theravāda school and those of the dissentient schools. These discussions with final refutations were filled in by the Elder Moggaliputta Tissa and recited at the Third Buddhist Synod as part of the Abhidhamma Pitaka. The treatise uses the method of exposition as laid down by the Buddha in anticipation of the controversies that would arise and so it is accepted as expounded by the Buddha.

(6) Yāmaka - "Book of Pairs"

It deals with ten subjects: roots, aggregates, sense bases, elements, truths, formations, latent dispositions, consciousness, phenomena and faculties. The method of treating these subjects is by means of questions in pairs such as questions in straight order and reverse order, questions of

positive type and negative type. The main object of this treatise is to show the interrelationship between the three *lokas* (worlds), namely, *satta loka* (the world of beings), *okāsa loka* (the 31 planes of existence) and *saṅkhāra-loka* (the world of conditioned phenomena such as physical and mental aggregates, sense-bases, elements).

(7) Paṭṭhāna – "Book of Conditional Relations"

It deals exhaustively with the conditions which help bring about the arising of physical and mental phenomena. There are 24 such conditional relations which are expounded by way of *tikas* (triads) and *dukas* (dyads) as shown in *Dhammasaṅgani*. The exposition is done in so comprehensive and detailed a manner that the book is called the "Great Treatise" (*Mahāpaka-rāṇa*). Gigantic in extent as well as in substance, the book comprises five volumes totalling 2500 pages in the Myanmar-script Sixth Council edition. To Theravāda orthodoxy, it is the most eloquent testimony to the Buddha's unimpeded knowledge of omniscience.

5 Abhidhamma Commentaries and Sub-commentaries

As the Abhidhamma Piṭaka is very massive, extensive, deep and abstruse, dealing with formless and massless ultimate realities and using abstract terms, which appear sometimes to resemble speculative philosophy based on abstract reasoning, it is not at all easy to study Abhidhamma on one's own efforts as one may easily get lost in the wilderness of abstract terms and

strange methodology.

Thus at a certain stage in the evolution of the Abhidhamma study, the need must have become felt for clarification, elucidation and summarization of the Abhidhamma Treatises in order to provide students of the subject with a clear picture of the whole doctrine.

Mahā Atthakathā

The first commentary to come into the lime light is *Mahā Atthakathā*. It was probably brought to Sri Lanka from India by Venerable Mahinda in 236 B.E. (326 B.C.).

Buddhaghosa Commentaries

At about 930 B.E. (5th century A.D.), the great commentator, Ven. Mahā Buddhaghosa, came from India to Sri Lanka to study Buddhist Literature. Making use of the vast material of Abhidhamma commentaries put forward by many scholars to elucidate the meaning of the canonical Abhidhamma, Buddhaghosa condensed and elucidated *Mahā Atthakathā* and translated it from Sinhalese into Pāli. His works, classified as three commentary texts, are:

- (1) *Atthasālinī* – "The Expositor", the commentary to the Dhammasaṅgani;
- (2) *Sammohavinodanī* – "The Dispeller of Delusion", the commentary to the Vibhaṅga;
- (3) *Pañcappakaraṇa Atthakathā* - the combined commentary to the other five Abhidhamma Treatises.

These have become authorized commentaries which explain the seven Abhidhamma Treatises.

Ven. Mahā Buddhaghosa also composed

"Visuddhimagga" (The Path of Purification) which has become an authorized encyclopaedic guide to meditation. Included in this treatise is a compact dissertation on Abhidhamma to be mastered prior to developing insight.

Buddhadatta's Commentaries

Ven. Buddhadatta, a contemporary of Ven. Mahā Buddhaghosa, also wrote two concise Abhidhamma commentaries:

- (1) *Abhidhammavalāra* – "An Approach to Abhidhamma".
- (2) *Rūpārūpavibhāga* – "The Analysis of Mind and Matter".

These concise commentaries are known in Myanmar as *"Let-than Aṭṭhakathās"* (little-finger commentaries). They are the forerunners of later concise commentaries.

Ānanda's Mūlaṭīkā

In the twelfth century B.E. (6th century A.D.) subcommentaries began to appear in Sri Lanka. Ven. Ānanda wrote sub-commentaries to the three Abhidhamma commentaries written by Ven. Mahā Buddhaghosa. Since these sub-commentaries were the earliest ones, they are known as *"Mūlaṭīka."* Ven. Ananda's Abhidhamma views are very high and scholastic and his comments are very elucidatory. He criticized some of Ven. Buddhaghosa's views.

Later, Ven. Dhammapala, a great scholar in Abhidhamma, wrote *Anuṭīkā*s to explain Mūlaṭīkā and Visuddhimagga. His Visuddhimagga Mahā Tīkā also

contains Abhidhamma explanations.

Anuruddha's Little-finger Commentaries

In the fifteenth century B.E. (9th century A.D.) Ven. Anuruddha, who came from Kiñcipura (Conjeevaram), South India, to Sri Lanka, wrote three concise commentaries on Abhidhamma. They are known as "Little finger Commentaries" on account of their small size. These commentaries are:

- (1) *Abhidhammattha Saṅgaha* – "Compendium of Abhidhamma";
- (2) *Paramattha Vinicchaya* – "The Clarification of Reality";
- (3) *Nāmarūpa-pariccheda* – "The Analysis of Mind and Matter".

As *Abhidhammattha Saṅgaha* provides a systematic summary of the whole facts of Abhidhamma, it becomes very popular. It has been used as a basic manual for learning Abhidhamma. *Paramattha Vinicchaya* is also well known for the fact that it clarifies many controversial points in Abhidhamma.

Commentaries on Abhidhammattha Saṅgaha

Owing to its extreme concision, the *Abhidhammattha Saṅgaha* cannot be easily understood without explanation. Therefore to elucidate its terse synopsis of the Abhidhamma philosophy, a great number of *Tīkā*s or sub-commentaries have been written upon it. In fact, this work has stimulated more commentaries than any other Pāli text, written not only in Pāli but also in Myanmar, Sinhala, Thai, etc.

Since the fifteenth century Myanmar has been

the international centre of Abhidhamma studies. So we find many commentaries written on the Saṅgaha by Myanmar scholars both in Pāli and in Myanmar. Some most important commentaries on the Saṅgaha in Pāli are:

(1) *Abhidhammatthasaṅgaha Tīkā*, also known as the *Porāṇa Tīkā*, "The old commentary." It is a very small tīkā written by Ven. Navavimalabuddhi in Sri Lanka in the twelfth century.

(2) *Abhidhammatthavibhāvinī Tīkā*, or in brief, the *Vibhāvinī*, written by Ven. Sumaṅgalasāmi in Sri Lanka in the twelfth century. This tīkā quickly superceded the old commentary and is generally considered the most profound and reliable commentary on the Saṅgaha. In Myanmar, this work is known as "*Tīkā Kyaw*", meaning "*the Famous Commentary*." The author is greatly respected for his erudition and mastery of the Abhidhamma.

(3) *Saṅkhepa-vannanā*, written by Ven. Saddhamma Jotipāla, also known as Chapada Mahāthera, a Myanmar monk who visited Sri Lanka, in the sixteenth century.

(4) *Paramatthadīpanī Tīkā*, "The Elucidation of the ultimate Reality", by Ledi Sayadaw of Myanmar. Ledi Sayadaw (1846-1923) was one of the greatest scholar-monks and meditation masters of the Theravāda tradition. He was the author of over seventy manuals on different aspects of Theravāda Buddhism, including ethics, philosophy, meditation practice, and Pāli grammar. His tīkā created a sensation in Abhidhamma studies because he pointed out 325 places in the esteemed *Vibhāvinī Tīkā* where he alleged that errors and misin-

terpretations had occurred, though his criticisms also set off a reaction in defense of the older work.

(5) *Aṅkura Tīkā*, by Vimala Sayadaw of Myanmar. It was written fifteen years after the publication of the Paramatthadīpanī and supports the commonly accepted opinions of the Vibhāvinī against Ledi Sayadaw's criticisms.

6 The Outlines of Abhidhammattha Saṅgaha

The Abhidhammattha Saṅgaha opens by enumerating the four ultimate realities: consciousness, mental factors, matter and Nibbāna. The detailed analysis of these is described in the first six chapters. The remaining several important subjects, which must be explained to give a complete picture of Abhidhamma, are taken up in the last three chapters.

Chapter I is the Compendium of Consciousness, which defines and classifies the 89 and 121 cittas or types of consciousness. Here consciousness is first divided on the basis of the plane of existence and then subdivided on the basis of ethical quality.

Chapter II is the Compendium of Mental Factors. It first enumerates the fifty-two cetasikas or concomitants of consciousness, divided into four classes: universals, particulars, unwholesome mental factors and beautiful mental factors. Thereafter the method of association (*sampayoganaya*), enumerating the cittas which associate with each mental factor, and the method of combination (*saṅgahanaya*), enumerating the cetasikas which associate with each type of consciousness, are described.

Chapter III is entitled the Compendium of the Miscellaneous. It classifies the types of consciousness

along with their concomitants with respect to six categories: root (*hetu*), feeling (*vedanā*), function (*kiicca*), door (*dvāra*), sense-object (*arammaṇa*), and base (*vatthu*).

Chapter IV is entitled the Compendium of the Cognitive Process. It describes the series of consciousness which must arise to cognize each sense-object that appears in each sense door. It also describes the procedure of registration, the process of javana, the classification of individuals on the basis of roots, and the enumeration of cittas that can arise in each plane.

Chapter V is the Compendium of the Process-freed Cittas or the compendium of the Planes of Existence. The categories enumerated here are the Four Planes of Existence, the Four Types of Rebirth-linking, the Four Types of Kamma, and the Four kinds of Death.

Chapter VI is the Compendium of Matter. It turns from the mental realm to the material world. It enumerates the 28 types of matter or corporeality, classifies them in various ways, and explains the four causes of their arising. It also treats in detail the formation of matter in tiny groups called 'kalāpas', and describes the occurrence of material processes in the different realms of existence. It concludes with a short section on the fourth ultimate reality, Nibbāna, the only unconditioned element in the system.

Chapter VII is the Compendium of Categories. It arranges the ultimate realities into a variety of

categorical schemes that fall under four broad headings: a compendium of defilements, a compendium of mixed categories, a compendium of the requisites of enlightenment, and a compendium of the whole, an all-inclusive survey of the Abhidhamma ontology.

Chapter VIII is the Compendium of Causal Relations. It points out the inter-relatedness of physical and mental phenomena, thereby complementing the analytical treatment of the ultimate realities with a syncretical treatment to make clear their functional correlations. It puts forward two methods of correlations. One is the method of dependent arising which examines conditionality in terms of the cause-and-result pattern, thereby bringing to light that all beings are going round and round in saṃsāra, the cycle of birth and death. The other is the Paṭṭhāna method with its twenty-four conditional relations. This chapter concludes with a brief account of concepts (*paññatti*).

Chapter IX is the Compendium of Meditation Subjects. It is concerned, not with theory, but with practice. It concisely surveys all the methods of meditation, and sets forth condensed accounts of the stages of progress in both tranquillity meditation and insight meditation. It concludes with the attainments of Path-wisdom and its Fruition and an account of the four types of enlightened individuals.

The overall arrangement of the Abhidhammattha Saṅgaha perhaps serves to underscore the ultimate intention of the Abhidhamma. All the detailed analysis of mind and matter finally converges upon the practice of meditation, and the practice culminates in the

attainment of the supreme goal of Buddhism which is Nibbāna.

7 The Present Treatise

The present treatise deals with chapters IV and V of the Abhidhammattha Saṅgha. All the Pāli statements are presented as described in "*Abhidhammatthasaṅgaha*" written by Bhaddhanta Dr.Sīlānandābhivaiṇsa (D.Litt.), Rector Sayadaw of the International Theravāda Buddhist Missionary University.

The precise meaning of each Abhidhammattha Saṅgaha statement is first given, followed by a full explanation to clarify and elucidate the underlying principles with supplements from other Commentaries on Abhidhamma. It represents the traditional way of teaching the fundamentals of Abhidhamma in Myanmar.

The readers will surely appreciate this systematic, clarified and easily comprehensible presentation of the fundamentals of Abhidhamma which actually represents the essence of the whole Abhidhamma Piṭaka. It is the key to all the Teachings of the Buddha.

March 31, 2005.

Dr. Mehm Tin Mon

***Namo Tassa Bhagavato Arahato
Sammāsambuddhassa***

CHAPTER I

**COMPENDIUM OF THE
COGNITIVE SERIES
OF CONSCIOUSNESS
(Vīthi Saṅgaha Vibhāga)**

What is cognitive series ('Vīthi') ?

'*Vīthi*' literally means 'series, row or road'. Here '*vīthi*' implies a series of consciousness which arises and performs its respective function in order to cognize a sense-object that appears in one of the sense-doors. It may also be regarded as the cognitive process to be aware of a sense-object by the *cittas* (consciousness).

As a road passes one village after another without skipping any nor changing the order of the villages, so also do the *cittas* arise one after another in the order they should according to the Law of Consciousness (*citta-niyāma*).

Introductory Verse

*1 Cittuppādanam icc' evam, katvā
saṅgaham uttaram, Bhūmipuggalabhe-
dena, pubbāparaniyāmitam.*

*Pavattisaṅgaham nāma, paṭi-
sandhipavattiyam,*

*Pavakkhāmi samāsenā, yathā-
sambhavato katham.*

Having completed the excellent compendium of consciousness and its concomitants in the way already described, I shall briefly state, as it should be, the occurrence of cittas and cetasikas both at rebirth and in the life-time according to the planes of existence and individuals, determining the cittas which should precede and which should follow. How is it stated?

The Six Sixes

*2 Cha vatthuni, cha dvārāni, cha
ārammaṇāni,*

*Cha viññāṇāni, cha vīthiyo, chadhā
visayappavatti,*

*c' eti vīthisaṅgahe cha chakkāni
veditabbāni.*

*3 Vīthimuttānam pana kamma-
kammanimitta-gatinimitta-vasena tividhā
hoti visayappavatti.*

*4 Tattha vatthu-dvār' ārammaṇāni
pubbe vuttanayān' eva.*

In the compendium of the cognitive series of consciousness, six classes each with six members should be understood:

- (i) six bases;
- (ii) six sense-doors;
- (iii) six sense-objects;
- (iv) six types of consciousness;
- (v) six types of cognitive series of consciousness; and
- (vi) six types of presentation of sense-objects.

The presentation of the sense-objects to the *vīthi*-freed *cittas* is threefold, namely, kamma, sign of kamma, and sign of destiny. In the above six sixes, the bases, the sense-doors and the sense-objects are as described before (i.e. as described in the *Miscellaneous Section*).

1 Six Bases (*Vatthu*)

- 1 Eye-base – *cakkhu-vatthu* – *cakkhu-pasāda*
- 2 Ear-base – *sota-vatthu* – *sota-pasāda*
- 3 Nose-base – *ghāna-vatthu* – *ghāna-pasāda*
- 4 Tongue-base – *jivhā-vatthu* – *jivhā-pasāda*
- 5 Body-base – *kāya-vatthu* – *kāya-pasāda*
- 6 Heart-base – *hadaya-vatthu*

These are the six physical bases depending on which various *cittas* and their associated *cetasikas* arise. *Pasāda* is clear sensitive corporeality.

2 Six Doors (*Dvāra*)

- 1 Eye-door – *cakkhu-dvāra* – *cakkhu-pasāda*
- 2 Ear-door – *sota-dvāra* – *sota-pasāda*
- 3 Nose-door – *ghāna-dvāra* – *ghāna-pasāda*
- 4 Tongue-door – *jivhā-dvāra* – *jivhā-pasāda*
- 5 Body-door – *kāya-dvāra* – *kāya-pasāda*
- 6 Mind-door – *mano-dvāra* – *bhavaṅga-citta*

These are six doors in our body and mind through which outside senses can enter.

3 Six Sense-objects (*Ārammaṇa*)

- 1 Visible form – *rūpārammaṇa* – *vaṇṇa*
- 2 Sound – *saddhārammaṇa* – *sadda*
- 3 Smell – *gandhārammaṇa* – *gandha*
- 4 Taste – *rasārammaṇa* – *rasa*
- 5 Tangible object – *phoṭṭhabbārammaṇa*
– *pathavī, tejo, vāyo*
- 7 Mind-object – *dhammārammaṇa*

The mind-object comprises 5 *pasāda rūpas*, 16 *sukhuma rūpas*, 89 *cittas*, 52 *cetasikas*, *Nibbāna* and concepts. They can appear only in the mind-door.

4 Six Types of Consciousness (*Viññāṇachakka*)

*5 Cakkhaviññāṇaṃ sotaviññāṇaṃ
ghānaviññāṇaṃ jivhāviññāṇaṃ
kāyaviññāṇaṃ manoviññāṇaṃ c'eti cha
viññāṇāni.*

↳ The six types of consciousness are:

- 1 Eye-consciousness – *cakkhuviññāṇadvī*
- 2 Ear-consciousness – *sotaviññāṇadvī*
- 3 Nose-consciousness – *ghānaviññāṇadvī*
- 4 Tongue-consciousness – *jivhāviññāṇadvī*
- 5 Body-consciousness – *kāyaviññāṇadvī*
- 6 Mind-consciousness – *manoviññāṇa*
(79 cittas)

Mind-consciousness comprises 3 mind-elements (*mano-dhātu*) and 76 mind-consciousness elements (*manoviññāṇa-dhātu*).

5 Six Types of Cognitive Series (*Vīthichakka*)

6 *Cha vīthiyo pana cakkhudvāravīthi sotadvāravīthi ghānavīthi jivhādvāravīthi kāyadvāravīthi manodvāravīthi c'eti dvāravasena vā , cakkhuviññāṇavīthi sotaviññāṇavīthi ghānaviññāṇavīthi jivhāviññāṇavīthi kāyaviññāṇavīthi manoviññāṇavīthi c'eti viññāṇavasena vā dvārappavattā cittappavattiyo yojetabbā.*

According to doors the six cognitive series are:

- 1 *Cakkhudvāravīthi* – the cognitive series connected with the eye-door;
- 2 *Sotadvāravīthi* – the cognitive series connected with the ear-door;
- 3 *Ghānavīthi* – the cognitive series connected with the nose-door;
- 4 *Jivhādvāravīthi* – the cognitive series connected

- with the tongue-door;
- 5 *Kāyadvāravīthi* – the cognitive series connected with the body-door; and
- 6 *Manodvāravīthi* – the cognitive series connected with the mind-door.

Note: *Cakkhudvāravīthi* means the cognitive series of *cittas* which arise and perform their respective functions in order to cognize the visible form that appears at the eye-door.

The remaining *vīthis* should be understood in the same way.

Or, according to consciousness the six cognitive series are:

- 1 *Cakkhaviññāṇavīthi* – the cognitive series connected with eye-consciousness;
- 2 *Sotaviññāṇavīthi* – the cognitive series connected with ear-consciousness;
- 3 *Ghānaviññāṇavīthi* – the cognitive series connected with the nose-consciousness;
- 4 *Jivhāviññāṇavīthi* – the cognitive series connected with the tongue-consciousness;
- 5 *Kāyaviññāṇavīthi* – the cognitive series connected with body-consciousness;
- 6 *Manoviññāṇavīthi* – the cognitive series connected with mind-consciousness;

The cognitive series connected with the doors should be coordinated with the corresponding consciousness.

The Causes for the Arising of Cognitive Series

For a cognitive series to occur, all the essential conditions must be present. According to the Commentaries, the essential conditions for each type of *vīthi* are as follows:-

(i) For an eye-door cognitive series:

- (a) eye-door must be good,
- (b) visible object must be present,
- (c) light (*āloka*) must be present, and
- (d) attention (*manasikāra*) must be present.

(ii) For an ear-door cognitive series:

- (a) ear-door must be good,
- (b) sound must be present,
- (c) space (*ākāsa*) for the air carrying sound wave to pass through must be present, and
- (d) attention (*manasikāra*) must be present.

(iii) For a nose-door cognitive series:

- (a) nose-door must be good,
- (b) smell must be present,
- (c) air-element (*vāyodhātu*) must be present, and
- (d) attention (*manasikāra*) must be present.

(iv) For a tongue-door cognitive series:

- (a) tongue-door must be good,

- (b) taste must be present,
- (c) liquid-element (*āpo*) such as saliva must be present, and
- (d) attention (*manasikāra*) must be present.
- (v) For a body-door cognitive series:
 - (a) body-door must be good,
 - (b) tangible object must be present,
 - (c) firm solid element (*thaddha-pathavi*) must be present, and
 - (d) attention (*manasikāra*) must be present.
- (vi) For a mind-door cognitive series:
 - (a) mind-door must be present,
 - (b) mind-object must be present,
 - (c) heart-base (*hadaya-vatthu*) must be present, and
 - (d) attention (*manasikāra*) must be present.

6 Six Types of Presentation of Sense-objects (*Visayappavatti*)

*7 Atimahantaṃ mahantaṃ parittaṃ
atiparittaṃ c'eti pañcadvāre, manodvāre
pana vibhūtaṃ avibhūtaṃ c'eti chadhā
visayappavatti veditabbā.*

The six types of presentation of sense-objects should be understood as follows:-

(a) Presentation of Sense-objects
at the five Sense-doors

(*Visayappavatti at Pañca-dvāras*)

- | | | | |
|---|--------------------------|---|--|
| 1 | <i>Atimahantārammana</i> | – | 5 sense-objects with
very great intensity; |
| 2 | <i>Mahantārammana</i> | – | 5 sense-objects with
great intensity; |
| 3 | <i>Parittārammana</i> | – | 5 sense-objects with
slight intensity; and |
| 4 | <i>Atiparittārammana</i> | – | 5 sense-objects with
very slight intensity. |

(b) Presentation of sense-objects at the
mind-door

(*Visayappavatti at Mano-dvāra*)

- | | | | |
|---|-------------------------|---|---|
| 1 | <i>Vibhūtā-rammana</i> | – | clear presentation of
sense-objects; |
| 2 | <i>Avibhūtā-rammana</i> | – | obscure presentation of
sense-objects. |

Determination of the Intensity of
Sense Objects

8 *Katham ? Uppādashiti-bhaṅga-vasena khaṇat-
tayaṃ ekacittakkhaṇaṃ nāma.*

9 *Tāni pana sattarasa cittakkhaṇāni rūpadham-
mānaṃ āyū.*

10 *Ekacittakkhaṇātītāni vā bahucittakkhaṇā-
tītāni vā thitippattān'eva pañcārammanāni pañcadvāre
āpātham āgacchanti.*

How is the intensity of the sense-
objects determined? Three sub-moments

- the genetic sub-moment, the existing sub-moment and the dissolving sub-moment – make up one consciousness-moment (*cittakkhaṇa* = the life-span of a *citta*).

Seventeen consciousness-moments determine the life-span of *rūpa* (22 kinds of *rūpa* with the exception of 2 *viñatti rūpas* and 4 *lakkkhaṇa rūpas*).

The five sense-objects appear at the five sense-doors only when they reach the stage of existence after one or several consciousness-moments have passed.

The Life-Span of Consciousness (*Citta*)

According to the Commentary, cittas arise and dissolve at a tremendous rate of more than a thousand billion times per wink, and there are about 250 winks in a second. So the life-span of a consciousness is less than one-thousand billionth of a second.

The life-span of a consciousness is measured by three sub-moments of three distinct features in the life-time of a consciousness. These are:

- (i) *uppāda* – genesis
- (ii) *Thīti* – existence
- (iii) *Bhaṅga* – dissolution

So the life-span of a *citta* is equal to three sub-moments which represent the genetic sub-moment, the

existing sub-moment and the dissolving sub-moment of the *citta* itself.

In other words the life-span of a *citta* is equal to one consciousness-moment (*cittakkhaṇa*) which is equal to three sub-moments (*khaṇas*).

According to *citta-niyāma* (the law of consciousness) *cittas* arise one after another incessantly and each *citta* lasts just for a sub-moment. So it is very difficult to observe the *cittas*.

The Life-Span of Corporeality (*Rūpa*)

The life-span of *rūpa* or corporeality is 17 times longer than that of *citta*. So the life-span of *rūpa* is equal to 17 *cittakkhaṇas* or consciousness-moments or $17 \times 3 = 51$ *khaṇas* or sub-moments.

Thus *rūpa* also arises and dissolves at a tremendous rate of more than 58 billion times per wink or per snap of the fingers. There are also three distinct features in the life-time of a *rūpa*. These are again the *genesis*, the *existence*, and the *dissolution*. The genesis and the dissolution of *rūpa* last for one sub-moment each just like those of the *citta*. So the existence of *rūpa* lasts for 49 sub-moments, and while it lasts, other *rūpa* particles (*rūpa-kalāpas*) keep on arising at every sub-moment. Consequently billions of *rūpa* particles have the chance to combine with one another giving rise to large masses of *rūpa* which are visible to the naked eye.

Determination of the Intensity of Sense-objects

When a sense-object of very great intensity (*atimahantā-rammaṇa*) strikes a sense-door, it does not

become distinct immediately. It takes one consciousness-moment for the sense-object to develop itself to become distinct, and it causes a very long cognitive series of consciousness to arise.

When a sense-object of fairly great intensity (*mahantārammaṇa*) strikes a sense-door, it takes two consciousness-moments or three consciousness-moments (if it is weaker) to develop itself into distinction. Then it causes a fairly long cognitive series of consciousness to arise.

When a sense-object of slight intensity (*parittārammaṇa*) strikes a sense-door, it takes four to nine consciousness-moments to develop itself into distinction. It causes a short cognitive series of consciousness to arise.

When a sense-object of very slight intensity (*atiparittārammaṇa*) strikes a sense-door, it takes ten to fifteen consciousness-moments to develop itself into distinction. Since it is very weak, it cannot cause any cognitive series of consciousness to arise.

Thus the intensity of a sense-object is determined by the time it takes to develop itself into distinction after it strikes a sense-door. If it takes only one consciousness-moment, it is *atimahantārammaṇa*, if it takes two to three consciousness-moments, it is *mahantārammaṇa*, if it takes four to nine consciousness-moments, it is *parittārammaṇa*, if it takes ten to fifteen consciousness-moments, it is *atiparittārammaṇa*.

**Cognitive Process Consciousness and
Cognitive Process-freed Consciousness
(*Vīthi-cittas* and *Vīthi-vimutti Cittas*)**

In the Compendium of the Miscellaneous we have learnt that the *cittas* perform 14 kinds of functions (*kicca*) and that every *citta* performs at least one function. Because the various *cittas* perform their respective functions, the sense-objects that appear at the sense-doors come to be known.

Of the total 89 *cittas* in brief, there are 19 *cittas* which perform rebirth-function (*paṭisandhi-kicca*), life-continuum function (*bhavaṅga-kicca*), and death-function (*cuti-kicca*). They are known as rebirth-consciousness (*paṭisandhi-cittas*), life-continuum-consciousness (*bhavaṅga-cittas*), and death-consciousness (*cuti-cittas*) while they perform the respective functions.

These 19 *cittas* comprise 2 *upekkhā santīraṇa cittas*, 8 *mahāvipāka cittas*, and 9 *mahaggata vipāka cittas*. Since they do not arise in the six sense-doors while they are performing rebirth, life-continuum or death function, they are called door-freed consciousness (*dvāra-vimutti cittas*).

Since they are door-freed, they do not participate in cognitive process. So they are also known as *vīthi*-freed consciousness (*vīthi-vimutti cittas*) while they perform the rebirth, life-continuum or death-function.

However, of the 19 *vīthi*-freed *cittas*, the 2 *upekkhā santīraṇa cittas* take part in cognitive process when they perform the investigation-function (*santīraṇa-kicca*) or the registration-function (*tadālam-*

bana-kicca), and the 8 *mahāvipāka cittas* also take part in cognitive processes when they perform the registration-function. So these $2+8=10$ *cittas* must be counted among the *vīthi-cittas*. Only the nine *mahaggata vipāka cittas* are never involved in cognitive process since they do not perform any other function except the rebirth, life-continuum and death-functions.

So the number of *vīthi*-consciousness (*vīthi-cittas*) is $89-9=80$ in the sense-sphere. The *vīthi-cittas* will appear in cognitive series in the order of functions they perform as described in Table 1.1.

Table 1.1 : The Order of Functions Performed by Vīthi-Cittas

S.No.	Function	Vīthi-cittas	Total
1	Adverting	<i>Pañcadvārāvajjana</i> <i>Manodvārāvajjana</i>	2
2	Seeing	<i>Cakkhu-viññāṇa</i>	2
3	Hearing	<i>Sotaviññāṇa</i>	2
4	Smelling	<i>Ghānaviññāṇa</i>	2
5	Tasting	<i>Jhivāviññāṇa</i>	2
6	Touching	<i>Kāyaviññāṇa</i>	2
7	Receiving	<i>Sampaticchana</i>	2
8	Investigating	<i>Santirāṇa</i>	3
9	Determining	<i>Manodvārāvajjana</i>	1
10	Javana	<i>Kāmajavana</i> <i>Appanājavana</i>	29 26
11	Registering	<i>Tadālamhana</i>	11

12 Rebirth, life-continuum, and death-functions are performed by the 19 vīthi-freed cittas.

Three Types of Identical Consciousness

The life of a living being begins with a rebirth-consciousness. After the dissolution of this consciousness, *bhavaṅga cittas* arise and dissolve continuously till death performing the function of life-continuum.

The last *bhavaṅga citta* is known as death-consciousness (*cuti citta*), because it performs death-function.

For a living being these three *cittas* are the same in birth (*jāti*), in concomitants and in the sense-object they take. For a normal human being one of the eight *mahāvipāka cittas* functions as rebirth-consciousness, *bhāvaṅga*-consciousness and death consciousness. These three types of *cittas* are identical in a person, because they are the resultants of the same wholesome *kamma*. If the *kamma* is the seed of '*somanassa-sahagatam nāṇasaṃpayuttam asaṅkhārika mahākusala citta*', then '*somanassa-sahagatam nāṇasaṃpayuttam asaṅkhārika mahāvipāka citta*' will function as rebirth-consciousness, *bhavaṅga* consciousness and death consciousness.

The sense-object that these *cittas* take is the sign which appeared at the time of near death in the immediate past life. This sign is in the form of '*kamma*', '*sign of kamma*' or '*sign of destiny*'. These signs will be explained further below.

The Signs near the Time of Death (*Marapāsanna Nimitta*)

In the present life a person will be alive as long as the wholesome *kamma*, which has given him re-

birth in this life, keeps on supporting him, i.e., keeps on producing *bhavaṅga cittas* (life-continuum) as *kamma*-resultant.

Just before that supporting *kamma* fades out, of the many *kusala-kammas* and *akusala-kammas* which compete with one another to have the chance of bearing *kamma*-resultant, one *kamma* will emerge as the winner.

This successful *kamma* may appear in the life-continuum (mind-door) of the person as *kamma*-object. When this happens the person may recollect the good or bad action which he has performed in the past in connection with the successful *kamma*.

At times it may be a sign associated with the successful *kamma* that appears at one of the sense-doors. It may be one of the five physical objects viewed through one of the five doors as a present object, or viewed through the mind door as a past object. This present or past object associated with the successful *kamma* is called the 'sign of *kamma*' or '*kāṇma-nimitta*'.

At times some sign of the place in which he is to be reborn according to the successful *kamma* may appear at the mind-door.

For example, celestial beings or celestial mansions, etc., may appear to the dying person if he is to be reborn in one of the celestial abodes, or miserable people in hell or hell-hounds, etc., may appear to him if he is to be reborn in hell. These objects related to

the place of rebirth are known as the 'sign of destiny' or '*gati-nimitta*'.

Thus when a person is dying, one of these three types of *maranāsanna-nimitta*, namely, '*kamma*', '*kamma-nimitta*' or '*gati-nimitta*', will always appear at one of the six sense-doors. The person will die soon after that, and will be reborn in the next life. Then his rebirth-consciousness, life-continuum and death-consciousness in the new existence will all grasp the *maranāsanna-nimitta* of the past existence.

Three Kinds of Life-continuum Consciousness

In the present life the *bhavaṅga cittas* take the *maranāsanna-nimitta* of the immediate past life as their object. As this object is not the new external object that appears at one of the sense-doors in the present existence that gives rise to a cognitive series of consciousness, we are not aware of it. In other words this object is not processed stage by stage to be cognized by us. So when we are asleep or when we do not know anything, these *bhavaṅga-cittas* will be arising and dissolving at a tremendous speed of more than a thousand billion times per wink.

Now suppose that an external sense-object strikes one of the sense-doors. It is necessary to know this new object so that we can react to it as the need arises. In order to know this object, the stream of consciousness must be turned towards this new object. So the *bhavaṅga-cittas* must be arrested or cut off and *vīthi-cittas* must arise to pick up the new object and process it stage by stage to cognize the object.

The stream of *bhavaṅga-cittas* cannot be arrested or cut off suddenly as soon as the new sense-object appears in one of the sense-doors. As a man, running very fast, cannot stop suddenly at a point and at least a few steps must be allowed before he comes to rest, so in the same way two *bhavaṅga-cittas* must be allowed to pass after the appearance of the sense-object before the *bhavaṅga*-stream can be arrested.

These two *bhavaṅga-cittas*, in trying to give away the old *maranāsanna-nimitta* and to take the new sense-object, vibrate somewhat from their normal situation. So they are known as vibrating life-continuum (*bhavaṅga-calana*).

But as the *bhavaṅga*-stream is arrested or cut off after the second *bhavaṅga-calana*, this *citta* is renamed as *bhavaṅgu-paccheda* (arrested *bhavaṅga*).

Now the five physical sense-objects do not become distinct at the sense-doors as soon as they strike the doors. Even the object of very great intensity (*atimahantā-rammaṇa*) takes one consciousness moment (*cittakkhaṇa*) to develop itself into prominence so as to appear at the sense-door.

(So one *bhavaṅga-citta* must pass from the time of contact of the sense-object with the sense-door to the time the object appears at the door. This *citta* is called *atīta-bhavaṅga* (past *bhavaṅga*). \

When the sense-object is of great intensity (*mahantā-rammaṇa*), 2 or 3 *bhavaṅga-cittas* must pass by from the time of contact of the sense-object with the sense-door to the time the object appears at the

door. These 2 or 3 *bhavaṅga-cittas* are also called *atīta-bhavaṅga*.

Thus we have three kinds of *bhavaṅga-cittas*.

1. *Atīta-bhavaṅga* = those *bhavaṅga - cittas*
(past *bhavaṅga*) which pass by from the time the sense - object strikes the sense-door to the time the object appears at the door.
2. *Bhavaṅga-calana* = the *bhavaṅga - citta*
(vibrating *bhavaṅga*) which arises when the sense-object appears at the sense-door.
3. *Bhavaṅgupaccheda* = the *bhavaṅga-citta* which
(arrested *bhavaṅga*) follows the *bhavaṅga-calana*, the *bhavaṅga*-stream is cut-off after this *citta*, and *vīthi-citta* starts to arise.

Cognitive Series at the Five Doors

(*Pañca-dvāra Vīthis*)

1 Eye-door Cognitive Series for Sense Objects of very great Intensity.

(*Cakkhudvārika Atimahantārammaṇa Vīthi*)

Tasmā yadi ekacittakkhaṇātītakam rūpārammaṇam cakkhussa āpātham āgacchati, tato dvikkhattum bhavaṅge calite bhavaṅgasotam vocchinditvā tam eva rūpārammaṇam āvajjantam pañca-dvārāvajjanacittam uppajjitvā nirujjhati.

Therefore, if a visible object, having passed one consciousness-moment (after striking the eye-door), becomes distinct at the eye-door, the life-continuum vibrates for two consciousness-moments and is cut off. Then taking that visible object into consideration, *pañcadvārāvajjana* arises and dissolves.

Tato tass' ānantaram tam eva rūpam passantam cakkhuvīññānam, sampaticchantam sampaticchana cittam, santīrayamānam santīraṇacittam, vavatthapentam voṭṭhabbanacittā c'eti yathākkammam uppajjitvā nirujjhanti.

After the dissolution of *pañcadvārāvajjana*, without any lapse in time, there arise and dissolve in due order *cakkhu - vīññāna* seeing that object, *sampaticchana* receiving the object, *santīraṇa* investigating it, and *manodvārāvajjana* determining whether the object is good or bad.

Tato param ekūnatimsa-kāmāvacarajavanesu yamkiñci laddhapaccayam yebhuyyena sattakkhattum javati, javanānubandhāni ca dve tadārammaṇa-pākāni yathāraham pavattanti, tato param bhavaṅgapāto.

Following the determining consciousness, any one of the twenty-nine *kāmāvacarajavana* cittas, in accordance with the cause such as right reflection, generally runs its course with great mo-

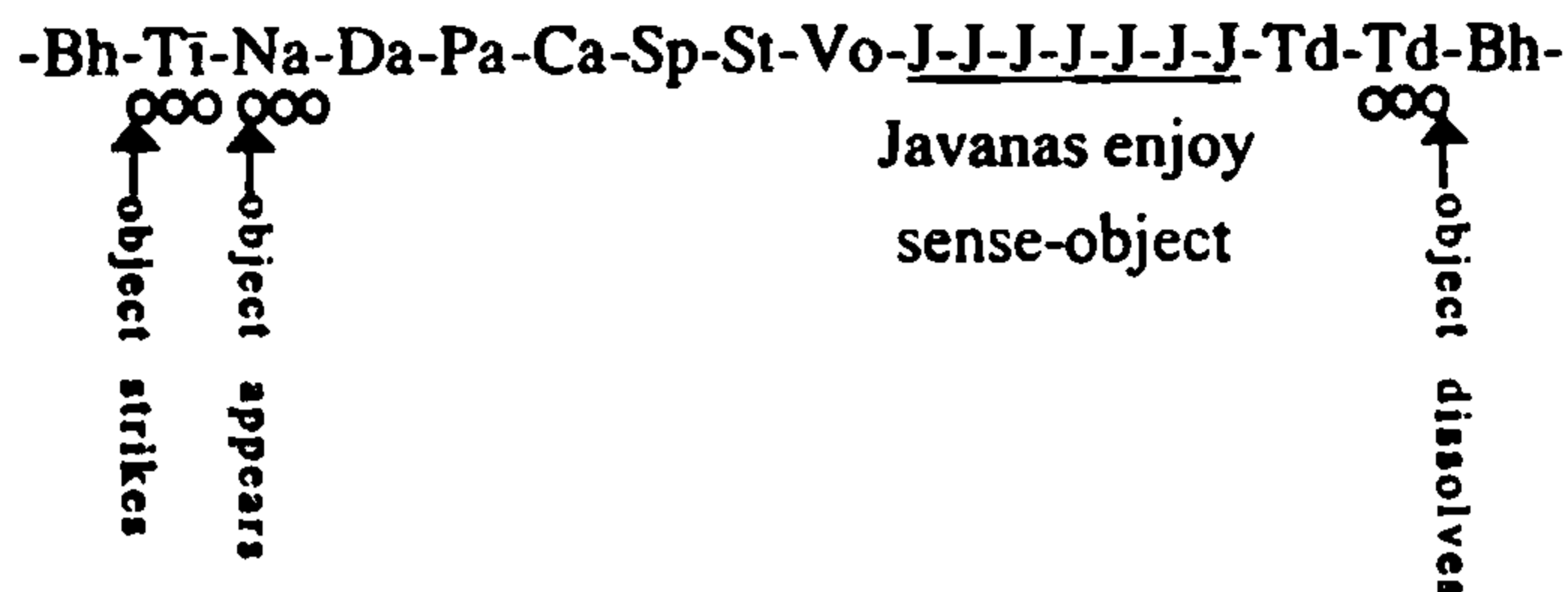
mentum for seven consciousness-moments. Following the *javanas* in serial order *tadārammaṇa vipāka cittas* occur in accordance with persons. After the second *tadārammaṇa*, the *bhavaṅga* stream runs its normal course.

*11 Ettāvatā cuddasa vīthicittup-
pādā, dve bhavaṅgacalanāni, pubbevā-
tītakam ekacittakkhaṇan ti katvā sattarasa
cittakkhaṇāni paripūrenti, tato param
nirujjhati. Ārammaṇam etaṁ atimahantam
nāma gocaram.*

To this extent seventeen consciousness-moments are completed, namely, fourteen *vīthi-cittas* together with their concomitants, two vibrating *bhavaṅgas* (taking *bhavaṅgupaccheda* as *bhavaṅga-calana*), and one consciousness-moment that has passed earlier (referring to *atītabhavaṅga*). Having completed seventeen consciousness-moments, the sense-object dissolves. This object is called *atimahantārammaṇa*, the object of very great intensity.

Explanation of Atimahantā Cakkhudvāravīthi

When a visible object of very great intensity strikes the eye-door, *atimahantārammaṇa vīthi* arises. The cognitive series may be represented by the following symbols: (see Table 1.2)



Bh – *bhavaṅga* – life-continuum

At first there is a stream of *bhavaṅga-cittas*.

Ti – *atītabhavaṅga* – past-*bhavaṅga*

At the arising sub-moment of this *citta*, the visible object strikes the eye-door; the visible object and the *cakkhu-pasāda* arise simultaneously.

Na – *bhavaṅga-calana* – vibrating *bhavaṅga*

At the arising sub-moment of this *citta*, the visible object becomes distinct at the eye-door. The object of very great intensity takes one conscious-moment to develop itself into distinction after its genesis.

Da – *bhavaṅgupaccheda* – arrested *bhavaṅga*

The *bhavaṅga*-stream is cut off after the dissolution of this *citta*.

Pa – *pañcadvārāvajjana* – five-door adverting consciousness

It is always the first *citta* which confronts the sense-object in the cognitive series of *pañcadvāra vīthis*. It adverts the consciousness stream towards the sense-object.

Ca – *cakkhu-viññāṇa* – eye-consciousness

It sees the visible object. It transmits the impression

of the sense-object to the next arising consciousness.

Sp – *sampaticchana* – receiving consciousness

It receives the impression of the visible object transmitted by the eye-consciousness. It, in turn, relays the impression of the object to the next arising consciousness.

St – *Santīraṇa* – investigating consciousness

It investigates the sense-object whether the object is good or bad. It, in turn, relays the impression of the object together with the result of its investigation to the next arising *citta*.

Vo – *voṭṭhapana* (*manodvārāvajjana*) – determining
consciousness

It determines the sense-object whether the object is good or bad.

J – *javana* – impulsive consciousness enjoying the
taste of the sense-object.

One of the 29 *kāma-javana cittas*, as conditioned by *manasikāra* associated with *voṭṭhapana*, arises generally seven times. At this stage we know the sense object roughly and enjoy its taste.

Td – *tadālambaṇa* – registering consciousness

It immediately follows the *javana cittas* and runs for two consciousness-moments enjoying the taste of the sense-object.

At the dissolving submoment of the second *tadālambaṇa citta*, the visible object and the *cakkhupasāda* which have arisen together now dis-

solve together because their life-span of 17 consciousness-moments is now complete.

Bh – *bhavaṅga* – life-continuum

Since the visible object no longer exists, the cognitive series ends and the consciousness - stream sinks into life-continuum, that is, *bhavaṅga citta* runs its course as usual until a sense object strikes a sense-door and a new cognitive series arises to cognize the sense-object.

Note: The *atimahantārammaṇa vīthi* is also known as “*tadālabhāna-vāra vīthi*” as it terminates with *tadālabhāna citta*.

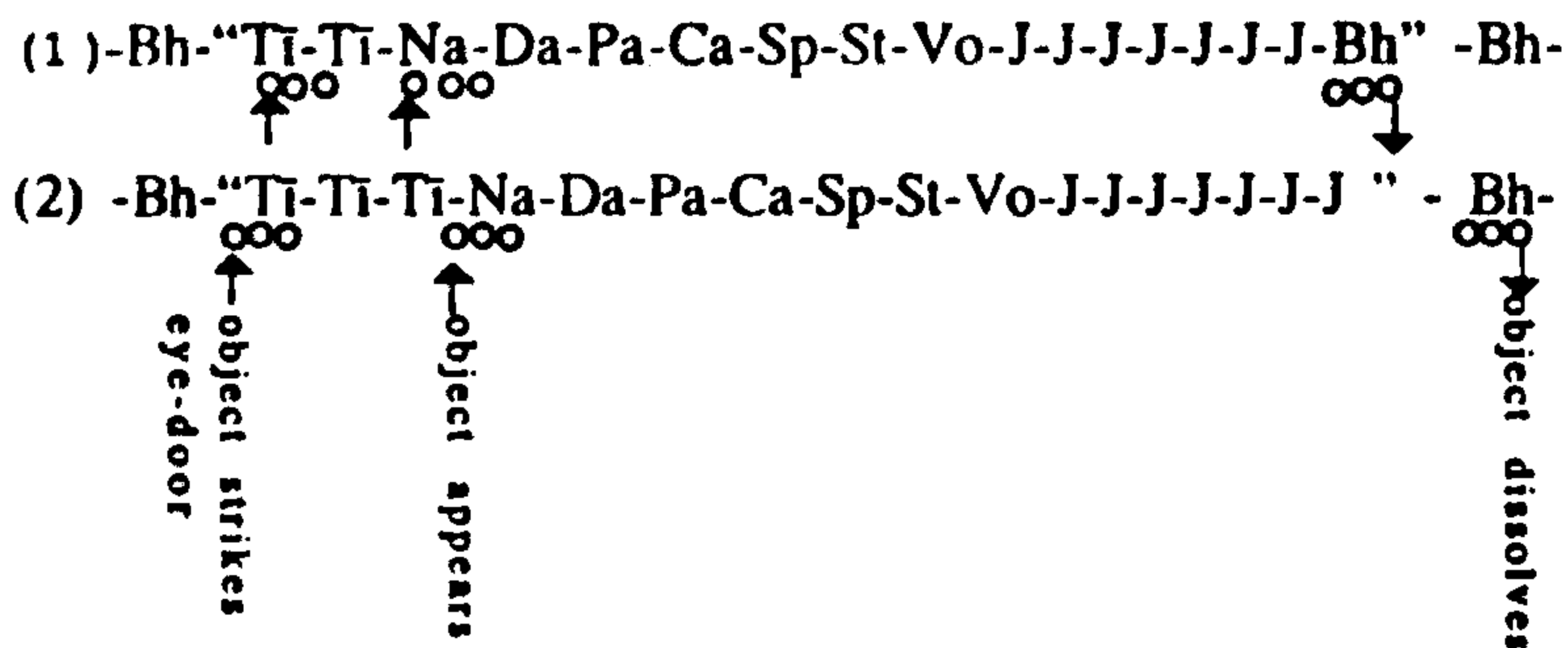
2. Eye-door Cognitive Series for Sense Objects of fairly great Intensity (*Cakkhudvārika Mahantārammaṇa Vīthi*)

12 Yāva tadārammaṇuppadā pana appahont' ātītakam āpātham āgataṃ ārammaṇam mahantaṃ nāma, tattha javanāvasāne bhavaṅgapāto va hoti, n'atthi tadārammaṇuppadō.

Moreover the sense-object which strikes the sense-door and becomes distinct (after two or three consciousness-moments), but is unable to survive till the arising of the registering consciousness is called great sense-object (*mahantārammaṇa*). In that cognitive series, at the end of the *jāvanas*, there is subsidence into life-continuum and no arising of registering consciousness.

Explanation of Mahantā Cakkhudvāravīthi

When a visible object of fairly great intensity strikes the eye-door, one of the two *mahantārammaṇa vīthis* may arise. The cognitive series may be represented as follows.



(1) In the first *mahantārammaṇa vīthi* the sense-object and *cakkhu-pasāda* (eye-door) arise together at the arising sub-moment of the first *atīta bhavaṅga*. The sense-object takes two consciousness-moments (Tī-Tī) for its full development and it becomes distinct at the eye-door at the arising sub-moment of the vibrating *bhavaṅga* (Na).

Then the life-continuum vibrates for two consciousness-moments (Na-Da) and becomes arrested or cut off at the dissolving sub-moment of the arrested *bhavaṅga*. Then the cognitive series proceeds as follows.

Pa – *pañcadvārāvajjana* – five-door adverting
consciousness

It adverts the consciousness-stream towards the sense-object.

Ca – *cakkhaviññāṇa* – eye-consciousness

It sees the visible object and makes the sense-impression.

Sp – *sampaticchana* – receiving consciousness

It receives the impression of the visible object.

St – *sanīraṇa* – investigating consciousness

It investigates the sense-object whether the object is good or bad.

Vo – *voṭṭhapana* (*manodvārāvajjana*) – determining consciousness

It determines the sense-object whether the object is good or bad.

J – *javana* – impulsive consciousness enjoying the taste of the sense-object.

One of the 29 *kāmājavana cittas*, as conditioned by *manasikāra* associated with *voṭṭhapana*, arises seven times.

So far 16 consciousness-moments have elapsed since the genesis of the sense-object at the eye-door, and only one consciousness-moment is left before the object dissolves. So two registering consciousness (*tadālambaṇa cittas*) can no longer arise. (*Tadālambaṇa* arises either two times or not at all.) So one *bhavaṅga citta* arises instead, and then the sense-object and the *cakkhu-pasāda*, which have arisen together, dissolve together at the dissolving sub-moment of that *bhavaṅga citta*. After that the life-continuum flows on as usual.

(2) In the second *mahantārammaṇa vīthi*, the intensity of the sense-object is a little weaker than that of the sense-object in (1). So after the genesis of the sense-object at the eye-door, three past *bhavaṅga*

cittas pass by before the object becomes well developed and distinct at the eye-door. Then the life-continuum vibrates twice and becomes arrested (Na-Da).

After that the cognitive series proceeds as in (1), i.e., in the order of *pañcadvārāvajjana*, *cakkhuviññāṇa*, *sampaticchana*, *santīraṇa*, *voṭṭhapana* and seven *jāvanas*. At the dissolving sub-moment of the seventh *javana* the sense-object and the *cakkhu-pasāda* dissolve together. Therefore the cognitive series terminates and the life-continuum proceeds as usual.

Thus there are two *mahantārammaṇa vīthis* which end with *javana-citta*. They are known as *javana-vāra vīthis*.

Note: In counting the *vīthi cittas*, the *bhavaṅga cittas* (Ti, Na, Da, Bh) should not be counted.

3 Eye-door Cognitive Series for Sense Objects of slight Intensity

Parittārammaṇa Vīthi

13 Yāva javanuppādā pi appahont' ātītakam āpātham āgataṃ ārammaṇam parittam nāma. Tattha javanam pi anuppajjitvā dvattikkhattum voṭṭhabba - nam' eva pavattati, tato param bhavaṅga-pāto'va hoti.

The sense-object which strikes the sense-door and becomes distinct (after four to nine consciousness-moments), but is unable to survive till the arising of the *jāvanas* is called slight sense-object (*parittārammaṇa*). In that cognitive se-

ries even the *jāvanas* do not arise, but the determining consciousness (*voṭṭhapana*) occurs two or three times, and then there is subsidence into life-continuum.

Explanation of Parittārammaṇa Cakkhudvāra Vīthi

When a visible object of slight intensity strikes the eye-door, *parittārammaṇa vīthi* arises. The cognitive series may be represented as follows.

(1)-Bh - "Tī- Tī -Tī- Tī-Na-Da-Pa-Ca-Sp-St-Vo-Vo-Vo-Bh-Bh-Bh-Bh-"

(2)-Bh - "Tī-Tī-Tī-Tī-Tī-Na-Da-Pa-Ca-Sp-St-Vo-Vo-Vo-Bh-Bh-Bh-"

(3)-Bh - "Tī-Tī-Tī-Tī-Tī-Tī-Na-Da-Pa-Ca-Sp-St-Vo-Vo-Vo-Bh-Bh-"

(4)-Bh - "Tī-Tī-Tī-Tī-Tī-Tī-Tī-Na-Da-Pa-Ca-Sp-St-Vo-Vo-Vo-Bh-"

(5)-Bh - "Tī-Tī-Tī-Tī-Tī-Tī-Tī-Tī-Na-Da-Pa-Ca-Sp-St-Vo-Vo-Vo-"

(6)-Bh - "Tī-Tī-Tī-Tī-Tī-Tī-Tī-Tī-Tī-Na-Da-Pa-Ca-Sp-St-Vo-Vo-"

(1) In the first *parittārammaṇa vīthi*, the sense-object and the *cakkhu-pasāda* arise together at the arising sub-moment of the first *atīta bhavaṅga*. The sense-object takes four consciousness-moments for its full development and it becomes distinct at the arising sub-moment of vibrating *bhavaṅga* (Na). Then the *bhavaṅga* stream vibrates twice and becomes arrested (Na-Da). Then the cognitive series proceeds in the order of *pañcadvārāvajjana*, *cakkhuvīññāṇa*, *sampaticchana*, *santīraṇa* and *voṭṭhapana*. At this point, 11 consciousness-moments have elapsed since the genesis of the sense-object, and the object can last for only six more consciousness-moments.

In normal situations, the *javana* usually occurs for seven consciousness-moments and if there is not enough time, it does not occur at all. In other words, since the object is not distinct and not known precisely, no *javana* arises to enjoy the taste of the object.

So two more *voṭṭhapana cittas* arise in place of *javana* to determine two more times whether the object is good or bad. After that the stream of consciousness sinks into life-continuum. The sense-object and the eye-door dissolve at the dissolving instant of the fourth *bhavaṅga*, and life-continuum flows on as usual.

(2-6) In the next five successive *vīthis*, the past *bhavaṅga* (Tī) is increased one by one as the object becomes weaker and weaker, and accordingly the *cittas* at the rear have to be cut off one by one as the total consciousness-moments cannot exceed the life-span of the sense-object. Thus at the sixth *vīthi*, the cognitive series terminates after two *voṭṭhapana cittas*.

The number of *voṭṭhapana cittas* cannot be reduced further as there must be at least two *voṭṭhapana cittas* when it functions in place of *javana*. So there are six *parittārammaṇa vīthis* which all end with *voṭṭhapana*, so they are known as *voṭṭhapana-vāra vīthis*.

In *parittārammaṇa vīthis*, the sense object is not precisely known; so there is no enjoyment of the sense-object and no *javanas*. Young babies see objects by these *vīthis* since their *pasāda rūpas* are weak and objects do not appear clearly in them.

**4 Eye-door Cognitive Series for
Sense Objects of very slight Intensity
(*Atiparittārammaṇa Vīthi*)**

*14 Yāva voṭṭhabbanuppādā ca pana
appahont' ātītakam āpātham āgataṃ
nirodhāsannaṃ ārammanaṃ atiparittam
nāma, tattha bhavaṅgacalanam eva hoti,
n'atthi vīthicittuppādo.*

Moreover the sense-object which strikes the sense-door and becomes distinct (after ten to fifteen consciousness-moments) and is on the verge of ceasing and unable to survive until the arising of the determining consciousness is called very slight sense-object. In that cognitive series there is merely vibration of the life-continuum, but no arising of a cognitive consciousness.

**Explanation of *Atiparittārammaṇa
Cakkhudvāra Vīthi***

When a visible object of very slight intensity strikes the eye-door, the object takes 10 to 15 consciousness-moments for its full development. Even then the intensity of the object is so slight that it causes the life-continuum to only vibrate twice without becoming arrested. So no *vīthi-cittas* arise, and the object is not known at all. However, the following six *vīthi*-forms can be written to represent the *atiparittārammaṇa vīthis*.

- (1) -Bh- "Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-Bh-Bh-Bh-Bh-Bh"-
- (2) -Bh- "Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-Bh-Bh-Bh-Bh"-
- (3) -Bh- "Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-Bh-Bh-Bh"-
- (4) -Bh- "Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-Bh-Bh"-
- (5) -Bh- "Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na-Bh"-
- (6) -Bh- "Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Ti-Na-Na"-

As these vīthis are deprived of vīthi-cittas, they are known as “ *mogha-vāra-vīthis*” (futile cognitive series).

Other Five-door Cognitive Series

15 Icc' evaṃ cakkhudvāre, tathā sota-dvārādīsu c' eti sabbathā pi pañcadvāre tadārammaṇajavana-voṭṭhabbanamoghavāra-saṅkhātānaṃ catunnaṃ vārānaṃ yathākkamaṃ ārammaṇabhūtā visayappavatti catudhā veditabbā.

As it has been described for the arising of the cognitive series in the eye-door, so too does the cognitive series arise in the ear-door, etc. Thus in all the five doors, the fourfold presentation of sense-objects should be understood, in due order, in the four ways known as:

- (i) the course (ending with) registration;
- (ii) the course (ending with) javana;
- (iii) the course (ending with) determining; and
- (iv) the futile course.

The Number of Cognitive Series

For the fourfold presentation of sense-objects at the eye-door, we get one *tadālambaṇa-vāra vīthi*, two *javana-vāra vīthis*, six *voṭṭhapana-vāra vīthis*, and six *moghavāra vīthis*, making 15 *vīthis* in all.

Similarly 15 *vīthis* can arise at the ear-door as well as at the nose-door, the tongue-door or the body-door. So all together $15 \times 5 = 75$ *vīthis* can occur at the five doors.

In writing the *vīthi*-forms and explaining the forms for the ear-door, *sota-viññāṇa* (So) should replace *cakkhu-viññāṇa* (Ca), and 'sound' and '*sota-pasāda*' should replace 'visible object' and '*cakkhu-pasāda*', respectively. Similar proper changes should be made for the remaining three doors.

Five-door Cognitive Consciousness (*Pañcadvāra-Vīthi Cittas*)

16 *Vīthicittāni satt' eva,
cittuppādā catuddasa.
Catupaññāsa vitthāra, pañcadvāre
yathārahaṃ.
Ayaṃ ettha pañcadvāre
vīthicittappavattinayo.*

At the five doors, in accordance with the door and the sense-object, seven kinds of *vīthi-cittas* numbering fourteen *vīthi cittas* take part in cognitive process. In detail fifty-four *cittas* occur in the five doors.

Herein, what have been said describe the occurrence of *vīthi-cittas* in the five sense-doors.

Explanation:

If we examine the *atimahantārammaṇa vīthi*, we can see that it contains the greatest number of *vīthi-cittas* comprising seven types of consciousness :

“Pañcadvārāvajjana, pañca-viññāṇa, sampaticchana, santīraṇa, voṭṭhapana, javana, and tadālambaṇa.”

The number of *vīthi-cittas* that occur in the longest cognitive series is: one *pañcadvārāvajjana*, one *pañcaviññāṇa*, one *sampaticchana*, one *santīraṇa*, one *voṭṭhapana*, seven *javanas* and two *tadālambaṇas*, totalling 14. In counting *vīthi-cittas*, *bhavaṅga-cittas* should not be included.

The total number of *vīthi-cittas* that can participate in the five-door cognitive series are:

(a)	<i>Pañcadvārāvajjana citta</i>	1
(b)	<i>Pañcaviññāṇa cittas</i> (in five sense-doors)	10
(c)	<i>Sampaticchana cittas</i>	2
(d)	<i>Santīraṇa cittas</i>	3
(e)	<i>Voṭṭhapana (manodvārāvajjana)</i>	1
(f)	<i>Kāma-javana cittas</i>	29
(g)	<i>Tadālambaṇa cittas</i>	<u>8</u>
Total =		54

These are the 54 *kāmāvacara cittas*.

**Mind-door Cognitive Series with Sense-sphere
Javanas
(*Kāmajavana Manodvāra-vīthi*)**

17 *Manodvāre pana yadi vibhūtaṃ
ārammaṇaṃ āpāthaṃ āgacchati, tato
paraṃ bhavaṅgacalana-manodvārāvaj-
jana-javan' āvasāne tadārammaṇapākāni
pavattanti, tato paraṃ bhavaṅgapāto.*

Now if a clear sense-object be-
comes distinct at the mind-door, then vi-
brating life-continuum, mind-door
adverting consciousness, *javanas*, and at
the end of the *javanas*, registering
resultants, all take place. Following this
there is subsidence into life-continuum.

18 *Avibhūte pan' ārammaṇe
javanāvasāne bhavaṅgapāto va hoti,
n'atthi tadārammaṇuppādo ti.*

On the other hand, in the case of
an obscure sense-object, there is subsi-
dence into life-continuum at the end of
the *javanas*. No registering resultants
arise.

Explanation of Manodvāra-vīthis

First there are two types of *manodvāra-vīthis*.

1 *Kāmajavana Manodvāra-vīthi* – here one of
the 29 *kāmajavana cittas* functions as *javana*, i.e., en-

COMPENDIUM OF COGNITIVE SERIES

joys the taste of the sense-object. In our daily activities, while we are cognizing various sense-objects, *kāmajavana manodvāra-vīthis* are involved.

2 *Appanājavana Manodvāra-vīthi* – here one of the 26 appanājavana cittas takes the function of javana. ‘Appanā’ means ‘jhāna, magga and phala’. So appanājavana manodvāra-vīthis are involved only in jhāna-absorptions or lokuttara-attainments.

Sense-Sphere Mind-door Cognitive Process

This sense-sphere mind-door process is itself twofold:

- (1) Consequent process (*pañcadvārānubandhakā*),
- (2) Independent process (*visum̐siddhā*).

1 Consequent Process

Just as when a gong is struck once by a baton, the gong sends forth a continuous stream of reverberations, so when one of the five sense doors has been impinged upon once by a sense-object, after the five-door process has ceased, the past sense object is retaken by the mind-door and sets off many sequences of mind-door processes. Because these cognitive processes come as the sequel to a five-door process, they are known as consequent processes.

In a five-door cognitive series, the sense-impression is processed only to the extent to be known roughly whether it is good or bad. The form, the shape, the detailed features and the name of the object are not known yet.

Since the mind-door can take up a past object, after a *pañcadvāra vīthi*, a *manodvāra vīthi* quickly follows retaking the sense-object of the *pañcadvāra vīthi* as a past object.

Then a second *manodvāra vīthi* follows suit observing the object as a whole. Then follows the third *manodvāra vīthi* observing the form and shape of the object.

Again the fourth *manodvāra vīthi* arises considering the name of the object. If necessary many *manodvāra vīthis* quickly occur in succession considering the features of the object in detail and also the time and the place in connection with the object if the object has been observed before.

Only after these many consequent *manodvāra vīthis* does one know the object together with its form, shape, name and other details.

Considering the fact that *cittas* can arise and dissolve at a tremendous rate of more than a thousand billion times per wink and a *monodvāra vīthi* contains only about ten *vīthi-cittas*, many billion *vīthis* can occur in a fraction of a second. So we can know the objects we see or hear almost instantly and we even think that we see and hear simultaneously.

2 Independent Process

When any of the six sense-objects enters the avenue of the mind door and becomes distinct at the door, an independent mind-door process or cognitive series occurs. There are two types of mind-door pro-

cess pertaining to the sense-sphere, distinguished by the intensity of the object.

**Mind-door Cognitive Series for
Clear Object
(*Vibhūtārammaṇa Vīthi*)**

Bh- “Na-Da-Ma-J-J-J-J-J-J-J-Td-Td-”-Bh-

When a clear sense-object enters the avenue of the mind-door and becomes distinct at the door, the life-continuum (*bhavaṅga citta*s) vibrates twice and becomes arrested (*Na-Da*). Then a mind-door adverting consciousness (*manodvārāvajjana citta*) turns to the object, observes it and decides whether the object is good or bad. In accordance with this discussion one of the twenty-nine *kāmāvacara javana citta*s occurs as *javana* seven times to enjoy the taste of the sense-object. After that two *tadālambana citta*s (Td-Td) arise to perform the registering function. Then the cognitive process subsides into life-continuum.

**Mind-door Cognitive Series for
Obscure Object
(*Avibhūtārammaṇa Vīthi*)**

Bh- “Na-Da-Ma-J-J-J-J-J-J-J-”Bh-

When an obscure sense-object enters the avenue of the mind-door and becomes distinct at the door, the life-continuum (*Na-Da*) vibrates twice and becomes arrested. Then a mind-door adverting consciousness (*manodvārāvajjana*) turns to the object, observes it and decides whether the object is good or bad. In accordance with this decision one of the 29 *kāmāvacara*

*javana citta*s occurs seven times to enjoy the taste of the sense-object. After that the cognitive process subsides into life-continuum.

Notes

1. The mind-door is not a physical door (*pasāda rūpa*); life-continuum (*bhavaṅga citta*) itself functions as the mind-door. It is much more powerful than the five sense-doors.
2. All six types of sense-objects which may be past, present, future or time-freed, and which include *cittas* and *cetasikas* with the life-span of just one consciousness-moment, can appear in the mind-door.

So no *atīta-bhavaṅga* need occur; the object appears at the mind-door as soon as it strikes the door.
3. The objects that appear at the mind-door should not be differentiated as *atimahan-tārammaṇa* or *mahantārammaṇa*; they should be distinguished as *vibhūtārammaṇa* (clear object) or *avibhūtārammaṇa* (obscure object).
4. Ledī Sayādaw, a very learned Myanmar monk, pointed out that when the object is obscure, a course ending with two or three occurrences of *manodvārāvajjana* is also found, and a course ending with the mere vibration of the *bhavaṅga* may also be admitted.

Fourfold Mind-door Cognitive Series

Thus, according to *Ledi Syādaṃ*, in the mind-door too there is a fourfold presentation of sense-objects. The course ending with registration can be called a very clear (*ativibhūtā*) presentation; the course ending with *javana*s, a clear (*vibhūtā*) presentation; the course ending with mind-door adverting, an obscure (*avibhūtā*) presentation; and the course ending with mere vibration of the *bhavaṅga*, a very obscure (*atiavibhūtā*) presentation.

The clarity of the presentation depends on either the prominence of the object or the strength of consciousness. For a prominent object can appear clearly even when consciousness is weak, while a strong consciousness can clearly cognize even a subtle obscure object.

- (1) **Ativibhūtārammaṇa vīthi**
(Tadālambaṇa-vāra Vīthi)
 -Bh- “Na-Da-Ma-J-J-J-J-J-J-Td-Td” -Bh-
- (2) **Vibhūtārammaṇa Vīthi**
(Javana-vāra vīthi)
 -Bh- “Na-Da-Ma-J-J-J-J-J-J-” Bh-
- (3) **Avibhūtārammaṇa Vīthi**
(Voṭṭhapana-vāra vīthi)
 -Bh- “Na-Da-Ma-Ma-Ma”-Bh-Bh-
- (4) **Atiavibhūtārammaṇa Vīthi**
(Mogha-vāra vīthi)
 -Bh- “Na-Na”-Bh-Bh-Bh-

Bh – *bhavaṅga* – life-continuum

At first only the bhavaṅga-stream exists.

Na – *bhavaṅga-calana* – vibrating life-continuum

At the arising sub-moment of this consciousness, the sense-object appears or becomes distinct at the mind-door.

Da – *bhavaṅgupaccheda* – arrested life-continuum

The bhavaṅga-stream is cut off after the dissolution of this citta.

Ma – *manodvārāvajjana* – mind-door adverting citta

It performs two functions: (a) adverting the mental stream towards the sense-object and takes the object into consideration, and
(b) determining the object whether it is good or bad.

J – *javana* – impulsive consciousness enjoying the taste of the sense-object.

One of the 29 kāmajavana cittas functions as javana.

Td – *tadālambaṇa* - registering consciousness

It immediately follows javana and runs for two consciousness-moments enjoying the taste of the sense-object and performing the registering function.

Bh – *bhavaṅga* – life-continuum

At the end of the cognitive series the consciousness stream sinks into life-continuum.

Cognitive Consciousness in Mind-door Kāmajavana Process

*19 Vīthiccittāni tūn' eva cittuppadā das'
critā. Vīthārena pan' etth' ekacattālīsa
vibhāvaye.
Ayaṃ ettha prittajavanavāro.*

In this *kāmajavana* mind-door cognitive process three kinds of cittas and the arising of ten cittas are told. In detail it should be made clear that forty-one cittas take part in the process.

Herein, these words describe the *kāmajavanavāra* in the compendium of *vīthis*.

Explanation

In *kāmajavana* mind-door cognitive series there are only 3 types of consciousness—namely, “*avajjana, javana and tadālambana*”.

The number of cittas in the longest mind-door cognitive series is: 1 *manodvārāvajjana* citta, 7 *javana* cittas and 2 *tadālambana* cittas, totalling 10.

The number of cittas that can participate in the mind-door cognitive series is :

(a) <i>manodvārāvajjana</i> citta	1
(b) <i>kāmajavana</i> cittas	29
(c) <i>tadālambana</i> cittas	<u>11</u>
Total=	41

**Mind-door Cognitive Series with
Appanā-javanas
(*Manodvāra Vīthi*)**

20 Appanājavanavāre pana vibhūt' āvibhūtabhedo n' atthi, tatthā tadārammaṇuppadō ca.

21 Tattha hi nāṇasampayutta kāmāvacara-javanānaṃ aṭṭhannaṃ aññatarasmim' parikamma' opac' ārā-nuloma-gotrabhu-nāmena catukkhattum tikkhattum eva vā yathākkamaṃ uppajjitvā niruddhānantaram eva yathārahaṃ catuttham, pañcamaṃ vā chabbīsati-mahaggata-lokuttara-javanesu yathābhinīhāravasena yaṃ kiñci javanaṃ appanāvīthim' otarati, tato param' appanāvasāne bhavaṅgapāto' va hoti.

Now in the *appanā-javana-vāra vīthi*, there is no differentiation between clear object and obscure object. Likewise there is no arising of registering consciousness. (Absorption is possible only with clear object.)

To elaborate, in this *appanājavana- vāra vīthi*, any one of the eight *nāṇasampayutta kāmāvacara javana citta*s (i.e. four *nāṇasampayutta mahākusala citta*s and four *nāṇasampayutta mahākiriya citta*s) arises and dissolves four times or three times in due order as 'preparation' (*parikamma*), 'proximity' (*upacāra*), 'conformity' (*anuloma*), and 'change of lineage' (*gotrabhu*). Immediately after they cease, in the fourth or fifth moment in accordance with the type of person, any

one of the javanas among the twenty-six mahaggata and lokuttara javana cittas, enters upon the process of absorption as it is conveyed by samatha-vipassanā bhāvanā citta. After that, at the end of the appanājavana, there is subsidence into life-continuum.

*22 Tattha somanassasahagatajava-
nānantaram appanā pi somanassasahagatā
'va pāṭikaṅkhitabbā, upekkhāsahagata-
javanānantaram upekkhāsahagatā' va.
Tatth' āpi kusalajavanānantaram kusala-
javanañ c' eva hetṭhimañ ca phalattayaṃ
appeti, kiriyajavanānantaram kiriyajava-
naṃ Arahattaphalañ cā ti.*

In that *appanājavana-vāra*, immediately after a *javana* accompanied by joy, absorption accompanied by joy should be expected. Immediately after a *javana* accompanied by equanimity, absorption accompanied by equanimity should be expected.

In that *javana-vāra* having identical feeling (*vedanā*), immediately after a *mahākusala nāṇasampayutta javana*, *mahaggata* or *lokuttara kusalajavana* and three lower *phalajavana* can arise as *appanājavana* (absorption). Immediately after a *mahā-kiriya nāṇasampayutta javana*, *mahaggata kiriyajavana* as well as *arahattaphalajavana* can arise as absorption. So should it be noted.

23 *Dvattimsa sukkhapaññamhā, dvādas' opekkhakā param, Sukhitakriyato attha, cha sambhonti upekkhākā.*

24 *Puthujjanāna sekkhānam, kāmapuññatihetuto, Tihetukāmmakriyato, vītarāgānam appanā.*

Ayam ettha Manodvāre vīthiccittapavattinayo.

Following two *somanassasahagataṃ nāṇasampayuttaṃ mahākusala-javana citta*s, thirty-two *appanājavanas* can arise.

Following two *upekkhāsahagataṃ nāṇasampayutta mahākusala-javana citta*s, twelve *appanājavanas* can arise.

After two *somanassasahagata nāṇasampayutta mahākiriya-javana citta*s, eight *appanājavanas* can arise. After two *upekkhāsahagata nāṇasampayutta mahākiriya-javana citta*s, six *appanājavanas* can arise.

For worldlings and three lower *phalaṭṭha* persons (forty-four) *javana citta*s can arise after four *kāmakusala tihetuka citta*s. For those free from lust (i.e. Arahants) fourteen *javana citta*s can arise after four *tihetuka kāmakiriya citta*s. (32+12) and (8+6)

What have been said describes the arising of cognitive series in the mind-door.

Note: (1) *Following two somanassasahagataṃ nāṇasampayuttaṃ mahākusala javanas there can arise four somanassa mahaggatakusala javanas, sixteen somanassa magga javanas and twelve somanassa javanas of three lower phalas, totalling 32 javanas.*

(2) *Following two upekkhāsahagataṃ nāṇasampayutta mahākusala javanas there can arise five upekkhā mahaggata-kusala javanas, four upekkhā magga javanas, and three upekkhā javanas of three lower phalas, totalling 12 javanas.*

(3) *After two somanassa nāṇasampayutta mahākiriya javanas there can arise four somanassa mahaggata kiriyajavanas and four somanassa arahattaphala javanas, totalling eight javanas.*

(4) *After two upekkhā nāṇasampayutta mahākiriya javanas there can arise five upekkhā mahaggata kiriyajavanas and one upekkhā arahattaphala javana, totalling 6.*

Explanation for Appanā-javana

Mind-door Cognitive Series

'Appanā' means 'absorption'. It refers to jhāna, magga or phala absorptions.

In tranquility-meditation and insight-meditation *appanā-javana manodvāra-vīthis* arise when *jhāna* or *magga* or *phala* is realized. In these *vīthis*, one of the 26 *appanā-javana cittas* takes part in the *javana*-function.

$$\begin{aligned} 26 \text{ appanājavanas} &= 5 \text{ rūpāvacara kusala cittas} \\ &+ 4 \text{ arūpāvacara kusala cittas} \end{aligned}$$

- + 5 rūpāvacara kiriya cittas
- + 4 arūpāvacara kiriya cittas
- + 4 magga cittas
- + 4 phala cittas.

If a tihetuka person, who is not yet an *Arahant*, practises tranquility meditation correctly and diligently, he may attain 5 *rūpāvacara kusala jhānas* and 4 *arūpāvacara kusala jhānas*, which are collectively called “ 9 *mahaggata kusala cittas* ”.

If an *Arahant* undertakes tranquility meditation, he can attain 5 *rūpāvacara kiriya jhānas* and 4 *arūpāvacara kiriya jhānas*, which are collectively called “ 9 *mahaggata kiriya cittas* ”.

If a tihetuka person undertakes insight-meditation properly and strenuously, he can attain four Path-wisdoms (*magga-ñāṇas*) and four Fruition-wisdoms (*Phala-ñāṇas*) which associate with eight lokuttara cittas (supramundane consciousness).

Cognitive Series for Five Fine-material Sphere Jhānas (*Rūpāvacara Appanā Vīthis*)

Manda: Bh- “Na-Da-Ma-Pa-U-Nu-Go-Jh”- Bh-

Tikkha: Bh- “Na-Da-Ma-U-Nu-Go-Jh” -Bh-

1. When the *paṭibhāga-nimitta* (counter sign) of the meditation-subject appears at the mind-door, the life-continuum vibrates twice and becomes arrested (Na-Da). Then *manodvārāvajjana* (Ma) adverts the consciousness-stream towards the counter sign, observes it and decides whether it is good or bad.

Then one of the two *somanassa-sahagatam*

*ñāṇasampayuttam mahākusala citta*s performs the *upacāra-samādhī javana*-function four times in a person of average wisdom (*Manda-pañña*) under the names of

Pa = parikamma = preparation for *jhāna* to arise,

U = upacāra = proximity of *jhāna*,

Nu = anuloma = conformity or connection

between parikamma and *jhāna*; it acts as a bridge harmonising the lower *cittas* with the higher *cittas*,

Go = gotrabhu = change of lineage; it cuts off the *kāma*-lineage to form the *mahagata*-lineage.

In a person of keen wisdom (*Tikkha-pañña*), parikamma is omitted.

Immediately after gotrabhu, *rūpāvacara kusala first-jhāna citta* arises just once as *appanā-javana*. After that, the *bhavaṅga*-stream flows on as usual.

2. The second *rūpāvacara-appanā vīthi* arises as above allowing *rūpāvacara kusala second-jhāna citta* to function as *appanā-javana* just once.

3. The third *rūpāvacara-appanā vīthi* also arises as in (1) allowing *rūpāvacara kusala third-jhāna citta* to function as *appanā-javana* just once.

(4. The fourth *rūpāvacara-appanā vīthi* again arises as in (1) allowing *rūpāvacara kusala fourth-jhāna citta* to function as *appanā-javana* just once.

5. The fifth *rūpāvacara-appanā vīthi* arises as in (1), but instead of one of the two *somanassasahaga*-

taṃ nāṇasampayuttam mahākusala citta, one of the two *upekkhā-sahagatam nāṇa-sampayuttam mahākusala citta* performs the *upacāra-samādhī javana*-function four or three times and after that *rūpāvacara kusala fifth jhāna citta* arises just once to function as *appanā-javana*.

Note: Since the first four *rūpāvacara jhānas* are accompanied by *sukha* (pleasant feeling), they are *somanassasahagata citta*s. So, in these cases, the *upacāra-samādhī javanas* must also be *somanassasahagata citta*s. In the case of the fifth *jhāna*, it is *upekkhāsahagata citta*; so it must be preceded by *upekkhāsahagata upacārasamādhī javana*.

Cognitive Series for four Immaterial Sphere Jhānas
(*Arūpāvacara Appanā Vīthis*)

Manda: Bh-“Na-Da-Ma-Pa-U-Nu-Go-Jh”-Bh-
Tikkha: Bh- “Na-Dā-Ma-U-Nu-Go-Jh”-Bh-

In order to attain *arūpāvacara jhānas*, the meditator must have attained the fifth *rūpāvacara jhāna* by meditating on a *kaṣiṇa*, and he must have contemplated on the faults of *rūpa* in the physical body.

He first develops the fifth *rūpāvacara jhāna* by meditating on the *paṭibhāga-nimitta* of a *kaṣiṇa*. Then he comes out of the meditative absorption, ignores the *paṭibhāga-nimitta* since it is connected with *rūpa*, concentrates on the infinite space (*ākāsa*) that exists beyond the *paṭibhāga nimitta*, and meditates: “*Ākāsa, ākāsa*”. When his subtle attachment to the *paṭibhāga-*

nimitta is eliminated, the *nimitta* disappears suddenly unfolding infinite space. He meditates on: “*ākāsa, ākāsa*”, and when the degree of his concentration is high enough, the *arūpāvacara appanā-vīthi* will come into effect.

1. When the object of infinite space (*ākāsa*) appears at the mind-door, the *bhavaṅga*-stream vibrates twice and becomes arrested (Na-Da). Then *manodvārāvajjana* (Ma) adverts the mental stream towards the object, observes it and determines whether it is good or bad.

After that one of the two *upekkhāsahagatam nānasampayuttam mahākusala citta*s functions as *parikamma* (Pa), *upacāra* (U), *anuloma* (Nu), and *gotrabhu* (Go) in a person of average wisdom (*mandapañña*), or as *upacāra, anuloma and gotrabhu* in a person of keen wisdom (*tikkha-pañña*). Following these *upacāra-samādhi javanas*, the first *arūpāvacara kusala jhāna*, i.e. *ākāsānañcāyatana-kusala citta* arises once as *appanā-javana*, and then *bhavaṅga citta*s flow on as life-continuum.

2. To go higher to the second *arūpāvacara kusala jhāna*, the meditator takes *ākāsānañcāyatanakusala citta* as the subject of meditation. He meditates: “*viññāṇa, viññāṇa*” repeatedly until he reaches absorption.

The second *arūpāvacara appanāvīthi* is the same as (1). The object that appears at the mind-door is *ākāsānañcāyatana-kusala citta*, which initiates the cognitive series of *bhavaṅga-calana* (Na), *bhavāṅgu-*

paccheda (Da), *manodvārāvajjana* (Ma), *parikamma* (Pa; omit in tikkha-pañña person), *upacāra* (U), *anuloma* (Nu), *gotrabhu* (Go) and *viññānañcāyatana kusala citta* as *appanā-javana* (Jh) to arise. After that life-continuum (Bh) flows on as usual.

3. In the case of the third *arūpāvacara jhāna*, the object that appears at the mind-door is nothingness (*natthibho*) which results from the omission of *ākāsānañcāyatana kusala citta*. The cognitive series of consciousness arises as before terminating with *ākincaññāyatana kusala citta* as *appanā-javana*.

4. In going up to the fourth *arūpāvacara jhāna*, the meditator concentrates on the *ākincaññāyatana kusala citta* as the object of meditation. On realising the fourth *arūpāvacara jhāna*, this object of *ākincaññāyatana kusala citta* appears at the mind-door causing the cognitive series of consciousness to arise as before. In this case *nevasaññā-nāssasññāyatana kusala citta* arises once as *appanā-javana* and then *bhavaṅga* cittas flow on as usual.

Note (1) Since all the *arūpāvacara jhānas* are *upekkhā-sahagatā*, the preceding *upacārasamādhī javana cittas* must also be *upekkhāsahagatā*.

(2) *Arahants* can develop *rūpāvacara jhānas* and *arūpāvacara jhānas* in the same way as described above. But instead of *kusala cittas*, *kiriya cittas* will arise. The *vīthi-forms* are the same as above. In describing the cognitive process, not only the *appanā-javanas* but

also all the preceding *upacāra-samādhī javanas* must be the corresponding *kiriya-cittas*.

**Cognitive Series for Jhāna
Attainments
(*Jhāna Samāpatti Vīthis*)**

'*Samāpatti*' means 'attainment'. A person, who has attained the rūpāvacara first jhāna, may enter the meditative absorption corresponding to that jhāna whenever he wishes. If he practises well, he may enter upon the jhāna-absorption instantly and remain in the state of absorption for one hour, two hours, three hours, etc., up to seven days. During this period only the corresponding jhāna cittas occur repeatedly and spontaneously taking the *paṭibhāga-nimitta* as their object.

A person, who attains all the *rūpāvacara jhānas* and the *arūpāvacara jhānas*, may enter the meditative absorption corresponding to any jhāna. But he must develop the first *jhāna* first; then, by eliminating *vitakka*, he develops the second *jhāna*, then by eliminating *vicāra*, he develops the third *jhāna*, and so on.

The jhāna-samāpatti vīthi runs as follows:

*Manda: Bh-"Na-Da-Ma-Pa-U-Nu-Go-Jh-Jh-many
times"-Bh-*

*Tikkha: Bh-"Na-Da-Ma-U-Nu-Go-Jh-Jh-many
times"-Bh-*

1. For attainment of rūpāvacara jhāna:

The *paṭibhāga-nimitta* of the meditation subject appears at the mind-door causing the life-con-

tinuum to vibrate twice and become arrested (Na-Da). Then *manodvārāvajjana* (Ma) adverts the mental stream towards the *paṭibhāga-nimitta*, observes it, and decides whether it is good or bad. After that, one of the two *somanassasahagatam nāṇasampayuttam mahākusala cittas* (take *upekkhāsahagatam nāṇasampayuttam mahākusala citta* to enter the fifth *jhāna*) functions as *parikamma* (omit for *tikkhapaññā* person), *upacāra*, *anuloma* and *gotrabhu* (Then *rūpāvacara kusala* first *jhāna* (or second, third, fourth or fifth *jhāna*) *citta* functions many times as *appanā-javana*.) When the meditative absorption is over, *bhavaṅga cittas* sink into life-continuum.

2. For attainment of *arūpāvacara jhāna*:

The infinite space (*ākāsa*) unfolded by the disappearance of the *paṭibhāga-nimitta* (take the corresponding object for the higher *arūpāvacara jhāna*) enters the avenue of the mind-door and becomes distinct at the door causing the life-continuum to vibrate twice and become arrested. Then *manodvārāvajjana* adverts the mental stream towards the *paṭibhāga-nimitta*, observes it, and decides whether it is good or bad.

After that, one of the two *upekkhāsahagatam nāṇasampayuttam mahākusala cittas* functions as *parikamma* (omit for *tikkha-paññā* person), *upacara*, *anuloma*, and *gotrabhu* (Then *ākāsānañcāyatana kusala citta* (or higher *arūpāvacara kusala citta*) functions many times as *appanā-javana*.) When the meditative absorption is over, *bhavaṅga cittas* sink into life-continuum.

Cognitive Series for Path Consciousness (*Magga Appanā Vīthi*)

Those who undertake insight-meditation (*vipassanā*) contemplate the three characteristics of existence (*tilakkhaṇa*) – namely, impermanence (*anicca*), suffering (*dukkha*), and non-self (*anatta*). After developing ten insight-knowledges (*vipassanāñāṇas*), the realization of the Path and its Fruition (*magga and phala*) follows up. There are four levels of *magga and phala*. The *magga-appanā vīthi* runs as follows.

Manda: Bh-"Na-Da-Ma-Pa-U-Nu-Go-Mg-Ph-Ph"-Bh-

Tikkha: Bh-"Na-Da-Ma-U-Nu-Go-Mg-Ph-Ph-Ph"-Bh-

1. When one of the three characteristics of existence enters the avenue of the mind-door and becomes distinct at the mind-door, the life-continuum vibrates twice and becomes arrested (Na-Da). After that *manodvārāvajjana* (Ma) adverts the mental stream towards the object, observes it, and decides whether it is good or bad.

After that one of the four *ñāṇasampayuttaṃ mahākusala citta*s, observing the characteristic of existence, functions three times as *parikamma* (Pa), *upacāra* (U), and *anuloma* (Nu), and then, (observing *Nibbāna*, functions once more as *gotrabhu* (Go).) Following that *sotāpatti-magga javana* arises once observing *Nibbāna*. Then, without any lapse in time, the fruition of the *magga*, i.e., *sotāpatti-phala citta*, functions twice as *appanā-javana*. After that *bhavaṅga citta*s sink into life-continuum and the meditator comes out of the *magga-vīthi*. He has now become a stream-winner

(*Sotā-panna*), the first-stage noble person (*Ariyā*).

If the meditator is a person of keen wisdom (*tikkha-pañña*), *parikamma* is omitted and *phala-javana* occurs three times.

In the above *magga-vīthi*, *parikamma*, *upacāra*, *anuloma* and *gotrabhu* signify the following things:

- Pa – *parikamma* – preparation of magga,
- U – *upacāra* – proximity of magga,
- Nu – *anuloma* – conformity or connection; it harmonises the lower cittas with the upper cittas;
- Go – *gotrabhu* – the citta that cuts the *puthujjana-lineage* to form the ariya-lineage.

A *puthujjana* is a worldling or one who is bound by all ten fetters. Once a person becomes an *ariyā*, he is never reverted back to a *puthujjana* again. Thus *gotrabhu* has to cut the *puthujjana lineage* only once. So in later *magga-vīthis* and *phala-vīthis*, Vo = *vodāna* (meaning 'purification') is inserted in place of Go = *gotrabhu*.

2. To realize the second *magga* and *phala*, the stream-winner (*sotāpanna*) has to meditate on the three characteristics of existence again. When the second *magga-vīthi* arises, it runs as above – the only changes necessary are: '*vodāna*' in place of '*gotrabhu*', '*sakadāgāmi-magga*' in place of '*sotāpatti magga*' and '*sakadāgāmi-phala*' in place of '*sotāpatti-phala*'.

After this second *magga-vīthi* the person becomes a *sakadāgāmī* (once-returner, i.e., he will return to the *kāma*-abodes just once.)

3. If the *sakadagāmi* undertakes insight-meditation further, he may develop the third *magga vīthi* which occurs as the second *magga-vīthi* – just change ‘*sakadāgāmi*’ into ‘*anāgāmi*’.

The person now becomes an *anāgāmi* (non-returned, i.e., he will not be reborn in the *kāma* abodes again).

4. If the *anāgāmi* undertakes insight-meditation further, he may develop the fourth *magga-vīthi*. This *vīthi* again arises as before – just change ‘*anāgāmi*’ into ‘*arahatta*’.

The person now becomes an Arahant (a perfect one).

Cognitive Series for Fruition Attainment (*Phala-samāpatti Vīthis*)

There are four noble individuals (*ariya-puggala*): the stream enterer (*sotāpanna*), the once returner (*sakadāgāmi*), the non-returner (*anāgāmi*) and the perfect one (*arahant*).

Each noble individual may enter the meditative absorption corresponding to the fruition of the Path he has attained. By doing so, he is enjoying the peace of *Nibbāna*, and during this absorption the following *phala-samāpatti vīthi* arises.

Manda: Na-Da- “Ma-Pa-U-Nu-Vo-Ph-Ph-many times”- Bh

Tikkha: Na-Da- “Ma-U-Nu-Vo-Ph-Ph-Ph-many times” -Bh

In order to develop the attainment of fruition (*phala-samāpatti*), the noble individuals have to undertake insight-meditation again.

1. When one of the three characteristic marks of existence enters the avenue of the mind-door of a stream-enterer, the life-continuum vibrates twice and becomes arrested (Na-Da). The *manodvārāvajjana* adverts the mental stream towards the characteristic sign, observes it, and decides whether it is good or bad. After that, one of the four *ñāṇasampayutta mahākusala citta*s, observing the characteristic sign, functions three times as *parikamma* (omit in *tikkhapaññā* person), *upacāra* and *anuloma* (Pa-U-Nu), and, observing *Nibbāna*, functions once as *vodāna* (Vo). After that *sotāpatti-phala citta*, observing *Nibbāna*, functions as *appanā-javana* many times as long as the person wishes up to seven days. Then *bhavaṅga citta*s subside into life-continuum and the person arises from fruition-attainment.

2. The *phala-samāpatti vīthi*s of the higher noble persons are the same as above—just change *sotāpanna* and *sotāpatti-phala citta* into *sakadāgāmī* and *sakadāgāmī-phala citta*, *anāgāmī* and *anāgāmī-phala-citta*, and *arahant* and *arahatta-phala-citta*, respectively.

The Procedure of Registration (*Tadārammaṇa-niyāma*)

25 *Sabbatthā pi pan' ettha anitthe
ārammaṇe akusala-vipākān' eva
pañcaviññāṇa-sampaticchana-santīraṇa-
tadārammaṇāni.*

26 *Itthe kusalavipākāni.*

27 *Ati itthe pana somanassa-
sahagatān' eva santīraṇatadārammaṇāni.*

Moreover, in these five-door and mind-door cognitive series, with respect to all kinds (very great, great, slight, very slight) of sense-objects, if the object is undesirable, only unwholesome resultants, that is, *akusala-vipāka pañcaviññāṇa*, *sampaṭicchana*, *santīraṇa* and *tadārammaṇa*, will arise. When the object is desirable, only wholesome resultants, that is, *kusalavipāka pañcaviññāṇa*, *sampaṭicchana*, *santīraṇa* and *tadārammaṇa*, arise. Besides, if the object is extremely desirable, only the resultants accompanied by joy, that is *somanassasahagata santīraṇa* and *tadārammaṇa*, will arise.

Tatth' āpi somanassasahagata-kiriya javanāvasāne somanassasahagatān' eva tadārammaṇāni bhavanti, upekkhāsahagata kiriya javanāvasāne ca upekkhāsahagatān' eva honti.

Also among those *tadārammaṇas*, only *somanassasahagata tadārammaṇa* will arise at the end of *somanassasahagata kriya javana*, and only *upekkhāsahagata tadārammaṇa* will arise at the end of *upekkhāsahagata kriya javana*.

28 Domanassasahagata javanāvasāne ca pana tadārammaṇāni c' eva bhavaṅgāni ca upekkhāsahagatān' eva bhavanti.

Moreover, at the end of *domanassasahagata javana*, only *upekkāsahagata tadārammaṇa* and *upekkhāsahagatābhavaṅga cittas* can arise.

Tasmā yadi somanassapaṭisandhi-kassa domanassasahagatajavanāvasāne tadārammaṇasambhavo n' atthi, tadā yaṃ kiñci paricitapubbam parittārammaṇam ārabbha upekkhāsahagata-santīraṇam uppajjati. Tam anantaritvā bhavaṅgapāto' va hotī ti vadanti Ācariyā.

Therefore, in the case of one whose rebirth consciousness is accompanied by joy, if at the end of *domanassa-sahagatajavana* there is no occurrence of *tadā-rammaṇa citta*s, then, the teachers explain, there arises an *upekkhāsahagata-santīraṇa citta* apprehending any familiar trivial object. Immediately after that there is subsidence into life-continuum.

Note: Pleasant feeling and painful feeling are diametrical opposites. So *cittas* accompanied by the one cannot arise in immediate succession to *cittas* accompanied by the other. However, *cittas* accompanied by either of these opposed feelings can be immediately proceeded or followed by *cittas* accompanied by neutral feeling. Thus, if there is occasion for *tadālambaṇa citta*s to follow *domanassa javanas*, only *upekkhāsahagata tadālambaṇas* will arise. If there is no scope for *tadālambaṇas*, *domanassa javanas* will be followed immediately by *upekkhāsahagata bhavaṅga citta*s.

Now for a person whose rebirth-consciousness is a *somanassasahagata mahāvipāka citta*, then his

bhavaṅga citta is also the same *somanassasahagata mahāvipāka citta*. If this person gets angry, and there is no occasion for *tadālambaṇa cittas* to arise, *bhavaṅga cittas* must follow the *domanassa javanas*. But the regular *somanassa bhavaṅga* cannot arise, owing to the law that cittas with opposite feelings cannot arise in immediate succession. In such a case, the ancient teachers of *Abhidhamma* said that an *upekkhāsahagata santīraṇa citta* occurs once, serving as a buffer between the painful mental feeling of the javana and the pleasant mental feeling of the bhavaṅga. On such an occasion the *upekkhā-santīraṇa* does not perform the investigating function. It takes an object different from that of the cognitive series – some unrelated sense-sphere object with which one is already familiar—and functions simply to pave the way back to the normal flow of the *somanassa bhavaṅga*. This special *upekkhāsahagata santīraṇa citta* is termed “*āgantuka-bhavaṅga*”, meaning the “guest-*bhavaṅga*”.

The Law of Registration

29 *Tathā kāmāvacarajavanāvasāne
kāmāvacarasattānaṃ kāmāvacaradham-
mesv' eva ārammaṇabhūtesu tadāram-
maṇaṃ icchantī ti.*

Registration occurs only at the end of the cognitive Function in the thought. Besides, *tadārammaṇas* of regis- process-
tering *cittas* arise only at the end of
(*kāmāvacara-javanas*), only in sense-
sphere beings, only when the sense-ob-
jects belong to the sense-sphere.

Note: *Tadālambaṇas* arise only at the end of

kāma-jāvanas, only in *kāma*-beings, only when *kāma*-objects appear at the sense-door. They do not arise after *appanā-jāvanas* or in brahmās or when the sense-object is *paññatti*, *mahaggata* or *Nibbāna*.

*30 Kāme jāvanasattālam-bañānam
niyame sati, Vibhūte 'timahante ca,
tadārammaṇam īritam.*

Ayam ettha tadārammaṇaniyamo.

When there is certainty that the *jāvanas*, the beings, and the sense-objects belong to the sense-sphere, then it can be said that *tadārammaṇa cittas* arise both in *vibhūtārammaṇa vīthis* and in *atimahantārammaṇa vīthis*.

Herein, what have been said is the law or procedure of registration.

The Procedure of Jāvanas (*Jāvananiyāma*)

*31 Jāvanesu ca parittajāvanavīthi-
yam kāmāvacarajāvanāni sattakkhattum
chakkhattum eva vā javanti.*

*32 Mandappavattiyam pana
maraṇa-kālādīsu pañcavaram eva.*

Moreover, among the *jāvanas*, in a *kāmajavana* cognitive series, the *kāmāvacara jāvanas* occur either seven times or six times.

But in the case of a feeble cognitive process, such as at the time of dy-

ing, etc., the *kāmāvacara javanas* occur only five times.

33 Bhagavato pana Yamakapāṭihāriyakālādīsu lahukappavattiyam cattāri pañca vā paccavekkhaṇacittāni bhavanti ti pi vadanti.

Moreover, at the time of the Twin Miracle of the *Buddha* and the like, when the cognitive process is rapid, *paccavekkhaṇa-javana cittas* (reviewing consciousness) occur only four or five times. So it is said by the commentators.

Frequency of Appanājavana

34 Ādikammikassa pana paṭhamakappanāyam mahaggatajavanāni abhiññājavanāni ca sabbadā pi ekavāram eva javanti, tato param bhavaṅgapāto.

Furthermore, in the first cognitive series of absorption of the beginner, the *mahaggatajavana* occurs only once. Also the *abhiññājavana* at all times arises only once. Then comes subsidence into life-continuum.

35 Cattāro pana magguppādā ekacittakkhaṇikā, tato param dve tīṇi phalacittāni yathāraham uppajjanti, tato param bhavaṅgapāto.

Besides, the four Path-consciousnesses arise only for one consciousness-moment each. Thereafter, two

or three Fruition-consciousnesses arise in accordance with the *manda-paññā* person or the *tikkhapaññā* person. Then comes subsidence into life-continuum.

36 Nirodhasamāpattikāle dvikkhat-tuṃ catutthāruppajavanam javati, tato param nirodham phusati.

37 Vuṭṭhānakāle ca Anāgāmi-phalam vā Arahattaphalam vā yathāraham ekavāram uppajjivā niruddhe bhavaṅgapāto' va hoti.

At the time just before the attainment of cessation (*nirodhasamāpatti*), the fourth *arūpāvacara-javana* occurs twice. After that the cessation of *cittas*, *cetasikas* and *cittajarūpas* is effected. When emerging from cessation, either the fruition consciousness of non-returning (*anāgāmi-phala citta*) or the fruition consciousness of arahantship (*arahattaphala citta*) arises once according to person whether he is a non-returner or an *arahant*. When it ceases, there is subsidence into life-continuum.

38 Sabbatthā pi samāpattivīthiyam bhavaṅgasoto viya vīthiniyamo n'atthi ti katvā bahūni pi labbhanti ti.

In all the cognitive series of attainments (*jhānasamāpatti* and *phalasa-*

māpatti), as in the stream of the life-continuum, there is no fixed procedure to be noted. It should be understood that many (*mahaggata* or *phala*) *javanas* arise (in immediate succession). This concludes the *javana-niyama*.

Summary

39 *Sattakkhattum parittāni, maggābhiññā sakim matā. Āvasesāni labbhanti, javanāni bahūni pi.*

Ayam ettha javananiyamo.

It should be known that *kāmāvacarajavana* arises at most seven times, the *magga-javana* and the *abhiññāṇajavana* only once, the rest (*mahaggatajavana* and *phalajavana*) many times.

Herein, this is the procedure of *javanas*.

Cognitive Series for Supernormal Knowledge (*Abhiññāṇa Appanā Vīthis*)

Those who have developed all the *rūpāvacara jhānas* and all the *arūpāvacara jhānas* in all the ten *kaṣiṇas* may practise further according to the instructions given in the *Buddhist Canons* to attain the five *lokiya abhiññās* (mundane supernormal knowledges). These supernormal powers are attainable through the utmost perfection in mental concentration, and they are related to the higher knowledge associated with the fifth *rūpāvacara jhāna*.

1. *Iddhividha Abhiññāṇa* – various divine pow-

ers, such as being one he becomes manifold, and having become manifold he again becomes one. Without being obstructed he passes through walls and mountains, just as if through the air. In the earth, he dives and rises again, just as if in the water. He walks on water without sinking, just as if on the earth. Crosslegged he floats through the air, just as a winged bird.

2. *Dibbasota Abhiññāṇa* – divine ear that can hear sounds both heavenly and human, far and near.

3. *Dibbacakkhu Abhiññāṇa* – divine eye that can see objects both heavenly and human, far and near, hidden or exposed. It can see beings in the woe-ful abodes as well as those in the celestial abodes.

4. *Paracittavijjānana Abhiññāṇa* or *cetopariyāṇa* – the ability to know other's thoughts in many ways or to penetrate the minds of others.

5. *Pubbenivāsānussati Abhiññāṇa* – the ability to remember manifold former existences, such as one birth, two births,...five births...one hundred thousand births; to remember many formations and dissolution of worlds: "There I was, such name I had, ...and vanishing from there I entered somewhere else into existence, ... and vanishing from there I again reappeared here".

Based on *dibbacakkhu abhiññāṇa*, one can further develop the following two supernormal powers:

6. *Yathākammūpagañāṇa* – the power to see beings in the thirty-one planes of existence and also their respective *kammas* which have given rise to their

rebirths. It sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones. It sees how beings are reappearing according to their *kammas*.

7. *Anāgataṃsañāṇa* – the power to know future events, future existences and future worlds.

So we may say there are seven *lokiya abhiññāṇas*. But when we count five mundane supernatural knowledges, *yathākammūpagañāṇa* and *anāgataṃsañāṇa* are included in *dibbacakkhu*. Also *cutūpāpatañāṇa*, which is the knowledge with regard to the dying and reappearing of beings, is included in *dibbacakkhu*.

When we count six supernormal powers as in *Chalābhiñña*, we add *āsavaṅkhhayañāṇa* to five *lokiya-abhiññāṇas*.

8. *Āsavakkhaya-ñāṇa* – the *arahattamaggañāṇa*, which is the knowledge associated with *arahattamagga* that can extinct all cankers (*āsavas*).

The *abhiññā vīthi* is of the form:

Na-Da-"Ma-Pa-U-Nu-Go-Bhiñ"-Bh

Suppose a person, who has attained the mundane supernormal powers, wants to become manifold. He meditates on the *pathavī-kasiṇa* and develops the *rūpāvacara kusala fifth jhāna* for a few moments.

Then he comes out of the *jhāna* and, having arrested his life-continuum, makes a strong wish or resolution: "Let there be one thousand identical but separate forms of myself."

He has complete confidence that his resolution

will materialize. The created forms appear in his mind-door causing the life-continuum to vibrate twice and become arrested. The *manodvārāvajjana* adverts the mental stream towards the objects, observe them and decide whether they are good or bad. Then observing the one-thousand created forms, the *rūpāvacarakusala fifth jhāna*, accompanied by the supernormal knowledge of *iddhividha*, arises once functioning as *abhiññājavana*. Then *bhavaṅga cittas* follow up. As soon as *abhiññājavana* arises, the one-thousand created forms come into existence.

Other mundane supernormal powers are brought into play in a similar way.

Cognitive Series for Attainment of Extinction (*Nirodha-samāpatti Vīthi*)

‘*Nirodhasamāpatti*’ means ‘attainment of extinction’. This *vīthi* is developed to suspend temporarily all consciousness and mental activity, following immediately upon the semiconscious state called the ‘sphere of neither-perception-nor-nonperception’ (*nevasaññānāsaññāyatana jhāna*).

Only a non-returner or an arahant, who has attained all the *rūpāvacara jhānas* and the *arūpāvacara jhānas*, is able to develop the attainment of cessation. The procedure for developing this attainment is as follows.

First of all the person who wants to develop the attainment of cessation meditates on the counter-image of the earth-*kaṣiṇa* in order to develop the first *rūpāvacarakusala jhāna*. Then he emerges from it and

meditates on the *jhāna* factors with respect to their characteristics of impermanence, suffering and non-self. He repeats this procedure with the *rūpāvacarakusala* second, third, fourth and fifth *jhānas*, and then also with the *arūpāvacarakusala* first, second, and third *jhānas*.

Then he made four resolutions (*adhiṭṭhāna*).

1. May I remain in *nirodhasamāpatti* for one hour, two hours,....., one day, two days,, or seven days (provided the period does not exceed his life-span which he can know).
2. May my body, the things I am using and the abode I am occupying be not harmed nor destroyed by any means (he can demarcate the area as much as he likes).
3. May I come out of the *nirodhasamāpatti* as soon as the Buddha wishes to see me (this is at the time when the Buddha is alive).
4. May I come out of the *nirodhasamāpatti* as soon as the congregation of monks wishes my presence (this is done out of respect for the congregation of monks).

Now the person develops the *arūpāvacarakusala* fourth *jhāna* and soon after the occurrence of *nevasaññānāsaññāyatana kusala citta* as *appanājavana* for two consciousness-moments, the stream of consciousness is cut off – no *cittas*, *cetasikas* and *cittaja-rūpa* (corporeality formed by *citta*) arise any more.

The person will remain in this state of extinction of consciousness, its concomitants and *cittaja-*

rūpa till the end of the period he has resolved to remain in *nirodhasamāpatti*. Though he does not breathe, eat, drink or know anything, he is still alive.

When he comes out of the *nirodhasamāpatti*, *anāgāmi-phala citta* arises once as *appanā-javana* if he is an *Anāgāmī*, or *arahatta-phala citta* arises once as *appanā-javana* if he is an *Arahant*. Then *bhavaṅga cittas* subside into life-continuum.

Analysis by Way of Individuals (*Puggalabheda*)

40 *Duhetukānaṃ ahetukānaṃ ca pan' ettha kiriyājavanāni c' eva appanā-javanāni ca labbhanti.*

41 *Tatthā nāṇasampayuttavipākāni ca sugatiyaṃ.*

42 *Dugatiyaṃ pana nāṇavippayuttāni ca mahāvipākāni na labbhanti.*

Moreover, in these cognitive series, the functional *javas* and the *appanājavas* do not arise either in *duhetuka* persons or in *ahetuka* persons. Also *nāṇasampayutta mahāvipāka cittas* do not arise in a blissful plane. Furthermore, *nāṇavippayutta mahāvipāka cittas* do not occur in a woeful plane.

Explanation

Ahetuka persons are those whose rebirth-consciousness has no roots. *Duhetuka* persons are the ones having two roots (*alobha* and *adosa*) in their rebirth consciousness. These two types of persons will never attain *jhānas* or *maggas*. So functional *javas*, which

are exclusive to *arahants*, and *appanājavanas* cannot arise in them.

Furthermore, in a blissful plane such as the human world or the sense-sphere heavens, *ñāṇasam-payutta mahāvipāka cittas* do not arise in the *ahetuka* or *duhetuka* persons to perform the registering function; for *duhetuka* beings, the *tadālabhana cittas* are the three *santīraṇas* and the four *ñāṇavippayuttavipāka cittas* whereas for *ahetuka* persons, only the three *santīraṇas* perform as *tadālabhana cittas*.

Therefore, in the woeful abodes inhabited by only *ahetuka* persons, *ñāṇavippayutta mahāvipāka cittas* do not occur.

43 *Tihetukesu ca khīṇāsavānaṃ kusalākusalajavanāni na labbhanti.*

44 *Tathā sekkhaputhujjanānaṃ-kiriyaajavanāni.*

45 *Diṭṭhigatasampayutta-vicikicchājavanāni ca sekkhānaṃ.*

46 *Anāgāmapuggalānaṃ pana paṭighajavanāni ca na labbhanti.*

47 *Lokuttarajavanāni ca yathārahaṃ Ariyānaṃ eva samuppajjanti ti.*

Among *tihetuka* persons, to *Arahants*, no *kusala* or *akusala-javanas* arise. Similarly, to noble persons who are not yet *Arahants* as well as to worldlings, *kiriya javanas* do not occur. Nor do

javanas associated with wrong view and doubt arise in sekkhapersons, that is, non-arahant ariyas. To non-returners (*Anāgāmīs*) there are no javanas associated with aversion. Lokuttara-javanas are experienced only by noble ones (*Ariyās*) according to their respective attainments.

Explanation

Those whose rebirth-consciousness has three roots (alobha, adosa, amoha) are called tihetuka persons. These persons, by practising samatha-vipassanā meditations, can attain jhānas, maggas and phalas.

Since akusala and kusala cittas no longer occur in Arahants, they will not experience akusala and kusala javanas. On the other hand, since kiriya javanas can arise only in Arahants, wordlings and non-arahant noble ones cannot experience kiriyajavanās.

Again since sekkha-persons have eradicated wrong view and doubt completely, they will not experience javanas associated with wrong view and doubt. Moreover, the non-returners have also totally eliminated anger (dosa) in addition to diṭṭhi and vicikicchā. So domanassajavanās will never arise in non-returners.

Consciousness experienced by various Persons

*48 Asekkhānaṃ catucattālīsa
sekkhānaṃ uddise.*

*Chapaññās' āvasesānaṃ, catupañ-
ñāsa sambhavā.*

Ayaṃ ettha puggalabhedo.

It should be pointed out that the total number of *vīthi* cittas that can arise as they should in Arahants is forty four, in *sekkha*-persons fifty six, and in the rest (worldlings) fifty four.

Herein, this is the analysis by way of individuals.

Explanation

Arahants, referred to here as '*asekkhas*', meaning 'those beyond training', have eliminated all defilements and thus no longer experience any unwholesome cittas. The forty-four cittas they can experience are: 18 ahetuka cittas + 8 mahāvipāka cittas + 8 mahākiriya cittas + 5 rūpāvacarakiriya cittas + 4 arūpāvacarakiriya cittas + 1 arahatta phala citta.

These figures are for those who attain all the nine mahaggata jhānas in the sense-sphere. For those who do not attain all the jhānas, the number of the jhānas they cannot experience yet should be subtracted from the total number of cittas.

Now wordlings, who are born with three roots, can acquire all the nine mahaggatakusala jhānas by undertaking samatha-bhāvanā. So the fifty-four cittas they can experience are: 12 akusala cittas + 17 ahetuka cittas with the exception of hasituppāda + 8 mahākusala cittas + 8 mahāvipāka cittas + 5 rūpāvacarakusala cittas + 4 arūpāvacarakusala cittas.

Here again, for those who do not attain any jhānas, the 9 mahaggatakusala cittas must be subtracted from the total number of 54.

Now '*sekkhas*', meaning 'trainees', refer to the

four *maggaṭṭha* persons and the three lower *phalaṭṭha* persons. The *maggaṭṭha* persons last for just one consciousness-moment while the corresponding *magga-cittas* are arising. Soon after the *magga-cittas* have dissolved, they become *phalaṭṭha* persons. The three lower *phalaṭṭha* persons are the stream-enterer (*sotāpanna*), the once-returner (*sakadāgāmi*), and the non-returner (*anāgāmi*).

Since *sotāpatti-magga* totally eliminates *diṭṭhi* and *vicikicchā*, the four *diṭṭhigatasampayutta lobhāmūla cittas* and the one *vicikicchāsampayutta mohamūla citta* cannot arise in a stream-enterer. Subtracting these five cittas from 54 cittas which can arise in a *tīhetuka* worldling and adding one *sottapatti-phala citta* that the stream-enterer can enjoy, we get fifty *cittas* that can arise in a stream-enterer.

Again if we add the four *magga-cittas*, *anāgāmi-phala citta* and *sakadāgāmi-phala citta* to fifty, we get the fifty-six *cittas* that can occur in *sekkhas*.

Analysis by Way of Planes (*Bhūmibheda*)

49 *Kāmāvacarabhūmiyaṃ pañcāni sabbāni pi vīthicittāni yathārahaṇi upalabbhanti.*

50 *Rūpāvacarabhūmiyaṃ pañcāni ghajavana-tadārammaṇa-vajjitāni.*

51 *Arūpāvacarabhūmiyaṃ pañcāni amagga-rūpāvacara-hasanaheṭṭhimāruppa-vajjitāni ca labbhanti.*

In the sense-sphere (*kāmabhūmi*) all these foregoing *vīthi-cittas* occur as they should according to persons.

In the fine-material sphere (*rūpabhūmi*) all the *vīthi-cittas* with the exception of *dosamūlajavanas* and *tadārammanas* will occur.

In the immaterial sphere (*arūpabhūmi*) all the *vīthi cittas* with further exception of *sotāpattimagga citta*, *rūpāvacara cittas*, *hasituppāda*, and the lower *arūpavacara cittas* will occur.

52 *Sabbathā pi ca taṃtaṃ-pasā-darahitānaṃ taṃtaṃ-dvārikavīthicittāni na labbhant' eva.*

53 *Asaññasattānaṃ pana sabbathā pi cittappavatti n'atth' ev' āti.*

In all planes, to those who are devoid of some particular sense organs (*pasāda*), the cognitive series connected with the corresponding doors do not occur. Moreover, to *asaññasatta brahmās* (who have only *rūpa*), all forms of cognitive series do not arise.

54 *Asīti vīthicittāni, kāme rūpe yathārahaṃ.*

Catusaṭṭhi tath' ārūpe, dvecattālīsa labbhare.

Ayaṃ ettha bhūmivibhāgo.

In the sense sphere (*kāma-bhūmi*) the total number of *vīthi*-cittas that arise in various individuals as they should amounts to eighty. In the fine-material sphere (*rūpa*-planes) sixty four *vīthi* cittas can occur whereas in the immaterial sphere (*arūpa*-planes) forty two cittas can participate in cognitive processes.

Herein, this is the analysis by way of planes.

Explanation

The eighty *vīthi*-cittas that occur in the sense-sphere include all cittas except the nine *mahaggata vipāka cittas* which never take part in cognitive processes.

In the fine-material sphere two *dosamūla cittas*, eight *mahāvipāka cittas*, two *ghānaviññāṇas*, two *jivhāviññāṇas*, and two *kāyaviññāṇas*, totalling sixteen cittas, do not occur. *Rūpa-brahmās* do not have *ghānapasāda*, *jivhā-pasāda*, *kāyapasāda*, and the registering function. *Dosamūla cittas* destroy *jhānas* and can burn *rūpa-brahmās* to death. So subtracting these 16 *cittas* from the 80 *vīthi*-cittas above, we get 64 *vīthi*-cittas for the *rūpa*-planes.

In the immaterial sphere *sotāpattimagga*, five *rūpāvacarakusala cittas*, five *rūpāvacarakriya cittas*, *hasituppāda*, *pañcadvārāvajjana*, two *sotaviññāṇas*, two *cakkhuvīññāṇas*, two *sāmpaticchanas*, three *santīraṇas*, totalling 22 *cittas*, also do not occur. So the number of *vīthi*-cittas for the *arūpa*-planes is $64-22=42$.

Classification of Individuals

There are four types of *puthujjanas* (worldlings) and eight types of *ariya-puggala* (noble persons or individuals).

1	<i>Duggati-ahetuka puggala</i>	4 <i>Puthujjanas</i> (worldlings)
2	<i>Sugati-ahetuka puggala</i>	
3	<i>Dvihetuka puggala</i>	
4	<i>Tihetuka puggala</i>	
5	<i>Sotāpatti-maggaṭṭha</i>	4 <i>Maggaṭṭhas</i> (Path-persons)
6	<i>Sakadāgāmi-maggaṭṭha</i>	
7	<i>Anāgāmi-maggaṭṭha</i>	
8	<i>Arahatta-maggaṭṭha</i>	
9	<i>Sotāpatti-phalaṭṭha</i>	4 <i>Phalaṭṭhas</i> (Fruition-persons)
10	<i>Sakadāgāmi-phalaṭṭha</i>	
11	<i>Anāgāmi-phalaṭṭha</i>	
12	<i>Arahatta-phalaṭṭha</i>	

Explanation

'*Duggati*' means 'woeful course of existence', and '*Sugati*' means 'happy course of existence.'

1. '*Duggati-ahetuka puggala*' means 'persons born with *ahetuka akusala-vipāka santīraṇa citta* in woeful abodes'. They refer to animals, woeful ghosts, demons, and persons suffering in hell.

2. '*Sugati-ahetuka-puggala*' are 'persons born with *ahetuka kusala-vipāka-santīraṇa citta* in the human abode and *catumahārājika-deva* abode'. They are the ones who are retarded, dumb, blind, or deaf from birth.

3. ‘*Dvīhetuka-puggala*’ refers to human beings and devas who are born with *ñāṇavippayutta mahāvipāka cittas* which lack wisdom. These persons cannot attain *jhānas* and *maggas* in the present life however much do they try. They may, however, become *tīhetuka-puggala* in the next life as the result of their meditation efforts in the present life, and then attain *jhānas* and *maggas* easily if they meditate again.

‘*Tīhetuka-puggala*’ refers to human beings and devas who are born with *ñāṇasampayutta mahāvipāka cittas* which contain wisdom. These persons may attain all the *jhānas* and all the *maggas* if they strenuously undertake tranquility and insight meditations.

The four *maggat̐thas* and the four *phalat̐thas* are the eight noble persons (*Ariyās*). They all are *tīhetuka-puggalas*. The *maggat̐thas* last for just one consciousness-moment while they are realizing the corresponding *magga-ñāṇa*. As soon as the *magga-citta* dissolves and *phala-citta* arises, they become *phalat̐thas*. So we cannot see the four *maggat̐thas*. The four *phalat̐thas* are known as the stream-enterer (*sotāpanna*), the once-returner (*sakadāgāmi*), the non-returner (*anāgāmi*) and the perfect one (*arahant*).

Consciousness experienced by Various Persons

The cittas that can arise in various persons in different abodes are tabulated below.

Table 4.3 Puggalas and Cittas

Puggala	Kāma-bhūmi	Rūpa-bhūmi	Arūpa-bhūmi
Duggati-ahetuka	Akusala cittaṣ 12 Ahetuka cittaṣ 17 (hasitu excepted) Mahākusala cittaṣ <u>8</u> Total 37	Nil	Nil
Sugati-ahetuka+ Dvīhetuka	As above 37 Mahāvipākā ānāvipappayutta <u>4</u> Total 41	Nil	Nil

Continued in the Table attached to the back of this book.

Conclusion

55 Icc’evaṃ chadvārikacittappavatti yathāsam-bhavaṃ bhavaṅgantaritā yāvatāyukam abbocchinnā pavattati.

As has been said, the cognitive process at the six doors continues on uninterrupted as long as life lasts as it should arise in such and such sense doors separated only by life-continuum between cognitive series.

*Iti Abhidhammathasaṅgahe
Vīthisaṅgahavibhāgo nāma
Catuttho paricchedo.*

Thus ends the fourth chapter in the Manual of Abhidhamma entitled the Compendium of the Cognitive Process.

References

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2 "*Basic Abhidhamma*" by Bhaddanta Janakābhivamsa, written in Myanmar, pp. 180-257.

3. "*The Essence of Buddha Abhidhamma*" by Dr. Mehm Tin Mon, pp. 131-180.

4 "*A comprehensive Manual of Abhidhamma.*" (*The Abhidhamma Saṅgaha of Ācariya Anuruddha*), Bhikkhu Bodhi, General Editor, pp. 149-184.

Review Questions

25

1. What is *vīthi*? What are the six types of consciousness and the six types of *vīthis* connected with them? 28

31

2. What are the causes which give rise to *vīthis* or cognitive series of consciousness?

32

3. Describe the six types of presentation of sense objects at the six sense doors. What are the threefold presentation of sense-objects to *vīthi* freed *cittas*?

2.11

4. How long can *cittas* and *rūpas* exist? How can the intensity of sense-objects be determined?

4.5

5. What are *vīthi-cittas* and *vīthi-vimutti cittas*? Which *cittas* participate in cognitive processes in the sense sphere?

37

2.6

6. When a visible object of very great intensity strikes the eye-door, what cognitive process will occur? Explain it.

7.7

7. Write the *vīthi*-form for *mahantārammana cakkhudvāra vīthi* and explain it.

8. Explain the cognitive series of consciousness which arises when a loud sound strikes the ear-door.
9. When you are smelling perfumes, what type of cognitive process will occur? Explain it.
10. When a visible object of slight intensity strikes the eye-door, what type of *vīthi* will arise? Write the *vīthi*-forms and explain the symbols.
11. Enumerate the *cittas* that can participate in the five-door cognitive processes. Which *cittas* participate in mind-door cognitive processes? 5
12. When we encounter an acquaintance we recognize his features and his names immediately. What cognitive processes must have arisen in order to know in such a way?
13. When we watch a movie, we seem to see and hear simultaneously. Explain the reasons why this happens.
14. When you remember a past event, what type of cognitive process occurs in you? Explain it.
15. What is the difference between the consequent process and the independent process in *kāmajavana manodvāra vīthis*. Explain with examples.
16. Explain *ativibhūtārammaṇa manodvāra vīthi*. Enumerate the *cittas* that can participate in it.
17. What cognitive process takes place when a meditator is reflecting upon (1) an earth-kasīṇa with open eyes, and (2) the acquired sign with closed eyes?

18. A *yogī* is reflecting upon the counter sign of an earth *kaṣiṇa*. Explain the cognitive process that arises in him (1) before he attains *jhāna*, and (2) when he reaches *jhāna*.
19. A beginner is undertaking *ānāpānassati*. Explain the cognitive process which occurs when he (1) reaches access *jhāna*, and (2) attains the first *rūpāvacara jhāna*.
20. A lay-*yogī*, who has attained the first *rūpāvacara jhāna* in *ānāpānassati*, is meditating on the counter sign to attain the second *jhāna*. Explain the cognitive process which occurs (1) before he attains the second *jhāna*, and (2) when he reaches the second *jhāna*.
21. A man emerges from the fifth *rūpāvacara jhāna* and meditates upon infinite space. What will be his cognitive process (1) before he reaches absorption, and (2) when he reaches absorption?
22. A person meditates upon *ākincaṇṇāyatana kusala citta*. What cognitive process will arise when he reaches *appanā*?
23. A *yogī* remains absorbed in the attainment of the third *rūpāvacara kusala jhāna*. Explain his cognitive process.
24. A wordling is meditating upon the three characteristic marks of existence. What cognitive process arises in him (1) before he attains *maggañāṇa*, and (2) when he reaches *magga*?
25. What cognitive process occurs (1) when a person first attains the fifth *rūpāvacara jhāna*, and (2) when

he enters into that *jhāna-samāpatti*?

26. A *yogī* is enjoying the bliss of *Nibbāna* by remaining in Fruition attainment of *Sotāpatti Phala*. Explain the cognitive process that arises in him.

27. A stream-enterer undertakes insight meditation and attains *sakadāgāmi magga* and *phala*. What is his cognitive process (1) before reaching *appanā*, and (2) when *appanā-javana* arises.

28. Describe the cognitive process of an *Arahant* when he is enjoying *phalasamāpatti*.

29. How many times does *kāmajavana* arise (1) in normal situation, (2) at the time of dying, (3) at the time of the twin-miracle of the Buddha, and (4) at the time preceding *appanā-javana*?

30. How many times does *appanājavana* arise (1) in *rūpāvacara-appanā vīthis*, (2) in *arūpāvacara-appanā vīthis*, (3) in *jhāna-samāpatti vīthis*, (4) in *magga-appanā vīthis*, (5) in *phala-samāpatti vīthis*, (6) in *abhiññā-appanā vīthis*, and (7) in *nirodha-samāpatti vīthis*?

31. Which *cittas* participate in cognitive processes:

- (1) in the sense-sphere (*kāmaloka*),
- (2) in the fine material sphere (*Rūpaloka*),
- (3) in the immaterial sphere (*Arūpaloka*)?

32. Enumerate the *cittas* which can arise (1) in worldlings, (2) in *sekkha*-persons, and (3) in *asekkha*-persons.

33. Enumerate the cittas which can arise (1) in a cat, (2) in a woeful person, (3) in a retarded man born blind, (4) in an intelligent person, (5) in a deva, (6) in a *rūpa-brahmā*, (7) in an *arūpa-brahmā*, (8) in a stream-enterer, (9) in a non-returner, and (10) in an arahant.

CHAPTER II

COMPENDIUM OF THE PROCESS-FREED (*Vīthimuttasaṅgahavibhāga*)

Introduction

1 *Vīthicittavasen' evaṃ, pavattiyam udīrito,
Pavattisaṅgaho nāma sandhiyaṃ dāni vuccati.*

Thus the compendium of the occurrence of consciousness has been described by way of the cognitive process during the course of existence. Now the compendium of the occurrence of consciousness at rebirth will be told.

2 *Catasso bhūmiyo, catubbidhā paṭisandhi, cattāri kammāni, catudhā maraṇupatti c' eti Vīthimuttasaṅgahe cattāri catukkāni veditabbāni.*

In the compendium of process-freed consciousness four sets of four should be understood as follows:

- (1) four planes of existence,
- (2) four modes of rebirth,
- (3) four kinds of kamma, and
- (4) four modes of death.

The Four Planes of Existence (Bhūmicatukka)

3 *Tattha Apāyabhūmi Kāmasugatibhūmi Rūpāvacarabhūmi Arūpāva-*

carabhūmi c' eti catasso bhūmiyo nāma.

Of these, the four planes of existence are:

- (i) the woeful plane,
- (ii) the sensuous blissful plane,
- (iii) the fine-material plane, and
- (iv) the immaterial plane.

The Woeful Plane

(Apāyabhūmi)

4 *Tāsu nirayo tiracchānayoṇi
pettivisayo asurakāyo c' eti Apāyabhūmi
catubbidhā hoti.*

Among these, the woeful plane is fourfold:

- (i) hell,
- (ii) the animal kingdom,
- (iii) the world of petas (woeful ghosts), and
- (iv) the world of asuras (demons).

Explanation

The word 'apāya' literally means 'that which is devoid of happiness'. This is the collective name for those realms of existence in which pain and misery greatly exceed happiness. These are the realms where evil-doers are reborn as a consequence of their evil deeds.

'Apāyabhūmi' is also known as 'kāmadugga-tibhūmi', which literally means 'sensuous woeful plane'. Beings in these planes also enjoy sensuous pleasures, but miseries abound in them. The four woeful planes also belong to the sense-sphere (*kāmaloka*) just as the seven sensuous blissful planes do. So the sense-sphere consists of eleven planes

1 Hell (niraya)

‘*Niraya*’ or ‘ni+aya’ literally means ‘no happiness’. *Niraya* or hell is 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. It is not an eternal hell, however. Upon the exhaustion of their evil *kamma*, these beings may be reborn in good states as the result of their past wholesome *kamma*.

There are eight great hells, of increasing intensity of torment. They are named *Sañjīva*, *Kālasutta*, *Saṅghāta*, *Roruva*, *Mahāroruva*, *Tīpana*, *Mahātāpana*, and *Avīci*. Of these, *Avīci* is the lowest and most terrible.

Each great hell is surrounded on each of its four sides by five minor hells – viz., sewage swamp, field of hot ash, forest of thorny trees, forest of knife-leaves, and hot river with canes. So each great hell is surrounded by twenty minor hells (*ussada*), bringing the total to 160 minor hells. (*Devadūta Sutta*)

2 The Animal Kingdom

‘*Tiracchāna*’ literally means ‘move about lengthwise’. The animals are beings which move about lengthwise or longitudinally, not vertically like man. They are also long longitudinally. Some have two legs, some have four, some have many and some have none. Some live in water, some on land, and some in the air.

Buddhism maintains that the animal realm is a woeful plane, because the suffering greatly exceeds the amount of happiness and because it does not provide suitable conditions for the performance of meritorious deeds. Human beings who have committed evil deeds may be reborn as animals, and animals, as a result of some accumulated good kamma or the newly acquired good kamma, may be reborn as human beings or even as devas in a heavenly world.

3 The World 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. The petas have no world of their own. They live in the same world as human beings – in the nooks and corners between houses, in cemeteries, bogs and forests, etc. – but they remain invisible to humans except when they display themselves or are perceived by those with the divine eye.

Ghosts, ogres, goblins, etc., belong to the class of petas.

4 The World of Asuras

'*Asurakāya* = asura + *kāya*' literally means 'a host of asuras'. The word 'asura', often translated 'titans', is used to refer to a class of beings who appear to be large petas. They have very big bodies with very small throats and suffer from greater hunger than petas do. They live far from human beings like in dense

forests and on the banks of great rivers and seashores. Though they live near water, they could not drink water. When they go into water, the water dries up and only hot sand remains. Some asuras have nothing to eat for a whole world cycle.

These asuras are to be distinguished from the asuras that combat the gods of the *Tāvātimsā* heaven, who are included among the *Tāvātimsā* gods.

The Sensuous Blissful Plane

(*Kāmasugatibhūmi*)

5 *Manussā Cātumahārājikā
Tāvātimsā Yāmā Tusitā Nimmānarati
Paranimmitavasavattī c' eti Kāmasugati-
bhūmi sattavidhā hoti.*

6 *Sā pan' āyaṃ ekādasavidhā pi
Kāmāvacarabhūm'icc'eva saṅkham
gacchati.*

The sensuous blissful plane is sevenfold, namely:

- (i) the human realm,
- (ii) the realm of the four great kings
or guardian deities,
- (iii) the realm of the thirty-three gods,
- (iv) the realm of the Yāmā gods,
- (v) the heaven of delight,
- (vi) the heaven of the gods who rejoice
in their own creations,
- (vii) the heaven of the gods who lord
over the creations of others.

To continue, these eleven realms

are called the sense-sphere. (They constitute eleven *kāma*-planes).

Explanation

'Sugati' means 'good destiny'. So *kāmasugati-bhūmi* is the sensuous blissful planes where beings who have good destiny according to their wholesome karmas are reborn.

'Duggati' means 'bad destiny'. So *kāmaduggati-bhūmi* is the sensuous woeful planes where beings who have bad destiny according to their unwholesome karmas are reborn.

Four sensuous woeful planes and seven sensuous blissful planes make up eleven *kāma*-planes or the sense-sphere.

1 The Human Realm

The human realm, the animal realm, the peta realm and the asura realm exist on the surface of the earth. These realms are not separate, but the beings move about in their own worlds.

The word '*manussa*', 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 actions than any other class of living beings. Man is capable of development up to Buddhahood, and also of such serious evil actions as matricide and parricide. The human realm is a mixture of both pain and pleasure, suffering and happiness. But because it offers the op-

portunity for attaining the highest happiness, it is considered a blissful realm.

2 *Cātumahārājikā* Realm

'*Cātumahārājika*' means 'four great kings' or 'four guardian deities'.

The *Cātumahārājikā* heaven is supposed to be on top of Mount Yugandhara, the innermost of the seven mountains that surround Mount Meru, the immense mountain forming the centre of the cosmic system according to ancient cosmology. The sun and the moon are supposed to orbit at the height of Mount Yugandhara.

The *Cātumahārājikā* heaven has four divisions corresponding to the four directions. Each is ruled by its own guardian deity and inhabited by a different class of demigods. To the east, the divine king *Dhatarat̥tha* rules over the gandhabbas, the celestial musicians. To the south, the divinity *Virūlhaka* presides over the *kumbhaṇḍas*, the gnomic caretakers of

forests, mountains, and hidden treasures. In the western region the divinity *virūpakka* rules over the *nāgas*, demigods in the form of dragons; and in the north reigns *Vessavaṇa*, the ruler of *yakkhas* or spirits.

The *Cātumahārājikā* realm is believed to extend from the top of Mount Yugandhara to the surface of the earth where some lower deities have their dwellings.

3 *Tāvatisā* Heaven

This heaven, *Tāvatisā*, 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, *Sakka*, and his thirty-two assistants. *Sakka*, also known as *Indra*, resides in the *Vejayantā* Palace in the realm's capital city, *Sudassana*. He rules over the two heavens- *Tāvatisā* and *Cātumahārājikā*.

4 *Yāmā* Heaven, *Tusitā* Heaven, etc.

Each of these heavens is situated in space above its predecessor, and extends to the walls of the cosmic system.

Yāmā heaven is a realm of great happiness. It is ruled over by the divine king *Suyāma* or *Yāma*.

Tusitā heaven, the delightful realm, is the abode where Bodhisattas enjoy their stay whenever they are born in celestial planes.

The gods in the *Nimmānarati* heaven have the power to create objects of sensual enjoyment by thought in accordance with their desires.

The gods of the *Paranimmitavasavatti* heaven do not create such objects themselves, but they control the objects of enjoyment created for their use by their attendants. *Māra*, the arch angel of evil, dwells in this heaven.

The Fine-material Sphere (*Rūpaloka*)

7 *Brahmapārisajjā Brahmapurohitā Mahābrahmā c' eti Paṭhamajjhānabhūmi.*

8 *Parittābhā Appamāṇābhā Ābhassarā c' eti Dutayajjhānabhūmi.*

- 9 *Parittasubhā Appamāṇasubhā Subhakiṇhā c' eti Tatiyajjhānabhūmi.*
- 10 *Vehapphalā Āsaññasattā Suddhāvāsā c' eti Catutthajjhānabhūmi ti Rūpāvacara-bhūmi soḷasavidhā hoti.*
- 11 *Avihā Atappā Sudassā Sudassī Akanitṭhā c' eti Suddhāvāsabhūmi pañcavidhā hoti.*

Brahmapārisajjā realm, *Brahmapurohitā* realm and *Mahābrahmā* realm make up the first *jhāna* plane.

Parittābhā realm, *Appamāṇābhā* realm and *Ābhassarā* realm make up the second *jhāna* plane.

Parittasubhā, *Appamāṇasubhā* and *Subhakiṇhā* – these three realms make up the third *jhāna* plane.

The five *suddhāvāsā* realms consist of *Avihā* realm, *Atappā* realm, *Sudassā* realm, *Sudassī* realm and *Akanitṭhā* realm.

Therefore the fine-material sphere is made up of sixteen planes altogether.

Explanation

The fine-material sphere is the realm of rebirth for those who have developed, during their life, one or another of the fine-material *jhānas*, and at the time of death still possess that *jhāna* in the sense that they have potential access to it, not having lost it owing to negligence and obsession by obstructive states.

The fine-material sphere is divided into four

tiers in accordance with the four rūpāvacara jhānas of the fourfold jhāna system. In the fourfold system, vitakka and vicāra are eliminated simultaneously in going from the first rūpāvacara kusala jhāna to the second rūpāvacara kusala jhāna. Thus the second-jhāna plane of existence corresponds to the second and third jhānas of the Abhidhamma fivefold system, the third-jhāna plane to the fourth jhāna, and the fourth jhāna plane to the fifth jhāna.

Each of the four tiers of the fine-material sphere is divided into three realms, except that in the fourth jhāna-plane, the last realm, is subdivided into seven abodes. The principle according to which rebirth takes place into these realms will be explained later.

The fine-material sphere is situated much higher than the sensuous blissful planes. Each fine-material plane is situated above its preceeding plane.

(i) The 3 first-jhāna planes are:

Brahmapārisajjā – the realm of Brahmā's retinue;

Brahmapurohitā – the realm of Brahmā's ministers,

Mahābrahmā – the realm of Mahābrahmās.

(ii) The 3 second-jhāna planes are:

Parittābhā – the realm of minor lustre,

Appamāṇābhā – the realm of infinite lustre,

Ābhassarā – the realm of radiant lustre.

(iii) The 3 third-jhāna planes are:

Parittasubhā – the realm of minor aura,

Appamāṇasubhā – the realm of infinite aura,
Subhakiṇhā – the realm of steady aura.

(iv) The 7 fourth-jhāna planes are:

Vehapphalā – the realm of great reward,
Asaññasattā – the realm of just rūpa with
 no perception (i.e. no nāma),
Suddhāvāsā – the pure abodes, which are
 fivefold.

Avihā – the durable heaven,
Ātappā – the serene heaven,
Sudassā – the beautiful heaven,
Sudassī – the clear-sighted heaven,
Akanitṭhā – the supreme heaven.

The Immaterial Sphere (Arūpaloka)

12 *Ākāśānañcāyatanabhūmi*
Viññāṇaṇcāyatanabhūmi *Ākiñcaññāya-*
tanabhūmi *Nevasaññānāsaññāyatana-*
bhūmi c' eti Arūpabhūmi catubbidhā
hoti. The immaterial sphere is made up
 of four realms, namely:

- (i) *Ākāśānañcāyatanabhūmi* – the realm
 of infinite space,
- (ii) *Viññāṇaṇcāyatanabhūmi* – the realm
 of infinite consciousness,
- (iii) *Ākiñcaññāyatanabhūmi* – the realm of
 nothingness,
- (iv) *Nevasaññānāsaññāyatanabhūmi* – the
 realm of neither-perception-nor-non-
 perception.

Explanation

The immaterial sphere is the realm of rebirth for those who have developed, during their life, one or another of the *arūpāvacara jhānas*, and at the time of death still possess that jhāna in the sense that they have potential access to it, not having lost it owing to negligence and obsession by obstructive states.

In accordance with four *arūpāvacara jhānas* there are four immaterial planes which are named as the *arūpāvacara jhānas*. These planes exist above the fine-material sphere. The arūpa-brahmās have only mentality (nāma) with no materiality as they have developed repulsiveness against materiality when they developed *arūpāvacara jhānas* in the human existence.)

As there are eleven *kāma*-planes, sixteen *rūpa*-planes and four *arūpa*-planes, they add up to thirty-one planes in the cosmos. The relative locations of these planes in the cosmic system are described in Chart No. 6, i.e. the Chart on *Bhūmi*.

The Individuals in each Plane (Puggala and Bhūmi)

*13 Puthujjanā na labbhanti, Sud-
dhāvāsesu sabbathā. Sotāpannā ca
Sakadāgāmino c' āpi puggalā.*

*14 Ariyā n' opalabbhanti, Asaññ'
Āpāyabhūmisu.*

*Sesaṭṭhānesu labbhanti, Ariy'
ānariyā pi ca.*

Idam ettha Bhūmicatukkam.

In the Pure Abodes no wordlings, stream-enterers, or once-returners are to

be found at all times.

Noble ones are not found in *Asaññasattābhūmi* and in the woeful planes. In the remaining planes are found both noble ones and non-noble ones.

Herein, these are the four planes in *Vīthimuttasaṅgaha*.

Explanation

Normally the thirty-one planes of existence are summarized as three *bhūmis*, namely, *kāmabhūmi*, *rūpabhūmi* and *arūpabhūmi*. Here, in the compendium of the process-freed consciousness, *kāmabhūmi* is subdivided into *kāmaduggatibhūmi* and *kāmasugatibhūmi*, or in other words, the woeful plane and the sensuous blissful plane. So there become four *bhūmis* or four planes.

Now twelve types of persons or individuals have been described just before the conclusion of Chapter I. We shall now locate these individuals in the various planes to which they belong.

1. In the woeful planes, only the *duggati-ahetuka* person is found.

2. In the human realm and the *Cātumahārājikā*, eleven types of persons with the exception of the *duggati-ahetuka* persons are found.

3. In the five higher sensuous blissful planes, ten types of persons with the exception of *duggati-ahetuka* persons and *sugati-ahetuka* persons are found.

4. In the ten *rūpa-brahmā* or fine-material planes with the exception of *asaññasattā* and *suddhāvāsās*, one *tihetuka-puthujjana* person and eight noble persons are present.

5. In the *asaññasattā* heaven, only one *sugati-ahetuka* person who is born with *jīvita-rūpa* is present.

6. In the five *suddhāvāsā* heavens, *anāgāmi-phalaṭṭha* person (non-returner), *arahatṭha maggaṭṭha* person, and *arahatta-phala* person (perfect one) are present. The non-returners who attain the fifth *rūpāvacara kusala jhāna* in the human realm are reborn here after their expiration from the human existence. In due course they attain the *arahatta-magga* and *phala* in the *suddhāvāsā* heavens.

7. In the four immaterial or *arūpa*-planes, seven ariya persons (with the exception of *sotāpatti-maggaṭṭha* person) and one *tihetuka-puthujjana* person are present. The *tihetuka* worldlings who attain *arūpāvacara kusala jhānas* will be reborn in the corresponding *arūpa*-planes after their expiration from the human existence. But they cannot develop *sotāpatti-magga* in the immaterial planes.

8. However, stream-enterers, once-returners and non-returners, who attain *arūpāvacara kusala jhānas* in the human realm, may be reborn in the immaterial planes as noble ones. During their existences there, they can attain the higher *magga-ñāṇas* and *phalañāṇas* without undertaking insight-meditation further:

Four Modes of Rebirth (Paṭisandhicatukka)

*15 Apāyapaṭisandhi Kāmasugati
paṭisandhi Rūpāvacarapaṭisandhi
Arūpāvacarapaṭisandhi c' eti
catubbhidhā paṭisandhi nāma.*

There are four modes of rebirth, namely:

- (i) *Apāyapaṭisandhi* – rebirth in woeful planes,
- (ii) *Kāmasugatipaṭisandhi* – rebirth in sensuous blissful planes,
- (iii) *Rūpapaṭisandhi* – rebirth in the fine-material sphere, and
- (iv) *Arūpapaṭisandhi* – rebirth in the immaterial sphere.

1 Rebirth in Woeful Planes (*Apāyapaṭisandhi*)

16 Tattha akusalavipāk' opekkhā-sahagatasantīraṇaṃ Apāyabhūmiyaṃ okkantikkhaṇe paṭisandhi hutvā tato param bhavaṅgaṃ pariyosāne cavanaṃ hutvā vocchijati. Ayam ek' Āpāyapaṭisandhi nāma.

Of the four modes of rebirth the unwholesome resultant *upekkhāsahagata-santīraṇa citta* becomes the rebirth consciousness at the moment of descent into the woeful plane. After that it lapses into

life-continuum and finally, at the end of the present existence, it becomes the death-consciousness and is cut off. This is the one single woeful rebirth consciousness.

Explanation

Of the nineteen rebirth-consciousness cittas, the *akusalavipāka upekkhāsahagata-santīraṇa citta* functions as rebirth-consciousness in all the four woeful planes. Animals, petas, asurās, and those suffering in hells are born with this rebirth-consciousness as the result of their unwholesome *kamma*. (This *akusalavipāka upekkhāsantīraṇa citta* functions as rebirth-consciousness, life continuum, and death-consciousness in all woeful beings.)

2 Rebirth in Sensuous Blissful Planes (*Kāmasugatipaṭisandhi*)

17 Kusalavipāk'opekkhāsahagata-santīraṇam pana Kāmasugatiyam manussānañ c' eva jaccandhādinam bhummassitānañ ca Vinipātikāsurānañ paṭisandhi-bhavaṅga-cuti-vasena pavattati.

18 Mahāvipākāni pana attha sabbatthā pi Kāmasugatiyam paṭisandhi-bhavaṅga-cuti-vasena pavattanti.

19 Imā nava Kāmasugatipaṭisandhiyo nāma.

20 Sā pan' āyam dasavidhā pi Kāmāvacarapaṭisandh' icc' eva saṅkam

gacchati.

The wholesome-resultant *upekkhāsahagata santīraṇa citta* occurs as rebirth-consciousness, life-continuum and death-consciousness of deformed human beings of the sensuous blissful plane, such as those born blind, deaf, etc., as well as of some earth-bound, low, tiny, fallen asuras who take refuge in earth-bound guardian-deities (who guard forests, mountains, trees, etc.).

The eight *mahāvipāka cittas* occur as rebirth consciousness, life-continuum and death-consciousness in all the sensuous blissful planes.

These nine types of rebirths are called the rebirths in the sensuous blissful planes.

Furthermore, the foregoing ten modes of rebirth are reckoned as sensesphere rebirths (*kāmāvacara-paṭisandhis*).

Explanation

The two *upekkhāsantīraṇa cittas* and the eight *mahāvipāka cittas* constitute the ten rebirth-consciousness, life-continuum, and death-consciousness of degraded human beings such as those who are blind, deaf, dumb, retarded or deformed by birth, and also of earth-bound degraded asurās such as ghosts who be-

long to the lower *cātumahārājika* realm.

The eight *mahāvipāka cittas* function as the re-birth-consciousness, life-continuum, and death-consciousness of normal human beings in the human realm and of deities who dwell in the six sensuous celestial realms. Among humans and deities, *dvihetuka* persons are born with four *mahāvipāka nāṇa-vippayutta cittas* whereas *tī-hetuka* persons are born with four *mahāvipāka nāṇa-sampayutta cittas*.

Life-spans in Sensuous Planes

*21 Tesu catunnaṃ Apāyānaṃ
Manussānaṃ Vinipātikāsuraṇaṃ ca
āyuppaṃ māṇagaṇaṇāya niyamo n' atthi.*

*22 Cātumahārājikānaṃ pana
devānaṃ dibbāni pañcavassasatāni
āyuppaṃ māṇaṃ, manussagaṇaṇāya
navutivassasatasahassappaṃ māṇaṃ hoti;*

*Tato catugguṇaṃ Tāvatisānaṃ,
tato catugguṇaṃ Yāmānaṃ, tato catuggu-
ṇaṃ Tusitānaṃ, tato catugguṇaṃ Nimmā-
naratīnaṃ, tato catugguṇaṃ Paranimmita-
vasavattīnaṃ devānaṃ āyuppaṃ māṇaṃ.*

*23 Navasatāṇ c' ekavīsa, vassā-
naṃ kotiyo tathā,*

*Vassa-satasahassāni, satṭhi ca
vasavattisu.*

Among sense-sphere beings, those in the four woeful planes as well as humans and fallen asuras have no definite life-spans.

Moreover, the life-span of the *Cātumahārājika* deities is five hundred celestial years, that is, according to human reckoning, 9,000,000 years.

The life-span of the *Tāvātimsā* deities is four times that of the *Cātumahārājika* deities. The life-span of the *Yāmā* deities is four times that of the *Tāvātimsā* deities. The life-span of the *Tusitā* deities is again four times that of the *Yāmā* deities. Four times that amount is the life-span of the *Nimmānarati* deities. Again four times that amount is the life-span of the *Paranimmitavasavattī* deities.

In the *Paranimmitavasavattī* heaven, the life-span of deities is nine-hundred-twenty-one crores and six million human years (9,216,000,000)

Explanation

In the four woeful planes, the life-span is not fixed but highly variable, depending on the potency of the evil kamma that produces rebirth there. Thus in the hells as well as in the peta and *asurā* realms some undergo torment only for a few days and then pass on to rebirth elsewhere, while others must endure torment for millions of years.

In the human realm, too, the life-span can vary from minutes to over a hundred years. Further, according to Buddhist cosmology, the average span of human life also varies over time; the age-limit rises

from ten years to uncountable years (*asaṅkheyya*) and then falls to ten years again.

The earth-bound deities and degraded asurās belong to the lower *Cātumahārājikā* realm. They too do not have fixed life-spans.

Devas and *brahmās* in celestial heavens, however, have fixed life-spans. The *Vibhaṅga* states that one celestial day (CD) in the *Cātumahārājika* heaven equals fifty human years (HY); thirty such days amount to one celestial month; twelve such months constitute one celestial year (CY).

In the *Tāvātimsā* heaven one celestial day equals one hundred human years; in the *Yāmā* heaven, two hundred human years; and so on, doubling in each higher heaven.

On this basis, the life-spans in the six sensuous heavens can be computed as in the following table.

Table 2.1 life-spans in Sense-sphere Heavens

Celestial realm	Celestial day (CD)	Celestial year (CY)	Human year (HY)
1. Cātumahārājikā	50 HY	500	9 million
2. Tāvātimsā	100 HY	1000	36 million
3. Yāmā	200 HY	2000	144 million
4. Tusitā	400 HY	4000	576 million
5. Nimmānarati	800 HY	8000	2304 million
6. Paranimmitavasavatī	1600 HY	16000	9216 million

3 Rebirth in the Fine-material Sphere

24 *Paṭhamajjhānavipākam Paṭhamajjhāna- bhūmiyam paṭisandhibhavaṅga-cutivasena pavattati.*

25 *Tathā dutiyajjhānavipākam tatiyajjhānavipākaṃ ca Dutiyajjhānabhūmiyam.*

26 *Catutthajjhānavipākam Tatiyajjhānabhūmiyam.*

27 *Pañcamajjhānavipākam Catutthajjhānabhūmiyam.*

28 *Asaññasattānam pana rūpam eva paṭisandhi hoti. Tathā tato param pavattiyam cavanakāle ca rūpam eva pavattitvā nirujjhati.*

Imā cha Rūpāvacarapaṭisandhiyo nāma.

The first *jhāna-vipāka citta* occurs in the first *jhāna* plane as rebirth-consciousness, life-continuum, and death-consciousness.

Similarly, the second *jhāna-vipāka citta* and the third *jhāna-vipāka citta* occur in the second *jhāna* plane as rebirth-consciousness, life-continuum, and death-consciousness; the fourth *jhāna-vipāka citta* in the third *jhāna* plane; the fifth *jhāna-vipāka citta* in the fourth *jhāna* plane.

But for *asaññasatta brahmās* corporeality itself occurs as rebirth-link-

ing. Similarly thereafter, during the course of existence and at the moment of death, only corporeality exists and perishes.

These are the six modes of rebirth in the fine-material sphere.

Explanation

The reason for some disagreement in the names of the fine-material-sphere realms (*rūpa*-planes) and the corresponding rebirth-consciousness is that there are two ways of counting *rūpa-jhānas*.

For persons of slow-wisdom, after attaining the first *jhāna*, they have to eliminate *jhāna*-factors one by one in going up to higher *jhānas*. Thus, for this type of person, there are five *rūpāvacara jhānas*.

For persons of quick wisdom, after attaining the first *jhāna*, they eliminate *vitakka* and *vicāra* together in going to the second *jhāna*. Thus their second *jhāna* is equivalent to the third *jhāna* of the slow-wisdom persons, their third *jhāna* to the fourth *jhāna* of the slow-wisdom person, and their fourth *jhāna* to the fifth *jhāna* of the slow-wisdom person. So there are only four *rūpāvacara jhānas* for quick-wisdom people.

In practice, as it is observed in International Buddha *Sāsana* Centres, Myanmar, almost all people can eliminate *vitakka* and *vicāra* simultaneously in going from the first *jhāna* to the second *jhāna*. Hence the fourfold method of counting the *rūpāvacara jhānas* is the more common one, and consequently the *rūpa*-planes are named according to this method.

In *Suttanta Piṭaka* the fourfold method of counting *rūpāvacara jhānas* is normally employed whereas in *Abhidhamma*, in order to describe all the possible *rūpāvacara jhānas*, the fivefold method of counting *rūpāvacara jhānas* is mentioned.

The two methods of counting *rūpāvacara jhānas*, together with the names of the *rūpa*-planes, are described in Table 2.2.

Brahmapārisajjā realm, *Brahmapurohitā* realm and *Mahābrahmā* realm make up the first *jhāna* plane.

Parittābhā realm, *Appamāṇābhā* realm and *Ābhassarā* realm make up the second *jhāna* plane.

Parittasubhā, *Appamāṇasubhā* and *Subhakiṇhā* – these three realms make up the third *jhāna* plane.

Vehapphalā, *Assaṇṇasattā* and five *Suddhāvāsā* realms – these seven realms make up the fourth *jhāna* plane.

The five *suddhāvāsā* realms consist of *Avihā* realm, *Atappā* realm, *Sudassā* realm, *Sudassī* realm and *Akanitṭhā* realm.

Table 2.2 Dual Method of Counting Rūpāvacara Jhānas

<i>Jhāna</i> Factors	Fivefold Method	Fourfold Method	<i>Rūpa</i> -plane
tek, cū, pi, su, ekaggatā cū, pi, su, ek pi, su, ek su, ek ek	first <i>jhāna</i> second <i>jhāna</i> third <i>jhāna</i> fourth <i>jhāna</i> fifth <i>jhāna</i>	first <i>jhāna</i> second <i>jhāna</i> third <i>jhāna</i> fourth <i>jhāna</i>	first <i>jhāna</i> second <i>jhāna</i> third <i>jhāna</i> fourth <i>jhāna</i>

Life-spans in the Fine-material Sphere

- 29 *Tesu Brahmapārisajjānam devānam kappassa tatiyo bhāgo āyuppamāṇam.*
- 30 *Brahmapurohitānam upaḍḍha-kappo.*
- 31 *Mahābrahmānam eko kappo.*
- 32 *Parittābhānam dve kappāni.*
- 33 *Appamāṇābhānam cattari-kappāni.*
- 34 *Ābhassarānam aṭṭha kappāni.*
- 35 *Parittasubhānam solasa kappāni.*
- 36 *Appamāṇasubhānam dvattimsa kappāni.*
- 37 *Subhakiṇhānam catusaṭṭhi kappāni.*
- 38 *Vehapphalānam Asaṇṇasattānaṃ ca pañcakappasatāni.*
- 39 *Avihānam kappasahassūni.*
- 40 *Atappānam dve kappasahassāni.*
- 41 *Sudassānam cattāri kappasahassāni.*
- 42 *Sudassīnam aṭṭha kappasahassāni.*
- 43 *Akaniṭṭhānam solasa kappasahassāni āyuppamāṇam.*

Among these, the life-span of the *Brahmāparisajjā brahmās* is one third of an aeon; of *Brahmapurohitā brahmās*, half

an aeon; of the *Mahābrahmās*, one aeon; of the *Parittābhā brahmās*, two aeons; of the *Appamāṇābhā brahmās*, four aeons; of the *Ābhassarā mahābrahmās*, eight aeons; of the *Parittasubhā brahmās*, sixteen aeons; of the *Appanāṇasubhā brahmās*, thirty-two aeons; of the *Subhakiṇhā brahmas*, sixty-four aeons; of the *Vehapphalā brahmās*, and *Asaṇṇasattā brahmās*, five hundred aeons; of the *Avihā brahmās*, 1000 aeons; of the *Atappā brahmās*, 2000 aeons; of the *Sudassā brahmās*, 4000 aeons; of the *Sudassī brahmās*, 8000 aeons; of the *Akanitṭhā brahmās*, 16000 aeons.

Explanation

The Buddhist scriptures describe three kinds of aeon – an interim aeon, an incalculable aeon, and a great aeon.

An interim aeon (*antarakappa*) is the period of time required for the life-span of human beings (*ūyukappa*) to rise from ten years to the maximum of incalculable years, and then fall back to ten years.

Sixty-four such interim aeons equal one incalculable aeon (*asaṅkheyyakappa*), and four incalculable aeons constitute one great aeon (*mahākappa*) which is the duration of a world-cycle. The length of a great aeon is said to be longer than the time it would take for a man to wear away a mountain of solid granite one *yojana* (about 8 miles) each in breadth, length and height by stroking it once every hundred years with a

silk cloth (S. 15:5, ii, 181-2)

According to the commentators, the aeon referred to in the figures on the life-spans in the first-jhāna plane is the *asaṅkheyyakappa*, while the aeon referred to the life-spans in higher planes is the *mahākappa*.

4 Rebirth in the Immaterial Sphere

44 *Paṭhamārūppādivipākāni
Paṭhamārūppādibhūmīsu yathākkamaṃ
paṭisandhi-bhavaṅga-cutī-vasena pavat-
tanti. Imā catasso Arūpapāṭisandhiyo
nāma.*

The first *arūpāvacara-vipāka citta* occurs as rebirth-consciousness, life-continuum, and death-consciousness in the first immaterial plane, and the other *arūpāvacara-vipāka cittas* occur in the same functions in their respective planes. These are the four types of rebirth in the immaterial sphere.

Explanation

The *ākāsānañcāyatana-vipāka citta* functions as rebirth-consciousness, life-continuum, and death-consciousness in *ākāsānañcāyatana* heaven.

Viññānañcāyatana-vipāka citta functions as rebirth-consciousness, life-continuum, and death-consciousness in *viññānañcāyatana* heaven.

Ākiñcaññāyatana-vipāka citta occurs as the rebirth-consciousness, life-continuum, and death-consciousness in *ākiñcaññāyatana* heaven.

Nevasaññānāsaññāyatana-vipāka citta occurs as the rebirth-consciousness, life-continuum, and death-consciousness in *Nevasaññānāsaññāyatana* heaven.

To summarize, there are ten kinds of sense-sphere rebirth, six types of fine-material-sphere rebirth, and four types of immaterial-sphere rebirth, making twenty kinds of rebirth altogether. Though there are 19 types of rebirth-consciousness, there are 20 types of rebirth, because one *rūpa-paṭisandhi* (corporeality-rebirth) is included.

Life-spans in the Immaterial Sphere

45 *Tesu pana ākāsaññāyatanaūpagānaṃ devānaṃ vīsaticappasahassāni āyuppaṃaṇaṃ.*

46 *Viññāṇaṇcāyatanaūpagānaṃ devānaṃ cattālīsakappasahassāni.*

47 *Ākiñcaññāyatanaūpagānaṃ devānaṃ satthikappasahassāni.*

48 *Nevasaññānāsaññāyatanaūpagānaṃ devānaṃ caturāsītikappasahassāni āyuppaṃaṇaṃ.*

Moreover, among those *arūpa-brahmās*, the life-span of the brahmās who have attained to the *Ākāsaññācāyatana* heaven is 20,000 aeons; of those who have attained to the *Viññāṇaṇcāyatana* heaven, 40,000 aeons; of those who have attained to the *Ākiñcaññāyatana* heaven, 60,000 aeons; of those who have attained to the *Nevasaññānāsaññāyatana* heaven, 84,000 aeons.

Identical cittas in one Existence

*49 Paṭisandhi bhavaṅgaṃ ca tathā
cavaṇamānasam*

*Ekam eva tath' ev'eka-visayaṃ c'
ekajātiyam.*

Idam ettha Paṭisandhicatukkam.

In one existence the rebirth-consciousness, the life-continuum consciousness and the death-consciousness are identical and they have an identical sense-object.

Herein, these are the four types of rebirth.

Explanation

The life of a living being begins with a rebirth-consciousness (*paṭisandhi-citta*). After the dissolution of this citta, *bhavaṅga-cittas* arise and dissolve continuously till death performing the function of life-continuum.

The last *bhavaṅga-citta* is known as death-consciousness (*cuti-citta*), because it performs death-function.

For a living being these three cittas, namely, the *paṭisandhi-citta*, the *bhavaṅga-citta* and the *cuti-citta* are identical in *jhāṭī* (birth), in concomitants (associated *cetasikas*) and in the sense-object they take.

For a normal human being, one of the eight *mahāvipāka-cittas* functions as *paṭisandhi-citta*, *bhavaṅga-citta*, and *cuti-citta*. These three *cittas* are identical in a person because they are the resultants of

the same '*kamma*' associated with a *mahākusala citta*. If the *citta* is '*somanassa-sahagataṃ nāṇasampayuttaṃ asaṅkhārika mahākusala citta*', then '*somanassa-sahagataṃ nāṇasampayuttaṃ asaṅkhārika mahāvīpākā citta*' will function as *paṭisandhi-citta*, *bhavaṅga-citta* and *cuti-citta*.

The sense-object that these *cittas* take is the *maranāsanna-nimitta* which appeared just before death in the person's immediate past life. The *nimitta* (sign) is in the form of '*kamma*', 'sign of *kamma*' or 'sign of density'. If the *paṭisandhi-citta* takes the 'sign of *kamma*' as its object, then the *bhavaṅga-cittas* and the *cuti-citta* will also take this 'sign of *kamma*' as their object.

Four Types of Kamma (*Kammacatukka*)

I By Way of Function

50 Janakaṃ upatthambakaṃ upapīlakaṃ upaghātakaṃ c' eti kiccavasena.

With respect to function there are four kinds of *kamma*, namely:

- (i) productive *kamma*,
- (ii) supportive *kamma*,
- (iii) obstructive *kamma*, and
- (iv) destructive *kamma*.

Explanation

The title of this section, *kammacatukka*, means a fourfold division of *kamma*. This section will actually introduce four fourfold groups of *kamma*, sixteen types of *kamma* in all, obtained by applying four dif-

ferent methods of analysis.

Now what is *kamma*? *Kamma* literally means action or deed, but in the Buddha's teaching it refers exclusively to volitional action. From a technical standpoint, *kamma* denotes wholesome or unwholesome volition (*cetanā*), volition being the factor responsible for action.

Volition actually refers to *cetanā* – a mental factor which associates with every citta. It sets the intention to perform an action; it incites, urges and prompts the citta and the *cetasikas* (mental factors) associated with it to perform their respective functions in order to accomplish the intended action; and it coordinates the performances of its associates to complete the action.

The *cetanā* acts on its concomitants, acts in getting the object, and acts on accomplishing the task; thus it determines action.

Thus the Buddha declares: "It is volition, monks, that I call kamma, for having willed, one performs an action through body, speech or mind."

(A. 6:63/iii. 415)

Now, since more than one thousand billion cittas can arise and dissolve in a wink, many billion cittas will arise and dissolve during an action. The many billions of *cetanās* that accompany these cittas perform the action; so they are the real agent that accomplish the action. They are called *sahajāta kamma* (conascent kamma) by the Buddha. This kamma may

be regarded as the direct kamma which is the cause that brings about the action as its result. This action now becomes the cause and it will produce its effect again. This effect will then become the cause for its subsequent effect again. It is like throwing a stone into the pond where we can see circles of ripples travel outwards wave after wave. This kamma and its effect can be seen generally by people as 'good action brings about good result, and bad action, bad result.'

But the more profound aspect of kamma is its tremendous potential to bear results in many subsequent existences. This is brought about by *nānakkhaṇika kamma* (potential kamma) which is also formed during the action. Now the many billion cetanās which perform the action dissolve soon after they have arisen. But they leave behind their potential kamma in the mental stream before they dissolve. This is like preserving the energy after the action is done, in science according to the law of conservation of energy which states: "energy can neither be created nor destroyed." We can use energy to do work, but that energy must continue to exist in another form.

Thus many billions of *kamma* seeds will be deposited in the mental stream during an action. They can be transmitted from one citta to another throughout one existence, and they will be carried on by the mental stream to future existences as the mental stream is not cut off at the time of death.

Therefore many trillions of potential *kamma* from our uncountable past existences as well as the

many billion potential *kammas* which are produced in the present existence will be accumulated in our mental stream. It would be impossible to predict at what time each of these *kammas* will find the right conditions to bear results.

The law of *kamma* (*Kammaniyāma*) operates independently in its own sphere, and it is self-subsistent in its operation, ensuring that potential *kammas* produce their effects in accordance with their ethical quality just as surely as seeds bear fruit in accordance with their species. The direct products of *kamma* are *vipāka cittas*, their associated *cetasikas* and *kammaja rūpa*, which together constitute the five aggregates of existence.

As a well-preserved seed, when placed in a well-watered ground, gives rise to an off-shoot, so similarly wholesome or unwholesome *kamma*, with the support of *avijjā* and *taṇhā*, gives rise to a new offspring in the form of five aggregates of existence.

As different potential *kammas* have different potencies, the Buddha classifies them into four groups with respect to their functions.

1 *Janaka-kamma* - Productive *kamma*

(This *kamma* produces mental aggregates (*vipāka cittas* and their concomitant *cetasikas*) and material aggregates (*kammaja rūpa*) at the moment of conception as well as throughout the life-time of the individual.)

Only a *kamma* that has attained the status of a

full course of action can act as a productive *kamma* and perform the function of producing rebirth consciousness, life-continuum, and finally death-consciousness together with *kammaja rūpa* throughout the course of one existence.

2 *Upatthambhaka-kamma* – Supportive *kamma*

This *kamma* is not potent enough to produce a new existence, but it supports the *janaka-kamma* either by enabling it to produce its pleasant or painful results over an extended time or by reinforcing the continuum of aggregates produced by the *janaka-kamma*.

For example, when through the productive function of a 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.

When a being has been reborn as an animal through the productive force of unwholesome *kamma*, the supportive *kamma* may enhance the painful results produced by the productive *kamma*, or may produce its own painful results, or may even prolong the life-span so that the continuity of unwholesome resultants will endure long.

3 *Upapīḷaka-kamma* – Obstructive *kamma*

(This *kamma* weakens, interrupts or retards the function of the *janaka kamma*.) When a wholesome *janaka kamma* gives rise to a new existence in a blissful plane, many billions of wholesome as well as unwholesome *kammās* will be carried over to the new

existence. Some of these wholesome *kammas* will produce good effects as productive *kammas* and some unwholesome *kammas* will bear bad effects as obstructive *kammas*.

The same phenomena will occur when an unwholesome *janaka kamma* gives rebirth in a woeful plane. But here wholesome *kammas* will act as obstructive *kammas* by obstructing the effects of the *janaka kamma* whereas unwholesome *kammas* will play the role of supportive *kammas* by enhancing the painful effects of the *janaka kamma*.

Hence, as the saying goes, life is not a bed of roses, and it is not a field of thorns either. There are always ups and downs in life.

4 *Upaghātaka-kamma* – Destructive *kamma*

This *kamma* not only cuts off the effect of the *janaka-kamma* but also destroys the *janaka-kamma* and produces its own results. In other words, the person dies abruptly and is reborn in accordance with the *upaghātaka kamma*.

A destructive *kamma* may be wholesome or unwholesome *kamma* which replaces another weaker *kamma*, prevents it from giving its result while producing its own result instead. 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 by such means as heart-attack, car-accident, etc.

As an example of the operation of the above

four *kammas*, the case of Devadatta may be cited. His good *janaka-kamma* conditioned him to be born in a royal family. His continued comforts and prosperity were due to the action of the *janaka-kamma* as well as the supportive *kamma*. The obstructive *kamma* came into play when he was excommunicated from the Order of the *Samgha* and subject to much humiliation. Then his heinous immoral *kamma* causing a schism in the *Samgha* operated as destructive *kamma* which sent him down to the *Avīci* hell.

II Four Types of *Kamma* by Order of Priority

*51 Garukaṃ āsannaṃ āciṇṇaṃ
kaṭattākammaṃ c' eti pākadānapariyā-
yena.*

With respect to the priority of bearing results there are four kinds of *kamma*, namely:

- (i) weighty *kamma*,
- (ii) death-proximate *kamma*,
- (iii) habitual *kamma*, and
- (iv) unspecified *kamma*.

Explanation

This section concerns the order of precedence among different *kammas* in taking on the role of generating rebirth in the next existence.

1 *Garuka kamma* – Weighty *kamma*

(This *kamma* is of such powerful moral weight that it can neither be stopped nor replaced by any other *kamma* as the determinant of the next *rebirth*.) In

other words, it will certainly produce its result to give birth to the next existence.

Bad weighty *kammas* are the five heinous crimes (*pañcānantriyakamma*), namely: parricide, matricide, the murder of an arahant, the wounding of a *Buddha*, and maliciously creating a schism in the *Samgha*. A permanent wrong view that denies *kamma* and its result and the basis for morality is also included in the bad weighty *kamma*.

On the wholesome side, the five *rūpāvacara kusala kammas* and the four *arūpāvacara kusala kammas* are good weighty *kammas*. *Lokuttara kusala kamma*, that is the attainment of *Magga-ñāṇa* and its fruition, is also a weighty force for it closes the doors of the four woeful abodes for ever.

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 in hell. For example, the *Buddha*'s ambitious cousin *Devadatta* lost his psychic powers and was reborn in *Avīci* hell for wounding the *Buddha* and causing a schism in the *Samgha*.

Furthermore, 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 *Sāmaññaphala Sutta* preached by the *Buddha*, had all the other conditions for reaching stream-entry; but he could not attain the Path and Fruit for he had killed

his father, King Bimbisāra, who was also a stream-enterer. Later, though he performed many great meritorious deeds including the sponsorship to the first Great Buddhist Council and the erection of a great stupa enshrining the Buddha's relics, he did not escape the rebirth in hell due to his heinous crime.

2 *Āsanna-kamma* – Near-death *kamma*

This is a potent *kamma* done or remembered shortly before death. In the absence of any weightly *kamma*, this death-proximate *kamma* will generally take on the role of generating rebirth because of its great potency due to proximity.

If a person of bad character performs a good deed just before dying or remembers a good deed he has done in his last moments, he will receive a fortunate rebirth. On the other hand, if a good person dwells on an evil deed done earlier, or performs an evil deed just before dying, he will undergo an unhappy rebirth.

For this reason it is very important to arrange for one's parents or beloved ones to perform meritorious deeds just before they die, or to remind a dying person of his good deeds or to urge him to arouse good thoughts during his last moments.

Even though a bad person may attain a happy rebirth on account of a good death-proximate *kamma*, this does not mean that he will escape the fruits of the bad deeds he has committed during the course of life. When they meet with favourable conditions, these bad *kammas* too will produce their due results.

3 *Āciṇṇa-kamma* – Habitual *kamma*

This is a deed, either good or bad, that one performs regularly or habitually, or it may be a deed which is performed once and is recollected frequently. In the absence of weighty *kamma* and a potent death-proximate *kamma*, the habitual *kamma* generally assumes the role of generating the next rebirth.

This is the *kamma* that we should exert the effort to perform regularly to prepare for our death. We can choose any meritorious deed we like – alms-giving, observing moral precepts, or meditating. If we perform it regularly, it will become a habit generating satisfaction and happiness, and at the time of death, it will become *āsanna-kamma* and bears result to generate a good rebirth.

4 *Kaṭattā-kamma* – Unspecified *kamma*

This is any other deed, not included in the aforementioned categories, which has been done earlier and forgotten, but 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.

Now at the time of near death the many billions of *kammas* that are being conveyed in our mental streams will compete with one another to have the chance to bear results. If a weighty *kamma* is present, it will easily win the competition and conditions the next rebirth.

✓ If we do not have any weighty *kamma*, which is

often the case, then we must rely on death-proximate *kamma* (*āsanna-kamma*) to condition our next existence. To get a good *āsanna-kamma*, sons and daughters or relatives and friends should arrange wholesome deeds such as offering robes to monks or listening to *Dhamma*-preaching for the person on his or her death-bed. The dying person should also be reminded of his or her past good deeds.

A good example is Reverend Sona's father in Srilanka. The father made a living by hunting. When he was too old to go hunting, he became a monk in his son's monastery. Soon he fell ill and had a vision that hell hounds were coming up the hill to bite him. This was the sign of destiny produced by his habitual *kamma* of hunting which was about to condition his rebirth in hell when he died. He was frightened and asked his son to drive away the hounds.

His son, being an *arahant*, immediately knew that his father was having a *gati-nimitta* to cast him away in hell. He asked his disciples to gather flowers quickly and spread them around the pagoda on the hill. Then he let his father be carried together with his bed to the pagoda. Rev. Sona reminded his father to pay homage to the pagoda and to rejoice in the offering of flowers on his behalf.

The old monk calmed down, paid respect to the pagoda and was delighted to see flowers being offered to the pagoda on his behalf. At that moment his sign of destiny changed. He told his son, "Your beautiful celestial step-mothers come to take me along.' The son was satisfied with the result of his effort. This

is a very good way of repaying the gratitude we owe to our parents.

To be sure to get a good *āsanna-kamma*, however, we should develop an *āciṇṇa-kamma* while we are alive. The best *āciṇṇa-kamma* is tranquillity-meditation like *Buddhānussati* or *Mettā-bhāvanā* or insight-meditation which we can practise all the time. When it becomes habitual, it will be remembered at the time of death. So it will become a good *āsanna-kamma* and condition a blissful existence. ॐ

The Simile of a Cattle Shed

Suppose that many cattle are kept in a big compound for the night. In the morning the door of the compound is opened to let the cattle go out to the pasture. Now which one will come out first?

All the cattle want to get out of the compound as soon as possible. So there will be a big rush and scramble for reaching the gate. But, if there is an outstanding bull, which was respected by all as their leader, that one will majestically walk to the gate and come out first. This one is like a weighty kamma which is uncontested to bear its result in conditioning a new existence.

If, however, there is no outstanding bull regarded as the leader, the one nearest the door will come out first. This is similar to the *āsanna-kamma* bearing its fruit to generate a new existence.

Sometimes a vigilant cow or bull, which has regularly noticed the time when the door is opened,

may walk to the door just before it is opened and come out first when the door is opened. This is like the habitual kamma (*āciṇṇa-kamma*) taking the role of productive kamma (*janaka-kamma*) for generating rebirth of the next existence.

Again sometimes, when there is no outstanding bull or the one nearest the door or a vigilant one, there will be a big scramble with stronger ones pushing their way. In this scramble an old frail one, by being pushed by others, may come out of the door first. This is similar to the case when an unspecified kamma (*kaṭattā-kamma*) has the chance to condition the next existence.

Queen Mallikā of Sāvatti led a righteous life. She performed many outstanding meritorious deeds together with King Kosala. But at one time, while she was taking a bath, a dog came into the bath-room, and she enjoyed sexual pleasure with the dog. When she came out of the bath-room, the dog followed her. This was noticed by the king who immediately questioned her. She vehemently lied to the king saying that the king must have had a distorted vision for she came out alone. The king believed his beloved wife and excused her. But this immoral act came to her mind at her death moment. Because this bad *kaṭattā-kamma* assumed the rebirth-generative function, she had to suffer in Avīci hell, the worst hell, for seven days. However, she was rescued by her strong good kamma and she was reborn in Tusitā heaven.

So we should not allow our fate and destiny to

be manipulated by unspecified kaṭattā kammās. As there are many billions of unspecified kammās, both wholesome and unwholesome, we cannot expect that a good kaṭattā-kamma will assume the rebirth-generative function. We should shape our destiny as we desire by developing a wholesome weighty kamma or a good habitual kamma while there is still time to do so.

III Four Types of Kamma by Time of Ripening (Pākakāla kammacatukka)

52 Diṭṭhadhammavedanīyaṃ upapajjavedanīyaṃ aparāpariyavedanīyaṃ ahosikammaṃ c'eti pākakālavasena cattāri kam-māni nāma.

With respect to the time of taking effect there are four kinds of *kamma*, namely:

- (i) immediately effective *kamma*,
- (ii) subsequently effective *kamma*,
- (iii) indefinitely effective *kamma*, and
- (iv) defunct *kamma*.

Explanation

As *kammās* have different potencies, some can bear fruit in the present existence, some in the second or coming existence, and some from the third existence till the last existence when one attains *Nibbāna*. And again as there are many billions of *kammās* in each type, only some of them will have the chance to bear fruits whereas all the rest will become defunct.

This phenomenon is somewhat similar to plant seeds, some of which can grow into plants bearing

fruits in the same year; some grow into plants which bear fruits in the next year whereas some grow into plants or trees which bear fruits from the third, fourth or fifth year till the plants or trees die. But there are also many billions of seeds which will become defunct.

1 *Diṭṭhadhammavedanīya kamma* – Immediately effective kamma

When one performs moral or immoral actions, kusala citta or akusala citta arise seven times in each cognitive series of consciousness. The *cetanā* (volition) associated with (the first *javana* citta, the weakest of the seven *javanas*, is called *diṭṭhadhamma-vedanīya kamma* – immediately effective kamma.) This kamma can ripen and yield its results in the present existence. If, however, it does not meet the opportunity to ripen in the same existence, it will become defunct.

Devadatta and *Cunda*, the butcher, were burnt by Avīci-hell fire while they were alive on account of their heinous deeds. The poor *Kākavaliya* couple of Sāvatti, after offering boiled rice to Venerable Sāriputta, became very rich in seven days.

2 *Upapajjavedanīya kamma* – Sub- sequently effective kamma

The *cetanā* (volition) associated with the seventh *javana* citta, the strongest of the seven *javanas*, is called *upapajjavedanīya kamma*. This kamma, if it is to ripen, must yield its results in the second or coming existence; otherwise it becomes defunct.

An old woman called *Caṇḍālī*, who earned her

living by begging, had the chance to revere the Buddha just before she died. This good kamma conditioned her to be reborn in *Tāvātimsā* heaven. King *Ajātasattu*, who killed his father, was cast into hell by this wicked *kamma*.

3 *Aparāpariyavedanīya kamma* – Indefinitely effective *kamma*

The *cetanās* associated with the five middle *javana cittas*, which are five times greater in number than each of the first two types of *kammas*, are known as *aparāpariyavedanīya kammas*. They can ripen at any time from the second future existence onwards up till the last existence when one attains Arahantship, whenever they gain opportunity to bear results. They never become defunct so long as the round of rebirths continues. No one, not even the *Buddha* or an *Arahant* even like venerable *Mahāmoggalāna*, is exempt from experiencing the results of indefinitely effective *kamma*.

4 *Ahosi kamma* – Defunct *kamma*

All *kammas*, which do not have the opportunity to bear fruits during their specified time-limits, become defunct or ineffective. In the case of *Arahants*, all their accumulated *kammas* which are due to ripen in future existences become defunct with their final passing away.

IV Four Types of Kamma by Place of Ripening (*Pākathāna Kamma Catukka*)

53 *Tathā akusalam kāmāvacara-*
kusalam rūpāvacarakusalam arūpāvacara-

rakusalañ c' eti pākaṭṭhānavasena.

With respect to the place where the effect takes place, there are four kinds of *kamma*, namely:

- (i) unwholesome *kamma*,
- (ii) wholesome *kamma* pertaining to the sense sphere,
- (iii) wholesome *kamma* pertaining to the fine-material sphere, and
- (iv) wholesome *kamma* pertaining to the immaterial sphere.

Explanation

With respect to the place where the kammic effect takes place, *kamma* is divided into four classes:-

1 *Akusala kamma* – Unwholesome *kamma*

The *cetanās* (volitions) associated with the twelve *akusala cittas* are called unwholesome *kammas*. They will bear their results, that is, *vipāka cittas*, the associated *cetasikas*, and *kammaja rūpa*, in the four woeful abodes.

2 *Kāmāvacarakusala kamma* – Wholesome *kamma*

Pertaining to the sense sphere

The *cetanās* (volitions) associated with the eight *mahākusala cittas* are known as wholesome *kammas* pertaining to the sense sphere. These kusala *kammas* bear their results, that is new existences, in the seven sensuous blissful planes, namely: the human realm and six deva realms.

3 *Rūpāvacarakusala kamma* – Wholesome *kamma* Pertaining to the fine-material sphere

The *cetanās* associated with the five *rūpāvacarakusala cittas* are known as wholesome *kammās* pertaining to the fine-material sphere. These wholesome *kammās* bear their results as brahmā existences in the sixteen fine-material heavens.

4 *Arūpāvacarakusala kamma* – Wholesome *kamma* Pertaining to the immaterial sphere

The *cetanās* associated with the four *arūpāvacarakusala cittas* are called wholesome *kammās* pertaining to the immaterial sphere. These exalted wholesome *kammās* bear their results as *arūpabrahmās* in the four immaterial heavens.

Threefold Unwholesome *Kamma* according to *Kamma* Doors

*54 Tattha akusalaṃ kāyakammaṃ
vacīkammaṃ manokammaṃ c' eti
kammadvārasena tividhaṃ hoti.*

Of the four types of *kamma*, unwholesome *kamma* is threefold according to the doors of action, namely: bodily action, verbal action, and mental action.

*55 Kathaṃ ? Pāṇātipāto
adinnādānaṃ kāmesumicchācāro c' eti
kāyaviññattisaṅkhāte kāyadvāre bāhulla-
vuttito kāyakammaṃ nāma.*

How ? killing, stealing, and sexual misconduct are called bodily actions,

because they generally occur through the body-door which is bodily-intimation.

56 Musāvādo pisuṇavācā pharusavācā samphappalāpo c' eti vacīviññattisankhāte vacīdvāre bāhullavuttito vacīkammaṃ nāma.

False speech, slandering, harsh speech, and frivolous talk are called verbal actions, because they generally occur through the speech-door which is verbal intimation.

57 Abhijjhā vyāpādo micchādiṭṭhi c' eti aññatar' āpi viññattiyā manasmim yeva bāhullavuttito manokammaṃ nāma.

Covetousness, ill-will, and wrong view are called mental actions, because they occur generally only in the mind-door without bodily intimation and verbal intimation.

Explanation

An action is designated as unwholesome if it is performed with evil intention or volition, causing harm to someone, either oneself or others, and producing evil effects. The volition or cetanā associated with evil roots (*lobha, dosa, moha*) becomes evil and gives rise to evil *kamma* which will bear results in woeful abodes.

Unwholesome actions are of three types depending on the three types of manners they are performed.

They are bodily actions (*kāyakamma*), verbal actions (*vacīkamma*) and mental actions (*manokamma*).

The manner or the means by which an action is performed is called *kammadvāra*. *Kammadvāra* refers to the place where *kamma* occurs or to the means by which *kamma* arises.

Three Types of *Kamma-dvāra*

1. *Kāyadvāra* – special bodily movement called *kāyaviññatti* or bodily intimation where bodily action occurs or by means of which bodily action arises.

2. *Vacīdvāra* – speech-producing movement of the mouth called *vacīviññatti* by means of which verbal action arises.

3. *Manodvāra* – all cittas where mental actions occur or by means of which mental actions arise.

Three types of kamma in accordance with three types of kamma-dvāras

1. *Kāyakamma* – bodily action generally performed by special bodily movement or bodily intimation (*kāyaviññatti*).

2. *Vacīkamma* – verbal action generally performed by verbal intimation called *vacīviññatti*.

3. *Manokamma* – mental action performed in the mind and by the mind called *manodvāra* through thinking, plotting, meditating, etc.

Ten Kinds of Unwholesome Actions (*Akusalakammapatha*)

‘*Akusalakammapatha*’ means unwholesome

course of action. There are ten unwholesome courses of action – three are bodily, four are verbal, and three are purely mental. Each course of action is identified with the volition initiating an effort to accomplish the respective action. Such volition is an unwholesome *kamma* regardless of whether or not it completes the action. If it does reach completion of the action and achieves its aim, then it becomes a full course of action. The characteristic of a full course of action is that the *kamma* so produced has the potency to take on the rebirth-generating role, that is, the role of the productive *kamma* (*janaka-kamma*).

1 Three Unwholesome Bodily Actions

1. *Pānātipātā* – killing any sentient being,
2. *Adinnādānā* – stealing or taking others' property unlawfully,
3. *Kāmesumicchācārā* – sexual misconduct and misuse of the senses.

2 Four Unwholesome Verbal Actions

4. *Musāvādā* – lying or speaking falsely,
5. *Pisunavācā* – slandering,
6. *Pharusavācā* – rude or harsh speech,
7. *Samphappalāpā* – vain or frivolous talk.

3 Three Unwholesome Mental Actions

8. *Abhijjhā* – covetousness; the wish and the plot to acquire another person's property unlawfully;
9. *Vyāpāda* – ill - will or the wish to cause harm to other beings;
10. *Micchādiṭṭhi* – wrong view; it becomes a full course of action when it assumes the form of one of the

morally nihilistic views which deny the validity of ethics and the retributive consequences of action. Three such views are mentioned often in the Sutta Piṭaka:

- (i) *Natthika-diṭṭhi* – *nihilism* which denies the survival of the personality in any form after death, thus negating the moral significance of actions;
- (ii) *Akiriya-diṭṭhi* – the view of inefficacy of action, which claims that actions have no efficacy in producing results and thus invalidates moral distinctions;
- (iii) *Ahetuka-diṭṭhi* – the acausality view, which states that there is no cause or condition for the defilement and purification of beings, that beings are defiled and purified by chance, fate, etc.

The Causes of Immoral Actions

*58 Tesu pāṇātipato pharusavācā
vyāpādo ca dosamūlena jāyanti.*

*59 Kāmesumicchācāro abhijjhā
micchādiṭṭhi ca lobhamūlena.*

*60 Sesāni cattāri pi dvīhi mūlehi
sambhavanti.*

*61 Cittuppādavasena pan' etam
akusalam sabbathā pi dvādasavidham
hoti.*

Of the ten unwholesome actions, killing, harsh speech and ill-will spring from the root of hatred, that is, they are accomplished by dosamūla citta;

Sexual misconduct, covetousness, and wrong view spring from the root of

greed, that is, they are accomplished by lobhamūla citta; and

the remaining four arise from the two roots, this is they are committed by both dosamūla citta and lobhamūla citta.

Furthermore, with respect to the arising of cittas, the unwholesome actions (*akusala-kamma*) altogether amount to twelve types, that is, the twelve cetanās associated with the twelve akusala cittas are regarded as unwholesome actions.

Wholesome Actions of the Sense Sphere

(*Kāmāvacarakusala Kamma*)

62 *Kāmāvacarakusalam pi kāyadvāre pavattam kāyakammaṃ, vacīdvāre pavattam vacīkammaṃ, manodvāre pavattam manokammaṃ c' eti kammadvārasena tividham hoti.*

Wholesome kamma of the sense sphere is threefold according to the doors of action, namely, bodily action which arises at the body-door, verbal action which arises at the speech-door, and mental action which occurs at the mind-door.

63 *Tathā dāna-sīla-bhāvanāvasena*

64 *Cittuppādavasena pañ'etaṃ aṭṭhavi-dham hoti.*

Similarly, it is threefold in terms of alms-giving, morality, and meditation.

Moreover, with respect to the occurrence of consciousness, wholesome kamma of the sense sphere is eightfold, that is, the eight cetanās that associate with the eight mahākusala cittas.

65 Dāna-sīla-bhāvan' āpacāyana-veyyāvacca-pattidāna-pattānumodana-dhammassavana-dhammadesanā-diṭṭhiṭṭhikammavasena dasavidham hoti.

Also it is tenfold in terms of (i) alms-giving, (ii) morality, (iii) meditation, (iv) reverence, (v) service, (vi) transference of merit, (vii) rejoicing in others' merit, (viii) hearing the dhamma, (ix) teaching the dhamma, and (x) straightening out one's views.

66 Tam pan' etam vīsatividham pi kāmāvacarakammam icc' eva saṅkham gacchati.

Furthermore, all these twenty kinds of unwholesome and wholesome kammās are known as kamma pertaining to the sense sphere.

Explanation

The first method of enumerating wholesome kamma pertaining to the sense sphere as threefold consisting of bodily action, verbal action, and mental action corresponds to the similar classification of unwholesome kamma. In fact, avoidance of the ten types

of unwholesome actions amounts to ten types of wholesome actions pertaining to the sense sphere.

Ten Kinds of Wholesome Actions (*Kusalakammapatha*)

There are ten wholesome courses of action pertaining to the sense sphere – three are bodily, four are verbal, and three are mental. Each course of action is identified with the volition initiating an effort to accomplish the respective action. Such volition is a wholesome *kamma* regardless of whether or not it completes the action. If it does reach completion of the action and achieves its aim of avoiding the unwholesome action, then it becomes a full course of action, that is, a productive *kamma* (*janaka kamma*) with the potency to generate a new existence.

1 Three Wholesome Bodily Actions

- 1 *Pānātipātā-virati* – avoidance of killing,
- 2 *Adinnādānā-virati* – avoidance of stealing,
- 3 *Kāmesumicchācārā-virati* – avoidance of sexual misconduct.

2 Four Wholesome Verbal Actions

4. *Musāvādā-virati* – avoidance of lying,
5. *Pisunavācā-virati* – avoidance of slandering,
6. *Pharusavācā-virati* – avoidance of harsh speech,
7. *Samphappalāpā-virati* – avoidance of vain talk.

3 Three Wholesome Mental Actions

8. *Anabhijjhā* – absence of covetousness,
9. *Avyāpāda* – good-will or absence of the wish to cause harm to other beings,

10. *Sammādiṭṭhi* – right view that believes in kamma and its result.

It should be noted that the ten unwholesome actions are also called “ten ducaritas”, meaning “ten types of evil conduct” whereas the ten wholesome actions are designated as “ten sucaritas”, meaning “ten types of good conduct”.

So anyone who knows what is bad and unwholesome and what is good and wholesome should avoid the ten unwholesome actions and thereby accomplish the ten wholesome actions simultaneously. Besides by doing so he also purifies his mind by suppressing immoral roots from arising. Thus he can live in accord with the advice of all the Buddhas: “To abstain from all evil, to do good, and to purify the mind”.

One can achieve this goal by just observing the five moral precepts of *Pañcasīla* vigilantly. In order to perform more meritorious deeds and thus to accumulate more wholesome *kammās* and to purify the mind further, the Buddha describes ten kinds of meritorious deeds called *Puñṇakriya vatthu*.

Ten Bases of Meritorious Deeds (*Puñṇakriya Vatthu*)

“*Puñṇakriya Vatthu*” means the ten bases of meritorious actions which one should perform because they can produce great benefits.

1. *Dāna* – alms-giving or generosity;
2. *Sīla* – morality; observing five precepts, eight precepts, ten precepts, etc.;

3. *Bhāvanā* – tranquility meditation and insight meditation;
4. *Apacāyana* – reverence to elders and holy persons;
5. *Veyāvacca* – service in wholesome deeds;
6. *Pattidāna* – sharing of merit;
7. *Pattānumodana* – rejoicing in others' merit;
8. *Dhammassavana* – listening to the dhamma;
9. *Dhammadesanā* – teaching or expounding the dhamma;
10. *Diṭṭhiṭṭhikamma* – straightening out one's view.

The above ten bases of meritorious actions can be condensed into three groups:-

1. *Dāna* group—*dāna*, *pattidāna*, *pattānumodana*;
2. *Sīla* group—*sīla*, *apacāyana*, *veyāvacca*;
3. *Bhāvanā* group—*bhāvanā*, *dhammassavana*, *dhammadesanā*, *diṭṭhiṭṭhikamma*.

Diṭṭhiṭṭhikamma may also be included in all the three groups, because one will perform *dāna*, *sīla*, and *bhāvanā* only if one has the right view about *kamma* and its effect.

The above meritorious actions are generally performed with eight *mahākusala cittas* unless one attains *jhāna* and *magga* in meditation. So they generally give rise to *kāmāvacarakusala kammās*.

Wholesome Kammās with Two or Three Roots

When one performs a wholesome action without the knowledge of *kamma* and its result, i.e. with-

out *kammassakatañāṇa*, then *ñāṇavippayutta mahākusala cittas* arise producing *dvihetuka* wholesome *kammas*.

When one performs a wholesome action with the knowledge of *kamma* and its result, then *ñāṇasampayutta mahākusala cittas* arise producing *tihetuka* wholesome *kammas*.

Tihetukakusala kamma is superior to *dvihetuka kusala kamma*.

Superior and Inferior Wholesome *Kammas* (*Ukkaṭṭha and Omaka Kusala kamma*)

If one can develop *kusala cittas* both before and after a moral or wholesome action, then the wholesome *cetanā*, which is *kamma* acquired during the action, will be surrounded by good *cetanās* and consequently its potential or potency will be enhanced. This type of *kamma* is called superior wholesome *kamma* or *ukkaṭṭha kamma*.

To acquire this type of *kamma*, one should think about the wholesome action in advance and feel glad for having the chance to do it. Again after doing it, one should be full of joy thinking about the good aspects of the action.

On the other hand, if one feels idle or reluctant or stingy before performing a moral action and becomes sad or repentant after the action, then the moral *cetanā* will be surrounded by *akusala cetanās* and consequently its potential or potency will be reduced. The *kusala kamma* acquired in this case is called *omaka kamma*, that is, inferior wholesome *kamma*.

Wholesome Kamma of the Fine-material Sphere

67 Rūpāvacarakusalam pana manokammam eva, tañ ca bhāvanāmayam appanāppattam, jhānaṅgabhedenā pañcavidham hoti.

Moreover, rūpāvacarakusala kamma is purely mental action. This mental action arises out of meditation which has reached absorption and is fivefold by distinction of the jhāna factors.

The volitions (cetanās) associated with the five rūpāvacara kusala cittas are known as rūpāvacara-kusala kammas. The five rūpāvacarakusala cittas differ from one another in jhāna factors.

Wholesome Kamma of the Immaterial Sphere

68 Tathā arūpāvacarakusalañ ca manokammam, tam pi bhāvanāmayam appanāppattam, ārammaṇabhedenā catubbidham hoti.

Similarly arūpāvacarakusala kamma is also purely mental action. This mental action too arises out of meditation which has reached absorption and is fourfold by distinction of the sense objects.

The volitions associated with the four arūpāvacarakusala cittas are known as arūpāvacara-kusala kammas. The four arūpāvacarakusala cittas differ from one

another in the sense objects they take.

How Kammās bear Results

1 Results of Unwholesome Kammās

69 *Etth' ākusalakammaṃ uddhacca rahitaṃ Apāyabhūmiyaṃ paṭisandhim jan' eti, pavattiyaṃ pana sabbam pi dvādasavidham sattākusala-pākāni sabbatthā pi Kāmaloke Rūpaloke ca yathārahaṃ vipaccati.*

Of the four types of *kammās*, unwholesome *kammās*, excluding restlessness, produces rebirth in the woeful plane. But during the course of existence all twelve unwholesome *kammās* give effect to the seven unwholesome resultants in all the sensuous planes as well as in the fine-material sphere, according to circumstances.

Explanation

Of the twelve *akusala cittas*, *mohamūla uddhaccasampayutta citta* is the weakest, and hence it cannot take on the role of productive *kamma* at the arising instant of rebirth-consciousness, that is, *paṭisandhi kāla*. During the course of existence, that is, *pavattikāla*, however, it can take part as the supportive *kamma*.

The reader should refer to Chart No.7 for a quick view to see how *kammās* bear results. From this Chart it can be seen that:

The 11 *akusala cetanās*, the weak *cetanā* associated with *uddhacca-sampayutta citta* being excluded, at *paṭisandhi-kāla* produce *akusalavipāka upekkhāsantīraṇa citta* which forms the *apāya paṭisandhi* in the four *apāya* abodes.

All the 12 *akusala cetanās*, at *pavatti kāla*, produce 7 *akusala vipāka cittas* in the 11 *kāma*-planes. They produce 4 *akusala vipāka cittas* with the exception of *ghāna-viññāṇa*, *jīvhā-viññāṇa* and *kāya-viññāṇa* in the 15 *Rūpa*-planes excluding *Asaññasatta* realm.

2 Results of Sense-sphere Wholesome Kammās

70 *Kāmāvacarakusalam pi Kamasugatiam eva paṭisandhim jan' eti, tathā pavattiyā ca mahāvipākāni, ahetukavipākāni pana aṭṭha pi sabbatthā pi kāmalo ke rūpaloke ca yathārahaṃ vipaccati.*

Wholesome *kamma* of the sense sphere produces rebirth only in the sensuous blissful plane, and only in this sensuous blissful plane it produces the great resultants during the course of existence. Moreover, it gives effect to all the eight rootless wholesome resultants in all the sensuous planes as well as in the fine-material sphere, according to circumstances.

71 *Tatth' āpi tihetukam ukkattham kusalam tihetukam paṭisandhim datvā pavatte soḷasa vipākāni vipaccati.*

Of the sense-sphere wholesome *kammas*, the superior wholesome *kamma* accompanied by three roots produces rebirth-consciousness also accompanied by three roots, and during the course of existence it gives effect to sixteen types of resultant consciousness.

72 Tihetukam omakam dvihetukam ukkatthañ ca kusalam dvihetukam paṭisandhim datvā pavatte tihetukarahitāni dvādasā vipākāni vipaccati.

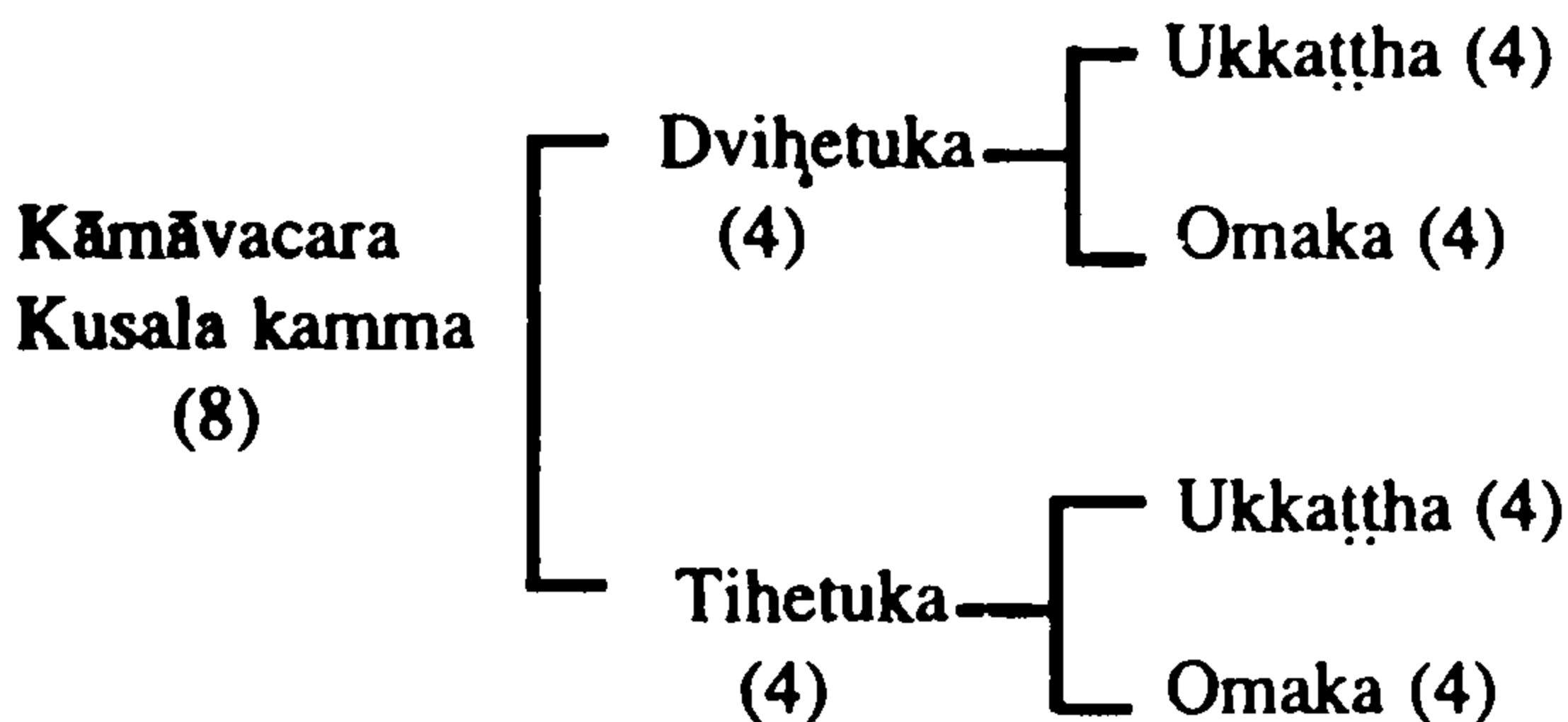
Inferior wholesome *kamma* accompanied by three roots and superior wholesome *kamma* accompanied by two roots produce rebirth consciousness with two roots, and during the course of existence gives effect to twelve kinds of resultant consciousness, excluding those with three roots.

73 Dvihetukam omakam pana kusalam ahetukam eva paṭisandhim deti, pavatte ca ahetukavipākān' eva vipaccati.

Moreover, inferior wholesome *kamma* accompanied by two roots produces rebirth consciousness without roots, and during the course of existence gives effect to only eight rootless resultant consciousness.

Explanation

The eight *cetanās* or volitions associated with the eight *mahākusala cittas* represent the eight wholesome *kammas* in the sense sphere. Of these, four are accompanied by two roots and four by three roots. Again *dvihetuka kamma* is of two kinds, that is, *ukkaṭṭha* (superior) and *omaka* (inferior) depending on whether wholesome or unwholesome volitions surround the *kamma*. Similarly *tihetuka kamma* is also of two kinds: *ukkaṭṭha* and *omaka*. So there are four groups of four *kammas* each as described below.



Now 4 *nāṇavippayutta mahākusala cittas* give rise to 4 *dvihetuka-mahākusala kammas* whereas 4 *tihetuka-mahākusala cittas* give rise to 4 *tihetuka-mahākusala kammas*.

As the 4 *dvihetuka-mahākusala kammas* can be either *omaka* or *ukkaṭṭha*, we get

- (i) 4 *dvihetuka-omaka mahākusala kammas*, and
- (ii) 4 *dvihetuka-ukkaṭṭha mahākusala kammas*.

Similarly, from 4 *tihetuka-mahākusala kammas*, we get

- (iii) 4 *tihetuka-omaka mahākusala kammas*, and

(iv) 4 *tihetuka-ukkaṭṭha mahākusala kammās*.

Of the four sub-groups, (i) is the poorest, (ii) and (iii) are somewhat equal in potency, and (iv) is the best. The effects they produce are as follows.

(i) The 4 *dvihetuka-omaka mahākusala kammās*, at *paṭisandhi-kāla*, produce *kusala-vipāka upekkhā-santīraṇa citta* which forms *kāma-sugāti ahetuka-paṭisandhi* in the human realm and the lower *cātumahārājikā* realm in degraded persons.

At *pavatti-kāla*, they produce 8 *ahetuka-kusala-vipāka cittas* in the 11 *kāma* -planes; and in the 15 *rūpa*-planes with the exception of *Asaññasattā* realm, they produce 5 *ahetuka-kusala-vipāka cittas*, excluding *ghānaviññāṇa*, *jivhāviññāṇa* and *kāyaviññāṇa*.

(ii)+(iii) The 4 *dvihetuka-ukkaṭṭha mahākusala kammās* and the 4 *tihetuka-omaka mahākusala kammās*, at *paṭisandhi-kāla*, produce 4 *nāṇavippayutta mahāvipāka cittas* which form 4 *kāma-sugati dvihetuka-paṭisandhis* in the 7 *kāmasugati* planes.

At *pavatti-kāla*, they produce 8 *ahetuka-kusala vipāka cittas* and 4 *nāṇavippayutta mahāvipāka cittas* in the 7 *kāma-sugati* planes; 8 *ahetuka-kusala-vipāka cittas* in the 4 *apāya*-planes; and 5 *ahetuka-kusala-vipāka cittas*, excluding *ghānaviññāṇa*, *jivhāviññāṇa*, and *kāyaviññāṇa*, in the 15 *rūpa*-planes with the exception of *Asaññasattā* realm.

(iv) The 4 *tihetuka-ukkaṭṭha mahākusala kammās*, at *paṭisandhi-kāla*, produce 4 *nāṇasampayutta mahāvipāka cittas* which form 4 *kāma sugati tihetuka-paṭisandhis* in the 7 *kāma-sugati* planes.

At the *pavatti-kāla*, they produce 8 *ahetuka-kusala vipāka cittas* and eight *mahāvipāka cittas* in the seven *kāma-sugati* planes; 8 *ahetuka-kusala-vipāka cittas* in the 4 *apāya*-planes; and 5 *ahetuka-kusala-vipāka cittas*, excluding *ghānaviññāṇa*, *jivhāviññāṇa* and *kāyaviññāṇa*, in the 15 *rūpa*-planes with the exception of the *Assaṇṇasattā* realm.

An Alternative View

74 *Asaṅkhāraṃ sasaṅkhāra-vipākāni na paccati.*

Sasaṅkhāraṃ asaṅkhāra-vipākāni ti kecana.

Tesaṃ dvādasa pākāni, das' aṭṭha ca yathāk-kamaṃ,

Yathāvuttānusārena, yathāsam-bhavaṃ uddise.

Some teachers say that *asaṅkhārika-kusala kammās* do not produce *sasaṅkhārika-vipāka cittas*, and *sasaṅkhārika-kusala kammās* do not produce *asaṅkhārika-vipāka cittas*.

According to them, as stated above, the arising of the *vipāka-cittas* should be set forth in due order as twelve, ten, and eight.

Explanation

The view on the arising of *vipāka cittas* as described earlier was advanced by the ancient master *Tipiṭaka Cūlanāga Thera* and is the prevalent opinion among teachers of *Abhidhamma*. The present alternative view was held by the teachers of the school of *Mahādhamma-*

rakkhita Thera, an *Abhidhamma* master at the ancient *Moravāpi* Monastery in Sri Lanka. The earlier view is called *samāna-vāda*, the latter, *keci-vāda*.

According to this view, both at rebirth and during the course of existence, unprompted wholesome cittas produce only unprompted resultants, and prompted wholesome cittas produce only prompted resultants.

Thus :—

The 2 *asaṅkhārika nāṇasampayutta tihetuka-ukkaṭṭha kammās* produce 8 *ahetuka-kusala vipāka cittas*, and 4 *asaṅkhārika mahāvipāka cittas*, totalling 12.

The 2 *sasaṅkhārika nāṇasampayutta tihetuka-ukkaṭṭha kammās* produce 8 *ahetuka-kusala vipāka cittas* and 4 *sasaṅkhārika mahāvipāka cittas*, totalling 12. [*ahetuka vipāka cittas* are neither *asaṅkhārika* nor *sasaṅkhārika*; so they arise in both cases.]

Similarly, *iīhetuka-omaka* and *dvihetuka-ukkaṭṭha kusala kammās*, if they are *asaṅkhārika*, produce 8 *ahetuka-kusala vipāka cittas* and 2 *asaṅkhārika mahāvipāka cittas*, totalling 10; and if they are *sasaṅkhārika*, produce 8 *ahetukakusala vipāka cittas* and 2 *sasaṅkhārika mahāvipāka cittas*, again totalling 10.

In the case of *dvihetuka-omaka kusala kammās*, both *asaṅkhārika kammās* and *sasaṅkhārika kammās* produce only 8 *ahetuka-kusala vipāka cittas*.

Table 2.3 Dual View on the arising of vipāka citta

<i>Kusala kamma</i>	<i>Samāna Vāda Vipāka Cittas</i>	<i>Keci Vāda Vipāka cittas</i>
<i>Tihetuka-ukkattāsaṅkhārika</i>	16	12
<i>sasaṅkharika</i>	16	12
<i>Tihetuka-omāsaṅkhārika</i>	12	10
<i>Dviihetuka-ukkattāsaṅkhārika</i>	12	10
<i>Dviihetuka-omāsaṅkhārika</i>	8	8
<i>sasaṅkhārika</i>	8	8

3 Results of Rūpāvacara Wholesome Kammās

75 *Rūpāvacarakusalaṃ pana paṭhamaj -
jhānaṃ
parittaṃ bhāvetvā Brahmaṇisajjesu
uppajjanti.*

76 *Tad eva majjhimāṃ bhāvetvā
Brahmapurohitesu.*

77 *Paṇitaṃ bhāvetvā Mahābrahmesu.*

As regards rūpāvacara wholesome kamma, the rūpāvacarakusala first jhāna, if developed to an inferior degree, gives birth in the Brahmaṇisajjā heaven; if developed to a medium degree, gives birth in the Brahmapurohitā heaven; and if developed to a superior degree, gives birth in the mahābrahmā heaven.

78 *Tathā dutiyajjhānaṃ tatiyajjhānaṃ ca parittaṃ bhāvetvā Parittābhesu.*

79 Majjhimaṃ bhavetvā Appamāṇābhesu.

80 Paṇītaṃ bhāvetvā Ābhassaresu.

Similarly, the *rūpāvacarakusala* second *jhāna* and the third *jhāna*, if developed to an inferior degree, gives birth in the *Parittābhā* heaven; if developed to a medium degree, gives birth in the *Appamānābhā* heaven; and if developed to a superior degree, gives birth in *Abhassarā* heaven.

81 Catutthajjhānaṃ parittaṃ bhāvetvā Parittasubhesu.

82 Majjhimaṃ bhāvetvā Appamāṇasubhesu.

83 Paṇītaṃ bhāvetvā Subhakinhesu.

The *rūpāvacarakusala* fourth *jhāna*, if developed to an inferior degree, gives birth in the *Parittasubhā* heaven; if developed to a medium degree, gives birth in the *Appamānasubhā* heaven; and if developed to a superior degree, gives birth in the *Subhakinhā* heaven.

84 Pañcamajjhānaṃ bhāvetvā Vehapphalesu.

85 Tad eva saññāvirāgaṃ bhāvetvā Assaṇṇasattesu.

86 Anāgāmino pana suddhāvāsesu uppajjanti.

The *rūpāvacarakusala* fifth *jhāna*, if it is developed, gives birth in the *vehapphalā* heaven. After at-

taining the fifth *jhāna*, if one develops disgust against perception, one will be reborn in *Asaññasattā* heaven. Moreover, non-returners with the fifth *jhāna* will be reborn in *Suddhāvāsā* heavens.

Explanation

(i) The inferior first-*jhāna kusala kamma* gives birth in the *Brahmaparisajjā* realm with the first-*jhāna vipāka citta* functioning as rebirth consciousness, life-continuum and death consciousness. Similarly the medium and the superior first-*jhāna kusala kammās* gives birth in the *Brahmapurohitā* realm and in the *Mahābrahmā* realm respectively with the first-*jhāna vipāka citta* functioning as rebirth consciousness, life-continuum and death consciousness.

(ii) Both the second-*jhāna kusala kamma* and the third-*jhāna kusala kamma* give birth in the second-*jhāna* realm with the second-*jhāna vipāka citta* and the third-*jhāna vipāka citta* respectively as rebirth-consciousness, life-continuum and death-consciousness. Here again the inferior *kamma* gives birth in the *Parittābhā* realm, the medium *kamma* in the *Appamānābhā* realm, and the superior *kamma* in the *Abhassarā* realm.

The dual methods of counting *rūpāvacara jhānas* have been described earlier. The third *jhāna* of the fivefold method, being equivalent to the second *jhāna* of the fourfold method, gives birth in the second *jhāna* realm. The same thing is true with the higher *jhānas*.

(iii) Thus all the inferior, the medium and the superior fourth-*jhāna kusala kammās* give birth in the third-*jhāna* plane, that is, in the *Parittasubhā* realm, in

the *Appamānasubhā* realm, and in the *Subhakiṇhā* realm respectively, with the fourth-*jhāna vipāka citta*s functioning as rebirth-consciousness, life-continuum, and death-consciousness.

(iv) The fifth-*jhāna kusala kamma* gives birth in the *veḥapphalā* realm with the fifth-*jhāna vipāka citta*s functioning as rebirth-consciousness, life-continuum, and death-consciousness. Those, after attaining the fifth *jhāna*, undertakes meditation further to develop disgust towards perception and consciousness, are born in the *Asaññasattā* realm with *rūpa* (corporeality) only. Moreover, the non-returners who attain the fifth *jhāna* are reborn in *Suddhāvāsā* heavens with the fifth-*jhāna vipāka citta*s functioning as rebirth-consciousness, life-continuum and death-consciousness.

4 Results of *Arūpāvacara* Wholesome Kammās

87 *Arūpāvacarakusalaṇ ca
yathākkamaṁ bhāvetvā āruppesu
upējantū ti.*

Arūpāvacara kusala jhānas, which are well developed, bear results in *arūpāvacara* planes in due order.

88 *Itthaṁ mahaggataṁ puññaṁ
yathābhūmivavatthitaṁ, jan' eti sadisaṁ
pākaṁ, paṭisandhippavattiyaṁ.*

Idaṁ ettha kammakatukkaṁ.

As it has been described, the mahaggata kusala kammās bear results in the corresponding planes both at the time of rebirth and in the course of existence.

Herein, this is the fourfold kamma

Explanation

Ākāsānañcāyatanakusala kamma gives birth in *Ākāsānañcāyatana* realm with *ākāsānañcāyatana vipāka citta* functioning as rebirth consciousness, life-continuum and death-consciousness.

Viññānañcāyatanakusala kamma bears results in *Viññānañcāyatana* realm with *viññānañcāyatana vipāka citta* functioning as rebirth-consciousness, life-continuum and death-consciousness.

Ākiñcaññāyatanakusala kamma gives birth in *Ākiñcaññāyatana* realm with *ākiñcaññāyatana vipāka citta* functioning as rebirth-consciousness, life-continuum and death-consciousness.

Nevasaññānāsaññāyatana kamma gives birth in *Nevasaññānāsaññāyatana* realm with *Nevasaññānāsaññāyatana vipāka citta* functioning as rebirth-consciousness, life-continuum and death-consciousness.

The Fourfold Advent of Death (*Marapuppatti-catukka*)

*89 Āyukkhayena kammakkhayena
ubhayakkhayena upacchedakakammunā
c' eti catudhā marapuppatti nāma.*

The advent of death is fourfold, namely:

- (i) through the expiration of the life-span;
- (ii) through the expiration of the *kammic* force;
- (iii) through the (simultaneous) expiration of both; and
- (iv) through the intervention of a destructive *kamma*.

Explanation

Death is formally defined as the cutting off of the life faculty (*jīvitindriya*) included within the limits of a single existence.

The fourfold advent or arrival of death may be compared to the four ways of extinguishing a lighted oil-lamp.

The flame of an oil-lamp may go out when:

- (i) the wick burns out,
- (ii) the oil burns out,
- (iii) both the wick and the oil burn out, or
- (iv) the wind blows suddenly or the light is put out purposely even though the wick and the oil still remain.

In the same way, a person may die in one of the following ways:

- (i) *Āyukkhaya-marāṇa* – death due to the expiration of the age-limit;
- (ii) *Kammakkhaya-marāṇa* – death due to the expiration of the productive *kammic* force;
- (iii) *Ubhayakkhaya-marāṇa* – death due to the expiration of both the age-limit and the productive *kamma*;
- (iv) *Upacchedaka-marāṇa* – death due to the intervention of destructive *kamma*. It is sudden death such as the death due to car- accident or suicide.

The Signs near the Time of Death
(*Marapāsanna Nimitta*)

90 Tathā ca marantānam pana maraṇakāle yathārahaṃ abhimukhūbhūtaṃ bhavantare paṭisandhijanakaṃ kammaṃ vā, tamkammakaraṇakāle rūpādikam upaladdhapubbaṃ upakaraṇabhutaṃ ca kammanimittaṃ vā, anantaraṃ uppajjamānabhave upalabhitabbaṃ upabhogabhūtaṃ ca gatinimittaṃ vā, kammabalena channaṃ dvārānaṃ aññatarasmim paccupaṭṭhāti.

To continue, in the case of those who are about to die on account of the above four causes, at the time of near death, one of the following signs presents itself as it should do through any of the six sense doors by the power of *kamma* (which is going to produce the next rebirth):

- (i) a *kamma* that is to produce rebirth in the next existence; or
- (ii) a sign of *kamma* such as a form, etc., that had been apprehended previously at the time of performing the *kamma*, or something that was instrumental in performing the *kamma*, or
- (iii) a sign of destiny which may be the place or realm where the immediately following rebirth will take place or the

utensils, persons, etc., connected with that place or realm.

Explanation

Now, to those who are about to die, by the power of *kamma* that is going to condition the next existence, one of the following three signs always presents itself at the appropriate sense-doors:

- (i) *Kamma* object – the wholesome or unwholesome *kamma* that will produce the immediately following rebirth; or
- (ii) *Kamma-nimitta* – the sign of *kamma*, that is, the scene, the sound, the smell, the gun, the knife, etc., which were or are observed or used during the performance of the *kamma* that is going to bear results; or
- (iii) *Gati-nimitta* – the sign of destiny, that is, the scenes connected with the place of the next rebirth such as the mother's womb, houses, celestial mansions, hell scenes, or the utensils or persons that one is going to encounter in that place of rebirth.

It should be stressed that one of the above signs will definitely present itself to the *javana* process of the dying person, not to the death-consciousness itself. The death-consciousness (*cuti-citta*) apprehends the same object grasped by the rebirth-consciousness and the life-continuum of the present existence. The object of the last *javana* process of the present existence will serve as the object of the rebirth-consciousness, the life-continuum and the death-consciousness of the next existence.

The Cognitive Series at the Time of Death
(*Marapāsanna Vīthi*)

*Tato param tam eva tath' opatthitam
 ārammanam ārabha vipaccamānaka-
 kammānurūpam parisuddham upakki-
 liṭṭham vā upalabhitabbabhavā nurūpam
 tatth' onatam' va cittasantānam abhiñhan
 pavattati bāhullena. Tam' eva vā pana
 janakabhūtam kammam abhinavakarāṇa-
 vasena dvārappattam hoti.*

Thereafter, apprehending the object thus presented, the stream of consciousness continually flows in accordance with the *kamma* that is going to bear results, whether pure or corrupted, and in conformity with the existence into which one is to be reborn, inclining mostly towards that existence. Or that productive *kamma* which is going to give rebirth presents itself in the mind-door by the power of renewing itself.

*91 Paccāsannamaraṇassa tassa
 vīthicittāvasāne bhavaṅgakkhaye vā
 cavanavasena paccuppannabhavapariyo-
 sānabhutam cuticittam uppajjitvā
 nirujjhati.*

*Tasmim niruddhā' vasāne tass'
 ānantaram eva tathāgahitam ārammanam
 ārabha savatthukam avatthukam eva vā
 yathāraham avijjānusayaparikkhittena
 tanhānusayamūlakena saṅkhārena janīya-
 mānam sampayuttehi pariggayha-mānam
 saha-jātānam -adhiṭṭhānabhāvena pubbañ-*

*gamabhūtaṃ bhavantarapaṭisandhāna-
vasena paṭisandhisankhātāṃ mānasāṃ
uppajjamānaṃ eva paṭiṭṭhāti bhavantare.*

To one who is on the verge of death, either at the end of the cognitive series of consciousness or at the dissolution of the life-continuum, the death-consciousness, the end of the present life, arises and ceases in the way of passing away.

Immediately after the dissolution of the death-consciousness, a rebirth-consciousness arises and is established in the subsequent existence, apprehending the object that has been grasped by the maraṇāsanna-jāvanas, either supported by the heart-base or baseless, as is appropriate. This rebirth-consciousness is generated by the wholesome or unwholesome *kamma* that is enveloped by latent ignorance and rooted in latent craving. It is called rebirth-consciousness (*paṭisandhi-citta*) because it links together the two consecutive existences. It is conjoined with its mental adjuncts, and acts as the forerunner to the conascent associates as well as their foundation.

The Objects of Rebirth Consciousness

*92 Maraṇāsannavīthiyāṃ pañc'
ettha mandappavattāni pañc' eva*

javanāni pāṭikaṅkhitabbāni, tasmā yadi paccuppannārammaṇesu āpāthagatesu dharantesv' eva maraṇaṃ hoti, tadā paṭisandhibhavaṅgānam pi paccuppannārammanatā labbhatī ti katvā Kamāvacara-paṭisandhiyā chadvāraggahitaṃ kammanimittaṃ gatinimittaṃ ca paccuppannamatītārammaṇaṃ upalabbhati. Kammaṃ pana atītaṃ eva, taṃ ca manodvāraggahitaṃ. Tāni pana sabbāni pi parittadhammabhūtān' ev'ārammanāni.

Moreover, here in the death-proximate cognitive process, only five feeble javanās should be expected to occur. Therefore, when death takes place while present objects enter the avenue of the sense-door and are still existing, then the rebirth-consciousness and the life-continuum of the new existence should be expected to take the same present objects. For this reason, in sense-sphere rebirth, when the object is a sign of *kamma* or a sign of destiny perceived at any of the six doors, that object may be present or may be past. But *kamma* as object is only past, and it is perceived only at the mind door. Furthermore, all these objects of the sense-sphere rebirth are *kāma* objects only.

93 Rūpāvacarapaṭisandhiyā pana paññattibhūtaṃ kammanimittam ev'ārammaṇaṃ hoti.

94 Tathā Arūpaṭisandhiyā ca mahaggatabhūtaṃ paññattibhūtaṃ ca kammanimittam eva yathārahaṃ ārammaṇaṃ hoti.

Moreover, in the case of rebirth in the fine-material sphere, the object is a concept and is always a sign of *kamma*. So too, in the case of rebirth in the immaterial sphere, the object – which may be either a *mahaggata* citta or a concept, whichever should be – is always a sign of *kamma*.

95 Assaṇṇasattānaṃ pana jīvitana-vakam eva paṭisandhibhāvena paṭiṭṭhāti, tasmā te rūpaṭisandhikā nāma.

96 Ārūpā arūpaṭisandhikā.

97 Sesā rūpārūpaṭisandhikā.

Furthermore, for Assaṇṇasatta brahmās, only jīvitana-avaka kalāpa (the vital nonad) becomes established in the way of rebirth-linking. Therefore, they are said to have material rebirth (rūpa-ṭisandhi). The arūpabrahmās are said to have immaterial rebirth (nāma-ṭisandhi). All the remaining beings are said to have material-mental rebirth (i.e. they are born with all the five aggregates of existence).

Explanation

When a being is about to die, the near-death sign

(maraṇāsanna-nimitta) always appears at one of the sense doors. The near-death sign may be in the form of a past kamma, which is going to give rebirth in the new existence, or in the form of the sign of kamma (kamma-nimitta) which may be either past or present, or in the form of the sign of destiny (gati-nimitta) which is usually present.

The successful kamma which is volition (cetanā) as well as the past sign of kamma will appear in the mind-door whereas the present sign of kamma as well as the sign of destiny will appear in one of the five sense doors, that is, a visible object will appear at the eye-door, a sound at the ear door, and so on.

When the near-death sign appears at one of the six doors, the adverting consciousness will pick up the sign and a cognitive series of consciousness, known as maraṇāsanna-vīthi, flows on. In accordance with the kamma that is going to produce next rebirth, an akusala or kusala citta normally functions five times as javanas in this vīthi. These javanas are known as 'maraṇāsanna javanas'.

1 Eye-door Cognitive Series near Death for Sense Objects of very great Intensity

*(Atimāhantārammaṇa Cakkhu-dvāra
Maraṇāsanna Vīthis)*

Two typical maraṇāsanna-vīthis for a visible object of great intensity striking the eye-door are described below.

(1) Tī-Na-Da- "Pa-Ca-Sp-St-Vo-J-J-J-J-J-Td-

Td"- Bh-Cuti-Paṭi-Bh-

(2) Tī-Na-Da- "Pa-Ca-Sp-St-Vo-J-J-J-J-J-Td-

Td"- Cuti-Paṭi-Bh-

The present kamma-nimitta or the gati-nimitta strikes the eye-door at the arising instant of the first atīta-bhavaṅga (Tī). Being of very great intensity, it becomes distinct at the arising instant of bhavaṅga-calana (Na). The life-continuum vibrates for two consciousness-moments (Na-Da) and is cut off. Then, apprehending the nimitta, pañcadvāravajjana (Pa), cakkhuviññāṇa (Ca), sampaticchana (Sp), santīnaṇa (Na), Voṭṭhapana (Vo), five javanas (J), two tadālambanas (Td) and one bhavaṅga (Bh) arise in series. Then the death-consciousness (Cuti) occurs when the being dies. In the second cognitive series, cuti follows tadālambaṇa directly without any intervention of a bhavaṅga-citta.

Immediately after the dissolution of the death-consciousness, the rebirth-consciousness (Paṭi) arises in the next existence without any break in the stream of consciousness and without any lapse in time. The next existence may appear in a very far place like a brahma heaven, yet there is no lapse in time.

2 Eye-door Cognitive Series near Death for the Sense Objects of fairly great Intensity

**(*Mahantārammaṇa Cakkhu-dvāra
Marapāsanna Vīthis*)**

Two typical marapāsanna-vīthis for a visible object of fairly great intensity striking the eye-door are described below.

(1) Ti-Ti-Na-Da- "Pa-Ca-Sp-St-Vo-J-J-J-J-J"-Bh-Cuti-Paṭi-Bh-

(2) Ti-Ti-Ti-Na-Da-"Pa-Ca-Sp-St-Vo-J-J-J-J-J"- Cuti-Paṭi-Bh-

As the near-death sign is of fairly great intensity, it becomes distinct at the sense-door only after two or three atīta-bhavaṅgas have passed by. Then the life-continuum vibrates twice (Na-Da) and becomes arrested. After that the cognitive series proceeds as pañcadvārāvajjana, cakkhu-viññāṇa, sampaticchana, santīraṇa, voṭṭhapana, five javanas, and after that one bhavaṅga-citta may or may not arise to terminate the cognitive process. Immediately after that, cuti-citta arises to terminate the present existence. Again soon after cuti-citta, the rebirth-consciousness (Paṭi) of the next existence arises without any break in the stream of consciousness and without any lapse in time.

3 Mind-door Cognitive Series near Death for very clear Object

*(Ativibhūtārammana Manodvāra
Marapasanna Vīthis)*

(1) Na-Da- "Ma-J-J-J-J-J- Td-Td" -Bh-Cuti-Paṭi-Bh-

(2) Na-Da- "Ma-J-J-J-J-J- Td-Td" -Cuti-Paṭi-Bh-

When the kamma which is going to produce next rebirth or the past kamma-nimitta appears at the mind-door with great intensity, the life-continuum vibrates twice (Na-Da) and is cut off. Then manodvārāvajjana (Ma) adverts the stream of consciousness towards the object, apprehends the object and makes the decision whether it is good or bad. Then come five javanas (J) enjoying the taste of the sense-object fol-

lowed by two tadālambaṇas (Td) and one or no bhavaṅga.

Then the death-consciousness (Cutī) occurs when the being dies. Immediately after death, the rebirth consciousness (Paṭi) arises in the next existence without any break in the stream of consciousness. After that the life-continuum (Bh) flows on in the next life.

4 Mind-door Cognitive Series near Death for fairly clear Object

*(Vibhūtārammaṇa Manodvāra
Maraṇāsanna Vīthis)*

(1) Na-Da- "Ma-J-J-J-J-J"- Bh-Cutī-Paṭi-Bh-

(2) Na-Da- "Ma-J-J-J-J-J"- Cutī-Paṭi-Bh-

The cognitive series of consciousness arises as in case 3 without the two tadālambaṇas. It is very significant that the stream of consciousness is not cut off at death but flows on from one existence to another.

Rebirth-consciousness and its Object

Rebirth-consciousness arises in the new existence as the resultant of the kamma which has the chance to condition the new existence. Rebirth-consciousness joins the new existence with the old one; so it is called paṭisandhi-citta.

The rebirth-consciousness will be accompanied by its concomitants (cetasikas). It is the nucleus as well as the forerunner and leader of its associates. It will have a physical base (hadaya-vatthu), provided

by the same kamma, if the new existence occurs in pañcavokāra planes (planes of five khandhas). If the new existence takes place in catu-vokāra planes (planes of four khandhas, i.e. arūpa planes), there will be no physical base.

The rebirth-consciousness grasps the sense-object which the maraṇasanna javanas have observed. If the javanas observed kamma-nimitta, the rebirth-consciousness also grasps that kamma-nimitta. Moreover, all bhavaṅga cittas and the cuti-citta in the new existence also take the same sense-object.

The object of the fine-material rebirth-consciousness is the kamma-nimitta such as the counter sign of kasiṇa that usually appears at the mind-door at the time of death.

The object of the immaterial rebirth-consciousness is also kamma-nimitta which may be either concepts such as infinite space (ākāsa) or mahaggata cittas like ākāśānañcāyatana kusala citta.

Rebirth after Death

98 Āruppacutiyā honti, hetthimāruppavajjitā, Param ārupasandhī ca, tathā Kāmatihetukā.

*Rūpēvacaracutiyā, aheturahitā siyuma. Sabbā kāmatihetumhā, Kāmesv 'eva paṇ' etarā.
Ayaṃ ettha Cutipatisandhikkamo.*

When one passes away from an immaterial realm, one may be reborn in

the same immaterial realm or in any higher realm but not in lower immaterial realms, or one may also be reborn in a sensuous blissful plane with three-rooted rebirth-consciousness.

When one passes away from a fine-material realm, one may be reborn with any sahetuka rebirth but not with ahetuka rebirth (paṭisandhi).

After passing away from a three-rooted existence in the sensuous plane, one may be reborn with any rebirth (paṭisandhi), that is, one may be reborn anywhere. The rest, that is, those dvihetuka and ahetuka persons in the sensuous planes, after death, will be reborn only in the sense-sphere realms.

Herein, this is the procedure with regard to death and birth.

Explanation

Death is the temporary end of a temporary phenomenon. By death is meant the extinction of psychic life (jīvitindriya), heat (usma=tejodhātu) and consciousness (viññāṇa) of one individual in a particular existence.

But death is not the complete annihilation of a being. Death in one place means rebirth in another place so long as the causes for the next life are not extinct.

Now the possible planes where rebirth could take place after death in a particular plane are enumerated as follows.

1. When a brahmā in an arūpa-plane dies, he may be reborn in the same plane or a higher plane but not in a lower arūpa-plane. Moreover, he may be reborn in the sense-sphere with three roots either as a deva or a human being. Thus –

(i) After the death in Ākāsānañcāyatana-plane, 4 arūpa-paṭisandhis and 4 kāma-tihetuka paṭisandhis are possible.

(ii) After the death in Viññānancāyatana-plane, 3 arūpa-paṭisandhis excluding Ākāsānañcāyatana-paṭisandhi and 4 kāmatihetuka paṭisandhis are possible.

(iii) After the death in Ākiñcaññāyatana-plane, ākiñcaññāyatana-paṭisandhi, nevasaññā-nāsaññāyatana paṭisandhi and 4 kāmatihetuka paṭisandhis are possible.

(iv) After the death in Nevasaññānāsaññāyatana plane, nevasaññānāsaññāyatana paṭisandhi and 4 kāmatihetuka paṭisandhis are possible.

2. When a brahmā in a rūpa-plane with the exception of Asaññāsatta and Suddhāvāsās passes away, he may be reborn in any plane except the four apāya abodes depending on his kamma. Also he will not be reborn either as a degraded human being or a degraded asūrā. In other words, 4 kāmadvihetuka paṭisandhis, 4 kāmatihetuka paṭisandhis, 6 rūpāvacara paṭisandhis and 4 arūpāvacara paṭisandhis with the exception of 2 ahetuka paṭisandhis are possible.

When an Asaññāsatta brahmā dies, he will be reborn in the sense-sphere either as a human being or as a deva. Thus 4 kāma-dvīhetuka paṭisandhis and 4 kāma-tīhetuka paṭisandhis are possible.

3. Now when a human being or a celestial being from the sense-sphere dies, he may be reborn in any plane if he is a tīhetuka-person, because he can develop jhānas to be reborn as a brahmā or he may commit immoral actions to be cast into apāya abodes.

When a human being or a celestial being of dvīhetuka-person dies, any one of the 10 kāma-paṭisandhis is possible.

4. When ahetuka-persons in the human realm as well as in the lower cātumahārajikā realm die, all 10 kāma-paṭisandhis are possible.

5. When woeful persons from the 4 Apāya abodes die, again all 10 kāma-paṭisandhis are possible.

The Continuity of the Consciousness Stream

99 Icc' evaṃ gahitapaṭisandhikānaṃ pana paṭisandhiniròdh' ānantarato pabhūti tam ev' ārammaṇaṃ ārabha tad eva cittaṃ yāva cuticittuppadā asati vīthicittuppadē bhavassa aṅgabhāvena bhavaṅgasantatisaṅkhātāni mānaṣaṃ abbocchinnāni naḍīsoto viya pavattati.

Furthermore, for those who have taken rebirth by the way described above, from the moment the rebirth consciousness has ceased, the same type of resultant consciousness apprehending the same object taken by the rebirth consciousness arises one after another uninterruptedly, flowing like the stream of a river, until death if there is no occurrence of a cognitive process. This stream of consciousness, being the cause to remain alive in the new existence, is called the life-continuum (*bhavaṅga citta*).

*100 Pariyosāne ca cavanavasena
cuticittam hutvā nirujjhati.*

At the end of that existence, on the occasion of passing away, the death consciousness arises and dissolves.

Explanation

The kamma that conditions the new existence to arise keeps on producing its resultant consciousness one after another from the moment of conception till death. The first resultant consciousness, because it links the new existence with the past existence, is called rebirth-linking consciousness, or simply rebirth consciousness (*paṭisandhi citta*).

The stream of resultant consciousness that flows on from the moment immediately following the rebirth consciousness till the moment just before the last resultant consciousness arises is called life-continuum (*Bhavaṅga citta*). The last resultant consciousness, because it performs the function of death is called death consciousness (*cuti citta*).

The Round of Birth and Death (Saṃsāra)

*101 Tato paraṇ ca paṭisandhādayo
rathacakkam iva yathākkamaṃ eva
parivattantā pavattanti.*

*102 Paṭisandhibhavaṅgavīthiyo, cuti c'eha
tathā bhavantare, Puna sandhi bhavaṅgam icc'
ayaṃ, parivattati cittasantati.*

After the cessation of the death consciousness, the rebirth consciousness and the other consciousnesses (bhavaṅga cittas and vīthi cittas) continue to arise and dissolve incessantly in due sequence like the rotation of the wheel of a cart.

Just as the rebirth consciousness, the life-continuum, the cognitive processes, and the death consciousness arise and dissolve incessantly in the present existence, so again in the next existence, a similar series of consciousness will keep on arising continuously.

Explanation

Immediately after the cessation of the rebirth consciousness, the life-continuum (bhavaṅga cittas) arise and dissolve for 16 consciousness-moments. Thereafter, a mind-door adverting consciousness (manodvārāvajjana) arises taking the rebirth consciousness as its object. It is followed by seven javana cittas, rooted in greed, dissociated from wrong view and unprompted, developing an attachment to the new existence (*bhavanikanti javanas*). This is the first cognitive process in the new existence.

When this cognitive process ends, life-continuum

again flows on until it is interrupted by a cognitive process. The life-continuum, a cognitive process, and then the life-continuum and a cognitive process will keep on occurring till death.

The stream of consciousness flows on in this way from conception till death, and from death to a new birth, life after life, revolving like the wheel of a cart. The continuous round of birth and death is called 'Saṃsāra.'

The End of Saṃsāra

*Paṭisaṅkhāyapanetamaddhuvam,
adhigantvā padamaccutam budhā,
Susamucchinnaśinehabandhanā, samam
essanti cirāya subbatā.*

In order to terminate the round of rebirth, the wise who are born with *ñāṇasampayutta mahāvipāka citta* (i.e. three rooted rebirth consciousness) discipline themselves for a long time by undertaking the Threefold Noble Training, understand clearly the arising and dissolving of mind and matter with insight knowledge (*vipassanā ñāṇa*), and realize the deathless state of Nibbāna with Path-wisdom and Fruition wisdom. They have dried up all passions, cut off all fetters, and attained ever-lasting peace.

*Iti Abhidhammathasaṅgahe Vīthimutta-
saṅgahavibhāgo nāma
Pañcamo paricchedo*

Thus ends the fifth chapter of the Compendium of Abhidhamma entitled the Compendium of the Cognitive Series.

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- 4 *"The Manual of Abhidhamma"* by Ven. Mahāthera Narada,
- 5 *"A Comprehensive Manual of Abhidhamma"* (*Abhidhammattha Saṅgaha* by Ācariya Anuruddha), Chief Editor, Bhikkhu Bodhi, Buddhist Publication Society, Kandy, 1999, pp. 185-233.

Review Questions

1. What are the four woeful planes? Why are they called 'apāyabhūmi'? Who are born in these planes? Why?
2. What are the seven sensuous blissful planes? Why are they called 'kāmasugatibhūmi'? What kinds of persons reside in these planes?
3. Describe the brahma heavens. Why some brahmās have only corporeality, some only mental entities, and some both corporeality and mental entities?
4. Describe the twelve types of persons (puggalas). What types of persons can be found in (i) woeful abodes, (ii) human realm, (iii) deva-realms, (iv) fine-

material realms, (v) immaterial realms?

5. Describe the four modes of rebirth (paṭisandhi). What are the rebirth-consciousness, life-continuum, and death-consciousness of (i) woeful beings, (ii) degraded human beings, (iii) dvihetuka human beings, (iv) tihetuka devas, (v) the first jhāna rūpāvacara brahmās, (vi) the Vehapphalā brahmās, (vii) Suddhavāsā brahmās, (viii) Ākāśānañcāyatana brahmās?
6. Describe the life-spans of (i) woeful beings, (ii) human beings, (iii) earth-bound deities, (iv) Tāvātimsā deities, (v) Tusitā deities, (vi) Mahābrahmās, (vii) Asaññāsatta brahmās, (viii) Vehapphalā brahmās, (ix) Akaniṭṭha brahmās, and (x) Nevasaññānāsaññāyatana brahmās.
7. Describe the four kinds of kamma with respect to function.
8. Describe the four types of kamma by order of priority in bearing results.
9. What types of kamma can play the role of (i) Gruka kamma, (ii) Āsanna kamma, (iii) Āciṇṇa kamma, and (iv) Kaṭattā kamma ? What should we do to get a blissful rebirth in the next existence?
10. Describe the four kinds of kamma by time of ripening. When should we expect to get the results of a moral or immoral action which we perform now?

11. Describe the four types of kamma by place of ripening. How will you explain that some people are prosperous with immoral means of earning their living and some are poor though they lead a moral life?
12. Describe how kammas determine the fate and destiny of (i) Devadatta, (ii) King Ajātasattu, (iii) Queen Mallikā, and (iv) Venerable Sona's father who was a hunter and later became a monk.
13. Who manipulates the fate and destiny of all beings? Discuss briefly.
14. What is kamma-dvāra? Describe the three types of kamma-dvāra and the unwholesome actions in accordance with these dvāras.
15. How can we decide whether an action is wholesome or unwholesome? What are the root-causes of moral actions and immoral actions?
16. What should we do to abide by the advice of all the Buddhas: "To avoid all evil, to do good, and to purify the mind"?
17. Describe the ten bases of meritorious deeds. How can they be classified into three groups?
18. How should we perform meritorious deeds to acquire superior tihetuka kusala kamma? How does this kamma bear results?
19. Why do some people acquire only inferior dvihetuka kusala kamma in giving alms? How does this kamma bear results?

20. How and where do the following kammas bear results: (i) unwholesome kamma, (ii) dvihetuka omaka kamma, (iii) dvihetuka ukkattha kamma, (iv) tihetuka ukkattha kamma, (v) rūpāvacarakusala first jhāna kamma, (vi) rūpāvacarakusala fifth jhāna kamma, (vii) Viññānañcāyatanakusala kamma?
21. Describe the different types of sense-sphere wholesome kammas. How do these kammas bear results?
22. What is 'death'? Describe the fourfold advent of death.
23. Describe the signs that appear near death. Why do they appear?
24. A dying hunter sees hell-hounds coming to bite him. What is this sign? Explain the cognitive series of consciousness that arises at the time.
25. A pious woman listens to a dhamma-discourse just before she dies. What is her near-death sign and her cognitive process corresponding to that sign?
26. A teacher remembers her act of teaching just before death. What is her maraṇāsanna nimitta and her cognitive process?
27. A nun sees celestial mansions vividly at her dying moments. What is her maraṇāsanna nimitta and her cognitive process?
28. What is maraṇāsanna-nimitta? When, why, and how does it appear?



29. Explain *ativibhūtā maraṇāsanna vīthi*?
Is there a break in the stream of consciousness at death?
30. What do 'death' and 'rebirth' mean in Abhidhamma?
Explain the phenomenon of passing away from one existence to another.
31. Where will the following beings be reborn after death? (i) a cat, (ii) a peta, (iii) a retarded person, (iv) *tihetuka* person, (v) a deva, (vi) a *Mahābrahmā*, (vii) *Asaññāsatta brahmā*, (viii) *Akinacaññāyatana brahmā*.
32. Explain *Bhumicatukka* and how it gives rise to thirty-one planes of existence.
33. Describe the different types of persons (*puggala*) in the human realm. Mention their respective consciousness and the *kammas* which give rise to these rebirths (*paṭisandhi*).

(F) Chart No.6

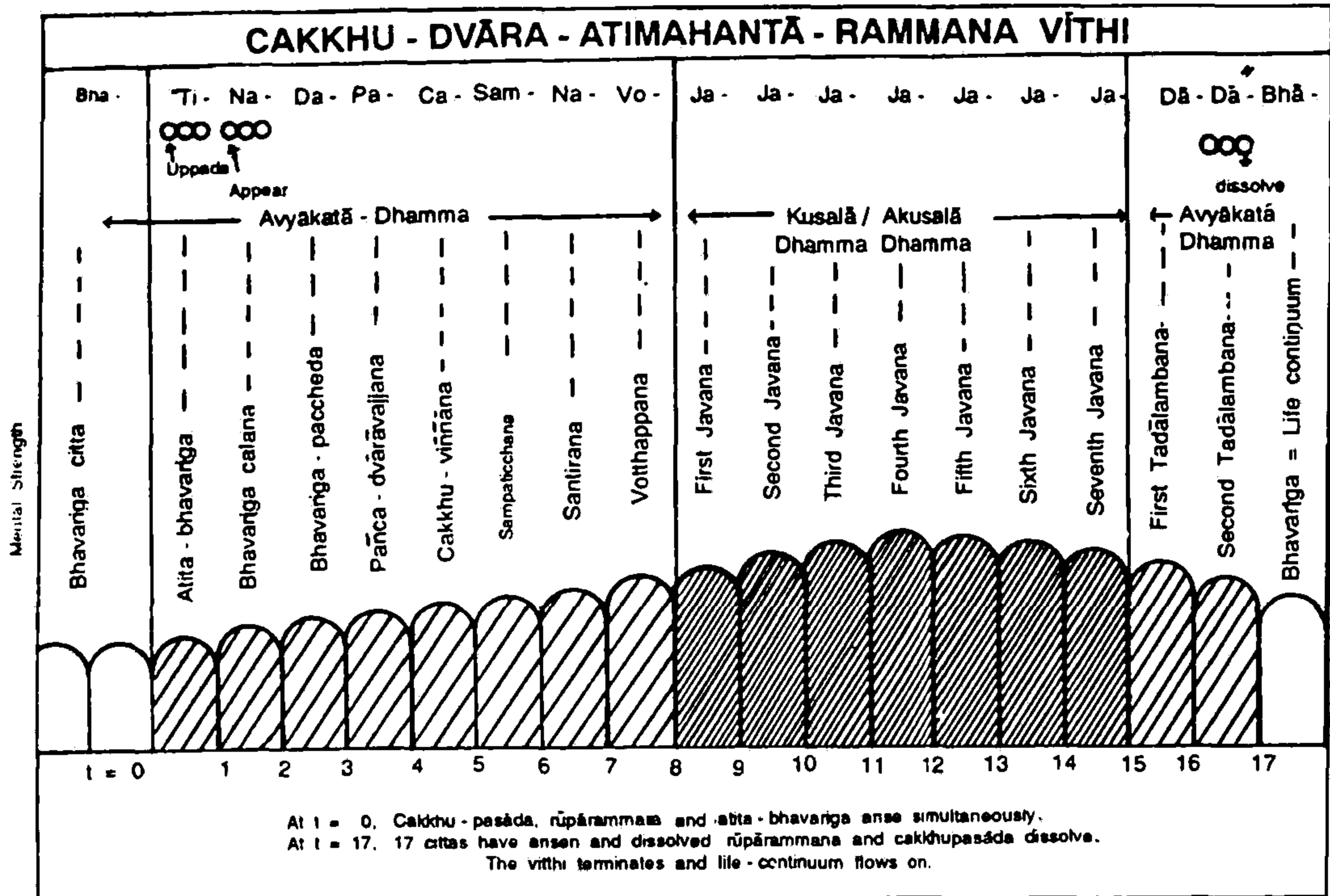
4 Kappas				4 Asankheyya Kappas				Maha-kappa (World-cycle)	
Ayu-kappa	Antara Kap	Asankheyya	Maha-kappa	Sarvatta	Sarvatta	Vivatta	Vivatta	World remains as destroyed	World remains as formed
10 yr to asank	Rising kappa	64 antara Kappas	4 asank - Kheyya kappas	World being destroyed	World being formed	World remains as destroyed	World remains as formed		
Asankh to 10 yr	Receding kappa								

BHŪMI									
4 Bhūmis + 4 Patisandhis									
Patisandhi		Bhūmi						Life-span	
Neva-vipā		N'evasaññā Nāsaññā-yatana						84000	
Aku-vipā		Ākūsaññā-yatana-bhūmi						60000	
Vihā-vip.		Vinnāsaññā-yatana bhūmi						40000	
Ākāśā -Vip		Ākāśānāññā-yatana bhūmi						20000	
Fifth Jhāna Vipāka		7 Planes of Fifth Jhāna <div>Akanittha Sudassā Sudassā Atappā Avihā</div> 5 Planes of Sudhāvāsa						16000	
								8000	
								4000	
								2000	
								1000	
Asaññā Jvānāvaka		Asaññā - Satta				Vehapphala		500	
Fourth Jhāna Vipāka		3 Third Jhāna Planes						16, 32, 64 world cycles	
		Paritta-Subhā		Appamāna-Subhā		Subhā kinā			
3rd Jhāna 2nd Jhāna Vipāka		3 Second-Jhāna Planes						2, 4, 8 world cycles	
		Parittābhā		Appamā-nābhā		Abassarā			
First Jhāna Vipāka		3 First Jhāna Planes						1/3, 1/2, 1 asankhe-kappa	
		Brahma pansajjā		Brahma purahita		Mahā brahma			
Kāma-Sugali- 7 Planes 8 Mahāvipāka citas		6 Deva Planes <div>Paranimmita-Vasa vat Nimmānarati Tusitā Yāmā Tāvātimsā Catumahārājika</div> 7 kāma-Sugali- Planes						16000	
								8000	
								4000	
								2000	
								1000	
								500	
								9216 m	
								2304 m	
								576 m	
								144 m	
								36 m	
								9 million	
42000 Yojanas each		5508000 Yojanas each							
Form human realm to highest plane = 71856000 - Yojanas									

BHŪMI - HOW KAMMAS BEAR RESULTS

BHŪMI - HOW KAMMAS BEAR RESULTS																			
4 types of kamma	Citta -Cetanā		patisandhi kāla	pavattikāla	BHŪMI		Aku-up-santi	6 Aku-vipāka	Ku-vi-up-santi	7 Ahe-ku-vipāka	Mahāvi-vip. 4	Mahāvi-sam. 4	Rupā-vacara vipāka	Arūpā-vacara vipāka	Total Result. Vi.	Name of Paṭi-sandhi			
Aku-kamma	Aku-cetanā except Uddhacca	11	.	.	Apāya	4	.	.								1	Apāya		
	Akusala Centanā	12	.	.	kāma	11	.	.								7	Duggatū		
					Rūpa except Asañña satta	15	4 except Ghādi								4	Ahetuka Paṭisandhi			
Kāmāvacara kusala kamma	Dvihetuka-omaka	4	.	.	Human, Catu	2	.	.	.	.	.	.				1	Kāma-Sug	
	Mahākus-Ñāna-vip-cetana		.	.	Kāma	11	.	.	.	.	.	.			8	Ahetuka		
			.	.	Rūpa	15		Ghādi	.	.	.	.			5	Paṭisandhi		
	Dvihetuka-ukkatha	4	.	.	Kāma- Sug	7	.	.	.	.	.	.			4	kāma-sugati		
	Mahākusala ñāna-vip-cetanā		.	.	Kāma- Sug	7	.	.	.	.	.	.			12	dvihetuka		
			.	.	Apāya	4	.	.	.	.	.	.	
	Tihetuka-omaka	4	.	.	Rūpa	15		Ghādi	.	.	.	.			5	Patisandhi		
	Mahāku-ñāna-sam-cetanā		.	.			except							
	Tihetuka-ukkatha	4	.	.	Kāma-sug	7	.	.	.	.	.	.	.			4	kāma-Sug	
			.	.	Kōma-sug	7	.	.	.	.	.	.	.			16	tihetu kāma	
			.	.	Apāya	4	.	.	.	.	.	.	.			8	Total kāma	
			.	.	Rūpa	15		Ghādi	.	.	.	.	.			5	Paṭisan-10	
Rūpāvacara Kusala Kamma	Rūpa-First-Jhāna kusala kamma	paritta	.	.	Brahma-pārisajjā								First Jhāna Vipāka		1	6 Rūpa-patisandhis			
		majjhima	.	.	Brahma-purohitā														
		pañita	.	.	Mahā-brahmā														
	Second Jhāna ku-kamma	paritta	.	.	Parittābhā								2nd Jhāna Vipāka		2				
	Third Jhāna ku-kamma	Majjhima	.	.	Appamānābhā														
		pañita	.	.	Ābhassarā								3rd Jhāna-vi						
	Fourth Jhāna kusala kamma	paritta	.	.	Paritta subhā								Fourth Jhāna Vipāka		1				
		Majjhima	.	.	Appamāna subhā														
		pañita	.	.	Subha-kinhā														
	Fifth Jhāna kusala kamma	ordinary	.	.	Vebhapphalā								5th Jhāna-vi						
		saññā	.	.	Asañña-satta								jivitanavaka		1				
		virāga	.	.											+				
Anāgāmi		.	.	5 Sudhāvāsa								5th Jhāna		Rūpa					
Arūpā-kamma	Ākāsānañcā-yatana	1	.	.	Ākāsānañcāyatana								Ākāsā-vi		1	4 Arūpa			
	viññānañcā-yatana	1	.	.	Viññānañcāyattana								Viññāna-vi		1				
	Ākiñcaññā-yatana	1	.	.	Ākincaññāyatana								Ākinc-vi		1				
	Nevasaññā-nāsaññā	1	.	.	Nevasaññā-nāsan								Neva-vi		1				

(I) Chart No. 9



□ RŪPA □ ARISING AND DISSOLUTION OF MATERIAL PHENOMENA		
Series of citta	Arising of rūpa	Dissolution of rūpa
<div> <div>Pati</div> <div>Bha</div> <div>Bha</div> <div>Bha</div> <div>Bha</div> <div>Bha</div> <div>Bhavaṅ</div> </div>	<div> <div>Arising of rūpa</div> </div>	<div> <div>Dissolution of rūpa</div> <div>Cuti</div> </div>
Kammaja rūpa	Starts to form at Pat-sandhi kāla, goes on forming incessantly at every minor instant.	Last formed at the 17 th citta reckoned backward from Cuti; last kammaja rūpa dissolves when cuti dissolves.
Cittaja rūpa	First formed at arising instant of first bhavaṅga; incessantly formed at arising instant of successive citta.	Last formed at the arising instant of cuti citta; this last cittaja rūpa lasts for 16 conscious moments after death.
Utaja rūpa	First formed at the existing instant of Pat-sandhi citta. Then incessantly formed at every minor instant.	Continues to be formed till the corpse is reduced to bones and then to dust.
<div> <div>Aheraja rūpa</div> <div>Bahiddha oja</div> <div>pāsaka</div> <div>Tejo</div> <div>diffuses with blood</div> <div>internal oja</div> <div>Aheraja rūpa</div> </div>	Starting from the existing instant of the combination of internal and external oja it is formed incessantly at every minor instant.	Last formed at the dissolving instant of cuti citta; will last for 50 minor instants after death.

Table of Puggala and Cittas
(Continued from the Table on page 101)

Puggala	Kāma-bhūmi	Rūpa-bhūmi	Arūpa-bhūmi
Tihetuka-putthujjana	Akusala cittas 12 Ahetuka cittas (hasi. excepted) 17 Mahākusala 8 Mahāvipāka 8 <u>total 45</u> Add the kusala jhānas which the respective persons attain	Akusala cittas 10 (2 dosamūla excepted) Ahetuka cittas 11 (ghāna-dvi, jivhā-dvi, kāya-dvi and hasi excepted) Mahākusala 8 Mahaggata Kusala 9 Rūpa-vipāka 1 (out of 5) <u>total 39</u>	Akusala cittas 10 (2 dosamūla excepted) Manodvārāvajjana 1 Mahākusala 8 Arūpakusala 4 Arūpa-vipāka 1 (out of 4) <u>total 24</u>
Sotāpanna (Sotapatti-phalattha)	Akusala cittas 7 (4 lobhamūla diṭṭhi-sam and vicikicchā-sam excepted) Ahetuka cittas 17 (hasi. excepted) Mahākusala 8 Mahāvipāka 8 Sotāpatti-phalattha 1 <u>total 41</u> Add the kusala jhānas attained	Akusala cittas 5 (2 dosa-mūla, 4 lobha-mūla diṭṭhi-sam and vicikicchā-sam excepted) Ahetuka citta 11 (ghāna-dvi, jivhā-dvi, kāya-dvi and hasi excepted) Mahā-kusala 8 Mahaggata Kusala 9 Rūpa-vipāka 1 (out of 5) Sotāpatti phalattha 1 <u>total 35</u>	Akusala cittas 5 (2 dosa-mūla 4 lobha-mūla diṭṭhi-sam and vicikicchā-sam excepted) Manodvārāvajjana 1 Mahākusala 8 Arūpa-kusala 4 Arūpa-vipāka 1 (out of 4) Sotāpatti phalattha 1 <u>total 20</u>
Sakadāgāmī	As in Sotāpanna 41 Insert sakadāgāmī phalattha instead of sotāpatti phalattha	As in Rūpa-sotāpanna 35 Insert sakadāgāmī phalattha instead of sotāpatti phalattha	As in Arūpa-sotāpanna 20 Insert sakadāgāmī phalattha instead of sotāpatti phalattha
Anāgāmī	Akusala cittas 5 (2 dosa-mūla, 4 lobha-mūla diṭṭhi-sam and vicikicchā-sam excepted) Ahetuka cittas 17 (hasi excepted) Mahā-kusala 8 Mahā-vipāka 8 Anāgāmī phalattha 1 <u>total 39</u> Add the kusala jhānas attained	As in rūpa-sotāpanna 35 Insert anāgāmī phalattha instead of sotāpatti phalattha	As in Arūpa-sotāpanna 20 Insert anāgāmī phalattha instead of sotāpatti phalattha
Arahant	Ahetuka 18 Mahā-vipāka 8 Mahā-kiriya 8 Arahatta phalattha 1 <u>total 35</u> Add the kiriya jhānas attained.	Ahetuka 12 (ghāna-dvi, jivhā-dvi, kāya-dvi excepted) Mahā-kiriya 8 Mahaggata-kiriya 9 Rūpa-vipāka (out of 5) 1 Arahatta phalattha 1 <u>total 31</u>	Manodvārāvajjana 1 Mahā-kiriya 8 Arūpa-kiriya 4 Arūpa-vipāka (out of 4) 1 Arahatta phalattha 1 <u>total 15</u>

