

Abhidamma

**Universal perspective of nature
classified by “Shakya Muni The
Bhagawa” for the wisdom seekers in
search of liberation.**

Ven Bellanwillla Dhammananda

Abhidhamma

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- *Seeing the spontaneous Destruction, Theravada, and Vipassana*

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This is the refined translation of Abhidamma book written in sinhala (Sri lanka main language).

Many sri lankan readers infomed me that they find it to be very useful in understanding subtle points in Abhidamma. As the demand increases I have to initiate another print. So, for the benefit of English readers this is initiated.

With my request, a long-time acquainted **Mr. Vindh Kotalawala** living in Colombo undertook task of translating. He was very enthusiastic and self motivated, knowing the value, this Dhamma Dana will bring. With help of modern AI software **Chat Gpt and Claude** he provides me the main rough translation. I offer my sincere gratitude foe designers of those AI software. Also, I recall

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May this meritorious deed help them in maturing profound knowledge that can liberate. May it be for nibbāna.

Actually, this is more refined than the initial work. Several paragraphs were newly added for more clarification

Is Abhidhamma the Word of the Blessed One?

The Bhagawan did teach the Dhamma in various patterns through various modes so that understanding increases. Building up various types of Dhamma expositions without going beyond the essentials of the Dhamma, in ways that fit various characters and fit the majority, is a matter belonging to the Bhagawan's domain.

It is because the Dhamma pattern in Abhidhamma differs from suttas that it is called Abhidhamma. Even taking the Vinaya Piṭaka, the way doctrinal matters are arranged there differs from the Sutta Piṭaka.

Unlike various suttas, Abhidhamma is a single teaching bound together. It is a teaching delivered continuously in the Tāvātimsa.

If someone, taking only the suttas as the core, rejects Abhidhamma saying it does not fit that pattern, **it is not intelligent.** What must be fundamentally considered is whether a particular teaching is harmonizing to the fundamental essentials of the Bhagawan's teaching: impermanence (anicca), suffering (dukkha), the nature of non-self (anattā), and the truth of cause and effect. Furthermore, when mastering that teaching, whether greed, hatred, and delusion are reduced. Whether wholesomeness becomes stronger and stronger, whether insight knowledge (vipassanā ñāṇa) develops more and more.

However, studying Dhamma expositions such as the **Anupada Sutta** in the Majjhima Nikāya, shows that doctrinal matters very close to the pattern mentioned in Abhidhamma exist even in the suttas. The reason Abhidhamma has become difficult for many to

understand is because the fundamental doctrinal principles in it were not understood correctly or were understood wrongly. Because a teacher who knows it well was not associated with.

If one has doubts about Abhidhamma but believes in the Vinaya Piṭaka, Abhidhamma is mentioned in connection with two training rules encountered in it.

In connection with the Vilekkhana Sikkhāpada appearing in the Bhikkhu Pācittiya Pāli, the Pāli passage regarding special occasions of non-offense (anāpatti) is as follows:

“**Anāpatti** - "na vivaṇṇetukāmo, iṅgha tvaṃ **suttante vā gāthāyo vā abhidhammaṃ** vā pariyāpuṇassu, pacchā **vinayaṃ** pariyāpuṇissati bhaṇati,..."

Non-offense occasions - "If one speaks without the intention of disparaging the **Vinaya**, saying 'Learn the **Suttanta or verses or Abhidhamma** for now, later you will be able to learn the Vinaya,'..."

Although the word Abhidhamma can ordinarily be used in the sense of profound Dhamma, in the above passages it appears to have been used for the Abhidhamma doctrine itself. Why? Because it is used together with the word sutta.

In a training rule related to bhikkhunīs mentioned in Vinaya Piṭaka too, the words sutta and Abhidhamma are mentioned separately.

"yo pana bhikkhunī anokāsakataṃ bhikkhuṃ pañhaṃ puccheyya, pācittiyā" nti. **suttante** okāsaṃ kārāpetvā **vinayaṃ vā**

abhidhammaṃ vā pucchati, āpatti pācittiyassa, vinaye okāsaṃ kārāpetvā suttantaṃ vā abhidhammaṃ vā pucchati, āpatti pācittiyassa abhidhamme okāsaṃ kārāpetvā suttantaṃ vā vinayaṃ vā pucchati, āpatti pācittiyassa"

(Bhikkhunīvibhaṅga - Chaṭṭhūpāhana Vagga)

In a training rule concerning a bhikkhunī asking questions of a bhikkhu without permission, it is mentioned above that "having taken permission for Abhidhamma, one cannot ask about Vinaya or Sutta, and having taken permission for Sutta, one cannot ask about Abhidhamma or Vinaya matters." From studying the above two examples, it appears that even during the Bhagawan's time, the words sutta, Abhidhamma, and Vinaya were used distinctively to categorize Dhamma and Vinaya.

Actually, what is meant by the word Abhidhamma is **special Dhamma**. It should not be limited only to the Abhidhamma Piṭaka. The thirty-seven factors of enlightenment (bodhipakkhiya dhamma), explanations of the Four Noble Truths, explanations of dependent origination (paṭiccasamuppāda) are distinctive doctrinal analyses specific to the Bhagawan's teaching. **They too are Abhidhamma**.

However, according to the examples shown in the Vinaya Piṭaka above, it appears that the word "Abhidhamma" mentioned there specifically targets the Abhidhamma teaching delivered in Tāvātimsa heaven. Why? Because if one takes Abhidhamma to mean profound Dhamma, the question arises are not there profound Dhamma explanations in the suttas. There are indeed profound Dhamma details in the suttas.

When an event is very well known, when later speaking about it in society, there is no need to specifically mention where it happened, when it happened, and so on. It is a well-known matter that in the seventh rainy season, following the display of the twin miracle (yamaka pāṭihāriya), the Blessed one ascended to the divine world and taught Abhidhamma.

If one accepts the **Vinaya Piṭaka**, if one accepts the **divine world**, if one accepts that the Bhagawan could perform acts beyond normal human ability, it will not be difficult to accept the above explanation. Therefore, at the beginning of the Abhidhamma teaching, there was no need at that time to show where and in what place it was done. Nor was there in the period just after the Bhagawan's passing away.

The Theras at that time must have thought, it is more appropriate not to show a personal convention such as "thus have I heard" at the beginning of Abhidhamma, which is a **dhamma oriented analysis**. It should also be remembered that the Venerable Sāriputta, who directly heard Abhidhamma, had by then passed away. Note that in many suttas of the Khuddaka Nikāya, including the well-known Ratana Sutta, Karaṇīyamettā Sutta, and other suttas, "thus have I heard" is also absent.

At the First Council (dhamma saṅgīti), the duty of the compiler Theras was to arrange the teachings delivered by the Blessed One in various places in a systematic manner. Long suttas were organized into the Dīgha Nikāya, and somewhat shorter teachings were filed as the Majjhima Nikāya. Further, teachings were also filed as the Saṃyutta and Aṅguttara Nikāya. Those respective

collections were separately entrusted to groups of chief disciples headed by the great arahant Theras such as Kassapa, Ānanda, and Anuruddha to carry forward through memory to future monastic generations.

Therefore, it appears the Dhamma compiler Theras were impelled to include the **distinctive doctrinal principles**, the Dhamma expositions taught to cover various aspects, distributed into every collection (nikāya) such as the Dīgha Nikāya and others. Then, by studying just one collection, the disciple lineages in each teacher's tradition would receive all-encompassing knowledge.

Furthermore, those collections were also organized to a manageable size. The details about where each sutta teaching was delivered by the Blessed one, on account of what, for whom, were attributed to each respective sutta. Even within a single sutta teaching, matters should be arranged systematically to make them easy to remember.

However, the needs mentioned above do not arise concerning the Abhidhamma teaching. As mentioned earlier, because it is a lengthy teaching bound together and delivered continuously, no need arose for rearranging that teaching or for freshly organizing matters. There is also no possibility of rearranging.

By the time of the First Council, it shows that Abhidhamma was well established among the Abhidhammic Theras, especially among the disciple lineage of the Venerable Sāriputta. It is the firm view of the Theravāda Elders that at the First Council, the Abhidhamma Piṭaka was recited at the council just like the Vinaya

Piṭaka and Sutta Piṭaka. As shown in a summary verse in the Cullavagga Pāli:

"upāli vinayaṃ pucchi - suttantānanda paṇḍitaṃ **piṭakaṃ tiṇi saṅgītiṃ** - akāṃsu jina sāvakā" (Vinaya Piṭaka - Cullavagga Pāli - Pañcasatikakkhandaka)

"The Venerable Upāli examined the Vinaya; the wise Ānanda about the suttas; thus, the Bhagawan's disciples recited the **three piṭakas.**"

This verse shows that all three piṭakas were recited. If Abhidhamma was not recited at the First Council, the reasons for that can be already understandable. Why? Because, as shown earlier, **by the time of the council it was already well compiled.** Because it is a single unified teaching.

Therefore, because the Abhidhamma teaching is a single teaching with beginning, middle, and end connected, it cannot be included as a part of the Sutta Piṭaka. Because it is a lengthy teaching, it must be filed as a separate piṭaka.

The Blessed One through the Abhidhamma teaching, showed the existence of the world, through a connected collection of phenomena that are distinct, distinctive yet impermanent. Not as phenomena attributed to a fixedly existing being or person. Therefore, one does not see in the Abhidhamma Piṭaka a doctrinal analysis in the form of " **for a person** thoughts arises, feelings arises, wholesome and unwholesome feelings arises, or "**you** should do this, **you** should not do this." Because of this too, the need arises to set Abhidhamma apart as a separate piṭaka.

Why Write This Book?

The fundamental expectation is to provide the ordinary reader with basic correct Abhidhamma knowledge, and through it, to help one obtain a good **entry into insight meditation** (vipassanā).

Some learn about the mentality-materiality shown in Abhidhamma not as something related to life, not as something related to their own experiences, but in the manner of learning an imaginary mathematical system.

Either that is the fault of the compendia they studied, or the fault of the teacher they associated with, or his inability to apply it practically to his own life, or it is the sum of all these factors.

In childhood, small children learn various mathematical methods using various symbols. Later, he should become skilled at representing things really experienced in life through those symbols and obtaining real practical results. Meaning should be added to that equation in the form of ‘number of bricks’, ‘total area of a land’ instead of symbols. Otherwise, what happens is not obtaining real use from that mathematics but rather becoming a teacher who teaches mathematics again as the way he learned it.

Likewise, some learn the mentality-materiality phenomena such as consciousness, perception, contact, Thinking, right view, recollection, four great elements, and so on mentioned in Abhidhamma or in the suttas at a nominal level, at a symbolic level, and though they have built up much knowledge about them, they are not concerned about how they are practically applied in life. They are skilled only at spinning names.

As an example, when asked what eye-consciousness is, the answer is received: "Eye-consciousness arises because of eye and form." He did not speak about eye-consciousness. **He spoke about its causes.** He has only done a spinning of words. At another time the answer is received: "Eye-consciousness arises because of eye and form, and then seeing occurs." It is understood from that answer that seeing is not eye-consciousness. Then too it appears he knows only nominally about eye-consciousness. Because of such reasons too, Abhidhamma has become a very complex, remote thing.

To avoid this weakness, I hope to explain mentality-materiality phenomena as simply as possible in ways that fit life experiences.

From this work, a basic entry will also be obtained for the special work on insight meditation I expect to prepare in the future. Through this, the accumulation of immeasurable **unwholesome** collections by one engaging in unnecessary criticism about something unknown and disparaging the Bhagawan's word will also be stopped. It is also our expectation that the distance between opponents of Abhidhamma and those who know its use will be reconciled.

In most of compendia about Abhidhamma written long after the Bhagawan's time, distorted matters having no connection whatsoever to Abhidhamma in the Tipiṭaka have been presented in great measure. **There are many fundamental doctrinal differences between Tipiṭaka Abhidhamma and recent texts.**

Those who studied Abhidhamma from them also presented criticisms about Abhidhamma because of not knowing these differences. Some were inclined to say that Abhidhamma is not

the Bhagawan's word. These compendia have influenced the formation of wrong views about Abhidhamma in society. If one needs to know those differences, we invite them to study the works we have compiled: " ***Abhidhamma That is Not Abhidhamma***" " ***In search of early Buddhism (Sinhala only)***" "***Seeing the spontaneous Destruction, Theravada, and Vipassana***"

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What is Abhidhamma?

The question of what is wholesome and what is unwholesome, what are wholesome actions and what are unwholesome actions, receives different answers across different cultures. Depending on one's religion, the answer to this may vary.

However, in this world, everyone lives through food. All beings desire happiness. They dislike suffering. All are afraid of death. Everyone's body will eventually perish. In everyone's life, joy and sorrow arise and cease, along with various thoughts. All beings live under the same sun and moon.

Given this reality, the definitions of good and bad, wholesome and unwholesome actions, **should not depend on religion**. They should not depend on culture. The process of life occurs according to the law of cause and effect. The principles that govern this process must be a universal law of Dhamma.

Whether it is a Christian, a Muslim, a Hindu devotee, or a Buddhist, if greed, hatred, and delusion arise, they exist as causes of suffering. Similarly, non-greed, loving-kindness, and wisdom, no matter who possesses them, exist as causes for benefit.

When someone who has attained complete understanding of the world appears in this world, such a enlightened One will explain what is wholesome and unwholesome—meaning righteous and errant—**without bias toward any religion, culture, nation**, or individual. He will reveal suffering, happiness, the existence of the world, and the end of suffering, as a universal Dhamma principle.

That is Abhidhamma.

Why was the Abhidhamma taught?

In the world, many things are commonly accepted as good: giving (dāna), observing precepts (sīla), caring for the sick, helping others, associating with wise, respecting worthy of respect, and so on. Like this, various forms of wholesome actions exist. By describing what is **fundamental nature** underlying to all of these actions, underlying mental states, all wholesome actions can be **represented in essence**.

By doing this, the Blessed One (Buddha) reduces the burden of having to repeatedly say, “This action is good,” “That action is also good.” An intelligent disciple need not ask again and again, “Is this action good? Is that action good?” The Blessed One need not be bothered repeatedly. With wisdom, one can easily examine whether their own mind is inclined towards the wholesome.

In certain cultures, and societies, what is considered good may, in reality, not be wholesome (kusala), but unwholesome (akusala). One cannot judge a person’s action solely based on external behavior and declare it as definitively wholesome. Abhidhamma addresses this very problem.

There are also many kinds of unwholesome actions—killing (prāṇaghāta), stealing, lying, slander, sexual misconduct (kāma-micchācāra), and so on. The mental natures that give rise to all of these are also described in the Abhidhamma, and by understanding them, all unwholesome actions are essentially made clear.

Again, by doing this, the Blessed One (Bhagawan) avoids having to repeatedly say, “This action is bad,” “That action is also bad.” An intelligent disciple need not question repeatedly, “Is this bad? Is that bad?” There is no need to bother the Buddha again and again.

Through wisdom, one can easily assess whether their mind has turned toward the unwholesome.

In some cultures, and societies, what is commonly accepted as bad may actually, in reality, be wholesome—not unwholesome. One cannot judge purely based on external behavior and definitively label it unwholesome. By explaining the Abhidhamma, the Blessed One ensured that people would not mistakenly perceive wholesome as unwholesome, or unwholesome as wholesome.

To understand the world, one must also understand rūpa (matter or form). Rūpa includes many different types—trees, rocks, skin, flesh, etc. **The Abhidhamma presents a common framework** through which all rūpas can be examined. Through that, the Bhagawan has shown a clear path to understanding rūpas in terms of the three characteristics (tilakkhaṇa): anicca (impermanence), dukkha (suffering), and anattā (non-self).

The primary purpose of the Bhagawan through the Abhidhamma was not to describe the subtle ultimate realities of the world in exhaustive detail. Once, while in the Āṭṭeriyaa forest, the Blessed One took a small handful of leaves and compared the Dhamma He had taught to that handful—implying that what remained untaught was like the countless leaves in the forest. This was because such knowledge was not essential for realization of the truth.

During the time when the Bhagawan appeared in the world, there were other spiritual teachers who tried to explain the nature of the world in various ways. Some of them described the world based only on the narrow range of their own personal experiences. Others carefully studied the thought patterns and preferences of the people in society at that time and motivated by

the desire to gather followers, formulated religious doctrines to suit them.

There were wandering ascetics like Sañjaya Belaṭṭhaputta who, when asked, “Is this action unwholesome (akusala)?” would answer: “I do not think it is unwholesome, nor do I think it is wholesome (kusala), nor do I think of it in any other way. I have no opinion about that question,”—thus slipping away from any commitment like an eel. They followed a policy of evasion.

The Blessed One critically analyzed such false views of other sectarians. For this reason, the Bhagawan carried the responsibility of declaring precisely what is wholesome and unwholesome, and the true nature of the world. Beyond what is visible to ordinary people, **Bhagawan with compassion has to teach the reality of life across the three time periods**—past, present, and future—using the omniscient wisdom of a Fully Enlightened One (Sammāsambuddha).

Although the nature of the four apāya realms (woeful states) or the divine worlds may seem astonishing to human beings, for the Brahmakāyika devas (beings in the Brahma realms), these descriptions are nothing surprising. Hearing such detailed explanations does not particularly amaze them about the Blessed One.

It is when the Abhidhamma discourse unfolds—revealing the nature of all dhammas and the interrelations between them through the boundless, limitless wisdom of the Bhagawan —that even some of the Brahma kings come to feel deep reverence and admiration for the Blessed One.

Highly intelligent scholars of the world and noble seekers of truth gained clarity **saddhā** (faith), when they heard the Abhidhamma.

Yet, for some of them, whole Abhidhamma may not have been essential for attaining Nibbāna. Among them, there were those who attained the Path and Fruit (magga and phala) by deeply contemplating a single Dhamma verse.

But they began with **saddhā** (faith) as their foundation. Trusting the Bhagawan and Dhamma, they contemplated Dhamma verse deeply. The Bhagawan has said, “*Saddhāya tarati oghaṃ*” — “With faith, one crosses the flood of defilements.” Hence, even those with sharp intellect might not progress if they lack faith, despite the presence of the Abhidhamma.

One of the most crucial teachings the Blessed One presented about the nature of life is the **anattalakkhaṇa** — the characteristic of non-self. Bhagawan pointed out that there is no eternal, unchanging core or soul (ātma) within us. Understanding this characteristic of life is a critical part of **vipassanā bhāvanā** (insight meditation).

Realizing this truth is essential for breaking free from saṃsāra and for liberation from numerous mental sufferings. However, when one says “there is no self,” it becomes necessary to also clearly explain what does exist truly.

Recognizing the diversity among individuals, while also understanding that there is no self, adds more meaning. During various actions, one may generate a strong sense of self or “I.” Therefore, the different activities tied to a person, must be explained through the lens of the **anattalakkhaṇa** — meaning, the impermanent **decisions**, **cētanā** (thinking), and other mental activities related to those actions should be analyzed.

Otherwise, the Dhamma may be misunderstood as nihilistic. One might mistakenly think that there is no result from action, or that

proper decision-making bears no fruit. If someone hears about the **anattalakkhaṇa** without proper explanation, they might wrongly believe that looking at the world with **upekkhā** (equanimity) is sufficient. But that is not the path of Dhamma.

Wholesome qualities (**kusala**) must be developed. Unwholesome qualities (**akusala**) must be abandoned. **However, there is no person or self who cultivates or abandons** — it is only **nāma-rūpa** (mind-and-matter processes).

Therefore, when teaching the **anattalakkhaṇa**, when explaining the dangers of **sakkāya-diṭṭhi** (personality view) even though there is no self, it is crucial to clarify what does exist, what *continues*, and what *occurs*. This must be seen through direct experience in one's own life.

Instead of describing life in terms of an ātma (a self or soul), the Blessed One explained it **through the functioning of nāma-rūpa** (mind and matter). Bhagawan showed how individual differences can be seen based on the distinct characteristics of these mental and physical phenomena. However, blessed one also emphasized the **aniccatā** — the impermanence of these nāma and rūpa.

A dog's sense of "I" arises when its mind and body come to awareness. Likewise, a human's sense of self emerges when mental states and physical characteristics become the focus of attention. Therefore, rather than directly saying "there is no self," the Blessed One precisely stated that there is no self in **rūpa**, and that there is no self in **vēdanā, saññā, saṅkhāra**, or **viññāṇa** — the various divisions of mental phenomena.

By doing so, the Blessed One introduced **a practical approach for disciples to understand the anattalakkhaṇa** — the characteristic of non-self. Hence, in order to comprehend non-self, it is necessary

to explain the impermanent mental and physical phenomena (**nāma-rūpa**) that make up life.

Through the Abhidhamma teachings, these specific mental states and physical characteristics are described in detail. As per **anattalakkhaṇa**, understanding the **aniccatā** (impermanence) of the world is extremely important. When one comprehends how any **dhamma** arises through a combination of multiple causes, they gain a deeper insight into its impermanent nature.

The dhammas of the world do not exist independently or according to one's desires. They exist conditionally, dependent on other dhammas. The more one understands this conditioned existence — this **saṅkhata sabhāva** — the more clearly one sees the unstable and non-fixed nature of nāma-rūpa dhammas.

In the Abhidhamma discourse, the Blessed One expounded the law of **hetu-phala (cause and effect)** in a vast and detailed manner. For one who becomes familiar with this, doubts regarding life and the nature of the world gradually fade away. Because many facets of life are covered within the Abhidhamma, a contemplative analyst gains a comprehensive understanding.

Therefore, the Blessed One gave the Abhidhamma teachings to clearly reveal a **trustworthy and lasting path** that one can follow with confidence and stability over time.

It was through the study of the **Abhidhamma** that I gained a definite understanding about the nature of life, the Dhamma path I must follow, and **what is possible or not possible** in the world. Amidst various confused explanations that may appear Dhamma-like but are not truly Dhamma, the Abhidhamma gives one confidence to return again and again to the true path without

wasting time — with full conviction in the direction toward the final goal.

Some **sutta** discourses delivered by the Blessed One were tailored to suit the character of the individual disciple. Sometimes, these discourses were framed using words familiar to the listener, designed to match their current mental state and point them from there, toward the needed spiritual foundation.

For one who cannot progress due to a weakness in **sīla** (virtue), the Blessed One would speak of the benefits of virtue. For one trapped in **micchā-diṭṭhi** (wrong view), Bhagawan would offer knowledge about the nature of the world to free them from it. For a mind tainted by hatred (**dosa**), the benefits of **mettā** (loving-kindness) and the dangers of hatred would be explained.

Thus, many **sutta** discourses were targeted toward people of different mental levels and character types. They were also adapted to suit the common usage of words and language in society at the time. And in contrast, there are also general suttas meant to guide all beings alike, regardless of character or background.

Due to this diversity of sutta styles and meanings, especially today, we see conflicting and seemingly contradictory interpretations of the Dhamma. Some people try to interpret Buddhism based solely on a few suttas. Others focus only on a single **nikāya** (such as the Dīgha Nikāya) and derive meaning accordingly. Still others judge only by their personal experiences and introduce narrow, unexamined opinions without comparing with other views.

As a result of these many perspectives, we now observe conflicting and incompatible interpretations of the Dhamma. Because of this, even trust in some sutta teachings has diminished in certain

individuals. Since the meanings of different suttas may seem to contradict one another, some people hesitate to study suttas at all. Sometimes, the meanings of suttas are completely misunderstood.

A very important insight that arises for one who has deeply studied and internalized the Abhidhamma is, that despite the various types of **sutta discourses** mentioned earlier, the **Abhidhamma presents a Dhamma framework that unifies them all**. This framework is **mutually non-contradictory** and provides a **common base** through which all suttas can be understood.

Therefore, through the Abhidhamma teachings, we are able to preserve the meanings of the suttas without confusion or distortion. It binds their meanings together and safeguards them with clarity. If the Abhidhamma were to be lost, debates and disagreements about sutta interpretations would arise even more than they do today. Divisions could appear within the **Saṅgha**, and unnecessary arguments may increase among Buddhists.

What the Blessed One spoke of as most important may get less attention, while what Bhagawan mentioned as secondary or in passing may be disproportionately emphasized. For this reason, the **need for the Abhidhamma Piṭaka has become even more significant today** than it was during the Bhagawan's time.

It is our belief that, for anyone intending to deepen their **vipassanā** (insight) practice, a well-grounded understanding of Abhidhamma is extremely beneficial. The accuracy of the previous statement can only be validated if the knowledge of Abhidhamma presented in this book — and the **insight manual** that follows based on that foundation — provides practical benefits to the reader.

The **Abhidhamma Piṭaka** consists of six books: ¹

1. **Dhammasaṅgaṇī Prakaraṇa**
2. **Vibhaṅga Prakaraṇa**
3. **Dhātukathā**
4. **Puggalapaññatti**
5. **Yamaka Prakaraṇa**
6. **Paṭṭhāna Prakaraṇa**

In the Abhidhamma, the various **nāma-rūpa dhammas** (mental and physical phenomena) are first defined and explained. Then, their multiple classifications are introduced, followed by the ways they arise, pass away, interrelate, and influence one another — all of which are systematically laid out.

The **Thera elders who compiled the Dhamma** systematically organized the definitions related to **nāma-rūpa** (mind and matter) into the text known as the **Dhammasaṅgaṇī Prakaraṇa**. The various classifications of those are elaborated in the **Vibhaṅga Prakaraṇa**. The patterns of arising and ceasing — tied to impermanence — are compiled in the **Yamaka Prakaraṇa**, and the interdependent causal relations of those **nāma-rūpa** phenomena are meticulously organized in the **Paṭṭhāna Prakaraṇa**. ²

Because of this deeply interconnected structure of the Abhidhamma, it is not possible to properly study the latter texts without thoroughly understanding the foundational definitions and concepts related to **nāma-rūpa**, that come first. Therefore, it

¹ See note – page 419

² See note – page 419

is difficult to study the Abhidhamma Piṭaka, starting from the middle. Since the content builds layer by layer, if one becomes confused at the beginning, many later sections will also become misunderstood or contradictory.

However, in the **Sutta Piṭaka**, it is often not necessary to understand one sutta in order to understand another. For this reason, studying suttas can be easier than studying the Abhidhamma Piṭaka. That being said, **this does not imply that the Abhidhamma is deeper than the suttas**. In fact, some **sutta passages are extremely profound**, even though many people might believe them to be simple at first glance.

For example, when the Blessed One asks, *“If something is impermanent, is it dukkha or sukha?”*, and the monks respond, “It is dukkha,” it is seen that many venerable monks attained the **Path and Fruit (magga-phala)** by contemplating that very teaching. Thus, although that passage seems simple, it is in fact extremely deep.

The Abhidhamma begins with a definition of the mind under kusala dhamma (wholesome states). Then the **akusala dhamma** (unwholesome states), are defined. and afterward analysis the nature of **rūpa** (material form) introduced. Therefore, the structure and organization of the Abhidhamma takes on a format different from most suttas — and it **must** be that way.

Nonetheless, in terms of fundamental truths of the Dhamma, there is **no contradiction or deviation between the Suttas and the Abhidhamma**

Although it has been stated that the Abhidhamma Piṭaka should ideally be studied sequentially from the beginning, it must also be noted that certain sections — particularly from the **Puggalapaññatti Prakaraṇa** and parts of the **Vibhaṅga Prakaraṇa** — can be understood even by someone without much prior knowledge. Important Dhamma points are compiled in those places in a manner that is both **simple** and **precise**.

Within the Abhidhamma discourse, the Blessed One has **clearly analyzed** the many aspects of the **mind**, its diverse expressions, and the multiple facets of **material form (rūpa)**. It thoroughly highlights and distinguishes various **wholesome** emotions, **unwholesome** emotions, and mental states that are neither wholesome nor unwholesome.

From the **Brahmakāyika beings** to the **devas, humans**, and even the beings in the **four apāyas** (woeful states), the Abhidhamma reveals the vast diversity of existence. It also describes the **subtle material phenomena** that exist in the external world and within the bodies of beings.

Though it is an extremely **extensive teaching**, the Dhamma points are **beautifully ordered**, connecting the beginning, middle, and end without contradiction. This arrangement provides a deeply systematic flow of knowledge.

For someone who studies it, such clarity gives rise to a **powerful sense of faith** in the **extraordinary realization** of the Blessed One.

Nāma and Rūpa

The things we observe in the world can be divided into two broad categories: those related to the **mind** and those related to **material form**. These are referred to as **nāma** and **rūpa**. All things — whether **non-sentient** (acētanika) or **sentient** (sacētanika) — can be classified within these two categories.³

When someone asks whether **life (jīva)** and the **body (śarīra)** are the same, the Blessed One **did not affirm** that they are one. When the term "life" is used, it primarily refers to the presence of the **mind** and its associated **mental factors**.

However, when asked whether life and the body are two separate things, the Blessed One also **did not declare** that they are entirely distinct. Ordinarily, one might think that **nāma** and **rūpa** are two completely separate components — but this is **not entirely the case**.

Visual consciousness (cakkhu viññāṇa) does not arise unless there is an eye (**cakkhu**) and color. There is a clear **cause-and-effect relationship** involved.

If someone assumes that **cakkhu viññāṇa** (knowing through eye), **sōta viññāṇa** (knowing through ear), and other forms of knowing are entirely separate from the body — that they are one thing and the body is another — then they may come to believe that when the body perishes, **life remains**. They may conclude that an **ātma** (self) continues beyond death or think of **life as nothing more than the activity of the mind**.

³ See note – page 420

On the other hand, without the existence of the **stream of viññāṇa** (knowing), even a body with eyes and ears cannot exist in this manner. Such a body will decay and rot.

Thus, **the mind exists because of the body, and the body exists because of the mind** — like a ship at sea. The ship sails based on the guidance of the captain. Because of the ship, the captain stays afloat and survives at sea. The ship is the **body (rūpa)**. The captain is the **mind (nāma)**.

Though they are interdependent, nāma and rūpa are not the same. They possess **inherently distinct characteristics**. The belief that life and the body are the same is known as **materialism**. Such a person will not understand **rebirth (punabbhava)**. They will fail to grasp the distinction between **kusala and akusala** (wholesome and unwholesome) and will not understand **kamma** and its **vipāka** (results).

mind (viññāṇa) does not possess color like materials, it cannot be touched or measured. You cannot cut open a being's body and discover **viññāṇa** inside. It is not something stored within the body like a physical part. **It is not a permanent essence.**

Why say more? You yourself know that the world manifests in two types of nature: **nāma and rūpa**. You chop trees, dig the earth — but you do not do the same to a living being's body.

When a living being's body is cut, there is **pain, sensation, feeling** — there is a **mental component** connected to it. Even without having heard the Dhamma, you instinctively understand this. Yet, when cutting or dissecting the body of a **dead animal**, you do not hesitate. Because you perceive it as **mere rūpa**, without mind.

If you happen to encounter a **materialist**, this is how a reader of this book should question him — with **compassion**:

“Why do you use words like happiness, sadness, compassion, hatred, felt, thought, imagine, etc.? When you use those words, are they the same as what you mean by words like color, smell, fragrance, heat, cold, eye, ear, flesh, blood, bone? If there is no difference, why do you use different words?”

What we call **citta** and **cetasika** refers exactly to what you mean when you speak of happiness, sadness, etc.

Now, the materialist might respond:

“True, they are different in nature — but they are merely manifestations of activities in the body, specifically the brain. Once the brain dies, none of those things remain. Everything you call ‘mind’ is just a function of the brain.”

So then, **are you not already acknowledging two aspects** — the **brain**, and its **function**?

what you call happiness, sadness, anger, hatred, and knowledge simply as “brain activity,” we call them **citta** and **cetasika**.

That alone brings both perspectives to a **common ground**.

Now consider this: If what you call as “brain” which is simply a **collection of physical entities**, and if that is **impermanent** and subject to continually change when it exists, then can we truly say the **brain “owns”** those functions?

There is no error in saying that “these are activities related to the brain and body” — but attributing **ownership** of those activities to the brain is inaccurate. The brain does not possess them.

If both the **brain** and its **functions** are impermanent and subject to constant change, then the **citta-cetasika** phenomena (mentalities) you label as merely brain activities, becomes **absolute identities**. Also, we should not **ignore** the **interdependent nature** of these phenomena.

Therefore, **if you are open to it**, you can come to understand the **dhammas** we refer to as citta and cetasika (mind and mental factors), diversity of them, the **body (rūpa)**, and also the diversity of all **external rūpa** (material forms) — along with how they are interrelated.

This teaching was not recently formulated but was **expounded more than 2,600 years ago** by the **Sākya Sage, the Supreme Teacher of the world**. Come and see for yourself.

Citta and Cetasika (Mind and Mental Factors)

Anyone who accepts Bhagawan's Dhamma understands and believes that there is entity called **mind**. **you can call it a phenomenon**. in English most of the time it is named consciousness. Sometimes it is called awareness. I prefer to say as '**Knowing nature or knowledge**'. Reader will understand why it is preferred than the words consciousness or awareness. Nevertheless, I will be using those words occasionally to denote the mind. Because those words are more familiar and also those words means aspect of knowing. The **Pali** words **Citta** — **viññāṇa** — **Mana** all represent the same meaning —The mind. Characteristics of mind will be discussed in greater detail later.

It is something that arises and ceases — in other words, it is **impermanent (anicca)**. When the mind is not present, no other

mental phenomenon can exist. These only arise **with the mind** and cease **with the mind**.

Therefore, in common speech, when we say things like,

“He is an angry person,”

“He is compassionate,”

“He is deceitful,”

“He is faithful,”

— though spoken from a **personal or individual perspective**, all such mental characteristics, in a classification of Dhamma related to life, can be explained within the framework that arise **alongside the mind**.

The **other mental qualities** that arise together with the mind are called **cetasikas**. For example, if someone is referred to as “compassionate,” it is because compassion (**karuṇā**) arises repeatedly with his **such and such mind** — or at least more often than it does in others.

If compassion does not arise **repeatedly** over time in a such and such mind, then that person cannot truly be called compassionate. **Since no compassion can arise without citta**, and since it is only when citta is present that **karuṇā** can arise, it is said like that.

If one accepts that citta(knowledge) is impermanent, then it should not be difficult for him to understand and accept this explanation.

Therefore, saying “He is a compassionate person” in everyday speech is **not false**. According to Abhidhamma as well, if **karuṇā arises more frequently** in someone’s mind, even it is not permanent quality — but it is still **not untrue**.

Hence, we should understand that **any mental characteristic** commonly described in connection with a person — whether about oneself or others — can be explained in terms of a **specific pattern of mental states** – Means some pattern of numerous citta moments.

This is because **no cetasika** (mental factor) exists **without viññāṇa** at any time.

As one continue to study how a single citta is structured and functions, this concept will become even clearer.

In the same way, when one feels that **someone is angry** toward him, this too can be explained not as a matter of **personality**, but through the framework of **nāma-rūpa** (mind and matter).

What is being shown is that the other person, making you as his focus, has experienced **recurring anger** toward you. But during the night while asleep, he **was not angry** with you. And even while awake, he **was not angry at every moment**.

Therefore, it becomes clear that the **anger arose occasionally**, though frequently. Even though we say, “he experienced anger,” if we consider that **all the other dhammas** associated with him are **impermanent**, then it is also not accurate to claim that **he possessed** that anger.

These “other dhammas” refer to his **physical phenomena** (rūpa), and other **mental states** such as citta (mind), saññā (perception), and so on.

If all the dhammas that make up what we call “him” are impermanent, then none of them can **permanently maintain or possess** any other dhamma. Those itself are also constantly changing or ceasing. Those only exists **for a period**, with the

support of other dhammas. Therefore, identifying those dhammas as “him” and attributing **ownership of anger** to him is not valid.

So, can we even say, “He became angry”? Not exactly. **What can be said instead is this:**

That anger, interconnected with other mental states, and assisted by physical factors, arose in relation to a particular object.

That object — or **ārammaṇa** — was **you**. He did not become angry randomly or without aim; rather, he targeted his anger **at you**. So, we can broadly understand that this **mental state of anger** was associated with a **specific object**.

Over time, a series of such mind moments arose — all of which were tied to **your image or actions**. This is what, in everyday language, leads someone to say:

“He is angry with me.”

But when they say that they are thinking in **personal terms** — as if there were a fixed individual called “him.” They are **not** recognizing it as the coming together of impermanent dhammas. Holding onto such ideas makes it impossible to reach deep understanding.

That’s why, in order to truly grasp **what living is**, and what **a being** or **a person** actually means, it is necessary to clearly understand the **structure of a single citta** (mind moment).

And **that** can be main reason, why the Blessed One began the Abhidhamma teachings with the **structure of citta**.

The Structure of the Mind (Citta)

When we refer to the **mind (citta)**, it is a collection — a **bundle of citta and cetasika**. It is a **combination of feelings and mental factors** arising together. Based on the nature and function of those feelings, the mind is classified as:

- **Kusala citta** (wholesome mind),
- **Akusala citta** (unwholesome mind),
- **Vipāka citta** (past kamma resultant mind), and
- **Kriyā citta** (mere functional mind).

The **main element** in a mind moment is **viññāṇa** (Knowing). the knowing **nature**.

The Bhagawan stated:

“Vijānātīti kho bhikkhave tasmā viññāṇan’ti vuccati” — “It knows, bhikkhus; therefore, it is called viññāṇa.”

The word **“jānāti”** in Pāli means “ knows.” This word frequently appears in Pāli texts. For example, **“ahaṃ na jānāmi”** means “I do not know.”

By examining how different forms of **jānāti** — such as **jānāmi**, **jānissāmi**, etc. — appear across sutta discourses, we can clearly understand the Knowing **nature of viññāṇa**.

Therefore, when **viññāṇa arises**, it means that **knowledge has arisen**. When there is **no** knowledge, there is no **recognition**, no **feeling**, no **mental function** of any kind. That is why **viññāṇa** holds such a central place in the structure of a mind moment.

Terms like **citta**, **mana**, and **manāyatana** are often used interchangeably to refer to **viññāṇa**.

In everyday language, when we say:

- “I don’t know,”
- “I understood,”
- “I want to know,”

— all of these refer to the activity of **viññāṇa**.

Expressions like “I saw,” “I heard” point to specific knowledges such as **cakkhu viññāṇa** (knowledge attain through eye) and **sōta viññāṇa** (knowledge attain through ear).

When someone reads the newspaper or waits eagerly for news, what they truly seek is a **state of knowing** — knowledge of day-to-day activities in the country. Beings **desire to know**. Not knowing is like **darkness** to them.

That is why the Blessed One said:

“Viññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati.”

“Viññāṇa is delightful aspect in the world, pleasant aspect; when craving arises (also) it arises towards this.”

For instance, if someone begins to tell a secret and stops midway, others cannot rest until they hear the rest. The desire to **know**, to **become aware**, compels them to listen to the end. This shows that **viññāṇa is not something overly subtle — it is something everyone experiences**, tries to **grasp**, and seeks to **cultivate**.

So, do not think of viññāṇa as a refined physical phenomenon existing **inside the brain**. It is **not a material object**. It has **no color**.

Ordinarily, people perceive knowing **rooted in the sense of “I” or “self.”** Their understanding is bound up with this idea of identity. That is why people say things like:

“I knows,” “I don’t know,” “I understood.”

Knowledge is perceived as something that **enters oneself** — something one **receives** or **takes in**. Hence the common saying, “I got to know.” It feels as if something has been brought **inside** and **stored** for a period. That’s why people say **“I have learned”** — implying something has been internalized and preserved.

A person may feel:

“Here I am, and out there is the environment and other beings.”
 “I am aware of the surrounding objects, people, and even of my own mind.”

So, when someone says,

“He is a very knowledgeable person,”

— what they are actually referring to is **viññāṇa** but spoken through the **lens of personality or ego identity**. In such cases, **viññāṇa is perceived as something stable and stored**. Similarly, when people speak of “knowledge,” they perceive it in the same way.

Even though someone may know about viññāṇa, they often wrongly associate it with other dhammas — wrongly linking it and viewing it as **something** permanent and possessed. But in truth, viññāṇa must be understood as something that *arises*.

Although we use the term “**thing**” when speaking of it, viññāṇa does **not occupy space** as a material object does. It is a **natural phenomenon**, a **dependent condition**, which exists **in connection with other dhammas**.

The Blessed One explained viññāṇa as arising in **six distinct contexts**:

1. **Cakkhu viññāṇa** – knowledge which arises due to **eye** and **form (rūpa)**.
2. **Sōta viññāṇa** – knowledge which arises due to **ear** and **sound**.
3. **Ghāna viññāṇa** – knowledge which arises due to **nose** and **odor**.
4. **Jivhā viññāṇa** – knowledge which arises due to **tongue** and **taste**.
5. **Kāya viññāṇa** – knowledge which arises due to **body** and **touch (tangible objects)**.
6. **Mano viññāṇa** – knowledge which arises due to **mind (manas)** and **dhamma**.**

Cakkhu viññāṇa

The specific knowledge one has when seeing is known as **cakkhu viññāṇa**. Whether you are observing the environment around you or looking at yourself in a mirror, it is this consciousness that functions.

When we see, we are aware of **color**. We also gain awareness of the **shapes** of objects. We become aware of **distances** between

things, the **space** between objects, and their **sizes**. All this knowledge is something that arises. It arises based on the **eye** and **visible form (rūpa)**.

For example, when someone is driving a vehicle, he must constantly remain aware of the distance between his vehicle and the one in front. Similarly, when looking at oneself in a mirror, one becomes aware of **facial features**, minor **imperfections**, and the **details of clothing** worn.

All of this is prevalence of **eye-consciousness and subsequent (cittas)** functioning in a progression.

While inside a room, simply **opening the eyes** makes one immediately aware of the **location of the door**, the **distance to it**, and the **presence of objects** like furniture — all within a single moment.

If a **power outage** happens suddenly, we still retain a **general awareness** of ourselves and the layout of the surroundings — such as the positions of tables and chairs. This is then a moment of **mano viññāṇa** (mind-consciousness), not eye-consciousness.

Now, to move through the darkness, one must rely on **touch** or **bump into objects** to navigate. This makes it clear that **eye-consciousness has passed away** — because the environment is no longer perceived in the same way.

Likewise, a broad knowledge arises, that spreads across an entire scene through a single glance.

When descending a staircase, even **before stepping**, one knows the **presence of steps**, their **height**, and based on that single glance, (one) determines how much pressure the foot should apply.

If cakkhu viññāṇa does not arise, one **cannot drive a vehicle**. The entire method of moving through daily life would change. Even the way one **perceives and interprets the world** would be altered. That is why, for any individual, the presence of cakkhu viññāṇa is felt to be **immensely important**.

The Bhagawan declared:

“Cakkhu viññāṇaṃ loke piyarūpaṃ sātārūpaṃ etthesā taṇhā uppajjamānā uppajjati, ettha nivīsamānā nivī sati.”

“Cakkhu Viññāṇa is delightful aspect in the world, (regarded as) pleasant aspect; when craving arises (also) it arises towards this. it retains their”

Sōta Viññāṇa (Ear-Consciousness)

Sōta viññāṇa refers to the **experience of hearing** — being sensitive and aware of **sounds**. When one is presently aware of vehicle noises, human voices, the voice of a man or a woman, songs, various musical instruments, or the chirping of birds, it is this ear-consciousness that is functioning.

When people say things like:

“I heard it,” “I can hear it,” “I can't hear it,”

— they are speaking of **sōta viññāṇa**. However, at that moment, they often associate the hearing with a **personal identity** — interpreting it through **ego-view**.

At the moment of hearing, in addition to simply hearing a sound and knowing whether it is related to human or other source, one also becomes aware of:

- The **direction** from which the sound is coming,
- The **distance** from which the sound originated,
- The **volume** or intensity of the sound.

This awareness or the knowledge about the sound can be classified as **sōta viññāṇa** and proceeding **mano viññāṇa** that arises immediately after it.

People generally **take delight** in the ability to hear and be aware of sounds. That is why the Blessed One declared:

“Sōta viññāṇaṃ loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjati.”

“The awareness of sound, knowledge about sound, is something delightful and pleasing in the world. It is toward this that craving arises.”

Ghāna Viññāṇa (Nose-Consciousness)

When one becomes aware of **bad smells**, **pleasant fragrances**, the **scent of flowers**, the **aroma of food**, or the **fragrance of fruits**, and becomes sensitive to these smells in the present environment — that awareness or Consciousness is known as **ghāna viññāṇa**.

Jivhā Viññāṇa (Tongue-Consciousness)

This refers to the **awareness of tastes** such as:

- **Bitter** taste,
- **Sour** taste,
- **Salty** taste,
- **Astringent** or **pungent** taste,
- **Sweet** taste.

When someone is cooking food, they often take a small sample and taste it — to check whether the seasoning is correct. What they are attempting to arouse is **jivhā viññāṇa**, the knowledge of taste.

Not just the small portion tasted, but they may develop an overall sense of the entire dish's flavor. If one's tongue is **numbed** or **burnt**, he notice that he cannot knows the taste properly — meaning **jivhā viññāṇa** has not arisen.

A chef, for example, takes care to preserve the condition of his tongue in order to know flavors accurately. His desire is to ensure that **jivhā viññāṇa** arises effectively.

Kāya Viññāṇa (Body-Consciousness)

When there is a **bodily sensation**, meaning when one experiences **physical pleasure or pain**, the knowledge which arises in conjunction with that, is known as **kāya viññāṇa**. This also includes being presently aware of **heat or cold**, or **pressure**, or stiffness or limpness.

For instance, when a part of the body **aches**, we know **where** it hurts, **how sharply** it hurts, and often even **why** it hurts — all of this knowledge arises at the moment of pain, enabling us to respond immediately.

If a part of your body **itches**, you're able to recognize **exactly where** the itch is and reach your hand to scratch it. When something suddenly **touches** your body, you instantly recognize it as potentially harmful and **react quickly**. On the other hand, if there is **no perceived threat**, you **don't react** — because you

knows that too. In this way understand that **there is a** co-arising knowing with the experience of bodily pleasure or pain.

However, during such experiences, **what becomes most prominent** to us is not the knowing aspect, but rather the **feeling (vēdanā)**. That is, we say "I feel pain," not "I am aware." Since **citta (knowing)** and **cetasika (mental factors)** arise together as one-unit, certain elements among them may become more **distinct**. Still, as explained above, **knowing** related to body always accompanies bodily sensations.

For example, if a patient with a paralyzed limb starts feeling sensations in that region again after recovery, even **pain**, he may **feel happy** — because what he longed for was the return of **kāya viññāṇa**, and it has now arisen. Similarly, if you step with your foot and suddenly realize you **didn't feel anything**, you'll feel anxious. When you do feel the **contact properly**, you become **aware of your posture** — that awareness is the **mano viññāṇa (mind)** that follows kāya viññāṇa. Your earlier concern arose from the **absence of kāya viññāṇa**.

To emphasize that the beings value kāya viññāṇa, the Blessed One declared:

“Kāya viññāṇaṃ loke piyarūpaṃ, sātārūpaṃ, etthesā taṇhā uppajjhamānā uppajjhati”

“Knowledge on tangibles is delightful aspect in the world, (regarded as) pleasant aspect; when craving arises (also) it (tend to)arises towards this.”

These five types of knowledges explained above are often grouped together for ease of reference as the **pañca-viññāṇa** (five sense-Knowledges)-in Pāli **pañca means five**.

A common feature of the pañca-viññāṇa is that they all depend on **live sensory contact** (sajīva ārammaṇa). For example, **the eye and a visible object, the ear and a sound**, etc., must be present and functioning for their respective types of consciousness to arise. ⁴

Mano Viññāṇa (Mind-Consciousness)

When a Knowledge arises **in the absence of the five sense-consciousnesses**, it is called **mano viññāṇa**. Whenever there is knowing about **Dhamma concepts**, or about **mentalities**—whether of oneself or of others—this too is mano viññāṇa. Knowledge gained when reading a newspaper, watching television, or learning about worldly matters; when reflecting on **past events**—**all of this** is **mano-viññāṇa** that arises in those moments.

If one gains Knowledge of something through **thinking**, or by **remembering**, or by **contemplating**, that knowledge is also **mano viññāṇa**. The knowing When one has a wholesome mind (**kusala citta**), or an unwholesome mind (**akusala citta**) is called **mano viññāṇa**. When there is awareness of different physical characteristics of oneself or others—**other than what the five senses citta**—this too is identified as mano viññāṇa.

Even when one becomes aware of **potential future events**, that awareness is also categorized as mano viññāṇa. Thus, beings become aware—at various times—of the **past, future, and present**. They also become aware of **internal** and **external** phenomena, and of things that span **all three time periods**. Knowledge may arise regarding **cause-and-effect relationships**.

⁴ See note – page 422

Knowledge may even arise reflecting upon various knowings. That is, **awareness of viññāṇa itself arises through viññāṇa.**

When you read this book, you become aware of Dhamma points you did not know before. In particular, at this very moment, you are becoming aware of **what mano viññāṇa means.**

When interacting with others, one becomes aware of whether a person is **angry, happy,** or their **attitudes and intentions.** When you meet someone, by observing the expressions on his face, you become aware whether he recognize you, whether he is hearing what you're saying, and whether he understand it. You also become aware of the **physical characteristics** of others—their shapes and features. Likewise, you become aware of the **emotions arising within your own mind.** For example, when anger arises, or greed, or joy—**one knows that these are present.**

Knowledge which is arising on **various actions** taken in the past, of **thoughts and desires** held by people in the past, of the **physical appearance** of ancestors and elders—all this is **mano viññāṇa.** Even events from the **recent past**—things seen or heard—when they are recalled again and again, one becomes **consciously aware** of them once more, with recollection. This too is a manifestation of **mano viññāṇa.**

Now the readers can understand meaning of the word “**viññāṇa**”. When it is translated as consciousness its broader meaning is somewhat nullified. Consider the two statements “**knowledge is impermanent**” with “consciousness is impermanent”. All the knowledge one may think to be having — things about the world, about his friends and family, about the surrounding environment, and the knowledge related to one’s profession— all of this is impermanent. If that is impermanent, it is something worth

thinking of. This meaning does not come from the statement “consciousness is impermanent”. This Abhidhamma **knowledge** reader is gaining, will be helpful **for the insight meditation**.

Viññāṇa and Ārammaṇa

Whether it is one of the **five sense-consciousnesses** previously discussed, or this **mano-viññāṇa**, when describing their nature, the **Blessed One (Bhagavā)** has introduced a entity called **ārammaṇa**—the *object of Knowing*. Without an object, no **viññāṇa** can be explained. Not only **viññāṇa (Citta)** but even **cetasikas** (mental factors) cannot be explained without reference to an object. The **diversity** in **viññāṇa** is mainly manifested by the **diversity** in the objects they are taking.

For **cakkhu-viññāṇa** (eye-citta), the object is **visible form**.
 For **sōta-viññāṇa** (ear-citta), the object is **sound**.
 For **ghāṇa-viññāṇa** (nose-citta), the object is **smell**.
 For **jivhā-viññāṇa** (tongue-citta), the object is **taste**.
 For **kāya-viññāṇa** (body-citta), the object is **tangibles**.
 For **mano-viññāṇa**, **any dhamma , any phenomenon can be the object**.

The previously mentioned **tangibles** relate to the **three great elements**—**paṭhavī**, **tējō**, and **vāyo**. These are described in more detail under the **rupa category**. In brief: **Paṭhavī** refers to the characteristic of *solidity or hardness*. **Tējō** refers to *heat or cold*. **Vāyo** refers to the characteristic of *pressure*.

At times, a person may see a feature of the external environment—like trees or buildings. Another time, he may notice the section of his house. Although both involve **eye-**

consciousness, they are different experiences. A **strong object** leads to **strong consciousness**. For instance, when one views a well-lit environment, one becomes highly aware. In dim light, the awareness becomes weaker. That is knowledge arising on surrounding environment is weak.

Now, while reading this book, if someone is asked to describe his **present moment of eye-consciousness**, he would say, “I see the book,” or “I see the letters,” or “I see a part of the room.” These—whether the book, the letters, or an item in the room—are **forms** (*rūpa*). They are **not** the consciousness itself. However, **without reference or connection to these forms**, **cakkhu viññāṇa** cannot be described.

Similarly, when a **sound** is heard, one cannot describe **sōta viññāṇa** without mentioning the sound. One must describe it by stating, “a human voice” or “an animal sound” was heard. When a person **feels warmth**, **kāya viññāṇa** is described by referencing that felt warmth.

In these **five sense-consciousnesses**, although the mind arises *in dependence* on the forms, one cannot say that the **mind exists inside the form**, nor can one say that the **form exists inside the mind**. Why? Because the **same object in the environment** is experienced by **multiple individuals** at once. If the form were contained inside one's mind, it would be unique to oneself and not shared with others.

Mano Viññāṇa and Past objects (Ārammaṇa)

When considering **mano-viññāṇa**, it too arises **only in relation to an object** (*ārammaṇa*). For example, recall a moment a few days ago when you were extremely angry. The **object** of your current **knowledge** is now that *angry state*. Even though there is **no**

present anger in your mind, this mind has arisen by taking **anger** as its object.

Now, you getting to know: *What was I angry about? How long did the anger last? How intense was the anger?* This present knowledge about that anger is **mano viññāṇa**. Although in normal language even we say or felt "*I remembered that*" or "*I recalled that with my mind,*" the truth is, that **a knowledge has arisen taking anger as object**.

When we say "I know that through my mind," we are assigning **authority** to the mind—almost giving it an *independent soul-like quality*. But at that moment, the mind was simply that **knowledge** which was the awareness of that object. **There is no mind apart from that knowledge**. The object does **not** have to currently exist in a "live" or present state. Even a **past object** can give rise to citta.

If it is truly understood, that **without that past anger**, the present citta cannot be described, then such clarity helps loosen our strong **egoistic identification** ("*I was the one who felt that*"). This becomes a useful means to break that false sense of self.

Let's consider another example: recall a moment when you were filled with immense **joy**. Now, in this present moment, what you are aware of is **that past joy**. Even though that joy no longer exists, the **object** you are focusing on is that **past joyful experience**.

Your current mind may be accompanied by a **neutral feeling**, yet the object for this consciousness—and for all the associated **cetasikas (mental factors)**—is that **past joy**.

- What was **recognized** was that joy (*saññā* – perception).
- Attention was focused on that joy (*ekaggatā* – one-pointedness).

- There was **contact** with that joy (*phassa*).
- A neutral **feeling** was about that joy (*vēdanā*).
- The thinking was about that joy (*cētanā*).
- The **evaluation** was about that joy (*vicāra*).

Thus, the **entire mental bundle (citta + cetasikas)** is directed toward **one and the same object**.

For this reason, the **Blessed One (Bhagavā)** described **all cittas and cetasikas** as **sārammaṇa dhammas**—*states associated with an object*. **Sārammaṇa** means *bound to an object, dependent on an object, or directed toward an object*.

On the other hand, **rūpa dhammas** (material phenomena) were referred to as **anārammaṇa dhammas**, because **rūpa** does **not require an object** to arise. This distinction is a primary difference between **nāma** (mental phenomena) and **rūpa** (physical phenomena).

Considering the above example, although the joy is no longer present, there is still the ability to recollect and be aware of it. Even though the **citta-cetasika bundle** has arisen *now*, the object it takes—**that joy**—is a **past dhamma**. The mind and mental factors arise and cease together. The **joy** being recalled **did not arise now**, and it **occured and ceased in the past**.

The present mind has **not brought that joy back into existence**. That joy is **not recreated** by this present consciousness. Even when this current consciousness ceases, the **past joy will not cease**, because it was **already gone**.

Thus, even if something **does not currently exist**, the mind still has the **ability to become aware of it**. This **viññāṇa(knowledge)** arises

with the **support of associated mental factors**, and with support from the **object** as well.

However, this **object did not arise** because of this mind. That is, the **joy** did not arise **due to this present consciousness**. But **this consciousness has arisen** by taking that **past joy as its condition**.

Present Objects (Vartamāna Ārammaṇa)

Now let's consider how **mano-viññāṇa** arises through a **present object**.

When someone is **talking to another person**, and becomes aware of that person's thoughts, attitudes, or any other feelings occurring **in that very moment**, that is a case of **mano viññāṇa arising through a present object**.

For example, when one knows another person's current **mental state, perception, or attitude**, it is a **present ārammaṇa**.

Also, in the case of **paracitta vijānana ñāṇa** (the supernormal knowledge of reading another's mind), the object could be **present mental state**. Without a present object, such a mind endowed with **paracitta vijānana ñāṇa** cannot arise.

At that moment, knowledge is gained about:

- the other person's **current mental state**,
- the **object** that person's mind is engaged with, and
- the **characteristics** of that mind.

Not only **mental phenomena**, but also **present physical forms (rūpa)** can be objects of present awareness. For example, being aware of the **eye, ear**, or any other **sense organ** as they currently exist is awareness through **present ārammaṇa**.

Future Objects (Anāgata Ārammaṇa)

In the same way, **future things** too can serve as objects. A situation where a person **knows something through the knowledge of the future (anāgataṃsa ñāṇa)** serves as an example of this.

Even when one **imagines** or **contemplates** something like his own future, the way he will appear,— such a mental state can also be considered as a **mind that takes a future object**. Referring to such a mind as one that has taken a **future ārammaṇa** is not a mistake.

Objects Not Specifically Attributed to Past, Present, or Future

Now, while reading this book, **you are becoming aware of the different ways in which manō-viññāṇa** can arise. You understand that such citta did arise in the past, will arise in the future, and currently arising in present.

However, current object you are taking (in this case the mind itself) can not be definitively assigned to a specific time period. For example, when learning something like **“craving arises because of feeling”**, — you become aware of that **causal relationship**.

Such doctrinal knowledge applies across all three time periods (past, present, future), but **cannot be pinpointed as belonging strictly to someone's past, present, or future experience.**

In such cases, the **Abhidhamma Pitaka** uses the term “**Na Vattabbārammaṇa**”, meaning an **object that should not be described as belonging to a specific time.**

Take another example: When a person is in **meditative absorption (jhāna)** focusing on the **blue kasina object**, the object (blue color) is **not a real, existing blue object** within a flower or cloth. Hence, in such meditative minds, the object is also classified as a **Na Vattabbārammaṇa**.

There are also **further classifications** within **Na Vattabbārammaṇa** objects. If one remembers the **blue color of a cloth**, he had in the past, — then that mind is taking a **past object (atīta ārammaṇa)**. But in the **prior jhānic mind**, even if the blue color is **not truly existing**, it is still treated as a **form object (rūpārammaṇa)**.⁵

Therefore, it is **not non-objectifiable** in terms of form, sound, etc. Rather, it is **non-assignable** in terms of **time (past, present, future)**.

When many people recall a visual object seen in the past, they think that the **object taken by the mind is perception (saññā)**. That is incorrect. The perception is not *blue color*. The nature of **perception (saññā)** will be explained further ahead, and at that point this idea will become clearer.

⁵ See note – page 422

If one remembers the complexion of relative's body at the time of his passing, then the **mind** that arises at the point of remembering, has taken a **visual object (rūpārammaṇa)** as its focus.

Sometimes, only a material (rūpa) phenomenon becomes the object of the mind. At other times, only mental phenomena (nāma) become the object. There are also situations where a combination of both nāma and rūpa serves as the object .⁶

Thus, **clearly understanding the diversity of objects** is extremely important when studying Abhidhamma in depth.

The doctrinal analysis of the **five aggregates of clinging (pañcupādānakkhandhā)** is directly related to the **classification of objects**.

To understand Abhidhamma terms such as:

- **Saṅkilesikā dhammā** (objects for defilements),
- **Nīvaraṇīyā dhammā** (objects for hindrances),
- **Samyojanīyā dhammā** (objects for fetters),
- **Oghaniyā dhammā** (objects for floods),

—it is essential to comprehend the relationship between the mind and its object. When a physical object is seen or remembered, the mind has taken a visual object as its object.

⁶ See note – page 422

For instance, when a table or a cup in front of you becomes visible, what actually occurs is the mind arising with color and form as its object.

When one becomes aware of a span of color-forms, — **there is also awareness of their spatial nature**. That is how the entities in front of oneself, three dimensionally distributed within the environment.

Along with that, there is identification of various **objects** in front: a table, a chair, a tree, etc. That is to say, there is **recognition** of those objects, and the **mind grasps** them accordingly.

In such cases, if someone is asked: "**What did you perceive?**" or "**What was your object?**", they will most likely say: "**The table was my object,**" or "**The tree was my object.**"

His **attention was directed more toward the thing** (the object) than the color or form itself.

However, according to **Abhidhamma teachings**, it should be stated that: — **Through a visual object (rūpārammaṇa)**, the person **recognized** something as a table, or a tree, etc.

What happened here is that **the function of perception (saññā)**, which arises together with citta, became **entangled** with the object. As a result, one may assume that the object was the *table* or *tree*.

But in Abhidhamma, there is no classification of objects as tables, chairs, or trees.

When one contemplates a table or a chair and says, "**I recognized it as a table**", **that is essentially saying the same thing twice.**

Because the moment we say "**table**", the **recognition** has already taken place. There is no further need for an additional act of recognition, for what has already been recognized. Thus, understanding that "**a table is there**" **through a visual form** itself is the act of recognition (saññā).

Similarly, when one thinks of a person — such as their **mother or father** — the **mind does not take the person** as the object. Instead, it takes **nāma-rūpa (mental and material phenomena)** as the object and then conceptualizes them as a **person** or **being**.

For example, when one **kills** a being, what is taken as the object in Abhidhamma terms is **rūpa-jīvitindriya** —that is, the **vitality faculty** present within the body.

When someone kills a being, the **shape or appearance of the being's body** becomes evident to the mind. However, what is more sharply targeted is the life within that form. Therefore, when encountering a composite object, what is considered the object is **the element most emphasized or targeted by the mind.**⁷

For example, when remembering a certain **type of flower** that had a strong fragrance, although the **color** of the flower is known, what is primarily focused on is the **fragrance**. Hence, that mind is said to have arisen through a **fragrance object (gandhārammaṇa)**.

If someone else is seen to be **suffering in sickness**, and that suffering becomes **apparent to you**, what you are really focusing on is their **painful feeling (dukkha vēdanā)**.

⁷ See note – page 422

Even though you might be **aware of their physical form**, what stands out to your attention is the **pain**. You understand that **“he is in suffering.”**

So, among all the aspects related to that person, the mind mostly targets the **feeling**, and thus, the **object is considered to be feeling**.

This is not only found in the **Abhidhamma**, but is also present in the **Sutta Piṭaka**.

For instance, there was an occasion when **Venerable Samiddhi** was asked by **Venerable Sāriputta**: **“What do conceptual thoughts and imaginations take as their object?”** To which the reply was: **“Nāma-rūpārammaṇā bhante”** — **“They take mental and physical phenomena as object, venerable sir.”**

Furthermore, when discussing the **twenty types of identity view (sakkāyadiṭṭhi)**, it is stated by the Blessed One that they all arise by taking **rūpa (form)**, **vēdanā (feeling)**, **saññā (perception)**, etc., as the object. For example: **“Rūpaṃ attato samanupassati”** — **“One views form as self.”**

Thus, there is **no such thing** in Abhidhamma as a **‘person-object’**. Only **nāma-rūpa** becomes the object. And it is based on those the **nāma-dhammas** arise, that is **citta** and **cetasika** arise.

About the Mind in General

Generally speaking, **viññāṇa** is **not a “thing”** but a **nature or state**. In reality, all **nāma-rūpa dhammas** are simply **natural phenomena**.

People speak of “one, two, three,” and so on, because these dhammas are **mentally grasped** or **perceived** as fixed “things.” But in truth, at a given moment, it is **not a single, separate unit of knowledge** that arises. Rather, it is a **collection of knowing**, a **spread or aggregation of awareness** that occurs. There is no need to describe it as “many knowledges” or “many consciousnesses” either.

However, because even in a **single moment** there exists a **bundle of knowing**, the **Blessed One** has, in the **Abhidhamma**, in places where the mind is defined, referred to even a single thought moment as “**viññāṇakkhandha**” – that is, as a **heap or aggregate of consciousness**.

Where the Mind Resides

In general, people describe the **location** of a material object in relation to the surrounding environment: like “the book is on the table,” “these items are in the room,” or “this building is in Colombo.” But since the world is composed of impermanent **nāma** and **rūpa** aggregates, **there are no permanent ‘locations’ in reality**.

Even **space (ākāsa)** — which is discussed later under **rūpa** — is also an impermanent phenomenon. That’s why, especially in the **Abhidhamma**, the “place” (called **paṭṭhāna**) where **nāma-dhammas** occur is described not as a physical location, but in terms of the **conditions or causes** that enable them to arise.

Those causes themselves are **nāma-rūpa phenomena**. So, for **any citta(knowledge)**, it should be said that it resides **on the basis of the nāma-rūpa conditions** that caused it. There is no “external world” beyond **nāma-rūpa**.

Therefore, **do not think** that **mano-viññāṇa** exists **inside the heart or brain**. It is sufficient to know that it arises with the help of certain rūpa and mental factors.

Likewise, cakkhu-viññāṇa does not reside in or on the eye. It arises because of the eye, visible form, and other mental factors. If the eye is weak, perception will be weak. As a person ages, weak eyes **cannot clearly perceive** near or far. Strong eyes bring sharp awareness. Different animals see different colors based on the strength of their eyes.

Similarly:

- **Ear** conditions support **sōta-viññāṇa** (ear-consciousness),
- **Nose** supports **ghāṇa-viññāṇa** (smell-consciousness),
- **Tongue** supports **jivhā-viññāṇa** (taste-consciousness),
- **Body** supports **kāya-viññāṇa** (touch-consciousness).

In this context, “body” (**kāya**) doesn’t mean the entire physical body. It refers to **specific sense organ** that is located within the body, which enable the sensation of touch (like softness, pressure, heat, etc.) to be known.

For example, a paralyzed person, even he has blood and muscle in paralyzed area, yet does **not feel any sensation**, it’s because the **sense organ have become inactive**. So even if the four great elements (earth, water, fire, air) are present, without that **special rūpa**, touch sensation won’t arise.

Hence, when we say “body” enables touch-consciousness, we should understand that it does not refers to entire body.

In the Abhidhamma, this sense organ referred to with terms like: **kāyāyatana** (body-sense base), **kāyindriya** (body faculty).

Just as eye-consciousness has the eye as its base, **mind-consciousness (mano-viññāṇa)** also has a **material base**. It is called **"vatthu rūpa"**. In the human body, this base is understood to be **associated with the blood** and maintained by **kamma energy**.

When blood levels drop, or fatigue sets in, the **ability to think and be aware reduces**. So, we understand that there is a **material rūpa base** that supports mind-consciousness.

Because the mano **viññāṇa** is also called "hadaya" (as it is like the heart of person), this base is often referred to as **"hadayavatthu rūpa"**—meaning, the **base rūpa**, which supports mano **viññāṇa**. Note that it is **not because vatthu rūpa resides in heart**. In Pāli language "Hadaya" also means "Heart"

Lifespan of the Mind

There is **no fixed lifespan** for a single thought or moment of **citta**. Its duration is entirely dependent on the **strength or weakness of the conditions** (causes) that gave rise to it.

Because of this, in the **Abhidhamma Pitaka**, the Blessed one did **not define a specific lifespan for a citta**. In fact, **the concept of time itself does not exist** in the Abhidhamma as an external entity. Time is **understood only through the functioning of nāma-rūpa processes**. So, as long as the **causes continue**, the citta remains active. Its **existence and continuity**—its ability to "live" without

dying—is **explained through a mental factor** called **jīvitindriya**, which will be detailed later.⁸

The Rise and Fall of a Single Citta

Even a single moment of mind, does not remain stable throughout its existence. Citta **builds up gradually**, reaching a **peak**, and then **fades away gradually** until it disappears completely. Means knowledge builds up gradually and then it weakens.

This progression is described in Abhidhamma by the Blessed one with two terms:

- **Uppāda khaṇa** – the ascending/building-up phase
- **Bhanga khaṇa** – the fading/weakening phase⁹

Although a particular citta ceases, **another arises immediately after**, without any gap.

What is being said about citta arising and passing is not a simple thing. To understand the severity of this situation, imagine you are having a dialogue, something related to the profession with your superior. When a new citta arises – as all past cittas have ceased – that means all the past knowledge has ceased – most of Knowledge should arise again regarding the profession to keep the dialogue flowing.

It is not coming from an inner store. How the knowledge is reappearing – well to know that one **must study the causality regarding knowledge**, which will be taught later.

⁸ See note – page 423

⁹ See note – page 424

Again, and again Citta arises

The only exceptions to this flow are:

- When someone enters **nirodha samāpatti** (deep meditative cessation)
- Or is born in **asaññasatta bhava** (a non-percipient realm where no mind arises)

In all other situations, **mind arises moment after moment**, without interruption. After arahant dies then no Citta arises forever.

Even in **deep, dreamless sleep**, when no clear awareness exists, the mind **still arises and ceases**. That type of mind is called the **Bhavaṅga citta** – a passive, background state of mind. It's a specific form of **mano-viññāṇa**, and it will be explained later.

Each mind arises with a **force or push** from the previous one. This push is referred to in Abhidhamma as: **Anantara paccaya** – immediate past condition, **Samanantara paccaya** – contiguous condition

Without the **momentum or force from the preceding citta**, **a new moment of consciousness cannot arise**. This is why in the process of rebirth and existence; beings are **not created from nothing**—they arise from the continuation of previous mind-moments.

From the moment a person is born until now, **countless types of mind moments** arise and pass away. If you **added up all those tiny lifespans** of each citta, you'd get a number equivalent to the **person's current age**.

For example, if someone is 50 years old, that age reflects the **sum of all the mind moments** that arose over that time.

When studying Abhidhamma, it's important:

- Pay attention not just to each individual *citta*,
- But also understand **how entirety is manifested by the process of many citta**.

When your understanding grows, you'll start to see your **daily actions, and events** as **flows of mental and physical processes** (*nāma-rūpa*), not as fixed personal experiences.

Let's say someone goes on a trip.

- Sometimes see things → *cakkhu viññāṇa* arises.
- hear things → *sōta viññāṇa* arises.
- Get to know about different environments, think, feel joy, → *mano viññāṇa* and other *cetasikas* arise.

Eye and ear should function, to cakkhu viññāṇa and sōta viññāṇa to arise. Specific body rupa supports mano viññāṇa to arise.

All of this is **not one continuous awareness, but a series of different mind moments arising sequentially with the help of different rupa**. So, the entire experience is **just a chain of mind moments** working together with **Rupa**.

Up to now, it has mainly been shown about different kinds of knowledges that can arise.

It is mentioned that group of mental factors also arises correspondingly, accordingly based on each Citta (knowledge).

Also, **those mental factors** mutually support corresponding Citta. **Those mental factors** mutually supports each other as well.

Hence every *citta* (mind) **with a group of mental factors (*cetasika*)**.

- Arise **together**
- Work **in harmony**
- **Support** each other
- Cease together

Sometimes, to make reading easier, **both the *citta* and *cetasika* group are simply referred to as *citta***.

Imagine you hear that someone you love has passed away.

- First, the *mano viññāṇa* (mind-consciousness) arises, processing that news.
- Then immediately, a **feeling of sorrow (*soka*)** arises.
- That sorrow is a type of **vēdanā *cetasika*** (mental pain).

So: even he died days before, grief doesn't arise. When the knowledge arises about the death, then only sorrow arises. Here the sorrow is mental factor called vedana. Getting to know is *viññāṇa* the mind. Untill the incident is known there is no sorrow. In this way, when *mano-viññāṇa* arises corresponding feeling also arises.

Later, when he remembers that death again, grief arises once more. That **remembering** is itself another *cetasika*. The **intensity of grief** depends on the **degree of recollection**. With that remembering, **knowledge** is also refreshed. At that

moment of recollection, **the knowledge of the death is also present**, meaning he *knows* the person has passed away.

Thus, analogous mental factors arises corresponding to each *mano-viññāṇa*, and those *cetasikas* are combined with other *cetasikas*. That recollection triggers awareness - **that is *mano-viññāṇa* arises supported by recollection**. In this way, ***viññāṇa* arises because of *cetasikas* too**.

When such a *citta-cetasika* group is mutually bound, they must **arise and cease together**. If they are not mutually connected, they could arise separately (before or after).

Let's take another example: When someone looks at the environment in front of him, and becomes aware of it, when the span of color is known, he immediately recognize many objects in front of him. That recognition is *saññā* (perception). Without awareness of color, that recognition doesn't occur. Awareness of color = *cakkhu-viññāṇa*.

That recognition arises **based on**, and **along with**, the awareness of color. Many other *mental factors* also arises. That recognition also depends on that same color. At that moment, **perception cannot be described without color**. Thus, when *citta* and *cetasikas* arise together, they are all **related a common object**.

When someone becomes aware of the surrounding scene but directs attention only to a flower blooming on a tree, then only the characteristics of the flower are noticed. If attention is directed to the whole scene, then things like the arrangement of trees or the nature of the ground are known together.

That attention is the *cetasika* called **ekaggatā** (one-pointedness or concentration). At such times, knowledge(*viññāṇa*) **varies**

according to the degree of attention. Also, in order to sustain attention, **knowledge must be present.** Only what is known becomes the object of attention. Hence, **attention arises based on viññāṇa.**

In the example above, *ekaggatā* depends or based on *viññāṇa*, and *viññāṇa* depends on *ekaggatā* —so they arise and cease **together**, mutually supporting one another.

In this way, *citta* and *cetasikas* merge together, arising in various forms related to a single object.

The Blessed One analyzed and classified **all the cittas and cetasikas**—those arising in Brahma realms to the lowest hells—into four types:

Four types of citta

1. **Kusala citta** – Wholesome or skillful mind
2. **Akusala citta** – Unwholesome or unskillful mind
3. **Vipāka citta** – Past Kamma related mind
4. **Kriyā citta** – Mere Functional mind

Kusala Citta (Wholesome Mind)

Kusala means **skillful**, and it also carries the meanings of **good** and **wholesome**.

In the Abhidhamma teachings, the first type of citta introduced is the **kusala citta**.

If, during a moment of awareness, a group of wholesome mentalities (*kusala cetasikas*) arises— and especially if the **cetana** (thinking) present in that kusala citta has the power to produce **vipāka** cittas—then that mind is called a **kusala citta**.

Generally, qualities such as:

Saddhā (faith/confidence), determination not to do bad,
wholesome remembering (*sammā sati*), **Karunā**
 (compassion), **Mettā** (loving-kindness), **Muditā**
 (sympathetic joy), **Upekkhā** (equanimity), **Alōbha**
 (dispassion), **Adosa** (non-hatred), **Paññā** (wisdom),
Avabodhaya (clear understanding)

are considered **kusala dhammas** (wholesome mental qualities). If these wholesome *cetasikas* arise together with a certain knowledge, then the **entire citta** is classified as **kusala citta**.

However, in some **vipāka cittas** (kamma resultant minds) and **kriyā cittas** (mere functional minds), these wholesome *cetasikas* can also arise. Because of this, earlier teachers avoided calling them **kusala dhamma** and instead referred to them as **sobhana cetasika** (beautiful mental factors).

Among the types of *mano viññāṇa* (mind-consciousness) discussed earlier, certain variations fall under **kusala viññāṇa**. When **pure and wholesome states of minds** appear for arahants, but since those minds **do not produce further vipāka** (they don't bear karmic results), they are **not classified as kusala citta** in Abhidhamma doctrine.

Fundamental Characteristics of Wholesome Mind

For a certain **mental quality** that arises toward a living being to be identified as **kusala** (wholesome), it should possess the following characteristics:

1. It must be **pure and inherently correct** in its nature.

2. It should **reduce the tendency** to give rise to unwholesome (akusala) thoughts in the future.
3. It should **increase the tendency** to give rise to more wholesome thoughts in the future.
4. The **kusala citta** must have the **potential to bring about desirable future resultent cittas** (*iṣṭa vipāka citta*).
5. Its presence is **peace and happiness in that very moment** (*diṭṭhadhamma sukha vihāraṇa*).
6. The motivation, planning, or guidance that arises from it, conjunction with it, should be **oriented toward the good** and the **welfare of the future**.

In summary, during the **Dhamma classification**, the Blessed One (Bhagavan) outlined **21 types of kusala citta**.

- **8 types** in the **kāmāvacara** realm (sense-sphere),
- **5 types** in the **rūpāvacara** realm (fine-material sphere),
- **4 types** in the **arūpāvacara** realm (immaterial sphere),
- **4 types** in the **lokuttara** realm (supramundane sphere).

Rather than saying “there are 21 wholesome minds,” it is more accurate to say: **The Blessed One categorized the wholesome mental states of beings into 21 distinct types.**

Akusala Citta (Unwholesome Mind)

If a **conscious experience** arises along with a **group of mental factors** **that itself is a deterioration in life** and lead to the **deterioration of life, misguidance, or unwholesome**

consequences, then that entire **citta** is considered an **akusala citta**.

The **cetana** (thinking) associated with such an akusala citta has the **potential to bring about undesirable, unpleasant vipāka citta moments** in the future.

Mental states such as greed, hatred, delusion, **māna** (conceit), envy, and **micchādiṭṭhi** (wrong view) are all considered unwholesome phenomena.

Whenever a knowledge arises in association with these unwholesome factors, that Citta too is referred to as **akusala viññāṇa**. Wholesome (kusala) and unwholesome (akusala) dhammas **never coexist in the same citta**.¹⁰

Details about the various types of **kusala and akusala cittas** will be explained later.

Among the previously mentioned **mano-viññāṇa**, a certain portion belongs to **akusala cittas**.

In summary, during the **Dhamma classification**, the Blessed One defined **12 types of akusala cittas**.

Vipāka Citta (Past Kamma Resultant Consciousness)

When a citta and a mental factor group arises under the influence of past wholesome kamma (*cētanā*) or unwholesome kamma, such mind is called *vipāka citta*. Here Kamma means action. The mental action or the mental factor which relates to an action

¹⁰ See note – page 427

within a mind is called *cētanā* in pali language. **Not the physical part related to an action.**

There is a *cētanā* within *Vipāka* and *Kiriya Citta*. But they are not powerful enough to influence future *Vipāka Citta* through kammic force.

The previously described *pañcaviññāṇa* (the five sense-consciousnesses) are types of *vipāka citta*. Likewise, certain kinds of *manoviññāṇa* also belong to this class.

Vipāka cittas can be broadly divided into two categories:

1. Those that are results of *kusala kamma* and
2. Those that are results of *akusala kamma*.

The Blessed One enumerated **36 types of *vipāka citta*** during the systematization of the Dhamma. In other words, the mental states that appear within beings as results (*vipāka*) of past actions have been classified into **thirty-six distinct types**.

Kiriya Cittas (Mere Functional cittas)

A **citta** that is **neither wholesome (*kusala*), nor unwholesome (*akusala*), nor a direct kammic result (*vipāka*)**— is called a **kiriya citta** (Mere functional citta).

There are certain types of **kiriya cittas** that arise even in **ordinary beings** (*puthujjanas*), but there are also **special types of kiriya cittas** that arise **exclusively in arahants**.

According to the **Dhamma classification (Dhammasaṅgaṇī)**, the **Blessed One** has defined **20 types of kiriya cittas**.

Both **vipāka** and **kiriya cittas** are grouped under the category called **abyākata**.

The term **abyākata** means “that which is not defined as either kusala or akusala.” **Based on this meaning, all vipāka and kiriya cittas, as well as all rūpa, are classified by the Blessed One as abyākata dhammas.**

Thus, out of the **89 types of mental states** that are diversified and classified, for better understanding, one must study the types of **mental factors (cetasikas)**. There are some **mental factors common to all cittas**.

These commonly occurring mental factors are referred to as **sabbacitta-sādhāraṇa cetasikas** (universal mental factors).

Universal-Mental-Factors (Sabbacitta-sādhāraṇa Cetasikas)

Contact (Phassa)

In the mind, when there is an experience of "touching" or "contact," it is called **Phassa** (contact). To understand **contact** as well as the nature of knowledge, try this practice:

For a few minutes, stay fully aware of the experiences arising within you...

Sometimes, you will **hear** sounds around you. At other times, you will **see** your surroundings. You may **feel** a tightness in a part of your body. Even with your eyes closed, you will be **aware of your posture**.

You may even sometimes feel like you are "observing your own mind." To understand the mind. At times past events may **come to mind**.

In this way, **moment after moment**, various experiences arise as we live our lives. Now, choose the **most prominent experience** among what you just observed. Then, for about **one minute**, try focusing only on that one prominent experience —**without letting your mind wander** to anything else. Stay aware of it, give your full attention to it...

Were you able to keep your attention focused **only** on that strongest experience?

Let's try another exercise:

For the next few minutes, **try not to be aware of anything**. Try not to experience **any sensation** at all...

If you performed this exercise properly, you may have noticed that this is **even more difficult** than the previous one.

You might have known:

"I'm trying not to know or feel anything"—but that itself is **a form of awareness**.

Through this, you begin to realize:

- The arising of knowledge (Citta) **cannot simply be sustained as you wish**,
- Nor can it be **stopped at will**.

Whether you like it or not, there is always a **sense of contact**, of something **touching**, of **engaging** with some object.

Just like a wound skinned ox cannot escape — whether standing on dry land, in water, or resting near a tree — from being affected by the creatures(biting again and again) in its environment, **one cannot escape the impact of contact**. If the ox enters water, it will be touched by aquatic beings and feel that impact. If it moves near a tree, the creatures residing on that tree will come into contact. If it stays in an open field, small insects will continuously chase and bite it. **In this way, the ox cannot escape contact.**

If suddenly a loud sound is heard, it is heard **only because it strikes or contacts the sense base**. If a notion keeps returning to the mind, even when trying to forget it —as if it is targeted again and again, like sticking in the mind — that is also **a manifestation of contact**.

The Pāli term for **contact** is “**Phassa**.” In everyday usage, when something touches the body, or when we grasp something with the hand, we call that contact. It is a **physical collision between forms**. However, in **Abhidhamma**, **the term Phassa refers to a mental quality**.

In moments when one of the five sense-consciousnesses arises (eye, ear, nose, tongue, body), the contact associated with it is supported by the **external sense object** — such as visual form, sound, or taste — specific to each sense organ. Yet, even though it arises due to support of Rupa, **contact itself is a mental phenomenon**.

It is said that even for a being living in the **arūpa-lōka** (formless realm), contact arises **mind-moment by mind-moment**.

For example, when touching an object in the dark with the hand, we understand its nature clearly **when the hand makes contact**. If the hand doesn't touch it well, we cannot clearly understand the

object. In the same way, **the deeper the contact, the clearer the awareness** — the stronger the knowledge that arises.

When a certain portion of the environment becomes visible, a specific **color** over a certain **area** makes simultaneous contact, and **knowledge arises** accordingly — that is, eye-consciousness (Cakkhaviññāṇa) arising on contacted color span. The extent to which a visual scene is recognized depends on the **area contacted by that visual stimulus**.

In human cognition, contact plays a major role in the arising of consciousness. Without contact, there is no consciousness. And without consciousness, there is no contact.

Imagine a patient who had been paralyzed and is now healed. When he places his foot down and begins to feel sensation again, even he may briefly feel **pain**, surely he will be happy. He is **happy about bodily contact** which arise in conjunction with **kāyaviññāṇa**, or **bodily consciousness**. What he anticipated or hoped for was that contact.

Now think of a person who does **not believe in life after death** but is currently enjoying intense sensual pleasures. Imagine that this person must undergo a **critical heart surgery tomorrow**. If he starts to fear that he might never again live in this world or experience worldly pleasures, that **fear is essentially about the end of contact** — the **cessation of sensory experience**.

What he **desires** is the **contact that gives rise to the five sense pleasures** (pañcakaama-sensual pleasures). That's why the Blessed One (Buddha) stated:

“Cakkhusamphasso loke... sōtasamphasso loke...
ghānasamphasso loke... jivhāsamphasso loke... kāyasamphasso

loke... manosamphasso loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati..”

In the same way as **eye-contact (cakkhu-samphassa)**, **ear-contact (sōta-samphassa)**, up to **mind-contact (mano-samphassa)** — are all presented as **desirable** and **pleasurable** aspects of worldly life.

But if contact were to cease — that is, **if it did not arise** — that would be **Nibbāna (Liberation)**. Yet, **beings fear that cessation**.

One very important point to understand about **knowledge (viññāṇa)** and **mental factors (cetasikas)** is this: These cannot be fully understood in **isolation** or as **independent entities**.

Only when they are understood **in relation to one another**, does clarity arise.

Feeling (Vēdanā)

Whenever **any type of knowledge** arises, a **feeling** also arises analogues to it — according to the **extent of contact**, the **mode of recognition**, and the influence of other **mental factors**. A feeling can be **pleasant**, **painful**, or **neutral**. In daily life, during almost all activities and postures — whether standing, sitting, lying down, looking around — people remain aware of the feelings they experience or expect to experience. Whether one understands **feeling** clearly or not, one is almost always focused on it — even when **thinking** or **meditating**, it’s the same.

Whenever one decides **to do** or **not do** something in the future, that decision often comes from an **anticipation** about what kind of feeling it will bring.

All beings revolve around feeling — they are bound to it. The Bhagawan elaborated this by saying: ‘**Vēdanāsamosaṇā sabbe**

dhammā’ “All phenomena converge upon feeling.” --Anguththara-book of 8 –Kinmulaka sutta

And again, it is further mentioned **“Yaṃ kiñci dukkhaṃ sambhoti sabbam vēdanāpaccayā”**“any suffering that arises is due to feeling.”

Sutta Nipatha –Mahawagga--Dvayatānupassanāsuttaṃ

So, even though feeling arises tied to an impermanent mental event , people usually perceive it with a sense of **self**: *“I feel this.” “It hurts me.” “It hurts him.”*

Regarding the past too: *“I felt that” “I was in pain,”* and so on — this is not only how people speak, but also how they generally **experience** it.

Six Types of Feeling

Depending on such and such sense contact, and analogous to it, six types of feeling arise:

- **Eye-contact feeling (cakkhu-samphassa-jā vēdanā)**
- **Ear-contact feeling (sōta-samphassa-jā vēdanā)**
- **Nose-contact feeling (ghāna-samphassa-jā vēdanā)**
- **Tongue-contact feeling (jivhā-samphassa-jā vēdanā)**
- **Body-contact feeling (kāya-samphassa-jā vēdanā)**
- **Mind-contact feeling (mano-samphassa-jā vēdanā)**

Among the **five sense consciousnesses**, when **bodily consciousness (kāya-viññāṇa)** prevails one can experience only

pleasant or painful feeling. The other four sense consciousnesses always connected with **neutral feeling.**

mano-viññāṇa can have **pleasant, unpleasant, or neutral** feeling. So, if we categorize by type, there are **five main kinds of feeling** that arise in connection with the six consciousnesses.

So, feelings are classified into these **five types**:

1. **Sukha Vēdanā** — Pleasant bodily feeling
2. **Dukkha Vēdanā** — Painful bodily feeling
3. **Somanassa Vēdanā** — Mental happiness
4. **Domanassa Vēdanā** — Mental displeasure/sadness
5. **Adukkhamasuka Vēdanā** — Neutral feeling (neither pleasant nor painful)

When classified this way:

- **Sukha** and **Dukkha** specifically refer to feelings that arise through **bodily contact (kāya samphassa)** with **bodily consciousness (kāya viññāṇa)**.
- The other four sense consciousnesses do not experience somanassa or domanassa — they only give rise to neutral feeling.
- Sometimes neutral feeling is named as equanimity feeling. As there is another mentality called “Upekkhā” translated as equanimity, note that on most occasions equanimity refers to the neutral feeling within this book.

The Bhagawan also explained feelings in another way which is **important for insight meditation**: There feelings are divided into:

1. **Sāmisa Sukha Vēdanā** — Pleasant feeling with defilements
2. **Nirāmisa Sukha Vēdanā** — Pleasant feeling without defilements -connected to wholesome
3. **Sāmisa Dukkha Vēdanā** — Painful feeling with defilements
4. **Nirāmisa Dukkha Vēdanā** — Painful feeling -connected to wholesome
5. **Sāmisa Adukkhamasukha Vēdanā** — Neutral feeling with defilements
6. **Nirāmisa Adukkhamasukha Vēdanā** — Neutral feeling without defilements-connected to wholesome

The Pali word, *sāmisa* means connected with worldly food. Sāmisa (Worldly) feelings are those that arise when the mind is accompanied by defilements (kilēsa). They are feelings that emerge when a defiled mind arises.

These are feelings that arise when there is hatred, greed, or delusion. When enjoying the five sensual pleasures in abundance. When knowing something valuable is being received, accumulated or about to be received. Mental suffering occurs when thinking about experiencing a loss, not getting something deserved, or fear of future loss. Suffering arises when thinking about past failures or things not received in the past.

Nirāmisa refers to unworldly feelings connected to spiritual development. Basically, the feelings arising with any wholesome mind.

Nirāmisa and Sāmisa feelings are described in detail in the book I compiled named **Vēdanānupassanā** (Seeing the feelings wisely).

The meditators must be aware of this distinction — whether the feeling is *sāmisā* or *nirāmisā* — or neither of those and see clearly how feelings arise in these different ways. ¹¹

Perception (Saññā)

Saññā means **recognition** or **identification**. —one recognizes **mother, father, friends**. — even recognize **himself**. — identify objects and surroundings. — identify trees and plants.

This ability to know the diversity of things you sense as “this is this, that is that” — is **saññā**. It means distinguishing one thing from another, grasping its unique features, understanding its distinct character.

For example: If you see someone at a distance, someone you met long ago, as he approaches you observe his face. The moment you see him smile, you know he has recognized you. At that moment your **Citta’s object (ārammaṇa)** is the **perception** of him. The **visual image** of you is the object of his perception.

Another example: Suppose you get a call after a long time — a friend says: “*Can you recognize me?*” Even though you feel bit familiar still the recognized did not come correctly. You hear the voice (that ear-consciousness). You know it’s a human voice, but maybe you can’t yet exactly place who it is. The knowledge connecting friend’s image to the sound still does not arising. The old **saññā which was before not upto the level**. New knowledge with specific recognition does not happen instantly.

¹¹ <https://valagamba.net/books/>

But if you think for a moment, you may suddenly recognize it, you also know it and then a sense of happiness arises: *“Ah, I recognized that voice!”*

This new happiness arises in a **later mental moment (mano-viññāṇa)**. The **object (ārammaṇa)** for this later **mano-viññāṇa** is the past perception and knowledge that just happened. perception and knowledge which has taken specific sound (voice) as object. people **love** to be recognized. They **hope** to be recognized again in the future too. Not only humans, but people also like to recognize other entities as well.

If you want to have a relationship with another person, both of you must **recognize** each other when you see each other. Without that recognition, the connection would break.

Point to ponder : **Weather others are recognizing you, or your present way of appearance?**

That is why the blessed one expounded : *“Rūpasaññā loke... saddasaññā loke... gandhasaññā loke... rasasaññā loke... phoṭṭhabbasaññā loke... dhammasaññā loke piyarūpaṃ sātārūpaṃ, etthesā taṇhā uppajjamānā uppajjati, ettha nivisamānā nivisati”.*

That is So, many perceptions become the target and basis for craving. Saññā on Colors, Sounds, Tastes, Odors, Tangibles, Other phenominen.

Imagine a small child who has never seen a **mango** or even heard about it. Suppose one day someone gives him a mango to eat. From that day on, the child’s mind will retain a mark — the **shape** and **taste** of a mango, as something nice and edible.

Later, when walking in the forest, the child will look at trees, checking if any fruit matches the **shape** he retains in the mind. If he sees something similar, he will think, “Ah! *That’s a mango!*” He might not even know the word “mango,” but he still **recognizes** the fruit by its shape.

When a range of **colors and forms** comes into awareness – means when it is known, that means **eye-consciousness** is arising, the mind organizes it into a 3D shape and separates different things in the scene — this is recognition. Such recognition based on forms is called **Rūpasaññā** (perception of colors). Recognizing a sound is called **Saddasaññā** (perception of sounds). In the same way there are **Gandhasaññā** (perception of smells), **Rasasaññā** (perception of taste), **Phoṭṭhabbasaññā** (perception of touch), and **Dhammasaññā** (perceptions of other phenomena). Altogether, perception is classified into **six types** in this way.

If that same child is then **taught** that this fruit is called “mango”, the next time he recognizes it, he can **tell others** or **ask for it** by using the word “mango.”

Therefore, the Blessed One explained that because there is a diversity of perceptions, there is also a diversity of speech and words.

Related pali text : “*Katamo ca, bhikkhave, saññānaṃ vipāko? Vohārevepakkaṃ, bhikkhave, saññaṃ vadāmi. Yathā yathā naṃ sañjānāti tathā tathā voharati*”

Anguththara – book of six – Nibbhedika sutta

“Monks, what is the ripening of perception? The evolution of perception — its unfolding — produces naming and

communication. However, one recognize or identify something, in just that way speak about it."

So, the different ways people **recognize and identify things** cause them to use **different words and labels** in daily life.

Generally, people feel as if the ability to recognize something **is a capacity stored inside themselves**. When they experience something — see a shape, hear a sound — they feel as though they “identify” it **using that inner store**. When someone thinks, “*He recognizes me*”, he assume that recognition is something stored inside the other person. Or, when one recognize something himself, he feel “*I recognized it*” — as if they “brought it inside” .

But this “recognition” is not some static inner store — it arises due to conditions. It’s impermanent. If mind touches just a leaf on a tree, the recognition is on “*leaf*”. If your awareness shifts to the whole tree, you recognize “*tree*”. So, while perceiving the color and form, depending on focus and contact, **various perceptions arise**. In this way, each Knowledge(Citta) comes with its own bundle of perception — a *saññā aggregate*.

Since **every act of knowing** necessarily includes some way of recognizing, perception is called **a universal mental factor** — it always arises with any mind.

So, in each moment, perception depends on its associated mental factors, the conditions that shape it, and the supporting physical sense bases. Recognition is not “sitting inside you” waiting — it happens fresh every time. **And**, to keep living sanely, you constantly must **recognize even yourself again and again**.

Not only physical things — even mental qualities get recognized. For example, when a certain mental state arises and then fades

away, one might notice: “Ah, *this was a good type — it fits with other wholesome qualities.*” In that moment, you recognize it as **wholesome**. Or, if not, you see: “*This belongs with unwholesome qualities —this was a bad type.*” Then you recognize it as **unwholesome**.

Cētanā

Cētanā means the *mental force of thinking, decide, or direct the mind*.

It’s the *drive* that pushes you to *do something, say something, or even not to do something*.

For example:

- You decide *to act, to speak, or to stay silent*.
- You feel the push *to eat, to meditate, to move, to change posture*.

All this pushing or directing is **Cētanā**.

In everyday life, when a living being acts — by body, speech, or mind — **Cētanā** is active. The powerful mental directing (in conjunction with a certain knowledge), to make something happen, to make new life status or situation, is Cētanā

Every single moment of awareness (*Viññāṇa*) includes **some** level of Cētanā — sometimes *weak*, sometimes *strong*. For example, when you *just see* or *just hear* something (like in five sense-consciousness), Cētanā is very weak — it’s just a slight mental push.

But relative to that, when *Mano-Viññāṇa* prevails, Cētanā is more powerful. when there is *planning, or deciding*, Cētanā is stronger — it shapes his future. Cētanā is also called **Kamma** (Karma).

When Cētanā is strong enough, it could produce special resultant minds in future — called *vipāka Citta* and affect or generate Rupa. Then that Cētanā is called kusala kamma(*wholesome action*) or akusala kamma(*unwholesome action*).

In my opinion, it's like a *mental weight* that makes something happen. The overly weight will release someday as *vipāka*.

Example:

- If you *intend to kill* a living being, and you do it — the thinking associated with that intention is an **unwholesome Cētanā** — *Prānagātha akusala kamma*.
- Likewise, stealing, lying, sexual misconduct, taking intoxicants — all these start with an *intention*, the mind pushing to do it. Here that push is unwholesome **Cētanā**.

When there is *thinking to give, thinking to keep moral precepts, thinking to meditate, or thinking something good* — **that** is **wholesome Cētanā** (*wholesome intention or thinking*).

The *main thing* behind any action — *why* do it, *what goal* truly aim for — that is the **core Cētanā** related to the action. While many Citta moments with Cētanā may pass when someone is in action, Good or bad results in future are predominantly related to that **core Cētanā**.

The famous statement by Bhagawan:

“Bhikkhus, I call Cētanā (intention or the way of thinking) is Kamma (action).” (***Cētanāhaṃ Bhikkhave Kammaṃ Vadāmi***)

What one *aim at*, what one *expect* — the *driving force* behind it all is **Cētanā**. It is an impermanent phenomenon. But people usually *misunderstand* this. They think: *“I did it. I said it. This is **my***

action.”

This is self-view (*ego-view*) related to Cētanā. **They grab the Cētanā and claim: “This belongs to me.”** People do not understand it as a dependent phenomenon co-arising with Citta Cētasika group and supported by Rūpa.

In reality, **Cētanā is not an independent ‘thing’ belong to you.** It always depends on other conditions:

- First, something must be *seen, heard, felt* — *means knowledge is arising.*
- Simultaneously *contact* is there with *recognition.*
- Based on those **Cētanā** arise — like “*Should I keep it? I must remove it. In case of an animal, to give something to it? Should I act?*”

If there is no contact, no knowing, no recognition — then there is no Cētanā. If the special Rūpa which supports Mano-viññāṇa is not working, Cētanā will not arise, because it supports Cētanā as well. So without attributing ownership of Cētanā to anyone, it should be understood, based on the collection of Name and Forms, taken as the person — it *arises depends* on them. Only when those Name and Forms, taken as the person are present Cētanā arises.

But when one thinks that Cētanā is an effect of other causes, one may feel that Buddhism is Non-action encouraging religion (**Akiriya-wāda**)

Cētanā is not just an effect — it’s also a cause. It is *made* by other factors but also *produces* results (*Vipāka*). When that is considered **Cētanā will show to have its own identity.** So it has its *own power* to shape other mental states, even actions and material environment.

No one can claim: *“I killed because other conditions made me do it — so I’m not at fault.”*

This is a *core principle* within Abhidhamma — explained deeply in the **Paṭṭhāna** (Conditional Relations) section in this book.

When an Cētanā has the *power to move the body*, it is called **Kāya-saṅcētanā** (*bodily Cētanā*).

When it can *produce speech*, it is called **Vacī-saṅcētanā** (*verbal thinking*).

When it only *directs the mind — without moving the body or speech —* that is **Mano-saṅcētanā** (*mental thinking*). For example: when one meditate, the mental thinking or directing that *focuses* your mind is **Mano-saṅcētanā**.

Important: Cētanā must be understood as a *dynamic* entity— as well as other mental factors. *dynamic* means —It’s not a *fixed thing* within a mind. It *arises, builds up, fades, moves along with mind*.

Ekaggatā — One-Pointedness

Ekaggatā means *focused unification of the mind*. It’s a mental quality that *always* arises *with any kind of awareness* or knowledge— but in varying strength, depending on the mind and other mental factors present.

In simple words: **Ekaggatā = focus, attention, mental stability**. The Bhagawan explained it with words like *staying of mind, unification, calm abiding* , non divergence. When it is strong usually call **samādhi**.

If attention is strong, corresponding knowledge is well built.

Example:

If you strongly fix your attention on a *part* of your surroundings, you become more aware of that part. If you listen to a sound with full attention, you pick up its details — *where it comes from, what it means*, etc.

Also vice versa when knowing and recognition is on, Ekaggatā works on that particular object. Without an *object* of touch (*phassa*) — a frame of Rūpa or other Arammana — there's nothing for Ekaggatā to hold onto. So contact plays a key role in supporting attention too. Attention arises on the objects contacted again and again. **Like this, contact, recognition, knowledge and Ekaggatā work together arises mutually supporting each other.**

When Ekaggatā is *strong* in a mind-moment, the same type of mind can arise *again and again*. In this way on a similar object same type of mind can arise repeatedly. So, people say, “*He was absorbed in samādhi for hours.*” Actually, many mind-moments arose in rapid flow — each with strong Ekaggatā — that's *absorption*.

Such deep Ekaggatā is also called **Appanā Samādhi**. Because a sequence of minds does not exist in one moment, that strong focused nature should be present in each mind moment. Unless in the overall sequence, focused nature would not manifest. **Not that recurrence of same type of mind for a prolonged period is samādi.** what is said above is that samādi can be seen even in a single Citta.

Even though it is said that Ekaggatā is universal mental factor, do not think it as a same recurring entity. When the mind is disturbed — full of doubt, anger, or fear — Ekaggatā is weak. Because the mind

wavers and is restless. Because the mind is not tranquil. In the Dhamma, that restless scatter is called **uddhacca**.

At the time of five sense consciousnesses, Ekaggatā is there too — but weak, because these moments lack *vitakka-vicāra* (mental broadening and Thinking through). That will be later further explained.

So: **Every mind has some kind of one-pointedness** but varying depending on the other factors.

Manasikāra

Manasikāra basically means *directing the mind toward an object* — a turning of the mind toward something. When a person contemplates the impermanent nature of life, suffering, non-self, or cause-and-effect, this wise reflection is called **yoniso manasikāra** (*wise directing*). At such moments, mental directing in conjunction with wisdom is evident.

In the Abhidhamma discourse, the Bhagawan does not explicitly state a mental factor called “manasikāra” while expounding on mental factors that can be present in various kinds of Citta’s. But when you analyze the **Dhatukathā** section (the *Discourse on Elements*), one can derive that **manasikāra** is present in *every single type of consciousness* — so it is counted as a **universal mental factor** (*sabbacitta sādharana cetasika*).

As it is said to take any mental factor that could arise and agree with, at the end of paragraphs where Structure of mental factors are shown related to wholesome, unwholesome Citta’s and so on,

it is not faulty to consider that manasikāra (mental directing) is present in any Citta.

Hence understand, whenever a sense-consciousness (*pañcaviññāṇa*) arises — seeing a form, hearing a sound, smelling, tasting — some *turning of the mind* toward that object happens. That is **manasikāra** in action in a weaker level. When a *manoviññāṇa* arises, **this mental advertence** is even clearer and stronger.

Arūpa Jīvita-Indriya — The Non-Material Life Faculty

This nature is shown in the Abhidhamma Pāli as "the life span (*āyu*), the staying (*ṭhiti*), the sustaining (*yapanā*, *yāpanā*), the continuing (*vattanā*), maintenance (*iriyāna*), preservation (*pālanā*), the life (*jīvitam*), life faculty (*jīvitindriyam*) of those immaterial phenomena, is called Jīvitindriya at that time."

Arūpa Jīvitindriya is a co-arisen phenomenon that functions in conjunction with the consciousness and its associated mental factors. It represents the life potency of a particular mentality.

The way it is defined, without Citta and other mental factors and without relating to them, this phenomenon cannot be shown. Because the mentality's potency of going further is exemplified.

A certain **potential in the forward continuation** of citta-cētasika phenomena such as knowledge, perception, contact, a certain capacity inherent in it, is characterized by this phenomenon called life faculty (*jīvitindriya*). When a ball is thrown upward, at the moment it leaves the hand, how far upward it will go is determined by the **momentum** within it. Just as the ball is one

thing and its momentum another, citta is one thing and its capacity for forward continuation is another. But just as one cannot speak of the ball's momentum apart from the ball, one cannot speak of citta's life span apart from citta.

Therefore, these two natures manifest simultaneously. They cease simultaneously. Because the life, the living quality of citta is characterized by this nature, because it exists **under its control**, the Blessed One has applied its name as a faculty phenomenon (indriya dhamma). According to the strength or weakness of that faculty, the duration for which consciousness exists will be determined.¹²

The life faculty (jīvitā indriya) can be shown in another way as follows. When taken regarding a being's life, the Blessed One has defined two natures: mental life faculty (arūpa jīvitā indriya) and material life faculty (rūpa jīvitā indriya).

By material life faculty is shown a nature called life span connected with kamma-born materiality.* A living being is especially characterized by these two phenomena. When a person has become aged, we feel that he has less life capacity. But a thing called life span is not imposed on things like water or earth. It is not said **that wind or earth has become aged or has become old**. One cannot point to a pile of earth and say it will be destroyed in this much more time. Therefore, something called life span is applied specifically to a being's life. It is characterized by the two phenomena called material and mental life faculties (rūpa arūpa jīvitindriya).

¹² See note – page 427 * see page 307

What has been shown above is about the **universal mental factors**. In the Abhidhamma teaching, the being's continuum is classified and shown in order as wholesome (kusala), unwholesome (akusala), kammic resultant (vipāka), and mere functional (kiriya) minds.

Earlier, seven types of mental factors common to all types of minds were shown. Now, what needs to be learned according to the order shown by the Blessed One is about wholesome-kusala citta.

Wholesome Mind

The wholesome mind was briefly introduced earlier — check back to that section. There, six key points were given about the nature and function of a wholesome mind.

Bhagawan starts the discourse of Abhidhamma by presenting fundamental mental qualities within wholesome mentalities. (After mentioning of titles(Mātika)). There are various wholesome actions like, Acts of giving, observing precepts, teaching the Dhamma, listening to the Dhamma, respecting worthy of, meditation, helping disabled, and so on — **By presenting underlying wholesome mental qualities when all these various wholesome actions taking place, in essence it becomes equal to have shown every wholesome (Kusala)**. Because of this, anyone with wisdom can easily check whether their mind is aligned with the wholesome or not.

Wholesome minds are categorized into sense-sphere (kāmvācara), form-sphere (rūpāvacara), formless-sphere (arūpāvacara), and supramundane (lokuttara). First, Blessed One explained that wholesome mental states belonging to the sense-sphere which are grouped into eight types. Those eight kinds of wholesome minds are titled as follows:

1. pleasure, associated with intelligence, unprompted mind
2. pleasure, associated with intelligence, prompted mind
3. pleasure, dissociated from intelligence, unprompted mind
4. pleasure, dissociated from intelligence, prompted mind
5. Equanimous, associated with intelligence, unprompted mind
6. Equanimous, associated with intelligence, prompted mind
7. Equanimous, dissociated from intelligence, unprompted mind
8. Equanimous, dissociated from intelligence, prompted mind

A wholesome mind has certain mental factors that must always be present. Some mental factors are unique only to some wholesome minds. When a sense-sphere wholesome mind arises, sometimes it comes together with wisdom, sometimes without it. Sometimes it arises with pleasure, other times with neutral feeling.

Sometimes it arises with many recollections, sometimes repeatedly putting effort or encouraged by himself. sometimes it arises when encouraged by others. In such situations It is taken as **sasankhārika** (prompted mind) according to Thera's viewpoint. Sometimes without such repeated effort or encouragement as an effortlessly wholesome mind arises. At such situations it is **asankhārika**(unprompted mind). So, based on whether wisdom is present or absent, the variation in feeling, and whether it is prompted or unprompted, sense-sphere wholesome minds are differentiated as eight types.

Note that placing of word **asankhārika**(unprompted mind) is from inference. It is not stated in Pāli Text.

For someone developing insight (vipassanā) or Samatha meditation, what he really must do is to repeatedly cultivate wholesome minds toward himself. This book is also written as a foundation for future work on insight meditation. Therefore, anyone who wants to develop insight must thoroughly understand the nature of the wholesome mind. Knowing the nature of the wholesome mind allows one to easily decide whether any action is meaningful or not.

Even when giving a gift, only someone who knows the wholesome mind can give it meaningfully and powerfully. Whether one is progressing or declining can be clearly known by someone who understands wholesome and unwholesome minds. No matter what appears outwardly, no matter what others say about you — if you know the wholesome mind well, if it arises frequently within you, then you can stand firm and unmoved like an *Indrakhīla* (a firm pillar). That is why the Blessed One explained so clearly in the *Abhidhamma* what wholesome means and the many aspects of a wholesome mind.

To get an idea the way Blessed one presented structure of the first *kāmāvacara kusala citta* which is written in *Dhammasaṅgaṇī* :

“Katame dhammā kusalā?” Yasmim samaye kāmāvacaram kusalam cittam uppannam hoti **somanassa saḥagatam ñāṇasampayuttam rūpārammaṇam vā saddārammaṇam vā gandhārammaṇam vā rasārammaṇam vā phoṭṭhabbārammaṇam vā dhammārammaṇam vā** yaṁ yaṁ vā panārabbha. Tasmim samaye phasso hoti, vēdanā hoti, saññā hoti, cētanā hoti, cittam hoti, vitakko hoti, vicāro hoti, pīti hoti, sukham hoti,

cittassekaggatā hoti, saddhindriyaṃ hoti, viriyindriyaṃ hoti, satindriyaṃ hoti, samādhindriyaṃ hoti, paññindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, sammādiṭṭhi hoti, sammāsaṅkappo hoti, sammāvāyāmo hoti, sammāsatī hoti, sammāsamādhī hoti, saddhābalaṃ hoti, viriyabalaṃ hoti, satibalaṃ hoti, samādhībalaṃ hoti, paññābalaṃ hoti, hiribalaṃ hoti, ottappabalaṃ hoti, alobho hoti, adoso hoti, amoho hoti, anabhijjhā hoti, avyāpādo hoti, sammādiṭṭhi hoti, hiri hoti, ottappaṃ hoti, kāyapassaddhi hoti, citta passaddhi hoti, kāyalahutā hoti, cittalahutā hoti, kāyamudutā hoti, cittamudutā hoti, kāyakammaññatā hoti, cittakammaññatā hoti, kāyāpagūññatā hoti, cittāpagūññatā hoti, kāyujjukatā hoti, cittujjukatā hoti, satī hoti, sampajaññaṃ hoti, samatho hoti, vipassanā hoti, paggāho hoti, avikkhepo hoti, ye vā pana tasmim samaye aññe’pi atthi paṭiccasamuppannā arūpino dhammā, ime dhammā kusalā.

“Which are wholesome? — Whenever, taking as **object a visible form, or a sound, or a smell, or a taste, or a tangible object, or any other phenomenon**, a sense-sphere (kāṃāvacara) wholesome knowledge connected with **happiness and associated with intelligence** arises, then at that moment there is contact, there is feeling, there is perception, there is thinking, there is Citta, there is thought, there is examine, there is rapture, there is happiness, there is concentration of mind, there is the faculty of faith, the faculty of energy, the faculty of recollection-memory, the faculty of concentration, the faculty of wisdom, the mind faculty, the faculty of happiness, the life faculty, **there is right view, right intention, right effort, good recollection-memory, right concentration**, there is the strength of faith, the strength of

energy, the strength of recollection-memory, the strength of concentration, the strength of wisdom, the strength of moral shame, the strength of moral dread, there is non-greed, non-hate, non-delusion, non-covetousness, non-ill will, right view, moral shame, moral dread, calmness of kāya (cētasika entirety), calmness of mind, lightness of kāya (cētasika entirety), lightness of mind, pliancy of kāya (cētasika entirety), pliancy of mind, workableness of kāya (cētasika entirety), workableness of mind, proficiency of kāya (cētasika entirety), proficiency of mind, uprightness of kāya (cētasika entirety), uprightness of mind, recollection-memory, clear comprehension, calm, exertion, non-distraction — whatever other immaterial states arise through dependent origination in that moment, these are also wholesome.”

The above describes the possible make-up of a wholesome mind-state. It explains, taking the object as visible form, a sound, a smell, a taste, a tangible thing, or any other phenomenon kusala Citta has raised. It is shown other mental factors that can be present While certain knowledge has raised.

When giving alms, keeping precepts, practicing tranquility (samatha) or insight (vipassanā) meditation, recollecting the qualities of the Buddha, chanting dhamma versus, listening to the Dhamma, or preaching the Dhamma — any such action happening meaningfully means arising of this kind of wholesome mind.

Above it was shown that wholesome minds can arise with six types of objects. For example, when applying paint to a stupa, when offering cloth as a gift while considering its color, when reflecting on the impermanence of the complexion — these are cases where the color is the object of a wholesome mind. When making offerings of sound as ritual of respect, placing sound systems for

Dhamma listening, or contemplating the impermanence of sound — then the sound is the object of that wholesome mind.

When offering a fragrant substance to honor the virtue of the Blessed One, when volunteering in cleaning a public toilet to remove bad smells, or placing something fragrant there, or contemplating the impermanent, suffering, and non-self nature of smells — then the smell is the object of that wholesome mind.

When one gives up attachment to a tasty food and offers it instead, or when reflecting on the impermanence and causal nature of taste — then the taste is the object of that wholesome mind. When giving a mat or pillow to someone lacking, donating shoes, clearing a rough path, or arranging a cool place for people suffering from heat — or when contemplating the impermanence of solidity — then the touch is the object of that wholesome mind.

Apart from these five kinds of form-based objects, if any other form, or a mentality, or a mixed mental-material object taken as the object for intelligence associated wholesome Citta — this is situation where the object called ‘**other phenomenon**’ (**dhammārammaṇa**).

For instance, when one releases a living being from being slaughtered (the life faculty), when offering food not for its taste but for physical strength, when wisely considering aging of the body (*jaratha Rūpa*), when reflecting on the binding nature of forms or the impermanence of the water element, or when offering medicine for bodily health — in such cases, the relevant object for the wholesome mind is a material object categorized under the (**dhammārammaṇa**) other phenomenon’.

Any internal or external mental quality taken as object for a wholesome mind is gathered under object basis of dhammārammaṇa. For example, when one appreciate and glad about Bhagawan's qualities, praises the good qualities of another, wisely sees mental states arising and passing away in one's own stream of consciousness, or considers the danger, drawbacks, and need for abandoning an unwholesome state — these are such instances.

When someone sees all conditioned phenomena (saṅkhāra) as impermanent, as both mentality and materiality are saṅkhāra,¹³ in that case it is a mixed object of nāma-rūpa. Likewise, when understanding the interconnection between mentality and materiality, the same applies. Through this explanatory structure, one should understand how the mind arises with various objects..

The object does not make the mind wholesome or unwholesome — it is the way it is taken and the attitude toward it that determines whether it is wholesome or unwholesome.

Within wholesome minds targetting various objects— and in all acts of merit mentioned above — the various mentalities that can be present, are analyzed and grouped by the Blessed One, when describing the sense-sphere intelligence-associated wholesome mind.

Though above classification seems lengthy, in many places the different terms indicate the same basic entity — which can be identified later. To easily understand this structure of mind, these dhamma could be grouped into few sections.

¹³ See note – page 428

The Groups of Mental Factors (Cetasikas) in a Wholesome Mind

1. Contact (Phassa), Feeling (Vēdanā), Perception (Saññā), Thinking-Volition (Cētanā), concentration of mind (Cittassa Ekaggatā), Life Faculty (Jīvitindriya) — these come under the **Universal Mental Factors** (Sabbacitta Sādhāraṇa Cetasika).
2. Thought (Vitakka), Examine (Vicāra), Rapture (Pīti), Happiness (Sukha), concentration (Ekaggatā) — these are the **Jhana Factors** (Dhyāna Aṅga).
3. Non-greed (Alōbha), Non-hate (Adosa), Non-delusion (Amōha) — these are the **Root Conditions** (Hetu Dhamma).
4. Faculty of Faith (Saddhindriya), Faculty of Effort (Vīriyindriya), Faculty of **Recollection-Memory**¹⁴ (Satindriya), Faculty of Concentration (Samādhindriya), Faculty of Wisdom (Paññindriya), Faculty of knowledge (Manindriya), Life Faculty (Jīvitindriya) — **these are the Faculties (Indriya Dhamma).**
5. Right View (Sammā Diṭṭhi), Right Thought (Sammā Saṅkappa), Right Effort (Sammā Vāyāma), Right Recollection-Memory (Sammā Sati), Right Concentration (Sammā Samādhi) — these are the **Worldly Path Factors** (Laukika Magga Aṅga).
6. Faith Strength (Saddhā Bala), Energy Strength (Vīriya Bala), Recollection-Memory Strength (Sati Bala), Concentration

¹⁴ See note – page 428

Strength (Samādhi Bala), Wisdom Strength (Paññā Bala), Moral Shame Strength (Hiri Bala), Moral Fear Strength (Ottappa Bala) — these are **the Powers** (Bala Dhamma).

7. Moral Shame (Hiri), Moral Fear (Ottappa) — these are the **Protectors of the World** (Lōka Pālaka Dhamma).
8. Tranquility of cētasika entirety (Kāya Passaddhi), Tranquility of Mind (Citta Passaddhi), Lightness of cētasika entirety (Kāya Lāhutā), Lightness of Mind (Citta Lāhutā), Pliancy of cētasika entirety (Kāya Mudutā), Pliancy of Mind (Citta Mudutā), Wieldiness of cētasika entirety (Kāya Kammaññatā), Wieldiness of Mind (Citta Kammaññatā), Proficiency of cētasika entirety (Kāya Pāguññatā), Proficiency of Mind (Citta Pāguññatā), Uprightness of cētasika entirety (Kāya Ujuṭā), Uprightness of Mind (Citta Ujuṭā) — **these are the Passaddhi twelve**.
9. Recollection-Memory (Sati), Clear Comprehension (Sampajañña) (Insight, Vipassanā), Calm (Samatha), Exertion (Paggāha)

A short description of each of these categories follows next. From the first group above, six out of the seven universal mental factors are listed.

The Jhana Factors

In the second group are the *Jhana Factors*. These are the mental qualities that again and again direct the mind to the same object. When we hear “jhana,” people usually think of a deep state of absorption (samādhi). However, even when this mind is present even though not deep *appanā samādhi* level (full absorption), there are Jhana Factors strong to a certain degree. *Appanā* means

the fine-material and immaterial jhanas (Rūpāvacara & Arūpāvacara jhanas).

Vitakka (Thought)

Here, *Vitakka* means the mind's sprouting tendency — the spreading nature of the mind— the nature of object evolving. Every citta has a gradual building up phase(Uppādakkhana). That means in part of its lifetime it is gaining strength. But that is not intended here as vitakka. Object taken by citta seems to be spreading even in a single citta moment when vitakka is present. In contrary citta is just getting stronger in Uppādakkhana where vitakka is absent.

When it is named as “Thought” it sounds more like a static entity. But it should be understood dynamically. As a “development of thought” may be more appropriate. In the context of kusala citta development of a good thought.

Vicāra (Examine)

Vicāra is the mental movement that examines and investigate. When one examines impermanent nature of name and forms or when one examines just passed akusala citta, to better understand it ‘Vicāra’ is more evident. When these two qualities are present in a mind, they perform an essential supporting function.

Pīti and Sukha (Rapture and Happiness)

When this mind is present there is delight (joy) and mental happiness — these are the next two Jhana Factors: *Pīti* (rapture) and *Sukha* (happiness).

Cittassa Ekaggatā (concentration)

Cittassa Ekaggatā means focusness. This was already explained earlier under the universal mental factors.

The Three Roots

Alōbha (Non-greed)

This is the tendency of non-attachment — a dispassionate state — a nature that lets go of sense desires. This is called the *Alōbha* mental factor. When described as *Anabhijjhā* (non-covetousness), it means the same.

Adosa (Non-hate)

This means that the mind is uncorrupted, non-aggressive, not angry — it is the nature of friendliness (*Mettā*) or loving kindness. When described as *Avyāpāda* (non-ill will), it is the same quality.

Amōha (insight)

Amōha means wisdom (*Paññā*). *Mōha* is delusion — getting confused to the world blindly. *Amōha* is the opposite — not falling into delusion or confusion. The way it arises and its various forms: sometimes it is called *Right View* (*Sammā Diṭṭhi*), sometimes special knowledge (*Ñāṇa*), understanding, wisdom, or insight (*Vipassanā*). Here above only some terms are given — the special knowledge defers wholesome mind to mind.

In the Abhidhamma discourse, these three are called the *three wholesome roots* (Kusala Hetu). They are the wholesome bases —

the foundation for all other wholesome mental factors. Whenever wisdom is present in a mind, that mind is called *Ñāṇa Sampayutta* (associated with intelligence). The two factors *Alōbha* and *Adosa* are found in every wholesome mind.

Indriya Dhamma (Faculties)

Faith (Saddhā)

When the mind has a quality of trust or confidence that supports wholesome states to grow — whether it is trust in the Triple Gem, or confidence in one’s own wholesome actions — that is *Faith*. When someone clearly recognizes unwholesome states as unwholesome, the firm conviction in that too is *Saddhā*.

Effort (Vīriya)

Wherever there is a quality of not giving up, effort that uplifts the wholesome, or effort to abandon the unwholesome, that is *Effort*.

Recollection or Memory (Sati)

This is the ability of recollection, remember and keep in mind **which enhance and support the arising of wholesome qualities**. When one remembers the qualities of the Buddha, it’s called *Buddhānusati*; when one contemplates death, it’s *Maraṇānusati*; when remembering the Dhamma, it’s *Dhammānusati*. When one keeps in mind the three marks of existence — impermanence, suffering, and not-self ¹⁵ — that is recollection analogues to *Vipassanā* (insight). In the context of insight base kusala citta, it is **recollecting data** so that can be analyzed. If it is correctly analyzed we say it is wisdom.

¹⁵ See note – page 429

Mostly in English language the word ‘mindfulness’ is rendered to denote ‘Sati’. Not sure that it gives a meaningful idea. Also, it is totally incorrect to say ‘Sati’ as ‘present moment awareness’ in the context of dissecting mentalities in a single citta. (Refer the end note)¹⁶

Concentration (Samādhi)

The nature of this was explained earlier under *Ekaggatā*. When there is unification of mind, steady focus on the object, stable attention with wholesome mental factors— that is *wholesome concentration*.

Wisdom (Paññā)

The form wisdom takes varies from wholesome mind to mind. It ranges from basic analytical understanding to deep insight meditation. Because when insight is present, a broaden knowledge, knowledge extended to various aspects of life can be seen— it is called ‘*Paññā*’. When it is special insight into life, it is called *Vipassanā*. When it is correct comprehension of an overall situation or activity it is called ‘*Sampajañña*’. When it is a right vision about whole life, then it is called *Right View (Sammā Diṭṭhi)*. In the section on wholesome Root (*Hetu Dhamma*) earlier, what was called *Amōha* is this same *Paññā*.

Mind Faculty (Manindriya)

Whenever a wholesome mind arises, there is an aspect of knowing — this is *Mana*. It is also called *Manāyatana* (mental base). The *manoviññāṇa* that comes with the wholesome mind is this same

¹⁶ See note – page 428

faculty. Because this knowing coordinate other mental factors, the Blessed one described it as an *Indriya* (controlling faculty).

Life Faculty (Jīvitindriya)

This was already described under the Universal Mental Factors.

Because the continuation of other mental states depends on this, it too is counted as an *Indriya*.

These seven states, when they arise in a wholesome mind, hold authority within their sphere — as they govern the whole Citta and control it— that’s why they are called *Indriya Dhamma* (Faculties).

Path Factors

Right View (Sammā Ditthi)

The clear, wholesome vision that arises with the wholesome mind shows that being the right direction, both for the present and the future. Because this understanding guides one toward the right path, it is called *Right View* as a *Path Factor*. It’s wisdom (*Paññā*) functioning as guidance.

Right Thought (Sammā Saṅkappa)

Saṅkappa here means the nature of *Vitakka in righteous way* —it is explained under the Jhana factors. Mind evolves, sprout in righteous way in a wholesome direction. So, considering its ability in directing the mind into a wholesome track, Bhagawan has placed it as a path factor.

Right Effort, Right recollection, Right Concentration

What was previously described as *Vīriya* (exertion), *Sati*, and *Ekaggatā* — these serve as meaningful Path Factors that move one

forward. When someone is said to be walking the Path to Nibbāna, it means that these strong Path Factors arise repeatedly as wholesome mind moments. Since a person's life is described through bodily and mental processes, what "walks the path" is really the wholesome mind repeatedly arising — this is how progress on the Path happens.

Right Speech, Right Action, Right Livelihood (Sammā Vācā, Kammanta, Ājīva)

These appear only in some wholesome mind states. When someone forms the intention to restrain their speech — to refrain from lying, harsh words, gossip — the wholesome mind then includes *Right Speech*. When someone resolves to restrain their bodily actions — to refrain from killing, stealing, misconduct — the wholesome mind includes *Right Action*. When someone makes good decisions about their whole way of living — thinking of a just, honest livelihood — the special mental state appearing then is *Right Livelihood*.

As these three — *Right Speech, Right Action, Right Livelihood* — do not arise in every type of intelligence-connected wholesome mind, or because description gets too long, so they are not listed in the main breakdown of mental factors. They appear specifically when these kinds of moral intentions are active.

Power Factors (Bala Dhamma)

For this *wholesome mind*, the *Power Factors* listed are these seven: *Faith (Saddhā)*, *Effort (Vīriya)*, *Recollection (Sati)*, *Concentration (Samādhi)*, *Wisdom (Paññā)*, *Moral Shame (Hiri)*, and *Moral Fear (Ottappa)*. The first five were already described under *Indriya* factors.

Hiri & Ottappa

Hiri means the natural sense of shame toward wrongdoing — a sense of conscience.

Ottappa means a fear of wrongdoing — moral dread of the consequences of unwholesome acts. These two mental qualities seems to be appear in some degree in every wholesome mind moment. *Hiri* and *Ottappa* together are also called the *Protectors of the World* (*Lōka Pāla Dhamma*).

Why call them *Power Factors*? Not because they're just static qualities in one single mind moment, but because when these qualities arise strongly, they push the mental stream forward in a wholesome direction. They empower the flow of wholesome minds to keep arising — they strengthen the good side.

Passaddhi Group of twelve

Passaddhi, Malleability, Lightness

Because of the pure nature of the wholesome mind, as it arises with a non-clinging quality, a gentle loving-kindness, and a refined pleasant feeling hence there, simultaneously calm malleable and light nature can be seen. Faith, wisdom and other mental factors also support these qualities. These three — calmness as *Passaddhi*, and softness as *Mudutā*, lightness as *Lahutā* — are named in Pali.

The Bhagawan defined *Passaddhi* in two ways: the calmness of consciousness (*Citta-Passaddhi*), and the calmness of mental factors (*Kāya-Passaddhi* — here *Kāya* means the mental group, not the physical body. Likewise, *Mudutā* (malleability) and *Lahutā*

(lightness) each have these two aspects — mind and mental factors: *Citta-Mudutā*, *Kāya-Mudutā*, *Citta-Lahutā*, *Kāya-Lahutā*.

Pāguññatā & Kammaññatā

Pāguññatā means proficiency — the mind and its factors shows a well-trained and skillful nature within kusala citta. *Kammaññatā* means workability — mind and mental factors apply effectively in this situation of citta. When thinking is strong and confident and when good attention is conjoined with wisdom, the mind becomes more skillful and show proficiency. If the attention merged with the strong knowledge and effort and insight is flowing, then mind will show workability (*Kammaññatā*). If *Kammaññatā* is strong, laziness falls away — one can do insight meditation way he likes and expand the mind in deeper avenues. As before, these too are explained in two ways: *Citta-Pāguññatā* / *Kāya-Pāguññatā* and *Citta-Kammaññatā* / *Kāya-Kammaññatā*.

Ujjutā

When a wholesome mind arises, if an upright, straight honest quality appears —this *uprightness* is also defined in twofold manner: *Citta-Ujjukatā* and *Kāya-Ujjukatā*.

Here ends basic Grouping of Mental Factors in a Wholesome Mind.

This section shows the core mental states that can arise together with a wholesome mind. In the discourse of Abhidhamma Blessed one does not pin these down to an exact count. At the end of description on each kusala Citta, it is expounded (to take) other immaterial phenomenon that can be present in such situation as kusala.

Patience, compassion, mudita (sympathetic joy), *reverence mentality* towards worthy people, *equanimity* towards Dhamma truths, or strong wholesome desire (*Kusala-Chanda*) — these qualities are not listed here in detail but should be understood as part of this same sphere. Later texts on Abhidhamma call these the *Yeva Panaka Dhammas* — additional wholesome qualities to be noted.

Even familiar terms like *non-greed* (*Alōbha*), *non-hate* (*Adosa*), and *right recollection* (*Sammā Sati*) are well known as wholesome. But don't forget *whatever the knowledge arising* and the whole mind-structure — contact, feeling, recognition and all the other factors supporting each other — when they arise together in a wholesome mind moment, *all count as wholesome*.

When feeling and contact are strong, the wholesome mind is strong. The clarity of recognition supports wisdom.

Even though the same words are used repeatedly (for other sense sphere seven kusala Citta's in Dhammasaṅgaṇī), the qualities shift depending on the mind, object, strength, and duration. Because they have same characteristics, it is named in a same way. Even though sometimes, I state that these mentalities arise within a wholesome mind, actually it is by their own nature the mind becomes wholesome.

A wholesome mind by nature is more subtle and refined than an unwholesome mind heavy with greed, hate, or kammic resultant suffering harsh mind. Even though these wholesome minds may arise often in someone's mental flow, they might not be obvious. So, like unwholesome these wholesome mentalities rise and cease. — Person who knows Abhidhamma, should realise other than repeated arising of these wholesome minds, without such 'I

am going in good dhamma path’ or ‘I am staying good’ egoistic view.

Penetrating the wholesome mind

Earlier mentalities pertaining to wholesome minds were shown generally. Now its inner workings must be understood deeply. How it applies within the life, situations where it is applied, should be understood furthermore. Hence in the next sections how the previously nominated some mentalities arise through harmonization and each others combination will be explained.

Generosity-Based Wholesome Mind

Let’s consider a moment when someone gives a donation. A gift can’t truly be given if the giver doesn’t let go of attachment to the object — so, whether subtle or large, there must be a mentality of **non-greed** (*Alōbha*) and a tendency to let go. One cannot give with anger — so a mind of **loving-kindness** must be present too. If the person gives with an understanding of the benefit of giving, the value it brings, and how it supports the path to liberation — then **wisdom** to a some extent is also there.

Many people may want to give, but if he don’t know what his capacity, how to organize help from others, and manage the giving properly — then the act may not succeed well. This ability to plan wisely is the combination of **Vitakka** (*Thought*) working together with **insight** (*Ñāṇa*). So, understand how these three basic **wholesome roots** appear in the mind that gives.

One should develop a thought visualizing the way he is going to give, about the recipient, about how the funds are handled, and about the nature of the item being given in a single moment. This is the role of **Vitakka**. In this way Vitakka While supporting insight

continues. While thinking like this, there's also the aspect of **knowing** —about the items to be given, information about receiver and whereabouts, when such a thing is possible—all of these are being known in this moment. this is the conscious knowing nature. Recognizen on objects in visualizing possible future situation is happening simultaneously—the aspect of **perception** (*Saññā*).

There may be a pleasant feeling because a long-held wish is being fulfilled, or because there's an understanding of the benefits of giving — this is the associated **pleasant** feeling. Sometimes a neutral, balanced feeling may occur. Then it is one of last four Cittas within eight. So, life carries on in a moment of insight associated pleasant mind that gives, including wholesome roots. How weight fully one thinks in this moment of giving, however subtle or strong, is the **Cētanā**.

Morality-Based Wholesome Mind

Now, let's look at an example of taking up a moral restraint. Imagine someone about to kill a mosquito — but he hold back that thought and decide not to kill. At that moment, this is how the mental factors connect:

He **recognize** the mosquito and his own body — that's **perception**. He **remember** that taking life is an unwholesome act — this brings a **fear of wrongdoing** (*Ottappa*). Recollection of Dhamma or Bhagawan or other respectable (whom the word is considered) happens here— which counts as **Buddhānussati** or **Dhammānussati**; as a mental factor, that's '*Sati*'.

The anger or aversion toward the mosquito is abandoned and replaced with **compassion** or **loving-kindness** — in this moment **knowing** is there that hitting the creature causes it pain. Letting go of the killing thought is **non-greed** (*Alōbha*). While letting go, **Cētanā** will manifest as the drive to abandon that action, as the **thinking** not to kill with the **effort** (*Viriya*) to stay on the target of not killing along with sprouting up to that target — that is visualizing posture of himself with mosquito in a way of not killing — that's the role of **Vitakka** again — all of these can be seen if watched closely.

This thinking or intention to refrain from killing is the wholesome action (*Kamma*) of **abstaining from taking life**.

If overcoming that unwholesome urge was difficult, the feeling here is often a neutral, balanced feeling —equanimous feeling. If the person realizes that even this small restraint supports liberation and has deep significance, that clear understanding is **wisdom** (*Paññā*). If there's no deeper reflection, then the mind is simply a **non-insight** wholesome mind with neutral feeling; if there is wisdom, then it's an **insight-linked** wholesome mind with **neutral feeling**.

Recollection of the Bhagawan's Qualities

Now, let's look at a moment of reflection where someone recollects the Bhagawan's qualities. When reading a Dhamma book, or when thinking deeply about life, when one feels that what one experiences corresponds with what the Bhagawan said, or when reciting a verse connected with the Buddha's qualities, an occasion can arise when someone strongly feels the Lord Buddha's qualities, recalls those qualities, and joy is generated from it.

When **recalling** in that way, if he experiences the **pleasantness** in his mind together with some success — as an example if a yogi has the knowledge that defilements are being suppressed in him, together with that a strong confidence, a stable trustworthy quality arises in the mind. That is called the **faith (saddhā)** mental factor.

Recollecting the Lord Buddha's qualities in that way is also called **buddhānussati**, that is, the **'sati'** mental factor, and because one descends into it while recalling the Buddha's qualities, because one settles well in it, it is said that at that time there is **concentration**. Thus, because **'sati'** in Citta lifts other wholesome phenomena and powerfully supports their arising, the term "sati faculty" (**satindriya**) has been used for that very recollection. When recalling in that way, because knowledge spreads through vitakka, not only to the Lord Buddha's qualities but also to the Blessed One's view of the world, that is, the manner of thinking as impermanent, the manner of thinking as non-self, a profound knowledge can also persist in the mind.

That recollection, that knowledge well combined, and that powerful faith coming together repeatedly generate wholesome consciousness in the next and next moments, because they give an impetus not to allow unwholesome thoughts to arise, now they function like power phenomena (**bala dhamma**). For this reason, the Blessed One mentioned that in such insight-associated wholesome Citta there is **faith power** (saddhā bala), **recollection power** (sati bala), **wisdom power** (paññā bala), and so on. Because they influence forward as a consciousness stream.

If examined well, in such consciousness a quality of abstaining from sinful and a nature of repelling sinful and finding unwholesome as disgusting can also be brought forth. They are

termed **moral dread power** (ottappa bala) and **moral shame power** (hiri bala). Though it can be said that the basic object taken by this wholesome knowledge is the Bhagawan's qualities, because of the spread of the knowledge existing at that time and because understanding is broad, it is not that there is no idea about unwholesomeness. Because the two phenomena of moral shame and moral dread appear to be applying in all sense-sphere wholesome knowledges, consider that in some citta, the **object should be understood broadly**. Why? Because in that citta, there is no nature of fearing the Bhagawan's qualities or finding the Bhagawan's qualities disgusting.

Thus, when recalling the Bhagawan's qualities with insight, in a manner of bringing together much information while matching, lifting the mind, sprouting of mind, in a spreading manner—this is called '**vitakka**' (Thought). When such consciousness exists, whatever knowledge exists about the Buddha's qualities, about defilements, or about impermanence—that is wholesome mind-knowledge nature. Thus, to the combination of mental factors that arose together with knowledge, it can be called insight-associated, pleasant-accompanied, unprompted citta. It is called unprompted because, **based on success experienced by oneself**, without another person's prompting, this citta was generated **effortlessly**.

The coordination of mental factors and wholesomeness

It was mentioned at the beginning of this work that the Abhidhamma presents a universal, timeless teaching for all. Given this, a problem may arise as shown in some of the above examples: is only the remembering of the Bhagawan's qualities wholesome (kusala), and what if another teacher is remembered?

In truth, one need not confine oneself to the Bhagawan alone. The Bhagawan's life too is a non-self (anātma) nature of phenomena. Someone may remember a Paccekabuddha. When one person remembers Mahatma Gandhi, another may remember Jesus and compassion for beings may arise. For something to be wholesome (kusala), not only the nature of that mental factor (cetasika) matters, but also the way it **coordinates with others**. What is important is what aggregate of qualities is being remembered rather than the particular name, and further, **what is one's view regarding it**.

What is the view of the teacher, what is one's attitude toward it—this becomes important here. When the teacher is remembered, if clinging (upādāna) takes hold in the mind, then because loving-kindness and compassion are abandoned from the mind, it is an akusala citta. It brings suffering. If others dislikes ones own spiritual leader, if one criticizes them, one becomes unhappy. One develops hatred (dosa) — because the clinging towards the teacher.

Someone knows the value of a cloth and donate it. Another person likewise becomes aware of the cloth value, but steals it. In both situations, the knowledge nature (viññāṇa) may appear similar, but in one case it is defined as wholesome knowledge and in the other as an unwholesome nature. This is considering the coordination of mental factors (cetasika).

Cittānupassanā (Contemplation of Mind)

Regarding cittānupassanā, let us now consider a sense-sphere wholesome knowledge (kāṃāvacara kusala citta) that may arise in a meditating monk (yogāvacara bhikkhu). After a lustful consciousness (rāga citta) has arisen and ceased, he will reflect

upon it in this manner. Though it has ceased, he will quickly **recollect** it. The mind now exists while **recognizing** that what arose was a lustful consciousness and that it was unwholesome (akusala). The clear manifestation of remembering the occasion when that lustful consciousness existed, is right **recollection (sammā sati)**. While thus remembering, the act of examining, investigating its nature is called **vicāra (Examine)**. At this point he is becoming aware of that unwholesome nature through various aspects.

He understands what gave rise to that attachment, how strongly it arose, and whether there is a tendency for such consciousness to arise again according to the way it arose. He further understands that such a mental state may **gradually accumulate and lead to the possibility of** arising **grosser lustful thoughts**, then the need for marriage or sexual misconduct, further delay due to newly arising defilements (kilēsa) therein, the danger of accumulating other unwholesome actions, and thus the danger of rebirth in the four lower realms.

Not only that, but a skilled meditating practitioner, will also know the nature of the perception (subha saññā) that was the basis for that lustful citta, the nature of the delusion, that existed together with that citta, the way the mind-stream, that existed before, which unfolded toward lust, and so forth—the causes that were the root of generating lust.

This understanding comes when past experiences connected to lustful consciousness and the mind-stream are **integrated together with that** lust, and investigated simultaneously, when **remembered simultaneously**.

The insight that arises in various ways through different aspects concerning lustful consciousness is called wisdom (paññā). What the Bhagawa shows in the Satipaṭṭhāna Sutta discourse with "**sarāgaṃ vā cittaṃ sarāgaṃ cittanti pajānāti**" (understands lustful consciousness as lustful consciousness) is such an insight-accompanied wholesome knowledge (**ñāṇa sampayutta kusala citta**). **By pajānāti** is meant profound knowledge.

Furthermore, when one sees the danger in lustful consciousness, the mental factor, that makes one feel as if one should be afraid is identified as **moral dread** (ottappa cetasika), and the mental factor that makes one feel as if one should be ashamed of, is identified as **moral shame** (hiri cetasika). Through faith (saddhā) in the Bhagawan or regarding the Dhamma, one may develop a greater awareness of the danger (ādinava) in lustful consciousness. Thus, the mental factor of faith, also exists at the moment of observing lustful consciousness. At that time there may also be recollection of the Bhagawan (buddhānussati) and recollection of the Dhamma (dhammānussati).

"Yasmiṃ bhikkhave samaye ariyasāvako tathāgataṃ anussarati neva tasmīṃ samaye rāgapariyuṭṭhitaṃ cittaṃ hoti na dosapariyuṭṭhitaṃ cittaṃ hoti na mōhapariyuṭṭhitaṃ cittaṃ hoti ujugatamevassa tasmīṃ samaye cittaṃ hoti nikkhantaṃ muttaṃ vuṭṭhitaṃ gedhambhā."

(Aṅguttara Nikāya - Chakkanipāta Pāli - Anussatiṭṭhāna Sutta)

"O monks, at whatever time a noble disciple recollects along the Tathāgata, at that time his citta is not overcome by lust, his citta is not overcome by hatred, his citta is not overcome by delusion; at that time his citta becomes straight, having emerged from, been released from, and risen above greed..."

Here beyond remembering the burning, scorching nature of lustful consciousness (rāga citta), the remembering of the Dhamma and the remembering of the entire mind-stream clearly, as a taking-up knowledge —in this way right **recollection (sammā sati)**, performs a very important task.

At the moment of seeing its danger (ādīnava), while suppressing lustful consciousness, the meditating practitioner remains making some effort not to allow such a mental state to arise again, to abandon it. That mental factor of effort is called **right effort (sammā vāyāma)**.

In the above example, the way mental factors such as recollection, effort, faith (saddhā), insight, moral shame, moral dread, examine, perception, knowing (viññāṇa) and so forth combine and function together has been shown.

Understand that when a wholesome knowledge arises, because an unwholesome nature does not arise, lustful consciousness becomes merely an object (ārammaṇa) for the insight-accompanied occasion and does not arise simultaneously as mutually supporting. It is classified under -other phenominaen - object (dhammārammaṇa).

An insight-accompanied citta, may arise in this manner concerning a lustful ciita, that existed in oneself a brief moment ago, or one that existed long ago, which has a tendency to arise in the future, or concerning a lustful citta existing in an external person.

The way the **passaddhi dvādaśaka (tranquility group of twelve)** functions in the mental-factor file of a kāmāvacara kusala citta is as follows. In accordance with the nature of calmness present in

the mind, at an occasion when the Bhagawan's qualities are understood as mentioned earlier, due to the smoothness in feeling, a softness and calmness of mind are clearly visible. Because there is no wavering quality in the mind based on genuine strong faith, **proficiency (prāṇaṇyatā)** may be visible, and **workability (karmaṇyatā)** is also visible due to joy. That is, because the mind is not weighed down by sloth and torpor, the mind becomes active based on joy and enthusiasm.

Together with the view of the Blessed One, together with that understanding, because there is no room for a deceptive notion, a greater **straightness (ujutā)** of mind manifests. When during meditation the mind becomes unified due to the abandonment of sensual desire (kāmacchanda), the passaddhi dvādaśaka is more reflected in that mind. When there is sensual desire or intense expectation, together with the mind's activity of seeking pleasure, a certain restlessness and unrest is visible in the mind. In an occasion of mind where sensual desires have been abandoned and the **non-greed mental factor** strongly exists, because that seeking has subsided, **tranquility (passaddhi)** and **straightness (ujutā)** and **proficiency (pragunaṇatā)** of mind based on the self-confidence built upon the experienced spiritual **pleasure** (nirāmisa sukha) will be reflected.

Because there is a proper settling of the mind on the object and a calm feeling, the mind becomes more **workable (karmaṇya)** for the work of meditation. Because the object is **not grasped** tightly and because the mind has subsided, a **softness (mṛduta)** of mind also manifests.

Especially when a meditator (yogī) is well engaged in insight meditation, at occasions when the three characteristics (tilakkhaṇa) are being well understood, a softness of mind is

visible. Especially if the characteristic of non-self (anattā lakkaṇa) is being well understood, then because there is no clinging, a **softness** of mind manifests more prominently in contrast to an occasion of taking as a person and being greedy or attributing fault to a person where the roughness and grossness visible in the mind. To discover whether the manner, in which one is practicing insight meditation is correct, to measure it, being investigative about these mental-factor natures such as softness (mudutā), lightness (lahutā), and tranquility (passaddhi) is helpful.

If the three characteristics (tilakkaṇa) are properly attended to, at that very moment **workability**, **softness**, and **calmness** of mind will be visible. In a kusala citta, if the nature of fearing wrongdoing is strongly present, if there is skill in properly understanding and discriminating wholesome and unwholesome natures, and further, because value is given to wholesomeness alone, because no advantage is seen in hypocrisy, a strong honest nature may be visible in the mind. That is **straightness (ujutā)**. That is mental straightness (citta ujutā) and bodily straightness (kāya ujutā).

It was mentioned earlier that kusala citta is classified into eight types according to whether profound knowledge is present or absent, the difference in feeling (vēdanā), and the distinction between unprompted (asaṅkhārika) and prompted (saṅkhārika). Regarding the unprompted and prompted distinction, not much detail is found in the Abhidhamma Piṭaka. According to the order in which they are stated, it appears that unprompted wholesomeness is stronger than prompted wholesomeness. According to the Thera's opinion, wholesomeness that arises with much consideration, repeatedly becoming enthusiastic and encouraging the mind, or through others' instigation is **prompted (saṅkhārika)**. Wholesome citta

that arises as if effortlessly without such special consideration is **unprompted (asaṅkhārika)**.

This prompted and unprompted distinction is shown to apply also in relation to the nature of volition-thinking (cētanā) present in wholesome consciousness. When a small child distributes a gift at the parents' bidding, the thinking of that giving is **prompted**. It is not very strong. It is likewise same when someone commits to charity at others' bidding. When one does something good with strong desire, having investigated well, based on one's own need, that wholesomeness is strong. To the extent that one sees the importance of that action, a happiness (somanassa) will be reflected in the mind. Then it is a pleasure-accompanied wholesome citta (somanassa saḥagata kusala).

When others' words or the words of the Blessed One are remembered, based on faith in them, not based on one's own view, performing some action according to a given pattern, compared to, when one does something based on one's own correct view, on achieved success, from one's own desire, that wholesomeness appears stronger. As an example, when someone progresses to proficiency through meditation, when one sees that defilements (kilēsa) decrease according to the manner in which one directs the mind and that mental well-being is also generated, one makes effort (vīriya) in meditation from one's own interest, applies the mind. Then unprompted insight-accompanied wholesomeness (asaṅkhārika ñāṇa sampayutta kusala) that one is cultivating.

Someone engages based solely on faith through patterns of conduct approved as good in society. When doing something good based only on faith, following a pattern, that “giving (dāna) is good, keeping morality (sīla) is good, meditating is good”, it tends

toward **profound knowledge-dissociated** wholesomeness (ñāṇa vippayutta kusala).

When the Blessed One sat on the Vajra Seat (vajrāsana) and directed his mind toward Perfect Enlightenment, in his investigation of the world, he himself analyzed good and bad and proceeded forward experiencing it. As if he went on a path unheard of, never gone by anyone before. At that moment when no one stood by him, he made effort through his own interest and self-exertion. On such an occasion an exceedingly strong many insight-accompanied, unprompted wholesome consciousness arises.

Thus, understand the points explained about sense-sphere wholesome citta, through various examples, comprehend the manner in which it divides into eight types. These eight types of wholesome citta were shown as belonging to the sense-sphere category, **not because they move about in the five sense-pleasures** (pañca kāma). It is to distinguish them from wholesome mind, at the level of form-sphere absorption (rūpāvacara jhāna). When it gives result, the result arises abundantly at the sense-sphere level. within wholesome mind, unwholesome phenomena such as ignorance (avijjā) and clinging (upādāna) are never associated. There is also no nature of greed. that clings to sensuality.

Even when the Arahants (Enlightened beings) reflect on the three characteristics in spending everyday life, that is, when they engage in insight (vipassanā), the nature of that citta, is shown as **sense-sphere** functional citta (**kāmāvacara** kiriya citta). Therefore, merely because it is shown as sense-sphere (kāmāvacara) should not be taken to mean it moves about in sensuality.

A Special Matter

Because ignorance (avijjā) and craving (taṇhā) are not abandoned until one becomes an Arahant, someone may mistakenly assume that ignorance and craving exist even in wholesome citta (kusala citta). This confusion arises when attempting to attribute the description of phenomena (dhamma) to an individual person. After describing life through wholesome (kusala), unwholesome (akusala), and indeterminate (abyākata) phenomena, there is no further need to think that to an individual person wholesome thoughts and unwholesome thoughts arises.

If it is assumed that delusion exists in every Citta, then in the Satipaṭṭhāna discourse, regarding the contemplation of mind (cittānupassanā), the Blessed One's statement "**samōhaṃ vā cittaṃ samōhaṃ cittanti pajānāti**", "**vītamōhaṃ vā cittaṃ vītamōhaṃ cittanti pajānāti**" (understands citta with delusion as citta with delusion, understands citta free from delusion as citta free from delusion) would become meaningless. Furthermore, because hatred is not abandoned until one becomes a non-returner (anāgāmī), one would have to say that even loving-kindness-accompanied wholesome citta contains hatred.

Ignorance, craving and so forth are shown as phenomena that arise in unwholesome citta. When unwholesome citta types are shown later, there will be further details about this. The nature of those unwholesome phenomena also differs from citta to citta. The degree of strength and weakness differs. Based on the tendency for unwholesome citta to arise, it demonstrates two types: beings with abundant defilements and beings with few defilements.

"Addasā kho bhikkhave, vipassī bhagavā buddhacakkhunā lōkaṃ olokento satte apparajakkhe mahārajakkhe"

(Dīgha Nikāya, Mahāpadāna Sutta)

This Pāli passage is evidence for this. "O monks, the Blessed One Vipassī, looking at the world with the Buddha-eye, saw beings with abundant defilements and beings with few defilements."

If one reflects only on the words ignorance, craving and so forth, if one does not properly understand the difference in their nature in each situation, one will be unable to understand the Blessed One's statement that there are beings with few defilements and beings with many defilements.

Phenomena such as craving and ignorance are considered to exist until one becomes an Arahant not because they always exist, **but because the tendency for them to arise necessarily exists**. For beings to whom defilements come constantly, one may understand as if phenomena such as craving and ignorance are always present. But understand that there are also beings with few defilements.

Thus far kāmāvacara kusala citta has been elaborated upon. That citta types arises as a knowledge-mental factors file, mutually connected in this manner is not a teaching unique only to the Abhidhamma. It can be seen in some places in the Suttas as well. In the Majjhima Nikāya, in the Anupada Sutta, a way the Great Arahant Sāriputta engaged in insight, while entering absorptions is shown. The way the Venerable Sāriputta engaged in insight into the various mental factors (cetasika) that existed simultaneously in each citta is there.

"Idha bhikkhave sārīputto vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamam jhānaṃ upasampajja viharati. *Ye ca paṭhame jhāne dhammā vitakko ca vicāro ca pīti ca sukhañca cittekaggatā ca phasso vēdanā saññā cētanā cittaṃ chando adhimokkho viriyaṃ sati upekkhā manasikāro tyāssa dhammā anupadavavatthitā honti*, tyāssa dhammā viditā uppajjanti, viditā upaṭṭhahanti, viditā abbattham gacchanti. So evaṃ pajānāti: evaṃ kira ime dhammā ahutvā sambhonti, hutvā paṭiventi ti."

The above shows that the Venerable Sārīputta clearly determined and dissected with insight, the phenomena that existed in the first absorption : applied thought (vitakka), examine (vicāra), joy (pīti), happiness, cocentration, contact (phassa), feeling (vēdanā), perception (saññā), thinking (cētanā), knowledge(citta), like (chanda), resolve (adhimokkha), effort (viriya), recollection (sati), equanimity (upekkhā), adverting (manasikāra) and so forth.

Next, what the Blessed One has analyzed under wholesome phenomena are the types of absorption citta. They divide into form-sphere (rūpāvacara), formless-sphere (arūpāvacara), and supramundane (lokuttara). If shown in summary, there are five types of form-sphere absorption (rūpāvacara jhāna) and four types of formless-sphere absorption (arūpāvacara jhāna).

Rūpāvacara Jhāna (Form-Sphere Absorption)

The meaning of the word rūpāvacara is "moving about in form" (rūpa). What does not move about in that manner is called arūpāvacara (formless sphere). By jhāna is meant deep concentration states of mind. The meaning of the word jhāna is immersion in something, descent into it, repeated engagement.

When, together with the progress of one's meditation, sensual desire is completely suppressed and other unwholesome phenomena are also well subdued, deep concentration states arise in the mind.

Someone takes a color such as blue or red as object and unifies the mind in that very color. At another time one takes parts of the body as object and unifies the mind. Or one recalls various stages of a corpse or brings a skeleton to mind and makes the mind concentrated. In all these situations, because the mind subsists in a material object, because it moves about in form (rūpa), it is called **rūpāvacara jhāna** (form-sphere absorption).

If the mind becomes concentrated taking as object **infinite space** (anantaākāśa), emptiness, **infinite consciousness** (ananta-viññāṇa) and so forth, without any notion of any form (rūpa), then it is called arūpāvacara jhāna (formless-sphere absorption). At that time no material sign or color notation comes to the mind.

The ability to enter into these absorptions exists for certain human beings, deities, and Brahmās.

Even when there is sense-sphere wholesome citta, beautiful mental factors (sobhaṇa cetasika) such as non-greed, non-hatred, non-delusion, sati, wisdom are present, but they are not as strong as those present in jhāna citta. In absorption citta, phenomena such as concentration, exertion, wisdom, recollection exist exceedingly strongly. The non-greedy nature of abandoning sensual desires, of emerging from sensual desires, becomes exceedingly strong. Absorption citta is always insight-accompanied. There exists in it a strong wisdom that sees the danger of sensual desires in many ways.

Together with that wisdom, the nature of moral shame and moral dread, which strongly turns away from sensual desires also manifests in the mind. Thus, when sensual desires are well abandoned, because the mind's activity of seeking various things decreases, because one is satisfied with what is obtained, a tranquility (passaddhi) or subsiding in the mind also arises strongly. Together with that subsiding, because the mind becomes well-settled, pleasant feeling arises. When happiness arises abundantly it enhance strong concentration.

Rūpāvacara Paṭhama Jhāna (First Form-Sphere Absorption)

Form-sphere absorption states vary based on the diversity of the objects into which one descends and on the diversity of the mental factors that function. The citta-mental factors file that functions in the first absorption citta, that arises through the **earth kasiṇa** (paṭhavī kasiṇa), as the Blessed One has shown, is in brief as follows:

"Katame dhammā kusalā: yasmiṃ samaye rūpūpapattiyaṃ maggaṃ bhāveti vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati pathavīkasiṇaṃ tasmīṃ samaye phasso hoti ..pe.. avikkhepo hoti ..pe.. ime dhammā kusalā."

"What phenomena are wholesome (kusala): At the time when one develops the path for rebirth in the form realm, **apart from sensual desires**, apart from unwholesome phenomena, one attains and dwells in the first absorption, which has applied thought and examine, joy and has **happiness which is born of seclusion**, through the **earth kasiṇa**; at that time there is contact,

there is vēdanā ...pe... there is non- distraction (avikkhepa) ...pe... these phenomena are wholesome."

Kasiṇa is a word that gives the meaning of totality or entirety. Taken thus, paṭhavī kasiṇa conveys the meaning of solidity in every way or of **having immersed** into earth.

The nature of the Citta-mental factors file is very similar to the Citta-mental factors file of a sense-sphere insight-accompanied wholesome Citta. However, no prompted or unprompted distinction is shown for absorption mind. Because of the experienced spiritual pleasure and the strong interest arising from within oneself, and because of the strong faith regarding the absorption state, absorption is naturally unprompted (asaṅkhārika). One cannot create absorption citta, at someone else's bidding.

There are five wholesome phenomena that take the forefront in first absorption citta, that reflect its nature as absorption citta: applied thought, Examine (vicāra), joy, happiness, and concentration—these five factors belong to the first absorption. These five factors appear prominently. Therefore, they are called absorption factors (jhāna aṅga). But it should not be forgotten that phenomena such as recollection, effort, moral shame, moral dread, wisdom and so forth also function strongly within the first absorption.

The strong natures of applied thought and examine are also a special cause for the same type of citta to persist continuously. Applied thought, that is the quality of developing the mind, and examine (vicāra), that is the investigating nature, help build one-pointedness (ekaggatā) at the level of the first absorption. Though

these natures show certain movements of mind, because of them there occurs a repeated pursuit of that very object.

Look at a picture in a room without being investigative about its various places, without directing the mind throughout it, but merely stay just letting it to be known. Or stay directing the mind to minute details of the picture, while directing the mind here and there. One will understand that when examining and thinking, it is possible to retain the mind in the picture for a longer time.

In this manner, in an absorption mind, that takes a color as object, that is, that arises with a kasiṇa object (kasiṇārammaṇa), the directing of the mind through that color and the spending of time investigating that color notation affects concentration. Thus, applied thought and examining nature perform an important task as absorption factors. When joy and happiness are present, because there is no strain, because there is no discomfort, the mind becomes more immersed in the object.

Thus, the entire citta-mental factors file that the five absorption factors fundamentally demonstrate can be called first absorption citta.

second form-sphere absorption

Although vitakka, that is the nature of spreading the mind, helped mental one-pointedness, a certain meditating practitioner may feel that the quality of mind spreading, present in it can influence the mind to turn toward the sense-sphere level again and because of this vitakka, the concentration does not settle strongly. Seeing the faults in this manner of mind spreading, gradually reducing it, one develops the ability to become immersed in concentration

even without it. At this point the one-pointedness of mind, becomes stronger than in the first absorption concentration. This occasion is called the second absorption consisting of four absorption factors: without applied thought, with examining nature (vicāra), with joy, happiness, and one-pointedness.

In the text it is shown as "Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti, avitakkaṃ vicāramattaṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati paṭhavīkasiṇaṃ."

"At the time when one develops the path for rebirth in the form realm (rūpa bhava), **without applied thought (vitakka), with (slight) examining nature**, having joy and happiness born of concentration, one attains and dwells in the second absorption (dutiya jhāna), on the earth kasiṇa".

Third Form-Sphere Absorption

As the mind grows more unified, a yogi who also sees a drawback even in vicāra (the subtle examining) realizes that an even deeper concentration is possible without it and abides in the third jhāna. In the Abhidhamma, the third jhāna is then described as follows: with the pacification of vitakka and vicāra, with inner serenity and unification of mind, and with rapture and happiness born of concentration, one enters and dwells in the third jhāna.

Because the mind no longer shakes, inquiry has subsided, and confident composure has been established, pīti and sukha become even more developed at this stage.

The Pāli text relating to the third form-sphere absorption (rūpāvacara tatiya jhāna) is as follows:

"Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti vitakka vicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibbhavaṃ avitakkaṃ avicāraṃ samādhijaṃ pīti sukhaṃ tatiyaṃ jhānaṃ upasampajja viharati paṭhavīkaṣiṇaṃ."

Rūpāvacara Catuttha Jhāna (Fourth Form-Sphere Absorption)

Yet another person, seeing faults in the joy present in the third absorption, seeing that, concentration (samādhi) can weaken due to the uplifting or bubbling nature of mind, present in that joy, feeling it as gross, enters an even deeper one-pointedness, entirely without joy. This is shown as the fourth absorption (catuttha jhāna) which has subsided vitakka vicāra, has **become dispassionate toward joy** , in which **equanimity (upekkhā)** is strong, and which has happiness rooted in **recollection (sati)**.

Its Pāli is as follows: *"Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti: pītiyāca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti, yaṃ taṃ ariyā ācikkhanti 'upekkhako satimā sukha viharī'ti catutthaṃ jhānaṃ upasampajja viharati."*

Here, upekkhā does not mean a neutral feeling, but a neutral, balanced attitude. Because sati and wisdom are strong, and because vitakka and vicāra are absent so that mental activity and probing have subsided, this neutrality becomes prominent at this moment. (There is some neutrality in the other jhānas as well.)

When seeking sensual desires or when someone is agitated, there is no neutrality in the mind.

With the nature of phenomena being well remembered, with the dangers of sensual desires being remembered, in this absorption mind, the recollection mental factor exists strongly. Because there is no subtle movement of mind due to joy, the mind exists more one-pointed than before.

Rūpāvacara Pañcama Jhāna (Fifth Form-Sphere Absorption)

Only happiness and concentration remain in the fourth absorption, from absorption factors mentioned earlier. Reflecting that neutral feeling is more peaceful than that happiness, that it has greater subsiding, someone attains a deep concentration with neutral feeling.

The Blessed One has shown this as "entering and dwelling in the fifth absorption, which has abandoned happiness and suffering (sukha dukkha), in which pain and sorrow have previously ceased, which is purified by equanimity-good recollection (upekkhā sati)":
"Yasmiṃ samaye rūpūpapattiyā maggaṃ bhāveti: sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassa domanassānaṃ attañgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ pañcamaṃ jhānaṃ upasampajja viharati."

Generally Regarding These Absorptions

Rūpāvacara jhānas can be classified in two ways. In the Abhidhamma Piṭaka, the rūpāvacara jhānas are first classified into four kinds. In that fourfold presentation, the stage that has vicāra without vitakka is not mentioned; instead, what is called the "second jhāna" is directly the absorption with pīti, sukha, and

ekaggatā, free from both vitakka and vicāra. Classifying the jhānas into four like this is called the catukka-naya (fourfold method).

Later in the same canon—the pañcaka-naya (fivefold method) is also given. In general, these jhānas are presented as the cultivation of wholesome states for rebirth in the rūpa-bhava. That is, for birth in the Brahma worlds, the development of these jhānas is required, and each jhāna corresponds to its appropriate Brahma plane.

Rūpāvacara Jhāna Ārammaṇa (Form-Sphere Absorption Objects)

For a rūpāvacara jhāna mind, the possible meditation objects are as follows: the earth, water, fire, and air kasinas (patavi, apo, tējō, vayo); color kasinas such as blue, red, white, and yellow (nila, lohita, odata, pita). All five rūpāvacara jhānas can be developed by means of these objects. In addition, there are several jhānas accompanied by perceptions of repulsiveness (asubha-saññā) that one can enter together with a sense of revulsion. These are:

- uddhumataka (a bloated corpse)
- vinilaka (a blue-black corpse)
- vipubbaka (a festering, oozing corpse)
- vicchiddaka (a dismembered corpse)
- vikkhayitaka (a gnawed corpse)
- hatavikkhittaka (a hacked-up, scattered corpse)
- lohitaka (a blood-smeared corpse)
- pulavaka (a worm-ridden corpse)

- atthika (a skeleton)

Only the first jhāna can be entered together with these asubha perceptions. To arouse the sense of revulsion, strong vitakka is essential. One can contemplate a skeleton as repulsive only up to the first jhāna. Afterwards, by taking just the white aspect and dropping the “skeleton” perception, one can proceed to the higher jhānas; at that point it becomes simply a color kasina.

In addition, there are the four brahmavihāra jhānas: mettā, muditā, karuṇā, and upekkhā. These are the states of abiding with boundless loving-kindness, compassion, and sympathetic joy toward beings. In the fivefold scheme, mettā, karuṇā, and muditā can be developed up to the fourth jhāna; upekkhā can reach the fifth jhāna level.

There is an important point about the objects taken by rūpāvacara jhāna. Earlier, for kāmāvacara minds, objects were listed as past, future, present; internal or external; nāma or rūpa. By contrast, a rūpāvacara jhāna mind ordinarily takes an object that is not tied to the three times (past/future/present). Considered as internal vs. external, these are treated as external objects. In the fourfold method, the first three rūpāvacara jhānas take rūpa-objects. Although they are not time-bound, they are still classified as rūpārammaṇa. From the fourth jhāna mind, however—on occasions such as recollecting past lives or knowing another’s mind—the objects belong to the three times.

For example, take the nīla (blue) kasina. Here the meditator takes “blue” as the object. The mind is immersed in a field of blueness. This is not the actual blue of a flower, a cloth, or the sky; it is only something that accords with “blue.” It is a rūpārammaṇa. But it is not a phenomenon that has actually arisen. It is not a real object

(vidyamāna ārammaṇa). What has actually arisen is the absorption mind.

When seeing distant colors and forms with divine eye knowledge (dibba cakkhu ñāṇa), when hearing sounds with divine ear knowledge (dibba sōta ñāṇa), when seeing another person's mind with knowledge of knowing others' minds (paracitta vijānana ñāṇa), on such occasions that knowledge exists together with a concentrated citta at the level of the fourth absorption according to the four-fold method. Then what comes to them as object is a present, real phenomenon. They are classified under objects pertaining to the three times.

Though it was said that form-sphere absorptions generally arise through non-present phenomena (avidyamāna dhamma), someone can have deep wisdom while entering those absorptions. As an example, if someone enters the first absorption through a perception of the foul (asubha saññā), though the object taken is something mentally constructed, because one later sees forms experienced in real life as corresponding to it, an intense perception of the foul (asubha saññā) arises toward them as well.

Paññā (Wisdom) That Functions in Jhāna Citta (Absorption Consciousness)

Especially in situations like the asubha jhāna, the meditator has a deep and expansive discernment about the drawbacks of sensual pleasures and the benefits of renunciation (nekkhamma). Because concentration is strong, that discernment remains powerful. **Profound insight (vipassanā-ñāṇa) can also be present within a jhāna mind.** Depending on how the meditator arrived at jhāna, and on the degree to which insight had been cultivated

beforehand, even while established in jhāna the meditator can hold a view of the three characteristics. Because of this, without relishing, that absorption level, without delighting in it, he can maintain the mind further within it. Because he sees the **three characteristics** (tilakkhaṇa) in it, the meditator has a feeling of dispassion (virāga) toward it.

In the Anupada Sutta of the Majjhima Nikāya it is recorded how the Venerable Sāriputta, while entering each jhāna, directly examined—right within the jhāna—the mental and concomitant factors present there. Only in the case of the attainment of “nevasaññānāsaññāyatana” (the sphere of neither-perception-nor-non-perception) is it stated that he reviewed those factors after emerging, because that mind is so extremely subtle that one cannot scrutinize it while within it.

For the other absorption states, because it is not shown that he arose from those absorptions and then engaged in insight, it demonstrates that the insight occurred while the absorption mind itself was present. By the fact that it is shown that even the path consciousness (magga citta) that takes Nibbāna as object, which will be mentioned ahead, arises from the absorption level, and because it is shown that occasions of reaching the highest point of insight arise from all four absorption levels, it becomes clear that insight occurs within absorption itself.

However, the view held by many today regarding this is that when absorption mind exists, insight does not occur. Perhaps many think this because they think that insight is something that spreads the mind through various things, and because in a concentration the spreading of mind decreases, because one remains immersed in a single object. If one says, that there is no insight because the mind remains on a single object, then even when sense-sphere

wholesome consciousness is present, the mind exists on some object, so even then insight cannot occur.

Earlier, when showing objects in relation to sense-sphere citta, it was shown that there exists knowledge that has gone beyond, that has spread beyond the basic object that comes to consciousness. Likewise, even when absorption mind is present, there is extended knowledge beyond the object.

For example, even at a time when someone has entered absorption taking white color as object, a nature of strongly turning away from sensual desires is visible in his mind. This is expressed through the mental factors of moral shame and moral dread. Those mental factors in absorption mind are stronger than those functioning in sense-sphere wholesome mind. If one were to claim that only the bare white color is known in jhāna, how would he account for the functioning of hiri and ottappa there? It would make no sense to say one “rejects” the white color itself.

Likewise, an exceedingly strong seeing of the danger (ādinava) of sensual desires, and together with it a strong feeling of dispassion (virāga), exist in absorption mind. This is expressed through the non-greed mental factor. That non-greed nature is also exceedingly stronger than what functions in sense-sphere wholesome citta. Why? Because phenomena such as insight (ñāṇa), recollection (sati), and concentration exist exceedingly strongly.

Here too it makes no sense to say that one does not become greedy for white color, **that there is dispassion toward white color.** Therefore, not only the basic object taken, but also deep knowledge and understanding that have spread beyond it exist together with absorption mind as well. It has been taught

"samādhino yathābhūtaṃ pajānāti," that is, when samādhi is present, one sees as it actually is.

Recollection is also strongly present in absorption in the manner shown above. One should understand that not only white color is remembered but also many other matters are correctly remembered.

Some others think there is no insight (vipassanā) within absorption due to a certain wrong understanding regarding the contemplation of impermanence. Many people think that with regard to citta, seeing the manner in which it rapidly arises and breaks up is deep insight. When citta breaks up in that way, because one cannot see the breaking up, from inside that citta, they think one must look from outside. That is, they think one must catch its dissolution (bhaṅga) from another mind. Seeing the dissolution of citta is not the same as understanding it as an impermanent phenomenon. For a clarification of correct insight into impermanence, you may consult our book **"Seeing the spontaneous Destruction, Theravada, and Vipassana"**.

Benefits of cultivating jhāna

1. It provides a foundation for insight.
2. It greatly reduces the tendency for unwholesome states to arise.
3. Even the kāmāvacara wholesome thoughts that arise afterward become stronger.
4. Pleasant abiding here and now (diṭṭhadhamma-sukhavihāra).

5. Rebirth in the Brahmā worlds.
6. The ability to perform various supernormal powers (iddhi-pāṭihāriya).

Walking on water as if on earth, sinking into earth as if into water and so forth—such supernatural powers (iddhi) can be performed through cultivating the earth and water kasiṇa respectively. The earth kasiṇa is absorption based on the quality of solidity. The water kasiṇa (āpo kasiṇa) is absorption based on the quality of cohesion, binding, or liquidity. When the Blessed One subdued the matted-hair brothers Uruvelā Kassapa, Nadī Kassapa, and Gayā Kassapa, fire was kindled on the pile of wood through supernatural power by entering the fire kasiṇa (tējō kasiṇa).

All these rūpāvacara jhānas arise in **dependence on the vatthu rūpa**. Just as cakkhu-viññāṇa arises based on the eye, all these absorption minds, **which are a type of manoviññāṇa**, arise based on the base-materiality (vatthu rūpa) which has a special **connection with kammic energy** and receives support from bodily nutriment. Even a Brahmā has a subtle base-materiality nature.

For arūpāvacara beings, rūpāvacara jhānas do not occur, because they neither require nor apprehend form-signs.

Many think one can reach the jhānas merely by fixing the mind again and again on a single object. **It is not only that**. There are many other practices that are the path to absorption.

In ānāpānasati, alongside prior sense-restraint, two principal factors matter:

1. repeatedly directing attention to the breath.

2. The effort one makes to bring the mind back to the breath after the mind has gone elsewhere

Generally, the mind runs seeking relishing (āsvāda), seeking the five sense-pleasures. To stop that running and direct attention again to the in-breath and out-breath, one must **abandon seeking relishing**. The going to seek sensual desires must be abandoned in that moment. Thus, in repeatedly bringing the mind back to the breath, a meditating practitioner makes an effort to abandon sensual desires. **He makes a determination for it**. That is, he cultivates a perception of abandonment (pahāṇa saññā) . He builds thoughts of renunciation (**nekkhamma saṅkalpa**). In the initial stage we call it kāmāvacara kusala citta.

When, after returning to the breath many a times maybe thousands, that intention of renunciation has grown strong enough that the mind gives no opening to sensuality, the first jhāna arises. At that point sensual desire has been suppressed by vikkhambhana-pahāna. Thus, while one is training the habit of relinquishing sensuality, one is also training the habit of returning to the breath.

Therefore, in bringing the mind back to the breath, the progress of meditation crucially depends on the meditator's own effort and the **way he do it**. In truth, the breath is a **tool for developing concentration**. Once this principle is well understood, it becomes clear that many different objects can be used to collect and steady the mind.

Formless (Arūpāvacara) Jhānas

Some meditators who have developed the rūpāvacara jhānas, seeing the drawbacks of form and becoming disenchanted with it—especially taking the final form-sphere jhāna as their basis—

withdraw the form sign that appears there and, instead, take empty space as the object. In this way they enter a deep concentration in which no form sign remains.

In that attainment, the configuration of mind and mental factors is the same as in the final form-sphere *jhāna*; the only difference is the object. The mind abides with a quiet, neutral feeling. Beings in the formless realms frequently spend long periods in these *jhānas*.

Because form is coarse, subject to cutting and breaking, and a source of many illnesses and pains, a person who becomes disenchanted by reflecting on the disadvantages of form aspires to develop the formless *jhānas*.

There are four formless *jhānas*:

1. *Ākāsānañcāyatana*
2. *Viññāṇañcāyatana*
3. *Ākiñcaññāyatana*
4. *Nevaśaññānāśaññāyatana*

Ākāsānañcāyatana

This is the meditation that takes “space” as the object. The mind becomes absorbed in a boundless, empty expanse.

"Yasmiṃ samaye arūpūpattiyā maggaṃ bhāveti; sabbaso rūpaśaññānaṃ samatikkamā, paṭighasaññānaṃ atthaṅgamā, nānatta saññānaṃ amanasikārā ākāsānañcāyatana saḥagataṃ sukhassaca pahānā -pe- catutthaṃ jhānaṃ upasampajja viharati upekkhā saḥagataṃ," is a portion of the Pāli relating to this absorption.

"At the time when one develops the path for rebirth in the formless realm (arūpa), **transcending perceptions of form** (rūpa saññā) in every way, with the disappearance of **perceptions of resistance** (paṭigha saññā), not attending to perceptions of diversity (nānatta saññā), accompanied by the feeling of **infinite space**, with the abandonment of happiness ... one attains and dwells in the fourth absorption, accompanied by equanimity (upekkhā)..."

Viññāṇañcāyatana

This is absorption in which the mind exists taking the sphere of infinite **space absorption citta** (ākāsānañcāyatana jhāna citta) **as object with** another citta. "*Yasmiṃ samaye arūpūpattiyā maggaṃ bhāveti; sabbaso ākāsānañcāyatanaṃ samatikkamma viññāṇañcāyatana saññāsahagataṃ sukhassaca pahānā -pecatutthaṃ jhānaṃ upasampajja viharati upekkhāsahagataṃ.*"

"At the time when one develops the path for rebirth in the formless realm, transcending the feeling of space in every way, accompanied by the perception of the sphere of infinite consciousness, with the abandonment of happiness... one attains and dwells in the fourth absorption, accompanied by equanimity..."

Ākiñcaññāyatana

A formless jhāna grounded in the perception "there is nothing."

"yasmiṃ samaye arūpūpattiyā maggaṃ bhāveti; sabbaso viññāṇañcāyatanaṃ samatikkamma ākiñcaññāyatana-saññā-

sahagataṃ, sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati, upekkhā-sahagataṃ. tasmim̐ samaye phasso hoti ...”

"At the time when one develops the path for rebirth in the formless realm, transcending the sphere of infinite consciousness (viññāṇācāyatana) in every way, accompanied by the perception of the sphere of nothingness (ākāṅkhaṇāyatana saññā), with the abandonment of happiness... one attains and dwells in the fourth absorption, accompanied by equanimity..."

Nevasaññānāsaññāyatana

yasmim̐ samaye arūpūpattiyā maggaṃ bhāveti; sabbaso ākāṅkhaṇāyatanaṃ samatikkamma nevasaññānāsaññāyatana-sahagataṃ, sukhassa ca pahānā ... pe ... catutthaṃ jhānaṃ upasampajja viharati, upekkhā-sahagataṃ.

“When, for the purpose of rebirth in the formless, one develops the path—having fully surpassed the base of nothingness—one enters the base of neither-perception-nor-non-perception, with the abandonment of pleasure ... and abides in the fourth jhāna, accompanied by equanimity.”

This is an absorption state in which the perception, that has arisen taking the sphere of nothingness citta (ākāṅkhaṇāyatana citta) as target. It is a concentration in which perception is exceedingly subtle. The target is extremely subtle also because that is the way meditator want it to be.

The beings who sees perception as a problem, tries to extinguish it. But without considerate perception it is like delusion. So, they achieve this very subtle state known as **the peak of existence**. In contrast perception is seen as something to be comprehend (not as something to be eradicated) in Bhuddism unless it is unwholesome perception.

Note that even Blessed one and Bhikkus do abide in this state of mentality as it is an utmost tranquil state and as a path to abide in **“cessation perception-feeling”** (Nirodha samāpathti) where citta does not arise for a certain period.

In accordance with the particular formless jhāna cultivated, beings are reborn in the four formless planes. Such a “rebirth” means that a resultant (vipāka) mind at the level of a formless jhāna arises.

Even when someone in the human realm has entered a formless jhāna, the **vatthu - base material support** is still required for the continued presence of that jhānic mind. But when that same jhāna-mind occurs in a formless plane, it arises without any assistance from material form.

Earlier in this work, six kinds of consciousness were presented. All these wholesome formless-jhāna occasions are classified under mind-consciousness (manoviññāṇa).

Up to this point I have spoken about wholesome sense-sphere situations(kāmāvacara), the form-sphere jhāna occasions, and the formless wholesome minds. To help understand how, step by step, the mind becomes subtler and the connection with forms gradually falls away, the following explanation is offered.

In ordinary daily life, a human being constantly has knowledge from eye (eye citta) and ear-citta arising with sights and sounds; in this way, all five sense-consciousnesses arise repeatedly. In producing these five, two kinds of material phenomena condition each citta: for eye-citta the eye and visible form; for ear-consciousness the ear and sound; and, finally, for body-citta, tangible objects and the body-base(kāyāyatana). The visible forms and other sense objects that strike each sense serve as supports coming from Infront, for the arising of each corresponding citta, while the eye, ear, etc., function behind the scenes as physical bases for those minds. Thus, the mind seems to be situated in the midst of these supports.

Next, taking sense-sphere level mind-consciousness (manoviññāṇa), every such consciousness arises based on the base-materiality (vatthu rūpa). The objects (ārammaṇa) that come to it are of two types: mind and matter (nāma rūpa). Very often a material sign comes. Forms experienced in the everyday environment rise to the mind. When said sense-sphere level minds, it was about the eight types of sense-sphere wholesome knowledges, the twelve types of unwholesome cittas, and some other types of resultants(vipāka) and functional citta types.

Next, when someone goes to the form-sphere absorption level, when life is spent within absorption itself, now the five sense-bases (pañcāyatana) such as the eye and ear do not directly relate to his life. The object that comes to the mind is also not actual material forms that existed or were present in the living environment (except for some fourth absorption occasions). However, the vatthu-base materiality (hadayavatthu rūpa) still provides support to this absorption mind.

If by cultivating that absorption he obtains rebirth in the Brahma world, now he has only two of the five sense-bases such as eye and ear. Nose, tongue, and body-base do not exist in the Brahma world. Because of the eye and ear that have arisen there, eye-consciousness and ear-consciousness arise from time to time. At times absorption citta arises. At times sense-sphere wholesome and unwholesome citta arises.

When one goes on to the level of formless jhāna, one's life still continues with the support of vatthu-base. But since no form sign is taken within the jhāna, no material object approaches as the object of that mind. Even when not in absorption, while living day to day, although one may encounter forms, he assigns them no value.

If, without deteriorating from that jhāna, one passes away, one obtains a formless-jhāna rebirth. Strictly speaking, it is not correct to say one is "born in a world," for there is no material environment surrounding that mind; it is not that one exists "in empty space." Rather, only a mental process continues. For that mental process, form does not arrive as object, nor is any material base such as the vatthu-base required as foundation. Thus, step by step, the influence of form is eliminated from one's life.

What follows next is the final topic under the heading of wholesome dhammas: the four kinds of Path (magga) minds. These are the supreme fruit of the wholesome minds discussed thus far.

The Four Path Minds

By this are meant four occasions of obtaining deep understanding about life and the world. As insight knowledge (vipassanā ñāṇa) gradually develops, the descent of these path knowledges (magga ñāṇa) occurs. When these mind moments arise in the continuum of some being, because he surpasses from the world, because he transcends existence, they are called lokuttara citta (supramundane knowledges). When these supramundane path knowledges arise, corresponding to each path knowledge, an abandonment occurs such that certain unwholesome phenomena no longer arise again in that being's continuum. The basic nomination of these four paths are as follows:

1. The first path insight-accompanied **absorption in which wrong views** (miccha diṭṭhi) are abandoned
2. The second path insight-accompanied absorption in which **sensual lust (kāmarāga) and hatred (dosa)** become attenuated
3. The third path insight-accompanied absorption in which **sensual lust and hatred are abandoned** without remainder
4. The fourth absorption accompanied by Arahant path profound knowledge (arahat magga ñāṇa) in which all **remaining defilements (kilēsa) are abandoned** without remainder

Commonly these four Path minds are referred to as:

- **Sotāpanna Path mind**
- **Sakadāgāmī Path mind**

- **Anāgāmī Path mind**
- **Arahant Path mind** ¹⁷

The terms Once-returner (sakadāgāmī) and Non-returner (anāgāmī) are used when speaking centered on the human world. Even if a Brahmā passes away after attaining second path, without attaining the third path, he does not return to the sense-sphere world (kāmalōka). Therefore, the Blessed One in the Dhamma definition has phrased it as applicable to all places: **"in which sensual lust and hatred become attenuated."**

All these path minds have been shown by the Blessed One as absorption citta. This demonstrates that the strength and power of the absorption level are visible when these minds exist.

First Path Mind (Sōtapatti-magga)

This is also called the "Stream-entry Path" (sotāpanna magga). Because one travels on a path that leads to salvation from saṃsāra, they are called path minds. It is not a physical journey but a **mental one**. People go on long journeys and become satisfied. **But if one reflects through impermanence, he has not gone forward.** Even if after planning for a long time and effort making for a time, something is obtained, that too cannot be retained. **Thus, there is no essence at the end of worldly paths.** The defilements that disappear through the Stream-entry path do not return. The suffering that disappears does not arise again. **Therefore, it is the truly genuine path.**

This is the first occasion of obtaining adequate understanding regarding saṃsāra and Nibbāna. This profound knowledge can be identified as an occasion when the **Four Noble Truths** (catuāriya

¹⁷ See note – page 429

sacca) are understood to some degree such that wrong views are abandoned.

Especially, the Stream-entry path is identified as an occasion of obtaining deep understanding regarding the law of cause and effect, and **fundamental understanding** regarding the way phenomena arise from causes and their **cessation**. It is also called **"vision" (dassana)** or "seeing" (darśana).

In such an occasion, the primary object is Nibbana; that is, the object of the Path mind is Nibbana itself. Nibbana means “the stopping of the continuity of samsaric existence.” **For one who sees that existence is suffering, the need to stop it arises**; for one who thinks life is pleasure, there is no such need. Some ascetics and brahmins can see previous lives stretching back for eons. Seeing the past wandering in samsara without a visible end, it may seem to them that samsara is an endless, eternal existence; they will declare it so.

Sometimes, even when lust has been suppressed by the power of jhāna, people see that a rebirth can still occur in a Brahmā world and therefore say, “Whether defilements exist or not, one will be reborn.” But the Blessed One understood that there is a stopping of this wandering-on in saṃsāra. Bhagawan discovered **how it stops—that is, the path—and he understood what it is like when it has stopped**.

Ordinarily, Buddhists know in general that if taṇhā (craving) is absent, there is no further rebirth. Yet they often do not know this well; they hold only a rough idea. Moreover, they tend to feel, “If **my** craving ceases, I will not be reborn,” seeing it through a personal, ego-centered lens.

It is precisely when craving exists that rebirth comes to be; when craving is absent, rebirth does not occur. It cannot be created by some other god or Brahmā. Thus, there is no other external cause apart from the defilements that brings about rebirth. In this way, **when this exists, this comes to be. When this is absent, this does not come to be. It is not otherwise.** One who knows this dispels all doubts about saṃsāra. The moment that clearly sees the principle of **paṭiccasamuppāda** can be called the Path knowledge (magga-ñāṇa). That is why all doubts regarding saṃsāra, regarding the past (pūrvānta), regarding the future (aparānta) will be removed.

One who has reached the knowledge of the Stream-enterer's Path is called a noble disciple (ārya śrāvaka). When this Path-knowledge arises, the broad understanding that unfolds regarding all life—namely, insight into the impermanence of all formations, into suffering, and into the characteristic of non-self—removes every wrong view from the noble disciple's mind. The view of a “self” (sakkāya-diṭṭhi) is abandoned. **the incorrect virtues and observances ((sīlabbata-parāmāsa)** onr maintains because of wrong view and the grossness of clinging.

Thus, the three fetters known as **sakkāyadiṭṭhi**, **vicikicchā**, and **sīlabbata-parāmāsa** are abandoned so that they no longer arise in the mind. The noble disciple understands that the round of rebirth can be brought to a halt, and that this stopping has real significance. That stopping is “non-arising,” the not-coming-to-be of any further birth; therefore, it is called **anuppāda** and also **nirodha**. In this way, the first practical, fully real comprehension of cessation is the Stream-enterer's Path.

Nibbāna is not a strange, mysterious, secret phenomenon. If the existence of formations (saṅkhāra) is suffering, **there is no benefit from other mysterious phenomena other than stopping it.**

At the very moment of seeing Nibbāna, someone understands suffering (dukkha). He understands the path to Nibbāna (nibbāna magga). He understands the law of cause and effect. Therefore, at the moment the Stream-entry path arises, though someone basically targets cessation (nirodha), he indeed has an understanding of **suffering**, of the **origin of suffering** (dukkha samudaya), and of the **path** (paṭipadā).

Gavampati Thera once spoke sutta he had heard from the Blessed One: “Whoever sees dukkha also sees the origin of dukkha, sees the cessation of dukkha, and sees the path leading to the cessation of dukkha ... Whoever sees the cessation of dukkha sees dukkha, sees the origin of dukkha, and sees the path leading to the cessation of dukkha.” **In this way, when one truth is seen, the other truths are also seen**—so Gavampati Thera declared, as the Bagawan’s word, before the other bhikkhus.

Up to this point, what has been explained especially is the manner of the wisdom (paññā cetasika) that operates in the Stream-enterer’s path-consciousness. That cetasika does not arise on its own; it arises together with a set of citta and cetasikas. The arrangement of that citta–cetasika set is presented in the text as follows:

Pali

"Yasmiṃ samaye **lokuttaraṃ jhānaṃ bhāveti**, niyyānikaṃ, apacayagāmiṃ diṭṭhigatānaṃ, pahānāya, paṭhamāya bhūmiyā pattiyā vivicceva kāmehi ... pe ... paṭhamaṃ jhānaṃ upasampajja viharati dukkhāpaṭipadaṃ dandhābhiññāṃ; tasmīṃ samaye

phasso hoti, vēdanā hoti, ... pe ... jīvitindriyaṃ hoti, *anaññātaññassāmīti*ndriyaṃ hoti, *sammādiṭṭhi* hoti, *sammāsaṅkappa* hoti, *sammāvācā* hoti, *sammākammanto* hoti, *sammā-ājīvo* hoti, *sammāvāyāmo* hoti, *sammāsati* hoti, *sammāsamādhi* hoti, saddhābalaṃ hoti, ... pe ... ottappabalaṃ hoti, alobho hoti, adoso hoti, amoho hoti ... hirī hoti, ottappaṃ hoti, kāyapassaddhi hoti, ... pe ... cittujjukatā hoti, sati hoti, sampajaññaṃ hoti, samatho hoti, vipassanā hoti, paggāho hoti, avikkhepo hoti."

"When, at some time, one develops the supramundane (lokuttara) jhāna—leading out (from saṃsāra), leads to non-accumulation, for the abandoning of (wrong) views,), for attaining the first plane, being secluded from sensual pleasures ... and so on ... he enters and dwells in the first jhāna that has painful practice and slow realization. At that time there is contact; there is feeling; there is perception, there is thinking, there is citta, there is applied thought (vitakka)...re...there is the life faculty (jīvitindriya), **there is the faculty 'I shall come to know the unknown' (anaññātaññassāmīti**ndriya), **there is right view (sammādiṭṭhi)**, **there is right thought (sammāsaṅkappa)**, **there is right speech (sammāvācā)**, **there is right action (sammākammanta)**, **there is right livelihood (sammāājīva)**, **there is right effort (sammāvāyāma)**, **there is right recollection (sammāsati)**, **there is right concentration (sammāsamādhi)**, there is the power of faith ...pe... there is the power of moral dread (ottappabala), there is non-greed (alōbha), there is non-hatred (adosa), there is non-delusion (amōha)...there is moral shame (hiri), there is moral dread (ottappa), there is tranquility of the mental body (kāya passaddhi)...pe...there is straightness of mind (citta-ujukatā), there is recollection (sati), there is clear comprehension (sampajañña), there is tranquility (samatha), there is insight

(vipassanā), there is exertion (paggāha), there is non-distraction (avikkheppa); at that time whatever other formless phenomena (arūpī dhamma) that have arisen conditionally are wholesome."

Some mental factors stand out especially within the path-consciousness; these are called the "path factors." Together with wisdom, there are eight path factors. **Because the wisdom operating in that consciousness is a vision about all three times and the whole of life, it is termed Right View (sammā-diṭṭhi).** Preceded by that Right View, the eight are: Right View, Right thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right recollection, and Right Concentration.

Sammāsaṅkappa

This is the wholesome vitakka operating in this citta. Because there is understanding that all saṅkhāras are impermanent and suffering, a strong thought formation of **renunciation arises**; this is called **"nekkhamma-saṅkappa."** Since the vision of anattā is well established, **there is no "person" to clash with**; whatever pain may arise in life is seen as occurring within a process of causes and results, not "because of others." , thought accompanied by loving-kindness, that is, non-ill will (avyāpāda) and non-cruelty (avihiṃsā) thought can also exist strongly in this consciousness.

SammāVācā

The disposition to refrain from unwholesome speech.

SammāKammanta

The disposition to refrain from unwholesome bodily action.

SammāĀjīva

The disposition to refrain from wrong livelihood.

These three—sammā vācā, sammā kammanta, sammā ājīva—are called the “virati cetasikas” (abstinences). Because together with Stream-entry path knowledge a strong thought of renunciation arises in opposition to greed, and because other defilements subside, a nature of emerging from, separating from, not delighting in wrong actions arises in the mind. Owing to the powerful hiri and ottappa cetasikas that accompany that ñāṇa, these three virati cetasikas are strengthened. In kāmāvacara wholesome cittas these abstinences may arise, but they are not mandatory; in the magga-citta they arise strongly and together.

SammāVāyāma

This is effort (vīriya) that emerges from sensual desires, cultivates wholesomeness, and abandons unwholesomeness.

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SammāSati

This is the nature that recollect all formations (saṅkhāra) as impermanent, as suffering, as non-self. It is the nature that recollect the danger (ādinava) of sensuality and the benefits of renunciation, and together with that, abides immersed in cessation (nirodha).

SammāSamādhi

The undistracted abiding of the mind taking Nirodha as its object.

In addition to the mental factors shown above, all the wholesome mental factors that function in insight-accompanied sense-sphere

wholesome consciousness, taken by name, also exist in this path consciousness. However, **they differ in strength**. Those phenomena are sense-sphere (kāmvācara). Here it is supramundane (lokuttara).

Generally, though many people think that the three fetters (saṃyojana)—personality view (sakkāyadiṭṭhi), doubt (vicikicchā), sīlabbataparāmāsa—are abandoned through the Stream-entry path and other defilements (kilēsa) such as ignorance (avijjā), lust (rāga), and hatred (dosa) are abandoned through subsequent path knowledges, it is not exactly so. **Even through Stream-entry path, a certain level of ignorance (avijjā) regarding life is completely removed**. A certain level of lust and hatred (rāga dosa) corresponding to that level of ignorance is also abandoned. Hatred at the level of killing mother, killing father and so forth will never arise in him again.¹⁸

What was explained above described the Path knowledge arising from the first jhana level. However, there are also occasions when one proceeds to the Sōtapanna Path from the second, third, or fourth jhana. In such cases, the Path factor of samma sankappa is not included, because vitakka is absent.

The second path consciousness that attenuates lust and aversion

The Sakadāgāmī path can be described as a stage in which one gains a further understanding of the mind's internal interconnections. As a result, there is a change in how sensual

¹⁸ See note – page 430

clinging and perceptions of attractiveness arise. “Attenuation of lust and aversion” means they arise only occasionally and, even when they do arise, they appear in a weakened form. With respect to the configuration of consciousness and mental factors, there is no special difference other than **Aññindriya** (Kind of wisdom faculty) is in place of **Anaññātaññassāmītindriya** from the first path consciousness.¹⁹

Third path consciousness in which lust and aversion are completely abandoned

For a meditator who further develops insight—seeing, reflecting on, and carefully examining the law of cause and effect—this knowledge represents the realization that arises from that deepening discernment. It marks the moment he directly recognizes that the pursuit of the five sensual pleasures is wearisome and suffering. At this point, craving for them is completely relinquished.

The period that comes after Non-return path can be shown as an occasion when dualization becomes increasingly reduced as the mind is directed again and again to the three characteristics (tilakkhaṇa). **By dualization is meant the duality of object and the one who takes the object.** Such as “I am fully a separate thing—from the object” – **this happens due to negligence of causal experience.**

Though sensual-sphere lust is completely abandoned, form absorption-sphere lust (rūparāga) and formless-sphere lust (arūparāga) are not abandoned through the Non-return path. Therefore, a certain type of craving still remains. By the power of

¹⁹ See note – page 431

this knowledge, he becomes saved from the sense-sphere realm (kāma bhūmi).

The configuration of citta and mental factors is as explained earlier.

Arahant path knowledge

At this knowledge, whatever ignorance remains is completely eradicated. It is the occasion of a complete understanding of name-and-form. With the cessation of ignorance, every kind of craving for becoming (bhava-taṇhā) is abandoned. The latent tendencies (anusaya) are removed at the root; the tendencies grounded upon all name-and-form across the three times (past, present, future) are dispelled. If the happiness of a previously experienced jhāna comes to mind, the agreeable perception attached to it must also be relinquished; it too should be clearly understood as part of the Noble Truth of Dukkha.

Seeing that all experiences arise dependent on impersonal contact and **seeing that comparing and measuring experiences against one another serves no purpose**, the remaining conceit is removed. Thus, the cessation of the five fetters which was left—ignorance (avijjā), attachment to form (rūpa-rāga), attachment to the formless (arūpa-rāga), conceit (māna), and restlessness (uddhacca)—is accomplished.

Unwholesome minds (akusala cittas)

Following the wholesome consciousnesses, the Blessed One taught about unwholesome natures. Akusala means "unskillful, existing for harm." As a result of the thinking (cētanā) that arises in unwholesome citta, undesirable, disagreeable, unpleasant situations arise in life. Likewise, because of unwholesome

phenomena, mental suffering arises. One's life deteriorates due to decisions made when unwholesome feelings are strong. **It exists for harm to oneself and to others.**

Commonly recognized as unwholesome are killing living beings, stealing, sexual misconduct, lying, abusive/frivolous speech, consumption of intoxicants, anger, hostility, adopting wrong views, deceitfulness, jealousy, stinginess, and conceit.

Though spoken of separately, all these states only arise together with a mind. They exist only when a mind exists; **they are conjoined with a certain knowledge (mind)**—together with recognition and *vēdanā*. When the Bhagawan speaks of unwholesome acts like taking life, what is **highlighted is the *cētanā*** connected with that unwholesome act.

When a being is killed, someone's body becomes active in relation to that event. There is also a being subjected to death. However, in the Abhidhamma teaching, by killing (*prāṇaghāta*) is meant the *cētanā* to kill, which is central to that entire event. That is, the mental intention or thinking to kill.

It arises at the time of knowing the situation and identifying that being. That is, together with *viññāṇa* and perception. Together with the other universal mental factors as well. Therefore, even if one thought to kill but did not kill the being, **that too belongs to the category of** *akusala*.

Phenomena such as conceit and wrong view also arise together with a certain knowledge. When these unwholesome mentalities arise, according to the Abhidhamma no wholesome mentality arises simultaneously. Not only those specific unwholesome mentalities, but the entire accompanying *citta*—*cetasika*

configuration—**the whole system that functions in conjunction with them—is designated as “unwholesome dhamma.”**

The whole aggregate may thus be called an unwholesome mind. For example, when someone commits theft, the thinking to steal arises together with awareness of where the item is, whether others are nearby or not, and knowledge of its value. Since such thinking would not arise without that knowing (viññāṇa), the **knowing aspect too is designated unwholesome.** Along with that mind, other cetasikas such as craftiness and delusion arise; taken together, the entire citta–cetasika bundle is defined as an unwholesome mind.

By way of analogy, if several people travel together in a vehicle and one of them kills their enemy, not only the killer but also the driver and the lookouts are all implicated as accomplices.

In this way, the various unwholesome emotions that arise toward different beings in different situations, were synthesized by the Blessed One **through omniscient knowledge** and classified into twelve types.

Twelve unwholesome minds

There are twelve in total: eight minds associated with greed (lōbha), two associated with aversion (paṭigha), one associated with doubt (vicikicchā), and one unwholesome mind not associated with any of above – hence named through exhibiting restlessness (uddhacca).

Eight types of lōbha-associated minds

“Lōbha” means craving (taṇhā). A greedy mind sometimes arises with happiness (somanassa), at other times with neutral feeling. Greed may arise together with wrong view (**diṭṭhigata**) or without it. It may be prompted (asaṅkhārika) or unprompted (asaṅkhārika). Considering (i) whether wrong view is present or absent, (ii) the difference in feeling, and (iii) the prompted vs. unprompted distinction, there are eight types. Although we call these the “lōbha-associated” minds, that label is a conventional name used by teachers to distinguish them from the other unwholesome minds; it is not a name given by the Blessed One.

1. somanassa-sahagata diṭṭhigata-sampayutta asaṅkhārika citta
2. somanassa-sahagata-diṭṭhigata-sampayutta-sasaṅkhārika citta
3. somanassa-sahagata diṭṭhigata-vippayutta asaṅkhārika citta
4. somanassa-sahagata diṭṭhigata-vippayutta sasaṅkhārika citta
5. upekkhā-sahagata diṭṭhigata-sampayutta asaṅkhārika citta
6. upekkhā-sahagata diṭṭhigata-sampayutta sasaṅkhārika citta
7. upekkhā-sahagata diṭṭhigata-vippayutta asaṅkhārika citta
8. upekkhā-sahagata diṭṭhigata-vippayutta sasaṅkhārika citta

The Blessed One defined the first unwholesome citta as follows:

“Katame dhammā akusalā?” Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti, **somanassa-sahagataṃ diṭṭhigata-sampayuttaṃ**, rūpārammaṇaṃ vā, saddārammaṇaṃ vā, gandhārammaṇaṃ vā, rasārammaṇaṃ vā, phoṭṭhabbārammaṇaṃ vā, dhammārammaṇaṃ vā, yaṃ yaṃ vā panārabba; tasmīṃ samaye phasso hoti, vēdanā hoti, saññā hoti, cētanā hoti, cittaṃ hoti,

vitakko hoti, vicāro hoti, pīti hoti, sukhaṃ hoti, cittassekaggatā hoti, viriyindriyaṃ hoti, samādhindriyaṃ hoti, manindriyaṃ hoti, somanassindriyaṃ hoti, jīvitindriyaṃ hoti, **micchādiṭṭhi** hoti, micchāsaṅkappo hoti, micchāvāyāmo hoti, micchāsamādhī hoti, viriyabalaṃ hoti, samādhibalaṃ hoti, ahirikaḥ hoti, anottappabalaṃ hoti, **lobho hoti, moho hoti**, abhijjhā hoti, micchādiṭṭhi hoti, ahirikaṃ hoti, anottappaṃ hoti, samatho hoti, paggaho hoti, avikkhepo hoti; ye vā pana tasmim samaye aññepi atthi paṭiccasamuppannā arūpino dhammā, ime dhammā akusalā.

In addition to the universal mental factors, a cluster of factors—such as vitakka, vicāra, effort, ahirika (shamelessness), anottappa (fearlessness of wrongdoing), micchādiṭṭhi (wrong view), and mōha (delusion)—arises together. As to objects, just as stated for sense-sphere wholesome citta, six are listed: form, sound, smell, taste, tangibles, and other phenomena (dhamma). For this mind, what especially needs detailed explanation is the triad of wrong view, delusion, and greed. Many of the other cetasikas you already know.

Lōbha (Greed/Craving)

Lōbha refers to covetousness, miserliness, craving, attachment, and lust. At times it is also portrayed as wishing, expectation, “love,” or “affection.”

It becomes evident as desire for the five sensual pleasures—**the urge to experience them again and again, and the inability to bear their absence**. Lōbha is threefold as **kāma-rāga**, **rūpa-rāga**, and **arūpa-rāga**:

- **rūpa-rāga** is attachment to the form-sphere jhānas,

- **arūpa-rāga** is attachment to the formless jhānas.

Lōbha also arises in many other ways: desire for fame, social status, praise, desire for living, desire for views, expectation for knowledge—each a mode of craving.

What is ordinarily meant by desire for the five sense-pleasures is the quality of the mind being drawn to and clinging to pleasing forms that delight the mind, to sweet sounds, to pleasant fragrances, to tasty foods, to agreeable touches.

Delusion (Mōha)

Thus, whenever the mind gets drawn toward something, it does so together with **mōha**—bewilderment/delusion. Seeing what is suffering as pleasure is delusion; seeing the impermanent as permanent is delusion; seeing the not-self as a self is delusion; taking what gives rise to suffering as a cause of happiness is a misapprehension of cause and effect. In this way, with the mind's tendency to be deceived and to misconstrue, **lōbha** (craving) arises, in proportion to the degree of delusion present. Although we use the single word “mōha,” it unfolds in many modes depending on how the bewilderment operates.

For example, when a young person thinks of the body—looking in a mirror, say—and feels “this body's existence is a pleasure; this body is something good; it lasts for a while; it is a source of happiness,” then stronger attachment to the body arises. He indulges the body more, and thinks, “the body behaves as I want.” In truth, because the body has a **non-self (anattā)** nature, **to regard it as a self is a form of delusion**. **Mōha** is like a darkness that veils the true nature of the object; **it is also called avijjā (ignorance)**.

“Atthi, bhikkhave, subha-nimittam ...” “Monks, there is a ‘pleasant sign’. When one frequently attends to it **unwisely**, it becomes the nutriment for the arising of sensual desire not yet arisen, and for the increase of sensual desire already arisen.”

In this way the Blessed One explained how attention accompanied by delusion nourishes craving. The coupling of craving with delusion applies to all forms of craving; **every kind of lōbha is invariably conjoined with some mode of mōha.**

Thus, because of greed that arises together with delusion, beings experience immeasurable mental suffering. When their bodies undergo change, fear arises that whether it will perish. Doubts and anxieties arise.

"Taṇhāya jāyatī soko - taṇhāya jāyatī bhayaṃ Taṇhāya vippamuttassa - natthi soko kuto bhayaṃ"

‘suttapiṭaka » khuddakanikāya » dhammapadapāḷi » piyavaggo’

"From craving (taṇhā), sorrow arises. From craving, fear arises. For one freed from craving, there is no sorrow. Whence fear?"

Likewise, because the minds of beings, who are driven to seek many things by craving are drawn by craving to many things, even beyond death the mind settles in, descends into the next existence. **Thus, the principal factor in the rebirth (punarbhava) is craving.** Together with existence, beings are repeatedly caught by the suffering of old age and death.

Therefore, this craving bound up with delusion is unequivocally unwholesome—both because it produces mental distress and because it conditions the bodily pains that come with existence. It is referred to as the Noble Truth of the **Origin of Suffering.**

Thus, the nature of greed that arises from time to time in a being's life has been classified by the Blessed One into eight types of mental states, **considering the manner in which it associates with other mental factors.**

Just as stated for sense-sphere wholesome consciousnesses, greed arises weakly or strongly at various occasions, toward form (rūpa), sound, smell, taste, tangibles and other phenomena (dhamma). **Attachment to a visible form is one thing; attachment to a sound is another.** When one admires a fine complexion, or becomes attached to a beautiful garment, that is craving taking color as its object.

When one clings to a woman's or a man's voice, that is craving taking sound as its object. When one longs for delicious food, that is craving taking taste as its object. When one seeks fragrance, that is craving taking smell as its object.

When one desires or longs for sexual union (maithuna dhamma), it is greed taking touch as object.

When a deva delights in a divine eye or ear, that is craving taking those sense faculties as its object.

In the Satipaṭṭhāna Sutta, it is mentioned as **"cakkhuṃ loke piya rūpaṃ sāta rūpaṃ, sōtaṃ loke piya rūpaṃ sāta rūpaṃ.. and so forth .."** "The eye is a pleasant nature in the world, an agreeable nature; craving arises toward it... and so forth .." This refers to craving that arising taking the five sense-bases (pañcāyatana) as object.

Generally, a **person does not crave by isolating only "the eye" as the bare object** and remembering only that in mind. Taking the

whole body as a totality, craving arises targeting the eye as a part of it. Not only the body, but the mental aggregate (nāma kāya) is also felt by him in a certain way.

There is no craving toward the eye of a corpse taking it as object. Therefore, while many other phenomena are felt, when **the eye becomes more targeted**, we call it craving taking the eye as object. The same should be understood for the other base-sense faculties. When objects are divided into six types, forms such as eye and ear are included in the sixth category called **"other phenomenon" (dhammārammaṇa)**.

Furthermore, **craving also arises when taking various mental states**—those apparent in oneself as well as in others—as the object. Some people like it when others hold a good opinion of them. Others sometimes like being loved by someone.

In this way, craving arises by taking others' mental states as its object. It also arises by taking one's own mental qualities—such as knowledge, the ability to think, the ability to remember—as its object. All of these are included under the sixth class of objects, called "dhammārammaṇa".

To be attached to fame means wanting many people to be aware of and recognize oneself and to hold a favorable view of one. In other words, "fame" is a collection of other people's mental phenomena—a bundle of others' cognitions, perceptions, and other attitudes. Yet when one clings to fame, one does not see it as **attachment to an impermanent heap of mentalities**, nor even as aiming at a mere collection of mindsets; rather, one appropriates them in a **personalized way**: "many people know and recognize **me** in a good way."

Thus, whether we call it fame, leadership, or praise, what craving targets is some set or collection of name-and-form phenomena.

Therefore, the Blessed One has shown that a greed-rooted mind can arise taking as its object a form, a sound, a smell, a taste, a tangible, or other name-and-form dhammas. Here, “dhamma” should be understood to include all remaining kinds of material forms besides visible sights, sounds, odors, tastes, and tangibles, as well as mental qualities.

wrong view (micchā-diṭṭhi)

Sometimes, along with delusion, a wrong view also arises together with greed. A view such as “there is no result of kamma,” or “the world is eternal,” or “there are no spontaneously-born beings (opapātika),” or “there is no wholesome and unwholesome distinction,” or “there is an eternal self”—any such stance or way of looking at the world is called a wrong view. **When many factors are wrongly combined and clung to at once, micchā-diṭṭhi arises.**

For this reason, the various views listed above are not found in animals with feeble minds. They neither think “there is a result of kamma” nor “there is no result of kamma.” Wrong view arises in people when, although many pieces of information are put together, other necessary pieces are unknown. Since some wrong views are a global outlook on life as a whole, if they become deeply rooted **they influence a person’s words and deeds throughout life.**

Because wrong view prescribes how one “ought” to live, it is also called **micchāpatho** (“the wrong path”). In Pāli ‘**patho**’ means path. And because, when micchā-diṭṭhi is present, there is **seizing**

and tight grasping of name-and-form (nāma-rūpa), it is called **diṭṭhi-upādāna**. i.e., the wrong view itself is a form of grasping.

If, when a person thinking of an all-powerful deity—thinking with delight, “This God created everything, is eternal, is our giver of liberation”—and appropriates that idea joyfully, then that occasion counts as **diṭṭhigata-sampayutta somanassa-sahagata asankhārika citta**. This is the first of the eight greed-rooted mind mentioned earlier.

The **sasankhārika / asankhārika** distinction should be understood here just as it was for wholesome citta. When someone thinks, “No matter how much killing I do, there’s no sin,” the mind most often arises with neutral feeling; then it is classified among the **diṭṭhigata-sampayutta upekkhā-sahagata** cittas.

Among wrong views, the one that most often arises for many people is **sakkāya-diṭṭhi**. It is a principal type of wrong view. Sakkāya-diṭṭhi is the view that, taking the five aggregates—form, feeling, etc.—as one’s object, **regards them as “my soul,” a permanent, uniquely mine essence** that always exists. Whenever, on reflecting on oneself, one takes one’s body, or some subtle material quality within the body, or one’s knowledge, or the feelings one experiences, or any other mental state, and thinks “this is my Soul,” that is sakkāya-diṭṭhi.

Other Defilements That Can Arise Together with Greed-Accompanied Consciousness

Defilements (kilēsa) such as conceit (māna), sloth and torpor (thīnamiddha), restlessness (uddhacca), shamelessness (ahirika),

fearlessness of wrongdoing (anottappa) can arise together with greed-accompanied citta.

Māna (Conceit)

Māna is threefold: **hīna-māna** (inferiority conceit), **sadisa-māna** (equality conceit), and **seyyā-māna** (superiority conceit). **Seyyā-māna** means “seeing oneself as higher”: regarding oneself as superior because of some personal quality, one’s physical appearance, possessions, or family connections. It appears as **pride for a nation**. like “we are of this great heritage,” or “we are a great nation,”

sadisa-māna (the conceit of “being on par”) can be seen when one pair himself with an another in a foolish way. People sometimes talk with a venerable or much elderly person like talking to a friend. That may be due to this mentality.

Problem of **hīna-māna** (inferiority conceit) is **demotivation**. He may not strive well, thinking ‘I am incapable’. Thus, his progress is affected. So, it is an unwholesome quality.

According to the Abhidhamma, **māna** arises with **lōbha**-rooted consciousness that is not conjoined with wrong view (**diṭṭhi-viprayutta**).

There is a certain type of conceit referred to as " **asmimāna** " the conceit “I am(taking place)”. It demonstrates a **notion that distinguishes oneself somewhat value**.

Very often the notion “this is better than that” or “this is worse than that” is **māna**. Conceit arises because the truth of suffering is not understood. If everything is impermanent and dukkha, then,

seen in that light, comparison does not hold. (Comparing a dog's excrement with a cat's excrement is pointless.)

A yogi intent on training the mind will compare **kusala** and **akusala** dhammas; but a skilled yogi does so while understanding that both fall under the Truth of Dukkha and therefore does not cling even to the wholesome while making such comparisons. An ordinary person, comparing worldly things, adheres to what seems "better" — That is, they become greedy.

Likewise, because of this comparison, when he obtains something that he considers inferior, he becomes dissatisfied. Therefore, when conceit increases, one is not satisfied with what one has obtained. **Much toil is also required to protect the image built from conceit.** Fear arises that the image will be harmed. Someone with reduced conceit can live simply. Therefore, conceit is an unwholesome phenomenon ! It is a phenomenon that generates suffering and sorrow.

Personality view (sakkāyadiṭṭhi) and conceit do not arise simultaneously, but the two often support each other. That is, they arise and condition each other in adjacent citta series. **Together with superior conceit, happy feeling usually exists in greed-accompanied citta.** When one wins a competition—thinking that others will consider him as superior, that my fame will increase—the feeling that comes is also conceit (māna).

Thus, when one delights with conceit in one's own image or one's family's or country's image, a strong attachment to that image can arise. That is, there occur lust with desire(chandarāga). It is also called greed and **acquisitive grasping (upādāna).**

Upādāna (acquisitive grasping)

Chandarāga (attached desire) is one type of upādāna (acquisitive grasping). There are other forms of upādāna as well. When a mind-state conjoined with wrong view arises, **clinging is also there**. Upādāna is of four kinds:

1. attavāda-upādāna
2. diṭṭhi-upādāna
3. sīlabbata-upādāna
4. kāma-upādāna

Attavāda-upādāna

Attavāda-upādāna is essentially “**sakkāya-diṭṭhi**. Form (rūpa), feeling (vēdanā) and so forth are grasped tightly by personality view as I, as the unique way belong to me.

Nowadays many Buddhists **loosely phrase** in saying “**That there is no I , it is just a convention**”. Well, it is not totally correct. Even though there is no soul-like entity, your life is mind and the body existing now. Even though name and forms are impermanent they are unique phenomena. When an enlightened being uses the word “I” it is not for the convention of society. **he uses because it must be use**. Not that he use it without any notion within his mind. He relate that word to the unique internal life (**Adjathika**) taking place. Otherwise, why would he use that word with another enlightened being, who he knows enlightened.

But when ordinary people use that word, usually grasping of internal life is there. There is additional meaning to his “I”. **That addition is the wrong view**.

Diṭṭhī upādāna and kāma-upādāna

Diṭṭhī upādāna means “all wrong views other than sakkāya-diṭṭhi.” That is, wrong views that arise such as: the world is eternal; or the world is non-eternal (aśāśvata); or there are no results of action (kamma); and so forth. There is an easy method for discovering what kind of view is correct and what is wrong.

if, when hearing something that **contradicts your view, you become dejected or hostile**, wish to harm or even kill, and the view functions as a source of agitation and suffering, then it cannot be a right view. Likewise, if you have grasped the body with the view “this is me,” then when the appearance of the body changes you will feel displeasure; if others disparage it, you will flare up.

By “diṭṭhī upādāna” it does not mean **clinging to a view as an object**. When wrong view exists, the mind demonstrates a quality of grasping tightly. Therefore, the view itself must be taken as upādāna. The desire that exists taking that view as object is “grasping desirable” (kāma upādāna). **Think of the view as something developing in one’s mind. Not always something within external world.**

For example, when one’s favorite political leader presents his doctrine, followers listen with eagerness; the attached desire (chandarāga) toward that political view arises. That is kāma-upādāna. Likewise, when a religious leader gives a sermon and followers, pleased with that leader’s doctrine, grasp it with desire. That desire is called chandarāga, and it too is kāma-upādāna. The word ‘**kāma**’ means desirable in Pāli language, - Not “sensual”.

However, in primary usage, kāma-upādāna refers to chandarāga toward one’s own body or toward pleasant feeling—attachment

to one's spouse, children, possessions, etc. In naming the mental factor involved, *rāga* is designated as *lōbha*.

Silabbata-upadana

The view that, together with greed, takes **mistaken modes of conduct** as if they were correct paths to purity, is called "silabbata-upadana." Thinking that purity is gained by practices such as "cow like routine" or "dog like routine," or by merely taking or abstaining from certain foods, or by any other practice that has no real purpose—this grasped attitude is called **"silabbata-paramasa."** Because it too is a wrong view, because it is an erroneous view, when it arises it is said that **"greed-accompanied associated with wrong view consciousness"** has arisen. When it is like one's own idea, it is "unprompted" (*asaṅkhārika*). When it arises with many deliberations or through what others say, it can be classified as "prompted" (*sasaṅkhārika*).

If a strong attachment arises targeting correct practices such as daily offerings to the Blessed One, offering flowers to the stupa and bodhi tree, showing respect to teachers and preceptors, regular care for parents—and if sorrow also arises when unable to do it —**that is not *sīlabbata upādāna***. The tight grasping of that practice is *kāma upādāna*.

That mental suffering arose not from a fault in that virtue (*sīla*), that is, the practice, but because of clinging to it. That virtue, that routine, is included under wholesome phenomenon, sense-sphere wholesome *citta*. This is why when defining *sīlabbata parāmāsa*, the Blessed One has mentioned it as **"*yā ito bahiddhā sīlena suddhi, vatena suddhi...*"** that is, **"the view that purity comes from rites and rituals outside this teaching."**

Thus, the fourfold upadana, viewed as mental factors, can be presented in terms of two cetasikas: ditthi (view) and lōbha (greed).

Thina and middha(Sloth and Torpor)

The unwieldiness of citta, its weakness, its inability to function—this is **"sloth" (thīna)**. The unwieldiness of mental factors, their weakness, their inability to function—**this is "torpor" (middha)**. These two mental factors are two phenomena inseparable from each other. When they arise, they arise together. They may exist in the mind even when some greed consciousness arises or when weak aversion consciousness arises. When this **hindrance (nīvaraṇa)** has arisen, there is a drowsy quality in the mind.

Especially when someone is approaching sleep, when the mind exists subtly relishing some bodily pleasure, sloth and torpor often arise. Because delusion is present then, the person does not recognize that the **mind is sagging**.

There is a deluded notion that the mind is tending toward comfort rather than toward ineffectiveness; through that delusion, thina-middha is stimulated. The kind of attention applied along with that delusion becomes food for thina-middha.

"Atthi bhikkhave arati nandi ..."

"Monks, there is lack of interest in wholesome phenomena, sluggishness, dullness, inferior state of mind, unwieldiness. When unwise attention on it is made frequent, it serves as the nutriment for the arising of unarisen thina-middha and the enlargement of arisen thina-middha."

When this occurs, the expansive function of the mind (vitakka) becomes weak. If thina-middha gains strength, a person often slips

into sleep. When thina-middha arises again and again, the tendency for wholesome minds to arise diminishes. For a meditator, practice will not bear fruit; progress in meditation is blocked; negligence can set in. Therefore, it is defined as an unwholesome pair of states.

Ahirika and Anottappa (Shamelessness and Fearlessness of Wrongdoing)

“Ahirika” is the state of not feeling shame about wrongdoing or not finding it repulsive. **“Anottappa”** is the state of not fearing wrongdoing. When someone kills a living being or knowingly tells a lie, it is because the beautiful mental factors called hiri (moral shame) and ottappa (moral dread) do not arise. Moreover, the unwholesome pair—ahirika and anottappa—does arise, enabling that act to occur.

When ahirika and anottappa become strong, there is no unwholesome deed a person cannot do. **Any evil can be committed**. That is, when an unwholesome mind accompanied by strong ahirika and anottappa arises, powerful sinful intentions arise along with it: thoughts of killing one’s mother or father, killing a person, engaging in sexual misconduct, or telling lies without the slightest fear, for the sake of advantage.

In contrast to this, when moral shame and moral dread are strong, a person's mind shrinks even from a small fault. **one fears even a minor transgression**. Therefore, when ahirika and anottappa are strong, the mind becomes firmly set and driven by strong intention, performs evil deeds.

As their result (vipāka), one falls for a long time into the suffering of the four lower realms. Even in this very life one becomes afflicted by many illnesses produced by one's deeds, and because of those illnesses, experiences many bodily pains. Thus, **since they bring enormous suffering** of the four lower realms, the factors of ahirika and anottappa are defined by the Blessed One as unwholesome dhammas.

When someone performs on a stage before a large crowd without the slightest hesitation, it is because hiri and ottappa are absent. An Arahant would, under no circumstances, put on a dance or a show. A good person hesitates at a duty such as presenting a **dance not because of shyness** but because of hiri ottappa. On the other hand, someone presents themselves to an unwholesome action without fear or doubt not because of their self-confidence or ability to present before a crowd, but because of the mental factors of shamelessness and fearlessness of wrongdoing.

Uddhacca (restlessness)

According to the manner shown in the Abhidhamma, the nature of restlessness can arise together with every type of lōbha citta. Uddhacca means “restlessness,” a mind that is not settled. Most people take “restlessness” to mean the mind flitting rapidly from one object to another—jumping from object to object. What they are usually referring to is a series of mind-moments taking different objects in quick succession.

However, **uddhacca should be defined as a quality observable within a single citta**. For this reason, compared to lōbha-based occasions, a lack of calm is often more conspicuous in dosa-based occasions. When one delights with somanassa—say, listening to a

favorite song—the mind’s restlessness is not so apparent. In lōbha-based moments tied to expecting something in the future, or when vitakka is actively seeking something, a certain degree of unrest can be noticeable.

Uddhacca works against the samadhi. Consider a cat poised to catch a mouse, or a thief moving quietly through a house at night with careful attention—there is a kind of concentrated steadiness present. A similar “samadhi-like” quality can occur within unwholesome cittas as well; this is called **miccha-samadhi**. In the same way, one should understand **miccha-vayama**.

Because the Abhidhamma Piṭaka mentions that restlessness arises together with greed, it cannot be said with certainty that it always arises. Sometimes the Blessed One shows matters according to the ways they can occur. Therefore, readers should take by investigating for themselves.

The Pair of Sorrow-Accompanied Aversion-Associated minds

These two types of cittas established and spoken by the Blessed One to characterize all those unwholesome mental states at occasions such as anger, enmity, wrath are present. They are called "aversion-associated minds" (**paṭigha sampayutta citta**). When a subtle collision exists in the mind, it is called displeasure (amanāpa). If somewhat more than that, it is called anger, when stronger it is called enmity, if it arises in a manner that shakes and trembles the whole body, it is called wrath (krodha). Ordinarily the Pāli word for anger is "vyāpāda." It is also called "dosa." The

manner in which the Blessed One elaborated on this consciousness in the Dhammasaṅgaṇī section is as follows:

“Katame dhammā akusalā? Yasmiṃ samaye akusalaṃ cittaṃ uppannaṃ hoti, **domanassa-sahagataṃ paṭigha-sampayuttaṃ** rūpārammaṇaṃ vā ... pe ... dhammārammaṇaṃ vā, yaṃ yaṃ vā pana ārabba, tasmīṃ samaye phasso hoti, vēdanā hoti, saññā hoti, cētanā hoti, cittaṃ hoti, vitakko hoti, vicāro hoti, **dukkhaṃ hoti**, cittassa ekaggatā hoti, vīriyindriyaṃ hoti, samādhindriyaṃ hoti, manindriyaṃ hoti, **domanassindriyaṃ hoti**, jīvitindriyaṃ hoti, micchāsāṅkappo hoti, micchāvāyāmo hoti, micchāsamādhī hoti, vīriyabalaṃ hoti, samādhibalaṃ hoti, **ahirikabalaṃ hoti, anottappabalaṃ hoti**, doso hoti, moho hoti, vyāpādo hoti, ahirikaṃ hoti, anottappaṃ hoti, samatho hoti, paggaḥo hoti, avikkhepo hoti, yevā pana ... pe ...”

Meaning of the Pali passage above (Dhammasaṅgaṇī): "What phenomena are unwholesome?" "At the time when unwholesome consciousness arises, **accompanied by sorrow**, associated with **paṭigha**, taking form-object or...pe...taking other phenomina (dhammārammaṇa), or whatever is taken as object, at that time there is contact, there is feeling, there is perception, there is thinking, there is citta, there is applied thought, there is examine, there is suffering, there is concentration of mind, there is effort faculty, there is concentration faculty, there is mind faculty, there is sorrow faculty, there is life faculty (jīvitindriya), there is wrong intention (micchāsāṅkappa), there is wrong effort, there is wrong concentration, there is energy power, there is shamelessness power, there is fearlessness of wrongdoing power,

there is dosa, there is delusion, there is hatred, there is shamelessness, there is fearlessness of wrongdoing, there is tranquility, there is exertion, there is non-distraction, and whatever other formless phenomena that have arisen conditionally at that time, these phenomena are unwholesome."

When one dislike another not yet mean there is anger; when anger is present we do not necessarily call it hatred; and even when hatred is present we do not yet call it fury. May be because of this, the Blessed One classified these mental states in " **paṭigha - associated consciousness**" (paṭigha means colliding or crashing nature) The same inner jolt is noticeable when fear arises, when remorse arises, when jealousy arises, and when stinginess arises. Thus, whenever such mental factors (cetasikas) arise together with the basic mental constituents of a mind-moment, that set of states is termed a "paṭigha-sampayutta citta."

The arrangement of mental factors in *paṭigha-associated minds*

Whenever there is an unpleasant or disliked experience, accompanying *paṭigha*, it is inevitable that mental displeasure will appear—whether mild or strong. In other words, its feeling is always **domanassa** (mental pain). When a nature such as enmity or remorse arises, this sorrow nature manifests more prominently.

When something we expected does not occur, or when a valued possession is destroyed, or at a time of family bereavement, a person experiences grief and mental distress. In such situations there may be no anger or hostility toward another person, yet a

subtle “colliding” nature is present in the mind. **One might wonder: how can such grief or mental pain be unwholesome?**

If one reasons, “My loss happened due to the result of past unwholesome kamma,” one may think it is merely vipāka rather than unwholesome. Furthermore, in occasions of remorse, because one does not think to harm another person, someone may wonder how it is unwholesome. One may wonder whether they are always phenomena functioning in unwholesome consciousness. According to the Abhidhamma teaching, all types of mental suffering, sorrow arise only in unwholesome minds.

Domanassa is explicitly classified as an unwholesome dhamma. This can be understood by **studying the nature of an Arahant’s mind.**

An Arahant never experiences mental sorrow or domanassa, though bodily pain can still occur. If mental pain can be the vipāka of past kamma, then—since Arahants also experience the results of past kamma—Arahants would have grief and sorrow as well. But states such as grief and remorse always arise tied to ignorance (avijjā); because an Arahant has completely eradicated avijjā (delusion), **mental** suffering cannot arise for an Arahant.

The Blessed One taught that **unwholesome dhammas are to be abandoned, while resultant (vipāka) dhammas are to be understood.** vipāka will be removed as an indirect consequence of the abandonment of unwholesome phenomena. **Thus, because grief, sorrow, and remorse have been abandoned by Arahants, what is implied by that is that they are unwholesome phenomena functioning together with ignorance.**

However, a person’s past kamma can have effects such that something they own is destroyed. Afterwards, grief can arise. A

cancer may occur in the body due to the force of kamma; because of that, grief can arise. Yet that grief is not produced directly by past kamma. It is not that the cancerous condition has no influence at all on grief; rather, even if, due to past kamma, an Arahant were to develop cancer, when it is felt or recalled, an Arahant does not experience grief. From this understand that mental states like grief and sorrow always belong to an unwholesome consciousness and specifically to a mind associated with *paṭigha*.

This point will become even clearer later when studying resultant (*vipāka*) citta and mere functional (*kiriya*) citta.

As with every other type of mind, these minds also include the universally present mental factors. Hatred arises only together with some **awareness** such as “someone caused me a loss” or “someone spoke ill of me.” When one sees a person one dislikes and recognizes, “This is my enemy,” the **operation of perception** (*saññā*) within a *paṭigha*-mind becomes evident.

When one has a quarrel with someone and that incident is repeatedly remembered afterward, as if that occurrence is **presses on the mind**, as if it touches, in a manner that the person cannot control—**that is contact**. Even when remorse about a past incident, when it occurs as if the mind is being stricken, this contact manifests more prominently. The stronger the contact, the stronger the anger becomes.

When much time has passed and a quarrelsome incident is barely remembered, contact now arises weakly. Then anger too will arise weakly.

In proportion to the degree of mental displeasure (*domanassa*), the striking nature also becomes strong; that is, hatred and

hostility intensify. Because of the sorrow and hatred one experiences, as a reaction to it, as a solution to it, a nature of acting against it arises. **That is cētanā.** If he cannot hit or scold, then he thinks to counter with at least opposing words. In this way, **cētanā** is powered.

As cētanā and anger intensify together, this citta develops the capacity to persist, to continue without quickly fading, to “hold on.” This capacity is called the **life-faculty** (jīvitindriya).

When one builds up the resolve “I will say this; I will do this,” or “May it be thus,” that buildup occurs with the support of **applied thought** (vitakka). The manner in which “I will say this” is done by the mind, which spreads in a manner that arranges the sequence of words. That manner is gradually building, sprouting in the mind. It is called “applied thought” (vitakka). Here it is called “ill will intention” (**vyāpāda saṅkappa**).

Because aversion always entails an inner collision, and also because a mind in collision cannot cling, greed does not operate when *paṭigha* is present. **However, paṭigha always arises together with delusion.**

If one becomes angry seeing in a personal way, thinking “this suffering arose for me because of this person,” one makes him guilty, sees him with a self-nature. Thus, seeing in a soul like-nature where no such thing is found, is also delusion (mōha).

If one’s eye or ear had not functioned, or if there had been no external object making contact, that suffering would not have arisen; yet one fails to see that something internal—**something within oneself**—is also connected to the pain, and instead lays the blame only on the external. That is delusion. **Thus, not knowing the true causes is delusion.** Seeing the minor cause as the

principal cause is delusion. Not seeing the fault of hatred is delusion. The mentality that a solution will be obtained by responding wrongly, is also delusion.

When this inner collision is present and opposition has arisen, the mind becomes highly agitated and uncalm; it “shakes.” This shaking, which is especially obvious in fearful situations, is called **restlessness (*uddhacca*)**. For this reason, *uddhacca* is more prominent in *paṭigha*-associated minds than in greed-associated minds. **When intense fear is present, *uddhacca* becomes even more conspicuous.** When wrath or fear is resent, the body tends to tremble in accordance with the mind’s heightened agitation; thus, a person appears “shaking.”

Regarding the last of the twelve unwholesome consciousnesses—the “equanimity-accompanied restlessness-associated mind”—some mistakenly think that the mind is most uncalm there. It stated “associated with *uddhacca*” not because restlessness is strongest, but because, unlike the other unwholesome minds, **this one lacks any other distinctive mark** by which to classify it, so *uddhacca* serves as its distinguishing feature.

In Abhidhamma study, *lōbha*, *dosa*, and *mōha* are called the three **unwholesome roots** (*akusala hetu*). Their opposites—*alōbha*, *adosa*, *amōha*—are called **wholesome roots**, or ***abyākatha roots*** (roots not defined as *kusala* or *akusala*). Whenever root factors are present in a consciousness, the other mental factors in that mind become *citta* stronger—either for the good or for the bad.

Although the *lōbha*-associated minds also contain two roots, because their feeling is either happiness or equanimity—and not mental pain as in the *paṭigha* mind—there is not the same reason

for the mind to become as uncalm. Hence the *paṭigha* set tends to show greater restlessness than the *lōbha* set.

Jealousy

The Bhagawan has presented the arising of this mental state under *paṭigha-sampayutta* minds. Jealousy is the inability to tolerate another person's wealth, social standing, or public esteem. When one has strong fondness or attachment to some trait—*chandarāga*—jealousy arises upon seeing that trait more abundantly present in someone else. **If one places no value** on a given thing, jealousy does not arise even when others have it in abundance.

Although *chandarāga* is not included in a *paṭigha*-associated mind, it still conditions jealousy; in other words, mental states are connected sequentially as antecedents and consequents. When jealousy grows, a person habitually focuses on others' faults. **By frequently contemplating that everything in the world is impermanent and bound up with suffering, jealousy can be reduced.**

Macchariyam (Avarice - Stinginess)

This is the unwillingness to be fair with what one possesses, the intolerance of others using or having access to one's own things. When stinginess is present, a certain hard, rough quality appears in the mind. This intolerance is a kind of inner collision.

When jealousy and stinginess are strong, beings live with much irritation. With strong jealousy one may speak ill of the virtuous and keep pointing out others' faults, thereby accumulating much

unwholesome kamma. With strong stinginess, one fiercely guards one's possessions, ends up quarrelling with others, and amasses many unwholesome deeds. The results of such unwholesome actions lead to suffering in the four woeful realms. Therefore, jealousy and stinginess are unequivocally to be defined as unwholesome dhammas.

Ahirika & Anottappa (shamelessness and fearlessness of wrongdoing)

When anger flares strongly, a person may not even consider his own mother; the help once received is forgotten. Afflicted by anger and mental pain, one, feeling trapped in an intolerable situation, just wants to do something—anything—to escape it. At such a time, wholesome vs. unwholesome dhammas don't come to mind; a narrow, constricted mentality arises.

Then there is no sense of “merit or demerit,” no inner restraint or concern. In other words, the mental factors of **ahirika** (lack of shame regarding wrong) and **anottappa** (lack of moral dread) become strong. When angered, one ignores the fact that one is behaving improperly.

Objects of mind-states associated with patigha

Just as with the *lōbha*-minds, the objects here are classified as form, sound, smell, taste, tangibles, and other phenomenen.

Visual object (vannārammana)

When jealousy arises at another's bodily complexion, or when one feels *domanassa* on seeing one's own complexion fade with age—

these are cases where a **paṭigha**-associated mind arises taking **color/form** as object.

Auditory object (saddārammaṇa)

While engaged in important work, a disturbing noise is heard; taking that sound as its object, a **paṭigha** mind can arise.

Olfactory object (gandhārammaṇa)

On smelling something repulsive, one promptly wants to leave; that cētanā to leave is the thinking that takes the **smell** as object.

Gustatory object (rasārammaṇa)

When giving a child a bitter medicine, the child recoils in anticipation of the soon-to-be-felt bitter **taste**—a subtle **paṭigha** mind taking taste as object.

Tactile object (phoṭṭhabbārammaṇa)

When one's foot hits a stone, someone strikes the stone again through hatred citta. That is taking earth-element nature as object. When someone remembers hot season, one may have a subtle aversion in the mind. That is aversion citta taking heat-element nature (which is a type of touch) as object.

Other phenominen (dhammārammaṇa)

Whenever an internal or external mental quality, or some other kind of rūpa, becomes the target of an inner “collision,” the object is **dhammārammaṇa**.

When one conflicts with another person's idea, when one becomes sorrowful about a mental state of one's own that has disappeared, when one becomes sorrowful about lost

concentration, when one is disgusted with another's unwholesome action—all such occasions can be said to be *paṭigha sampayutta citta* **arising on mentalities as-object**.

When committing killing through hatred, what is taken as object is the form called life faculty (**jīvitindriya**), as demonstrated through the analysis in the *Paṭṭhāna* section. Someone may feel that one is targeting the being and thinking to kill the being. In truth, what has occurred is the arising of killing- *cētanā*, together with the perception "being" in an object that has spread as mind-and-matter (*nāma rūpa*).

Though it was said that life faculty was taken as object, it is **not that there is no knowledge about other phenomena** such as the being's color. Because the **fundamental target** is to eliminate the being's life, the Blessed One may have shown it as consciousness arising taking life faculty as object.

Thus, like the *kāmāvacara* wholesome minds, the unwholesome minds too can arise taking **nāma, rūpa**, or mixed *nāma-rūpa* as their objects.²⁰

With this, the account of **paṭigha-sampayutta** cittas is concluded. This *citta* types distinguishes also into **asaṅkhārika** and **sasaṅkhārika**. **Note that asaṅkhārika is inferred from the Abhidamma text.** The **asaṅkhārika** is the stronger. In this way, mental states such as hatred, ill-will, anger, jealousy, stinginess, remorse, and *domanassa* are all presented by the Bhagawan under just **two** *paṭigha*-associated cittas.

²⁰ See note – page 432

Mind with equanimity accompanied by doubt (vicikicchā)

Doubting about the Blessed One, about the Dhamma, about the Sangha, about the law of cause and effect, about wholesome phenomena —is vicikicchā. Doubting about the Blessed One's knowledge—such as whether someone can have knowledge that has penetrated all phenomena—causes weakening of effort. Likewise, when one learns about the benefits and values of wholesome phenomena, not being able to properly consider the facts about them, that is, doubt arising accompanied by delusion, weakens effort. The aspiration to increase wholesomeness becomes weak. **The path to Nibbāna becomes obstructed.** Therefore, the arising of strong wholesome thoughts adjacent to doubt-accompanied citta becomes rare.

Were there past lives? Is there a future life? How did the saṃsāric journey arise? How does it end?—Likewise doubts arise about the past (pūrvānta) and about the future (aparānta). Because all these types of doubts obstruct the arising of wholesome citta, because they make that being negligent (**pramāda**), because the negligent being is easily drawn again to sensuality, doubt is an unwholesome phenomenon. It does not exist for benefit.

Being inquisitive about persons, about various things is not always doubt. However, whenever doubt exists, the inquisitive nature, that is, the examine nature (**vicāra**) indeed manifests. What appears as the closest factor for the arising of doubt is not knowing. That is, delusion. Whenever doubt exists, it demonstrates **agitation** in the mind.

When something cannot be definitely understood, there is neither happiness nor sorrow. Therefore, doubt-accompanied citta arises with **equanimity**.

When one cannot firmly determine wholesomeness and unwholesomeness, when one does not know well, what is essential, for those who see only the worldly things, that is not essential as essential, doubts and suspicions about others often frequently descend. Not knowing that one's true progress occurs in the increase of wholesome phenomena, that one deteriorates in the increase of unwholesome phenomena, one lives constantly doubting, whether advantages or disadvantages come to oneself because of others.

A person who knows wholesomeness and unwholesomeness well, cannot be deceived by others. Even if one thinks, one was deceived, **in truth it is the deceiver who has been deceived**.

With developed wholesome qualities, one is inwardly settled calm and has no need to suspect others—because one's own **wholesomeness cannot be stolen**.

While, doubting, one makes foolish decisions. He cannot maintain orderly social relationships with others.

Doubts about the past and future are removed through Stream-entry path knowledge—understanding about life, about saṃsāra, about the entire life process. Through understanding the manner in which the six sense-bases arise due to ignorance, craving and other formations (saṅkhāra), the manner in which feelings (vēdanā) occurs again in the arising of the six sense-bases, the manner in which the cycle of existence turns repeatedly as craving-clinging are formed through feelings—through this understanding, all doubts about the Dhamma, about the Blessed

One, about the past and future are removed. The tendency for doubt-accompanied, delusion-accompanied consciousness to arise disappears.

When doubt about the Blessed One comes, attend to whether anything non-impermanent exists in the world. Attend to whether anything not arisen from a cause exists in the world.

Associated-mental-factors.

Along with the universal factors present in every citta, this mind includes:

- *vitakka, vicāra,*
- *uddhacca* (restlessness), *mōha*, doubt
- *ahirika* (shamelessness), *anottappa* (fearlessness of wrongdoing).

In addition, if it is realized that some other mental factors exists together with them, the Blessed One has defined the entire file of mental factors arising together, including those, as unwholesome phenomena. Greed and hatred do not arise together with doubt-accompanied citta.

The citta accompanied by restlessness and equanimity

According to the Abhidhamma, there are occasions when only delusion, restlessness, shamelessness, and fearlessness of wrongdoing are present, as defilements without greed or hatred. These arise in beings as a weak form of unwholesome consciousness. As mentioned previously, this is called “uddhacca-sahagata citta” (citta accompanied by restlessness), not because

agitation itself is predominant at that moment, **but because the citta must be named by reference to a particular associated mental factor**. This is a designation given by the ancient teachers, not a classification found in the *Dhammasaṅgī*.

Furthermore, this mind is often referred to as “citta accompanied by both restlessness and delusion”, leading some to think that delusion is especially strong when this citta arises. However, that is also not the case.

Because this citta lacks the unwholesome roots associated with delusion, in **general terms its delusion is weak**. What becomes strong unwholesome mind, is an occasion accompanied by wrong view deluded about life as a whole. Occasions such as intense clinging. Otherwise, an occasion accompanied by delusion that generates hatred at the level of killing mother or father. The delusion in this citta is not sufficient to generate greed or hatred.

Sometimes, when a person is engaged in excessive activities or remembers many tasks yet to be done, recalling them as responsibilities, a certain restlessness or mental distraction may arise. If that person is engaged in meditation, the mind may become distracted or wander off in association with that state. Such occasions, we believe, correspond to the “uddhacca-sahagata citta” referred here.

However, quite often when a person experiences a desire to perform many different activities—what is called “attachment to action” (**kammārāmata**)—a subtle form of greed is actually present. There is a trace of attachment to the work itself. In that case, it is a consciousness accompanied by greed.

Associated mental factors.

In this type of mind, in addition to the universal mental factors, there are also vitakka, vicāra, restlessness, ignorance, shamelessness, and fearlessness of wrongdoing.

The feeling associated with it is always neutral, that is, accompanied by equanimity.

Because the mental factors of shamelessness and fearlessness of wrongdoing are present in this citta, it tends to manifest as a mind that neither recoils from nor fears bodily, verbal, or mental misconduct. Therefore, it appears that such a consciousness can arise when someone commits an unwholesome action at the instruction of another person— That is, **without having expectation** of benefit from that duty for oneself, but based on the need of one's master or superior, when doing a duty related to some unwholesomeness, when intermediate cētanā to complete that duty arise, not fearing wrongdoing, without being disgusted by it, he accomplishes it. We feel that this is the mind arisen in an such occasion when he has **no anger** toward the targeted person.

Discussion on Miscellaneous Mental Factors

In all sense-sphere wholesome minds, as well as in all unwholesome minds, the characteristics of applied thought (vitakka) and examine (vicāra) occur. Unwholesome minds are exclusively of the sense-sphere.

In situations where wrong view arises, the mind must be built up by **incorrectly attending to a wide range of issues**. Similarly, when conceit (māna) arises, the **mind expands while elevating oneself**. Understand in this way how the factor of vitakka operates in each

respective mind. Likewise, mindsets such as wrong view and conceit are formed together with examine. Since they are formed due to various other causes, **they are conditioned phenomena**.

When considering the mind accompanied by hatred, when anger arises toward a person, other faults of that person also come to mind, and the mind becomes active in a way that seems to prepare for a reaction. In such moments, **thought (vitakka)** functions strongly.

When someone enjoys something—that is, when he relishes it with greed —**he runs his mind throughout the object in order to fully take the relish**. He examines it over and over again, seeking the enjoyment. Understand in this way how the unwholesome factor called vicāra operates in greedy unwholesome mind. Understand similarly, how vicāra is present in other unwholesome minds.

When someone prepares a course of action for committing theft and engages in that theft, he inquires and examines whether his mind is directing properly according to the relevant course of action, whether it is proceeding well, and whether the state of his mind is not going astray—he engages in **“vicāra”** in that way.

Thus, vitakka and vicāra function both on the wholesome side and on the unwholesome side. Therefore, the ancient teachers classified them as *Prakīrṇaka Cetasika* —miscellaneous mental factors.

Similarly, zeal or desire (**chanda**) operates in two ways: as desire for the wholesome, in wholesome states, and as desire for the unwholesome, in unwholesome states.

A factor called "wrong recollection" (**micchāsati**) has been shown by the Blessed One in the suttas, but it is not shown when the mental factors of unwholesome minds are enumerated in the Dhammasaṅgaṇī. It must be said that when unwholesome citta is present, the factor of remembering many things is very weak. When someone becomes angry, he forgets he is mother or father. He scolds and abuses them, forgetting their merits and the help they have given.

Likewise, when one is blinded by greed, he does not recall where he is or the harmful consequences of what he is doing; he does not remember the distinction between wholesome and unwholesome dhammas. Especially when anger is intense, there exists a very narrow and confined attitude.

Therefore, although it cannot be said that **"sati"**—that is, the quality of remembering or recollection—is entirely absent in every way in unwholesome minds, even if present, it exists only very weakly. For that reason, the Blessed One may not have shown it when showing the fundamental mental factors (cetasika) so that it would be included under **"miscellaneous phenomena"** (yevāpanaka dhammā). Otherwise, what the Blessed One may have meant by **"sati"** may **only be the manner of recollecting in a wholesome way.**

During meditation, when the mind drifts away from the originally determined target and engages in a different line of thought, the yogin, momentarily forgets the initial purpose. When recollection arises again, he brings the mind back to the meditation object. When the mind runs via such unnecessary thoughts, the relevant task does not become fruitful. At this moment, **the quality of remembering the fundamental duty has become submerged.**

From this fact also understand that when unwholesome sensual thoughts arise, the recollection ability, spread across a range is absent or minimal.

There are certain dhammas that are never associated with wholesome or resultant minds, but are exclusively classified as unwholesome. These are remembered as distinct categories, as follows:

- Defilements (Kilēsa Dhamma)
- Fetters (saṃyojana dhamma)
- Hindrances (nīvaraṇa)
- The three unwholesome roots (akusala-mūla): greed (lōbha), hatred (dosa), and delusion (mōha)

In addition to these, some unwholesome dhammas are grouped under:

- Influxes (āśava dhamma)
- Bondages (ganthaniya dhamma)
- Floods (ogha dhamma)
- Adherences (parāmāsa dhamma)

However, since these classifications are not frequently used, they are not discussed here in detail. Those seeking further clarification may study them in the *Dhammasaṅgaṇī-pāḷi*.

Klesa (Defilements)

Klesa dhamma are so called because they defile and corrupt the mind. In the *Abhidhamma Piṭaka*, the Blessed One identifies ten such defilements: greed, delusion, wrong view (miccha diṭṭhi), hatred, shamelessness (ahirika), fearlessness of wrongdoing (anottappa), conceit (māna), doubt (vicikicchā), sloth (thīna), and restlessness (uddhacca). These have been explained previously.

Samyojana Dhamma (Fetters)

Samyojana means binding together. When one takes the eye or ear or some other bodily thing of one's own and relishes it as "mine," as object or when one takes as target some other external object and delight in it, there exists a nature of clinging to something else together with the **phenomena taken as self**, a nature of being knotted, **a nature of joining together**.

The arahants see the interconnection among dhammas, yet they do not make such false associations; They do not assign **"what is seen"** as **"what I saw."** When phenomena defined as fetters such as greed and false view arise, this nature of binding or associating incorrectly becomes more present. Therefore, it is our view that the Blessed One designated those phenomena as "fetters" (samyojana). When these fetter phenomena become powerful, the being is bound to saṃsāra and dwells imprisoned within it.

There are, in the principal classification, ten fetters:

1. Desire for sense sphere things (kāmarāga)
2. Wrong view (miccha diṭṭhi)
3. Doubt (vicikicchā)

4. Erroneous rites and rituals (sīlabbataparāmāsa)
5. Hatred (paṭigha)
6. Jealousy (issā)
7. Avarice (macchariya)
8. Conceit (māna)
9. Bhavarāga
10. Ignorance (avijjā)

The word “**kāmarāga**” usually translated as attachment to sensual pleasures. But in ‘pāli’ the words most resembling ‘kāma’ are desire and like. (I like him). Longing for fame, praise, reverence — **all of those** are “**kāmarāga**” —Not only longing for five sensual experiences. It is all right to say attachment for sense sphere things.

Bhavarāga is twofold: attachment to the form-sphere (rūparāga) and attachment to the formless-sphere (arūparāga).

In some places in the Tipiṭaka, when showing the ten fetters, jealousy (issā) and avarice (macchariya) are not shown. According to that, the upper fetters (uddhambhāgiya saṃyojana) and lower fetters (orambhāgiya saṃyojana) are classified as follows:

The Five Upper Fetters (Uddhambhāgiya Saṃyojana)

Rūparāga, arūparāga, conceit (māna), uddhacca, ignorance

The Five Lower Fetters (Orambhāgiya Saṃyojana)

Kāmarāga, hatred (paṭigha), personality view (sakkāyadiṭṭhi), sīlabbataparāmāsa, doubt

Arūparāga is attachment to the formless absorptions (**arūpa jhāna**). Rūparāga is attachment to the form-sphere absorptions (**rūpāvacara jhāna**). The other phenomena were explained earlier.

Nīvarana Dhamma (Hindrances)

According to the Abhidhamma system, there are six hindrances: desire (kāmacchanda), hatred (vyāpāda), sloth and torpor (thīna-middha), restlessness and remorse (uddhacca-kukkucca), doubt (vicikicchā), and ignorance (avijjā). They are called **nīvaraṇa** **because they cover or obstruct Nibbāna**, weakening the path leading to its realization.

Remorse (*kukkucca*) means **agitation or mental unrest over what was done wrong or what was left undone though it should have been done**. It arises in consciousnesses associated with hatred (paṭigha-sampayutta citta). Because whenever it arises, an unsettled quality in the mind—that is, restlessness—is present, both these phenomena act in opposition to wholesome concentration (kusala samādhi). When one sits down for meditation practice, this pair of phenomena acting in coordination produces a tendency for one's mind to go here and there, preventing the meditation work from becoming fruitful.

Akusala Mūla (The Three Unwholesome Roots)

Greed, hatred, and delusion are the three roots of all unwholesome states. They were shown here and there in the above explanations. All unwholesome actions such as killing (pāṇāghāta), stealing (adinnādāna), and false speech (musāvāda) arise from these three as their foundation. Without greed, a person would not steal; through greed and hatred, one commits acts such as killing.

Thus, when the root of every unwholesome deed is examined, it is found to be greed, hatred, and delusion. **This triad of dhammas**

is classified as the unwholesome root conditions (*akusala-hetu dhamma*), and understanding this classification becomes important later when studying certain analytical principles in the *Paṭṭhāna-pāḷi*.

Unwholesome Becomes a Supporting Condition for the Unwholesome

When an unwholesome state of consciousness and its associated mental factors (*cetasika*) arise, that can later influence the arising of another unwholesome mind.

For example, if a person quarrels with someone during the day, even though he may forget it while engaged in other activities, at night an angry mind may arise again. In this way, a previous unwholesome disposition conditions a later unwholesome state. Similarly, once lust (*rāga*) has arisen, such a lust can easily arise again and again because of the previous occurrence.

This is shown in the **Paṭṭhāna** by the term " *upanissaya* ". It is shown under the supporting condition "*upanissaya paccaya*".

This anger or lust does not lie stored somewhere within an inner self and later re-emerge; rather, among mental phenomena, there occur influences from prior to subsequent moments. **Among material phenomena, however, there is no such successive causal influence.**

This *upanissaya*, or supportive relationship, occurs not only among unwholesome dhammas but also among wholesome ones. Once a wholesome understanding arises, it can reappear in the mind upon waking from sleep. When a mind accompanied by loving-kindness (*mettā*) has arisen before, later occurrences of loving-

kindness become stronger due to that prior wholesome influence. This too is *upanissaya*.

Such supportive conditioning can also be seen across different lives. Certain mental tendencies developed in past existences may appear again in the present life.

Once, when the Blessed One was delivering a discourse, five people were listening: one fell asleep, another was digging the ground, Another was shaking a twig nearby., another kept looking at the sky, and another listened attentively.

The one who fell asleep was one who had spent a long time in the snake realm. The one who was digging the ground had spent much time in previous existences as a pig, the one shaking the tree as a monkey, the other as an astrologer. The person who listened to the teaching well was one who was interested in dhamma in previous lives.

In this way, supporting condition “*upanissaya*” should be understood. it is a causal sequence, not the continuity of a permanent self. **There is no enduring soul carrying qualities forward.**

When seen from another angle, the way an unwholesome supports another unwholesome is called the “**latent tendency**” (*anusaya*). In ordinary usage, *anusaya* means a defilement that lies dormant, hidden, or latent within the mind—a tendency that can reappear.

There is no such thing as *anusaya* for wholesome phenomena, only for the unwholesome. Defilements such as sloth and torpor and restlessness (*uddhacca*) arise according to their respective occasions, but there is no habitual recurrence of them in the

future. Therefore, the Blessed One specifically showed the matter of anusaya in connection with seven phenomena.

1. Kāmarāgānusaya
2. Paṭighānusaya
3. Mānānusaya
4. Diṭṭhānusaya
5. Vicikicchānusaya
6. Bhavarāgānusaya
7. Avijjānusaya

Kāmarāga itself is kāmarāgānusaya. Because kāmarāga that is occurring now can condition kāmarāga in the future as well, considering that conditional capacity or underlying tendency, kāmarāga that has arisen can be called **“kāmarāgānusaya”**. Understand the other anusaya phenomena in the same way. **This does not mean that Kāmarāga lies hidden somewhere and re-emerges later.** But for ease of understanding it is explained that way.

When a sense-sphere wholesome consciousness accompanied by renunciation (nekkhamma) arise—lets say very closely after a lōbha (lust) citta—we do not say that latent greed still remains within it. Similarly, when a mind of loving-kindness arises, we do not say that latent hatred persists within it.

However, even when a wholesome mind is present now, there may still exist a tendency—due to the influence of past unwholesome states—(also because of not having full realization)—for unwholesome minds to arise again in the future.

If we were to assume that each dhamma remains latent within, then during a moment of hatred or anger, we would also have to

claim that loving-kindness (*mettā*) and compassion (*karuṇā*) lie dormant at that same time—**which is not the case.**

Many find it difficult to understand how a present dhamma can be conditioned by a past one without assuming something stored within. This is because they think **according to the principles of phenomena in the world they know**, according to the way things usually manifest. By studying the causal principles (*hetu-phala nyāya*) explained in the *Paṭṭhāna*, this can be more clarified. A detailed explanation of this relationship will be given later.

kāmarāgānusaya is primarily associated with **pleasant feeling** (*sukha vēdanā*), though it may also associate with neutral feeling. The aversion tendency (*paṭighānusaya*) is associated with **painful feeling** (*dukkha vēdanā*). The wrong-view (*diṭṭhānusaya*), ignorance (*avijjānusaya*), and doubt (*vicikicchānusaya*) tendencies are associated with **all five aggregates** (*sakkāya-pariyāpanna dhamma*).

With this, the section on unwholesome dhammas is concluded.

By this stage, the reader has studied many aspects concerning the nature of knowing (*citta*) and its associated mental factors (*cetasika*). Under the explanation of universal mental phenomena and through the compendiums of wholesome and unwholesome phenomena, what was learned most of the time were the characteristic features of knowing and mental factors (*citta-cetasika*).

It appears, however, that some, in their study of the Abhidhamma, learn the characteristics of *citta* and *cetasika* incorrectly. For example, when defining feeling (*vēdanā*), it is sometimes said that it is “ the nature that object is felt is *vēdanā* ” . Similarly, it is said that the nature that collides with the object is anger (*dosa*), the

nature that directs the mind toward the object is applied thought (*vitakka*), the nature that cognizes the object is consciousness (*viññāṇa*), and the nature that recognizes it is perception (*saññā*).

In this way, **the natures of citta-cetasika are shown centered on the object.** Yet, if one says that “*vēdanā* is the nature that felt the object,” a listener might wrongly assume that the cause of feeling lies only in the object itself.

For instance, when someone learns that an unpleasant neighbor has died, he may feel pleased; yet a relative of that neighbor, being attached to him, feels mental pain. Although both persons encounter the same object or situation, their feelings (*vēdanā*) arise in opposite ways.

If feeling were in the object itself, both should have experienced the same kind of feeling. Instead, it is the difference in their perception and other associated mental factors that directly conditions how the feeling arises. Hence, when feeling is defined merely as “the nature that felt the object,” the **mutual relationship among citta and cetasika is overlooked**, and the mutual conditioning system concerning citta-cetasika shown in the **Paṭṭhāna becomes meaningless.**

The arising of feeling has the object as only one among its conditions—**but not always as the chief condition.** Because the object is broadcast or sprouted to some degree throughout the time that a certain consciousness exists—that is, **because the object also manifest together synchronously with the consciousness**—defining mental factors (*cetasika*) in the manner shown earlier is not appropriate.

For example, instead of saying, “*vitakka* is the nature that directs the mind **toward the object**,” it is more accurate to say, “**the**

nature of lifting the object." Therefore, nowhere that the Blessed One shows feeling, perception, or other mental factors—in the terminology explaining them—has ever explained them in terms like "felt the object" or "recognizes the object." Although such expressions may seem convenient for beginners, they actually obscure the true meaning rather than clarify it, leading to misunderstanding rather than understanding.

Vipāka Citta (Kammic Resultant Citta)

Consciousness that arises specifically through the influence of past wholesome and unwholesome actions - cētanā (kusala-akusala kamma) is called resultant consciousness (**vipāka citta**). Wholesome or unwholesome action is the cētanā present in those minds. After that respective wholesome or unwholesome citta has arisen and ceased, at a later occasion in that same mental continuum (citta santāna), these consciousnesses arise through the influence of the prior good or bad cētanā. Sometimes streams of vipāka minds occur **in near future**, or in next life, may be after several existences (bhava) or even after an aeon (kappa). Everything in the world is some sort of a result. **What meant specifically here is kammic result.**

When the result arises from wholesome kamma, it brings about a favorable experience: **something desirable occurs**, ease is felt, happiness arises, or one experiences something pleasant. When the result arises from unwholesome kamma, something undesirable happens. One encounters something disagreeable, unpleasant to see or hear, or a disagreeable memory surfaces.

Extra note

Lets say one plants a seed and after several years he gains a fruit. There is also action (Kamma) involved and favorable result is received. Same way one works hard and receive a salary. Clearly there is action and benefits are received. This is another causal relation. It involves **cētanā** then **citta initiated materials** to **surrounding environment**. citta initiated materials are explained under the Rūpa section. But this is not what the Blessed one referring in the context of **“kamma and vipāka”**.

When one clan member kills another clan member he may receive honor, salary in case of a soldier. If caught by enemy he will be slaughtered. So, the reader can see this is not the causal relation of “kamma and vipāka”. **Good kamma always give good vipāka while bad give bad vipāka.**

Let us first understand the occasions when wholesome results occur. Wholesome kamma is of four kinds—sense-sphere (*kāmāvacara*), form-sphere (*rūpāvacara*), formless-sphere (*arūpāvacara*), and supramundane. The result (*vipāka*) of sense-sphere wholesome kamma **is also sense-sphere**; the result of form-sphere meditative absorption is form-sphere resultant consciousness; the result of formless-sphere absorption (*arūpāvacara jhāna*) is formless-sphere resultant consciousness; and the result of supramundane wholesome kamma is supramundane resultant consciousness (***lokuttara vipāka citta***).

Since unwholesome consciousnesses are always of the sense-sphere level, the resultant consciousnesses arising from them are also necessarily of the sense-sphere type.

Material form (*rūpa*) may also arise as the result of kamma, yet in Abhidhamma study such are **not called vipāka**. They are referred to as *kammaja rūpa* (matter produced by kamma) or ***kataṭṭha rūpa***.

Resultant (vipāka) refers only to a set of consciousness and mental factors (citta-cetasika).

Kāmāvacara Kusala Vipāka

Sixteen types of vipāka citta at the sense-sphere level are shown in the text. Of these, what is shown first concerns the **five sense-consciousnesses (pañcaviññāṇa)** shown in the early part of the book are types of resultant minds. That is, the five knowledges—cakkhuviññāṇa, sōtaviññāṇa, ghānaviññāṇa, jivhāviññāṇa, kāyaviññāṇa—and also the collection of mental factors (cetasika) that arise together with each respective knowledge.

The Arising of Eye-Consciousness as the Result of Wholesome Kamma

When a person performs a wholesome deed—such as sweeping Bodhi tree arena, painting a shrine white, offering a beautiful cloth to someone, or volunteering in cleaning a public latrine—through the influence of that the wholesome **thinking-cētanā**, later one gets to see a beautiful environment, a person one likes, or a beautiful garment that comes to oneself. That sight, that seeing, that arising knowledge about the surrounding, is eye-consciousness (**cakkhuviññāṇa**).

The Abhidhamma text is as follows:

Kathame dhammā abyākatā: Yasmim samaye kāmāvacarassa kusalassa kammaṣṣa kataṭṭhā upacitatthā vipākaṃ cakkhuvīññāṇaṃ uppannaṃ hoti, upekkhā-sahagataṃ rūpārammaṇaṃ; tasmim samaye phasso hoti, vēdanā hoti, saññā hoti, cētanā hoti, cittaṃ hoti, upekkhā hoti, cittassekaggatā hoti, manindriyaṃ hoti, upekkhindriyaṃ hoti, jīvitindriyaṃ hoti; ye vā pana tasmim samaye aññepi atthi paṭiccasamuppannā arūpino dhammā—ime dhammā abyākatā.

“What dhammas are **abyākata**? When, on account of a sense-sphere wholesome action(kamma) has been done, **has been accumulated**, the resultant **eye-consciousness** has arisen accompanied by equanimity, having **a visible-form object**—at that time there is contact, there is feeling, there is perception, there is thinking— *cētanā*, there is knowing, there is equanimity, there is concentration of mind, there is the mind faculty, there is the equanimity faculty, there is the life faculty. And whatever other dependently-arisen immaterial phenomena exist at that time—these phenomena are *abyākata*”

Abyākata means not stated as wholesome or unwholesome. Some translate word *Abyākata* as “indeterminate.” That is incorrect. Not that it cannot be determined.

This passage explains that *cakkhuvīññāṇa* arises, together with the mental factors of equanimous feeling (*upekkhā vēdanā*), perception, contact, *cētanā*, and so forth, taking a visible form (*rūpa ārammaṇa*) as its object.

This is an instance of **pleasant resultant experience** (*iṣṭa-vipāka*). As soon as someone sees something, relishing it often occurs. That

occasion of relishing is the stage of unwholesome mind-consciousness. It is not eye-consciousness.

When one mentally recalls or imagines what was previously seen, the moment of eye-consciousness has already passed. The actual seeing, when **the eye and the visible form are directly connected**, is the moment of *cakkhuvīññāṇa*.

Although *cakkhuvīññāṇa* is said to be the result of a past wholesome kamma, it should not be understood as arising **solely due to that kamma**. The eye itself is also a condition; the visible form (*rūpa*) is another. The series of mental states preceding the moment of seeing also serve as conditions in various ways. **Thus, through the cooperation of a set of conditions, the influence of past kamma becomes effective.**

For consciousnesses that are not *vipāka*—such as wholesome, unwholesome, or mere functional cittas— they do not have **such an** influence of past action (kamma). Because of this distinction, certain consciousnesses are called resultant consciousnesses (*vipāka citta*).

Although the *vēdanā* associated with *cakkhuvīññāṇa* is stated to be equanimous, since the object seen is something pleasant or agreeable, it should be understood as **leaning toward the refined or favorable side.**

A distinctive feature of this consciousness, as with all five sense-consciousnesses (*pañcaviññāṇa*), is that **it lacks *vitakka* and *vicāra***. That is, the object does not spread throughout the time the citta has arisen. There is no investigation either.

Because contact strengthens and weakens during the occasion when a single citta exists, the strengthening and weakening of eye-consciousness also occurs. This variation does not mean that the object spreads or extends.

Here, through the influence of past kamma, the visible-form object that is contacted must be experienced. It is an occasion of **having to eat what is received**. There is no room here for applying thought or examine.

Unwholesome Resultant Eye-Consciousness

When one sees something unpleasant—such as an excrement, a filthy place strewn with garbage, or, in the case of a being born in a lower realm (*apāya*), a dark and frightening environment—there, what has arisen is unwholesome resultant eye-consciousness.

In this instance, the Blessed One has shown the composition of the associated mental group (citta-cetasika) in exactly the same manner as for wholesome resultant eye-consciousness. The *vēdanā* here too is accompanied by equanimity. However, it should be understood that it is an equanimity **leaning toward the inferior side**.

Through the influence of unwholesome *cētanā* associated with mind engaged in jealousy, hatred, beings may acquire an unattractive bodily appearance or complexion. The moment in which such a being sees that very unpleasant form of his own body is an example of this kind of consciousness—***akusala-vipāka cakkhuvīññāṇa***.

Kusala and Akusala Resultant Ear-Consciousness

For both these types of resultant consciousness, the structure of the mental group (citta-cetasika combination) is exactly the same as that explained for *cakkhuvīññāṇa*. The difference is that it arises based on the ear instead of the eye, and it arises through a sound object instead of a visible-form object.

When a person speaks words that bring benefit to others—truthful speech, Dhamma exposition, kindly or pleasing speech that brings calmness to the listener’s mind, reciting the Dhamma, or openly praising another’s genuine virtues—the wholesome *cētanā* occurring at such times may later produce *kusala-vipāka sōta-vīññāṇa* (wholesome resultant ear-consciousness).

That means one comes to hear pleasant sounds—agreeable speech, sweet words, or melodious music—as the fruition of those wholesome actions.

Conversely, when a being in a lower realm (*apāya*) hears the wailing cries of others, loud and harsh noises, or unpleasant, disagreeable sounds, **that hearing is** *akusala-vipāka sōta-vīññāṇa*.

However, when mental suffering (*domanassa vēdanā*) arises in response to those unpleasant sounds, the moment of *sōta-vīññāṇa* **has already passed**. Such mental pain arises in consciousness associated with aversion; that is an unwholesome consciousness, not a resultant one.

Unwholesome verbal acts such as false speech, harsh speech, slander, or abusive talk—speaking ill of others out of hatred or contempt—are particularly strong causes leading to this type of unwholesome resultant ear-consciousness.

Although the way vipāka sōta viññāṇa arises because of speech-related wholesome and unwholesome actions has been shown it is not that resultant ear-consciousness does not arise also because of other wholesome and unwholesome actions. As an example, there is no obstacle to the arising of wholesome resultant ear-consciousness **even because of giving donations** (dāna).

Wholesome and Unwholesome Resultant Nose-Citta

The composition of the mental group here is the same as that previously described. When one smells a pleasant fragrance—whether from food, flowers, perfume, or even the body of a being—such a pleasing scent is felt, these are examples of occasions when wholesome resultant **nose-knowing** arises.

In contrast to this, when a foul odor is felt, it is unwholesome resultant nose-consciousness. Although the *vēdanā* is said to be equanimous (*upekkhā-sahagata*), it should be taken as a rather low or neutral feeling.

Jivhā-viññāṇa (Tongue-Consciousness)

This too is twofold, as the result of the wholesome or the unwholesome. When experiencing refined, tasty food, it is the result of the wholesome. When experiencing unpleasant, harsh food, it is the result of the unwholesome. Donating offerings prepared in a refined way - is the specific wholesome action relevant to this result.

Kāya-viññāṇa (Body-Consciousness)

Among the five types of sense consciousness (*pañcaviññāṇa*), *kāya-viññāṇa* has a distinct feature: when it arises as the result of

wholesome kamma, it is accompanied by pleasant feeling (*sukha-sahagata*); when it arises as the result of unwholesome kamma, it is accompanied by painful feeling (*dukkha-sahagata*). It is not shown that kāya viññāṇa accompanied by equanimity arises. Note that *sukha is different from happiness while here dukkha is from sorrow*.

When one experiences a soft, gentle, and agreeable bodily contact, this is *kusala-vipāka kāya-viññāṇa*. Tangible objects are of three kinds: hardness (paṭhavī), heat or cold (tējō), and pressure (vāyo). One of these three natures is the object here. What is taken as the gentle, soft nature is also earth nature (paṭhavī).

When one experiences a pleasant coolness, the object is the “*tējō*”. When one feels a gentle pressure in a pleasant way, the object is the “*vāyo*”.

Kāya-viññāṇa arises depending on the body-base (*kāyāyatana*). This does not mean the entire physical body, but specifically the sensitive entity spread through the flesh and skin, **capable of receiving tactile contact**. In a person suffering from partial paralysis, although flesh and skin may remain intact, the sensitive material base becomes inactive and no longer conveys sensation.

Wholesome bodily actions such as offering seats, bedding, or mats, offering footwear, giving clothing or materials to provide comfort, building a dwelling or shelter to protect others from heat or cold, or constructing a cool and pleasant environment for those listening to the Dhamma—all these are wholesome deeds that can bring about (*sukha-sahagata kāya-vipāka viññāṇa*), pleasant resultant body-consciousness.

Likewise, acts of compassion—providing medicine to relieve someone’s bodily suffering, attending to the sick, or giving food to

an animal to relieve hunger—are wholesome deeds that also contribute to such **pleasant kāya-vipāka viññāṇa**.

When one enjoys bodily comfort of another person, the moment of experiencing that pleasure is this same resultant consciousness. However, immediately afterward, if one takes delight in it or clings to it, the mind becomes greed-rooted (**lōbha-sahagata akusala citta**).

Bodily pleasure especially becomes an object for craving.

Akusala Vipāka Kāya-viññāṇa

This is accompanied by pain. That is, when this occasion has arisen, one is living in suffering. When experiencing a rough, harsh, or hard nature, it should be understood that a pain-accompanied body-consciousness which has taken the **paṭhavī** as object has arisen. When experiencing excessive heat, it is a consciousness that has taken the **tējō ārammaṇa**. When some people say the body is aching or in tension, it is pain that has taken the **vāyo** as object. All Those experiences have been demonstrated in this way through this citta.

Cruelty toward living beings, killing, or thinking born of envy toward others' happiness —these are shown especially as unwholesome actions that generate such resultant consciousness and painful feeling.

It appears that body-consciousness becomes accompanied by pleasure or pain because the impact of the object on the body base (kāyāyatana) **occurs strongly, whether for good or bad**.

Kamma especially **intervenes in the manner of that impact**, in the manner of contact.

In comparison, the impact between object and sense-base in the cases of eye- and ear-consciousness is much weaker. Moreover, because there is no examine (vicāra), there is no thorough tasting of flavor. Therefore, whether arising from wholesome action or unwholesome action, the feeling is equanimous. But there is a difference between inferior and agreeable.

The objects of *cakkhu-*, *sōta-*, *ghāna-*, and *jivhā-viññāṇa* are all forms of derived matter (***upādāya rūpa***). For *kāya-viññāṇa*, however, the object belongs to three of the four great elements: *paṭhavī*, *tējō*, and *vāyo*. The bonding nature (*āpo-dhātu*) is not an object of *kāya-viññāṇa*. It is our view that this is because of the binding nature of materiality, because of its inclination to be drawn inward or contract. The other three elements have a nature of expanding outward. Therefore, they impact the body base (*kāyāyatana*).

Because these *pañcaviññāṇa* divide as the result of the wholesome and the result of the unwholesome, they are called **"the twofold five sense-knowledges"** (***dvipañcaviññāṇa***). The twofold five sense-consciousnesses are the stages without *vitakka-vicāra*. Stages where very minimal amount of mental factors are present. **Neither beautiful mental factors (*sobhana cetasika*) nor defilements (*kilēsa dhammā*) exist together with these consciousnesses.** The object is always a **material nature**. It is always a present object. Because they are neither wholesome nor unwholesome, they are included under *abyākata* phenomena.

To properly understand how these resultant consciousnesses connect with a being's continued existence, they must be studied

together with several other types of resultant consciousness that immediately following them.

Adjacent to the *pañcaviññāṇa*, the consciousness called **mind-element** (***manodhātu***) and after that the consciousness called mind-consciousness-element (***manoviññāṇadhātu***)—these two additional resultant consciousnesses always arise. (here onwards I am using those two Pāli terms to avoid mix-up)

When *pañcaviññāṇa* arise as the result of the wholesome, the *manodhātu citta* and *manoviññāṇadhātu citta* that arise subsequently are also wholesome resultants.

After unwholesome resultant *pañcaviññāṇa*, in this same way two unwholesome resultant consciousnesses arise.

Both these resultant consciousnesses are accompanied by equanimity when originates from unwholesome.

When *manoviññāṇadhātu* arises as the result of wholesome kamma, it can be of two kinds: one accompanied by equanimity (*upekkhā-sahagata*), and one accompanied by happiness (*somanassa*). Actually, it should be considered not as two modes of one consciousness but **as two types of consciousnesses**.

When these subsequent resultant consciousnesses arise, ***vitakka-vicāra* are present**. This is the **principal difference** in addition to the mental factors (*cetasika*) shown for the five sense-consciousnesses.

If arising after *cakkhuviññāṇa*, both these resultant consciousnesses take the visible-form object. If after *sōtaviññāṇa*, it will be the sound object. For other consciousnesses also, the objects are correspondingly.

The Practical Operation of the pañcaviññāṇa and Adjacent Resultant Minds

When a being's everyday life is considered, when hearing a sweet sound and immediately a kind of pleasantness arises like together with it, it appears to be the **happy-accompanied** mind-consciousness-element (**somanassa-sahagata manoviññāṇadhātu**) that the Blessed One meant. You must have experienced a subtle joyful nature in this same way when seeing a beautiful environment in the morning. This occurs because a powerful past wholesome action is giving fruit at that moment. When weak wholesome actions give fruit, the stage of **equanimity-accompanied** mind-consciousness-element (**upekkhā-sahagata manoviññāṇadhātu**) has arisen. That is, one does not feel much distinction.

When two people look at the same environment, one may find it beautiful and pleasing while the other feels nothing at all. This difference is due to the distinct karmic influences active in each individual at that moment. For one-person, wholesome kamma may be operating, while for the other, an unwholesome kamma may be influencing the stream of *cakkhu-viññāṇa*. Though the visual object is the same, the way it impresses upon the mind, **the manner in which it contacts** the mind is shaped by kamma.

The same principle becomes evident when two people smell the fruit *durian*: one delights in its fragrance, while another finds it repulsive.

Similarly, a human may see a stream of water, a hungry ghost (*pēta*) may see a boiling flow of hot ashes, and a deva (divine being) may perceive it as a shimmering silver river. There are principally three causal reasons for this difference:

1. **Variation in the sense organ itself:**
The karmic power that led each being to be born in its respective realm produces a distinctive kind of eye sensitive to particular ranges of color and light. Thus, what is visible to one may be invisible to another.
2. **Selective accessing of objects by kamma:**
Even when the same visual object potentially exists for perception, due to the influence of kamma, certain color-forms may fail to strike the eye-consciousness at a given time, leading to different visual experiences.
3. **Variation in the maturing internal mental combination:**
When something is seen, when a visible form impresses on the mind, when it makes contact, there is a manner in which the consciousness and mental factors **ripens**. The power of past *cētana* also has an influence on the manner in which consciousness and mental factors interconnect with one another. Therefore too, the same type of environment will be relished in two ways by two people.

Variations in **individual preference (*ruci*) and differences in perception** are also contributing factors to such distinctions in experience.

Just as stated for *cakkhuvīññāṇa*, after ear-nose-tongue-consciousness, and body-consciousness as well, a resultant consciousness stream arises in this way through the influence of the wholesome or the unwholesome.

After each of *pañcaviññāṇa*, the functions of *vitakka* and *vicāra* gradually become active. **Awareness thus becomes clearer**, enabling recognition with greater certainty. Then when at the stage of *manoviññāṇadhātu*, happiness may arise. If it is an unwholesome resultant stream, at the stage of *manoviññāṇadhātu*, the feeling **leans more and more toward inferior equanimity**.

Throughout this entire *vipāka-citta* process—comprising the sense consciousness and its following two mind-moments—**there are no** beautiful (*sobhana*) or defiled (*kiḷṇsa*) mental factors.

When at some point, through seeing, hearing, or tasting, or subsequently in one's mind, a subtle collision, or a grasping in the form of greed, or a nature of loving-kindness and compassion, or a comprehension of impermanence and so forth occurs, then this resultant consciousness **stream has broken**.²¹

Practical Meaning

The primary difference between one being born in the lower realms (hell) and suffering there, and another enjoying happiness in the deva world, is the difference in the five sense-consciousnesses and the streams of resultant consciousness (*vipāka citta*) adjacent to them. Ordinarily, one might think that if one were born in the hell, one would suffer because of the harsh environment and the punishments of the Yama officials.

What has happened is not that oneself has to feel the *vipāka*, **but that he himself has become the vipāka**. Those eyes, ears, body, and so forth are phenomena **configured to be capable of grasping the environmental materiality (rūpa) of the lower realms**. To

²¹ See note – page 432

“suffer in the apāyas” means: painful body-consciousness arises frequently; wailing, harsh cries are heard; foul and nauseating smells are constantly experienced; deformed beings, sorrowful faces, and disagreeable surroundings are continually seen.

When these resultant consciousnesses arise, no wholesome or unwholesome consciousnesses are present

From the above, understand, not that “I experience vipāka,” but “I have become that vipāka.” That is, the body and mind you have now have not gone to the apāyas. If they were to go, then the thought “I would suffer in the apāyas” would be correct. Rather, **understand that one’s life at that time is represented by those vipāka cittas.**

Conversely, to “enjoy happiness in the deva world” means that, as the result of wholesome kamma, streams of the five sense-consciousnesses arise abundantly. Just as in the case of the apāyas, there too you become the vipāka. In the deva world, five specially constituted sense-bases arise—eye, ear, etc., fashioned to grasp those deva-world forms. Only if the processes of the human **six** sense-faculties that now constitute **“you” cease**—that is, only when you die—can there be going there. **You yourself, as now constituted, cannot “go.”**

From these explanations, do not misunderstand that feeling (vēdanā) is “set up” **merely by karmically driven contact.** The forms, sounds, odors, tastes, and tangibles that become objects for each consciousness have their own intrinsic qualities. The nature of those forms and sounds, etc., also decisively affects the feeling experienced.

That is why, things like refined food are commonly approved as “good” by many people. Generally, society holds certain forms, sounds, smells, and tastes to be good.

The Blessed One has declared that materiality (rūpa) (also) has gratification (āsvāda), (just as) feeling, perception, formations, and knowledge do. Hence it is meaningful to improve one’s experience by **changing the surrounding environment**—that is, changing the environmental forms that become one’s objects or improving the sense bases by good food.

Thus, one should understand that **everything is not only “by kamma.”** With effort and wisdom, one can change the environment that one’s mind apprehends. Nevertheless, on every occasion when the pañcaviññāṇa or the adjacent minds arise, kamma exerts **greater or lesser** influence; **there is no arising of the five sense-consciousnesses entirely without karmic influence.**

When bodily suffering arises for oneself because of engaging in wrong conduct, or drinking alcohol, or excessive environmental heat, or a spreading fever disease, or another person's foolish action, in ordinary discourse it is not called suffering arisen from past kamma. But on all those occasions when pain-accompanied body-consciousness arises, to a greater or lesser degree some past cētana (kamma) has influenced it. **But the cause is expressed through the main, proximate cause.**

That is, ailments are generally classified as: “utupariṇāmajā ābādhā” (diseases due to seasonal change), “visamaparihārajā ābādhā” (due to improper conduct/postures), “opakkamikā ābādhā” (due to external intervention), “sannipātikā ābādhā” (due

to humoral aggregation/feverish conditions), and **“kammavipākajā ābādhā”** (due to the result of kamma).

When other causes are strong, painful situations may arise with only minimal application of past karmic force. When external material phenomena are changed through effort and energy, greater karmic force is required to produce painful situations. **That is, relatively the unwholesome action is exhausted quickly.** However, if past unwholesome kamma is strong, even with interventions, one cannot be freed from a painful condition.

The same applies when, as the result of wholesome kamma, streams of pañcaviññāṇa arise while seeing, hearing, or bodily experiencing pleasant things. When happiness arises due to insight and appropriate means, past wholesome kamma is also influencing the occasion to a greater or lesser extent. When one passively enjoys oneself, the force of past wholesome kamma is expended more quickly **(in my opinion)**; when joy arises owing to other strong conditions, **the karmic force is comparatively expended less.**

For spontaneously born beings such as devas and pretas (opapātika satta), the influence of past karmic force upon their lives is comparatively greater than for humans. In those worlds there is no agriculture, commerce, or monetary exchange. When a human's life is considered, its nature is also formed based on **effort planning and determination.**

For deities of the Brahmā realm (brahmakāyika deva), of the five sense-bases only the eye and ear have arisen. Thus, cakkhu- and sōta-viññāṇa arise for them, but jivhā-, ghāna-, and kāya-viññāṇa do not arise. Though they have a “body,” they **lack the body-base**

(kāyāyatana). Therefore, since bodily pain cannot arise in any way, they **do not fear disease or enemies.**

When an Arahant dwelling in the sense-sphere (kā māvacara) is taken, because the five sense-consciousnesses and all the resultant consciousnesses adjacent with them also arise for him, his occasions of seeing, hearing, and so forth are accompanied by equanimity or accompanied by happiness when a past wholesome action gives fruit.

As stated before, because there are no beautiful (sobhana) mental factors present during these resultant-mind occasions, even for an Arahant there is no compassion, loving-kindness, or insight-associated quality at that very moment.

When an unwholesome kamma gives its result, even for an Arahant the feeling is inferior equanimity, or— pain if it is a moment of body-consciousness. Yet even then, since no sobhana cetasikas are present, there is no association with insight. Though bodily pain may arise, **mental pain (domanassa) never occurs.** The arising of mental pain is characterized by **consciousness associated with aversion.** Such types of consciousness have been abandoned without remainder by the Arahant and no longer arise.

Pāli Text (*Itivuttaka, Nibbānadhātu Sutta, Khuddaka Nikāya*):

“Katamā ca, bhikkhave, saupādisesā nibbānadhātu? Idha, bhikkhave, bhikkhu araham hoti, khīṇāsavo, vusitavā, katakaraṇīyo, ohitabhāro, anuppattasadattho, parikkhīṇabhavasamyojano, sammadaññāvimutto. Tassa

tiṭṭhanteva **pañcindriyāni, yesañ ca avighātattā manāpāmanāpaṃ paṭisaṃvedeti, sukhadukkhaṃ paṭisaṃvedeti.** Tassa yo rāgakkhayo, dosakkhayo, mōhakkhayo—ayaṃ vuccati, bhikkhave, saupādisesā nibbānadhātu.”

Translation:

“What, monks, is the Nibbāna-element with residue remaining (**saupādisesa nibbānadhātu**)?”

Here, monks, a monk is an Arahant—one whose taints (*āsava*) are destroyed, who has lived the holy life, done what had to be done, laid down the burden, reached his own goal, destroyed the fetters of becoming, and is completely liberated through right understanding.

In him, however, the five sense faculties remain, through which, because they have not been destroyed, he experiences agreeable and disagreeable and feels pleasure and pain. The extinction of lust, the extinction of hatred, the extinction of delusion—this, monks, is called the Nibbāna-element with residue remaining.” (*Itivuttaka, Nibbānadhātu Sutta, Khuddaka Nikāya*)

When showing the twelvefold dependent origination (**dvādasākāra paṭiccasamuppāda**), because the cessation of all the mass of suffering has been shown through the cessation of ignorance, some people misunderstand that the Arahant has no suffering whatsoever. If that were so, then because it is shown in dependent origination that through the cessation of ignorance the six sense-bases (*saḷāyatana*) also cease, seeing or hearing would also cease from the moment of attaining Arahantship.

Therefore, as the above sutta shows, Nibbāna has **two aspects**—the **cessation of defilements (*kiḷēsa-nirodha*) and the cessation of all other aggregates**.

Wholesome and unwholesome minds do not arise for the Arahant. Mere Functional consciousnesses (*kriyā citta*) arise as the counterpart of the wholesome. **Only functional and vipāka citta arise**. The body with blood and flesh containing the eye, ear, and other sense-bases (*āyatana*) that are the foundation for those consciousnesses still remains. His life is represented by this material body and those types of consciousness. **Apart from the existence of those, there is no other separate soul (*ātman*) called the Arahant**.

If someone thinks that an Arahant feels no pleasure or pain at all, such a view arises from not understanding that the Arahant's life is manifested solely through these two types of minds and the material body. To imagine that there is some “Arahant-being” apart from these processes is a misunderstanding.

Thus, through correct study of the Abhidhamma, one avoids confusion in insight practice (*vipassanā*). **Properly understanding how the life-process of an Arahant continues, helps to establish the right aim in insight meditation**.

If one assumes that the Arahant does not experience bodily pain, instead of seeking Nibbāna someone will think of “**being an Arahant**”. He will wish for Arahantship. That will cause craving for existence (*bhava taṇhā*).

Kriyā citta will be explained in detail later. Note that when bodily painful feeling has arisen, all functional *citta* have ceased. Subsequently, taking painful feeling as object, contemplation (recollection) occurs with a functional consciousness. Moreover,

when pain-accompanied body-citta has arisen, because there are no functional consciousnesses, **apart from experiencing pain there is no other comfortable dwelling there** at that moment. For that reason, when an Arahant becomes sick, the other monks nurse him. Occasions of doing so are shown in many places in the Vinaya Piṭaka.

What Is the Primary Cause of Feeling — Contact or Perception?

Just as heat arises when two sticks are rubbed together, so too, when the eye, ear, and other sense-bases encounter their respective objects, *phassa* (contact) arises. With that *phassa*, *vēdanā* (feeling) also arises. When the *pañcaviññāṇa* and their corresponding adjacent *vipāka citta* occur, ***saññā***, which arises together with them, contributes to **shaping the experience of *vēdanā***.

But it is not as fundamental as contact. Some people imagine that the fundamental cause of feeling is perception. When a pig sees rotten food or filth, together with the notion that it is food, together with recognizing it, happiness arises. When a person sees someone he love and recognizes him, happiness arises. When a small child sees honey or sweets, even from afar, recognizing it instantly brings delight — more so than for an adult.

When considering such examples, the connection of perception to feeling will be felt more closely than contact (*phassa*).

Actually, when speaking about the result of kamma and *vipāka*, what the Blessed One has shown as a principal benefit of wholesome action is that desirable agreeable things occur. Sometimes desirable things are **person dependent**. Not everything is pleasing to everyone. When someone appears as a friend to one person, he appears as an enemy to another. In this

way, likes and dislikes influence feeling. The **touching of those** desirable or undesirable things in the mind also has a **connection with past kamma**.

The happiness that arises for a small child together with the pleasant perception (*subha saññā*) when seeing sweet food, occurs through the pleasant tasting that **arose earlier, when the tongue contacted that food**.

A child who once touched a glowing red iron rod and was burned thereafter perceives it as dangerous — the unpleasant perception arose originally because of that painful *vēdanā* **that resulted from phassa**.

Think whether parents can eliminate the suffering of a child who is severely ill and suffering in a hospital by deceiving him in telling various things, saying "you are not experiencing suffering but pleasure," or "it is good that this disease occurred when you were young," or "the illness is good for you,".

Similarly, can one preach to a being suffering in the lower realms (*apāya*) and create pleasure for that being by repeatedly saying "you are not experiencing suffering but are experiencing pleasure"?

Think whether one can free the child and the being suffering in the lower realms from suffering by creating a pleasant perception about suffering. If you have understood the above points, you will realize **how wonderful is the wisdom of the Bhagawan** who preached that the root cause of feeling is contact itself (and not perception).

Up to this point, **seven** types of consciousness have been shown as the result of the unwholesome: the *pañcaviññāṇa* and

subsequently the manodhātu citta and manoviññāṇadhātu citta. Because the manoviññāṇadhātu arises in two ways—accompanied by happiness and by equanimity—as the result of the wholesome, there are so far **eight** types of wholesome resultant consciousnesses. All these consciousnesses are **at the sense-sphere level** (kāṃāvacara). Apart from the seven resultant types shown as the result of unwholesome cētanā, there are **no other** unwholesome resultant types.

Beyond these **15** kinds of **vipāka citta** discussed so far, there are **more kinds** of **kāṃāvacara vipāka citta** through which **beings experience existence**. Those occasions have been classified by the King of dhamma into **eight types**. The distinctive feature of those eight is that they **are root-associated results** (sahētuka vipāka). That is, two or three of the root phenomena—non-greed (alōbha), non-hatred (adosa), and non-delusion (amōha)—are present together with these resultant consciousnesses. They are called root-associated sense-sphere results (**sahētuka kāṃāvacara vipāka**). All fifteen types shown earlier are rootless sense-sphere results (ahetuka kāṃāvacara vipāka).

Root-Associated Sense-Sphere Wholesome Resultant

(Sahētuka Kāṃāvacara Kusala Vipāka)

These eight types are shown in the Dhammasaṅgaṇī as follows:

Katame dhammā abyākatā? Yasmim samaye kāṃāvacarassa kusalassa **kamassa katattā upacitatattā** vipākā manoviññāṇadhātu uppannā hoti somanassasahagatā ñāṇasampayuttā ...pe... somanassasahagatā ñāṇasampayuttā sasaṅkhārena ...pe...somanassasahagatā ñāṇavippayuttā ...pe...

somanassasahagatā ñāṇavippayuttā sasaṅkhārena
 ...pe...upekkhāsahagatā ñāṇasampayuttā ...pe... upekkhāsahagatā
 ñāṇasampayuttā sasaṅkhārena ...pe... upekkhāsahagatā
 ñāṇavippayuttā ...pe... upekkhāsahagatā ñāṇavippayuttā
 sasaṅkhārena ...pe...**rūpāramaṇā vā** ...pe... **dhammāramaṇā vā**
 yaṁ yaṁ vā panārabba, tasmim̐ samaye phasso hoti ...pe...
 avikkhepo hoti ...pe... ime dhammā abyākatā ...pe...alobho
 abyākatamūlaṁ ...pe... adoso abyākatamūlaṁ ...pe... ime dhammā
abyākatā.

"What phenomena are not defined as kusala or akusala: At whatever time, because a sense-sphere wholesome action **has been done, has been accumulated,** the resultant mind-consciousness-element has arisen accompanied by **happiness, with insight** ..and so on.. accompanied by happiness, with insight, prompted ..and so on.. accompanied by happiness, **dissociated from insight** ..and so on.. accompanied by happiness, dissociated from insight, prompted ..and so on.. accompanied by **equanimity, associated with insight** ..and so on.. accompanied by equanimity, with insight, prompted ..and so on.. accompanied by equanimity, **dissociated from insight** ..and so on.. accompanied by equanimity, dissociated from insight, prompted ..and so on.. having a visible-form object or ..and so on.. having other phenomenon or taking whatever as object—at that time there is contact ..and so on.. there is non-distraction ..and so on.. these phenomena are **abyākatā**. Non-greed is the abyākatā root ..and so on.. non-hatred is the abyākatā root..."

What must be remembered here is this: Along with the universal mental factors and with vitakka and vicāra, the wholesome roots — **alōbha, adosa, and amōha** — arise. When an excellent vipāka occurs, all three wholesome roots arise together. This is the **triple-**

rooted (tīhetuka) wholesome vipāka, and it comes with **somanassa** .

Following the pattern of the eight wholesome kāmāvacara kusala cittas, here too **eight vipāka cittas** are shown. On account of the presence or absence of insight, the distinction of happiness and equanimity in feeling, and the distinction of prompted or otherwise, there are eight types.

The advantageous condition for the arising of these resultant consciousnesses is the arising of insight for the result of past action (kamma). The arising of a nature accompanied by loving-kindness; a nature free from greed. **That is, the arising of a pure consciousness.** In contrast to this, when the result of the unwholesome arises, greed, hatred, and delusion **do not arise.** That too is an advantage. If that were so, beings could **never escape from saṃsāra.**

Occasions are mentioned during the Bhgwan's time when very young children attained Arahantship around the age of seven. Without making special effort in that life, without cultivating the Dhamma path for a long time, the right way of thinking became clear to them **as intuitively** —I think this was because such three-rooted resultant consciousnesses arose abundantly. The **insight-wholesome actions** (vipassanā kusala) cultivated in a previous Bhagawan's dispensation appear to be connected to those results.

If good thoughts flow to you **without much effort**, energy, or attention, much of that may be these resultant consciousnesses. It may also be so as the result of giving (dāna), or meditation action done in this life.

I have personally experienced occasions when the three characteristics were call to mind effortlessly a few days after

preaching the Dhamma on the three characteristics. A Dhamma theme that was being sought is encountered as if effortlessly. Although I said, "as if effortlessly," it is not that the *vīriya cetasika* is absent in these resultant consciousnesses. But the effort is weak relative to wholesome consciousness. These consciousnesses also have the **twelve** tranquility mental factors (**passaddhi dvādasaka**).

As you read this book, the moment of seeing the letters is a **wholesome vipāka cakkhu-viññāṇa**. When what is seen is investigated to some degree and is well perceived, that is the **vipāka mano-dhātu / manoviññāṇa-dhātu** which follows cakkhu-viññāṇa. When you **integrate the teachings and see connections**, that means wholesome wisdom-based kusala citta has arisen.

Adjacent to those wholesome knowledges, root-associated wholesome resultant that is insight-associated, or insight-dissociated root-associated wholesome resultant, can also arise regarding that same Dhamma matter. When vipāka citta arise in this way, taking that same object, adjacent to the wholesome, they are called **"registering consciousnesses" (tadārammaṇa citta)**.

Sometimes a person suddenly feels compelled to leave a place, and later a disaster occurs there. Such intuitive notion may, at times, be moments of strong wholesome vipāka.

The pañcaviññāṇa and the resultant consciousness stream connected with them differ greatly from one another according to circumstances. They differ according to objects. But there is a particular type of resultant consciousness (vipāka) that arises seemingly in the same manner continually throughout the entire life. The Blessed One has called it **"bhavaṅga citta"** (life-continuum consciousness). **In deep, dreamless sleep, only bhavaṅga flows.**

When there is **no** kusala or akusala citta, **no** panca-viññāṇa resultant consciousness streams mentioned earlier, when there is also **no** other special types of functional consciousnesses (which is yet to be explained), it is most likely this bhavaṅga that exists continuously.

When a consciousness stream goes through one type of object and again a consciousness stream flows through another object, between those two consciousness streams, the **bhavaṅga citta necessarily arises**.

When any being gains birth in some existence, the very first consciousness that arises for him is also a vipāka citta. That too is a **bhavaṅga citta**, but instead of calling it bhavaṅga citta, it is called "**rebirth-linking consciousness**" (**paṭisandhi citta**). A being gains birth in a lower realm (dugati) in the form of the unwholesome resultant mind-consciousness-element (**akusala vipāka manoviññāṇadhātu citta**) mentioned earlier. (That type of citta arises as bhavaṅga as well — not only adjacent to pañcaviññāṇa)

Actually, gaining birth primarily means the occurrence of that consciousness. In addition to that, a body unique to that being develops. This is because a being is represented by mind and materiality (Name and Forms).

A being gains birth in a good realm (**sugati**) through a consciousness arising as the result of the wholesome. Because human life is also a sugati, any human gains birth in the form of a wholesome action resultant consciousness (**kusala kamma vipāka citta**).

Since the eye, ear, and other sense-bases are not yet fully formed, in the womb the bhavaṅga citta arises most of the time. When the embryo develops to some extent, responsiveness to the

movements and pressures in the mother's abdominal region occurs through the body-base (*kāyāyatana*). Responsiveness to heat also occurs. That is, *kāyaviññāṇa* arises.

Although the *bhavaṅga citta* arises frequently, its adverting by a subsequent consciousness, **recollecting it by taking it as object, does not generally occur**. What someone thought a small moment ago, is remembered by also using knowledge about the flow of consciousness adjacent to that past consciousness. It is by fitting them together or by fitting to the environment where one is.

So, in my view that because the *bhavaṅga* has no fit together with consciousness streams running through various objects, the manner of that consciousness has become difficult to recollect.

According to the points in the *Abhidhamma Piṭaka*, it seems like that the *bhavaṅga citta* arises taking the same type of object throughout the entire life. Since it arises as the result (*vipāka*) of a kamma done in a previous existence, at the time of *bhavaṅga* **there may be some subtle impression of the person or object that served as the object of that kamma**.

Although it was said that the *bhavaṅga citta* arises in the same manner, it arises very weakly at the time near death. This is because with each arising of *bhavaṅga citta*, the strength of the past kamma that produced it is **gradually used up**. It is also because the base materiality (*vatthu rūpa*) that is the foundation for the arising of *bhavaṅga citta*, also **becomes weak as one ages over time**.

It is shown in the *Paṭṭhāna* that after root-associated life-continuum (*sahētuka bhavaṅga*), rootless life-continuum (*ahetuka bhavaṅga*) can arise. Therefore, even though the object remains the same type, it shows that the **mental factors can differ**.

Just as the eye-base is the support for *cakkhu-viññāṇa*, *bhavaṅga citta* arises dependent on a **material base (*vatthu rūpa*)**. This is a kamma-produced material phenomenon. In the case of a human, it is supported by the blood element within the body.

Understand in this way, there exists a mind that functions as the fundamental consciousness of a life, **the basic underlying mental state**.

It is by the influence of this *bhavaṅga citta* that a being can remain established in any particular material plane of existence. As long as the ***bhavaṅga citta* arises in a mode suited to that realm**, the being can remain in that existence.

To be born in a good destination, the *bhavaṅga* must arise as the result of wholesome kamma. The human world, together with the six deva realms—**Cātummahārājika, Tāvātimsa, Yāma, Tusita, Nimmānarati, and Paranimmitavasavatti**—as well as the form-sphere (*rūpāvacara*) and formless-sphere (*arūpāvacara*) Brahmā worlds, are all classified as *sugati*.

The kamma that influences this fundamental *bhavaṅga* is later called generating action (**janaka kamma**). By this generating action, not only is the *bhavaṅga* constructed, but also the form of the body unique to each being is constructed. As an example, when a deity (deva) gains birth, together with that being's rebirth-linking consciousness (*paṭisandhi citta*), the complete divine body itself with the five sense-bases —eye, ear, and so forth—start to develop.

In the case of a human, even though in the earliest stages of the embryo, the eyes and ears are not present in their completed form, their basic form **gradually develops from the beginning within the embryo** through the influence of that janaka kamma.

Therefore, this janaka kamma has an extremely strong influence on a being's bodily nature as well. At whatever moment that janaka kamma fails to influence, not only the bhavaṅga citta but also the existence of the action-born body (kammaja kāya) breaks.

That is, from the moment the being dies, what remains as the body is only a collection of external materiality (rūpa). All the six sense-bases (saḷāyatana) pertaining to that being have ceased.

Beings gain birth in sense-sphere good realms either through root-associated sense-sphere results (**sahētuka kāmāvacara vipāka**) or through rootless wholesome resultant mind-consciousness-element (**ahetuka kusala vipāka manoviññāṇadhātu citta**). When the resultant vipāka bhavaṅga citta is refined, birth is gained in the higher divine planes. If someone's resultant consciousness has all three roots (abyākata hetu), it is called a three-rooted birth (**tīhetuka uppatti**).

If wisdom is absent and only *alōbha* and *adosa* are present, that is a **double-rooted rebirth**. If rebirth in a good realm occurs through a rootless manoviññāṇa-dhātu, this is called a **rootless rebirth** (*ahetuka uppatti*).

The birth of beings in the higher divine planes can often be three-rooted. **That is, as the fundamental mental state, loving-kindness, detachment (virāga or alōbha), and insight are present in them.** This very idea was shown by the Blessed One in the sutta passage:

“Puññaṃ ce saṅkhāraṃ abhisankharoti, puññūpagamṃ hoti viññāṇaṃ. Apuññaṃ ce saṅkhāraṃ abhisankharoti, apuññūpagamṃ hoti viññāṇaṃ.”

(Saṃyutta Nikāya, Nidānasamyutta, Parivīmaṃsana Sutta)

“That is: “If one accumulates **meritorious formations**, there is arrival at **meritorious consciousness**. If one accumulates **unmeritorious formations**, there is arrival at **unmeritorious consciousness**.”

Beings in good realms are never born through akusala vipāka citta. Those whose *bhavaṅga* is formed as a thoroughly inferior akusala vipāka citta are born in hells such as **Avīci**. Where that inferiority is somewhat less, they are born **as pretas (hungry ghosts) or animals**. Thus, rebirth in any of the four lower realms (*apāya*) occurs through unwholesome resultant manoviññāṇa-dhātu, or **by the form of that consciousness**. That mind is a state in which only the universal mental factors, together with vitakka and vicāra, are mainly present—nothing beautiful or wholesome-rooted is present.

Because the quantity and quality of mental factors in double- or triple-rooted bhavaṅga citta are higher, the arising of such a refined mind is relatively rare. To give an example, earth exists everywhere in the world. A tree arising is rarer than earth. For a tree to arise, a combination of more special causes is necessary. The possibility of a tasty fruit arising is rarer than a tree.

In the same way, the arising of kusala vipāka is rare, so only a relatively small number of beings exhibit in good realms. By contrast, it is easy for a result devoid of good qualities—an unwholesome *vipāka citta*—to arise; **therefore, countless beings are found in states of misery**.

If we look at the earth, even taking only the animals visible to humans—fish, tiny organisms, insects, and the large four-footed creatures—their numbers are immense. For each human, the ratio

of animals could easily be more than a billion to one. The number of devas is smaller than the number of humans.

From this vast multitude of beings, an enormous number die at every moment. On this earth alone, about **one hundred and ten humans die per minute**. Among the beings dying immeasurably in this way, only to a very small number is the good fortune granted to gain birth again in the human world.

The mode of bhavaṅga citta in any being also affects the possibility of wholesome and unwholesome cittas arising for that being.

To animals with an inferior bhavaṅga, wholesome minds, that understand profound things do not occur. There is the possibility of weak-level wholesome minds to occur. Beings whose bhavaṅga is inherently accompanied by loving-kindness have a more tendency for loving-kindness-accompanied thoughts to arise. Beings in whom non-greed (alōbha) exists strongly have a greater tendency for renunciation-accompanied wholesome consciousnesses to arise. However, more decisive than the influence of bhavaṅga in turning the mind-stream towards the wholesome side, is the influence of **good friends (kalyāṇa-mitta) and hearing the Dhamma**.

Therefore, having obtained this rare fortunate rebirth in a happy destination, you should firmly resolve to develop and refine your mind as much as you can.²²

Rūpāvacara Vipāka – Resultant Consciousness in the Form Realm

Beings gain birth in the Brahmā worlds through a citta that comes as the result of absorption consciousness (jhāna citta). The Blessed One has shown that resultant absorption consciousnesses (vipāka

²² See note – page 432

jhāna citta) can arise corresponding to the respective wholesome absorptions. For Brahmā beings, the bhavaṅga citta itself is a **vipāka consciousness of jhānic level**.

When first-jhāna kusala has been developed, one is born in the Brahmā world corresponding to the first jhāna.

There are three grades:

Those who cultivated the first absorption in superior manner gain birth in the Mahā Brahmā plane

- **In a superior manner** → *Mahā-Brahmā* world
- **In a medium manner** → *Brahma-purohita* world
- **In a inferior manner** → *Brahma-pārisajja* world

From second-jhāna kusala also, beings are born in three levels:

- **Superior** → *Ābhassara* realm
- **Medium** → *Appamāṇābha* realm
- **Inferior** → *Parittābha* realm

Likewise, corresponding three realms for third-jhāna:

- *Paritta-subha*
- *Appamāṇa-subha*
- *Subha-kiṇṇaka*

The *Subha-kiṇṇaka* realm is the highest among the third-jhāna Brahmā realms.

Lifespans

- *Mahā-Brahmā*: 1 kappa
- *Ābhassara*: 2 kappas
- *Subha-kiṇṇaka*: 4 kappas

By the result of the fourth jhāna, beings are born in the **Vehapphala** realm. Here, unlike lower jhāna realms, there is **no division into inferior, medium, or superior**. This shows that in this deep equanimous concentration there is no personal variation between beings—jhāna is at its maximum refinement.

- **Vehapphala lifespan:** 500 Kappas

In this way, when gaining birth in the respective absorption planes through the respective absorption consciousnesses, **through the influence of that absorption wholesome consciousness**, a subtle body having only two of the five sense-bases—the eye and ear bases—arises.

Arūpāvacara Vipāka

Just as there are four types of formless absorption (arūpa jhāna) cittas, there are likewise four types of resultant absorption consciousness. Birth in the respective formless worlds occurs through these resultant consciousness types. Though we speak of formless worlds, in reality these are not worlds at all. **They are merely a continuum of consciousness.**

However, in the form-sphere brahmā worlds and divine worlds, and so on, an **external environment is relevant to that being**. Therefore, **inter-communication between beings takes place**. In the formless sphere there is no eye, ear, or any other material form whatsoever. With the formless-sphere resultant absorption consciousness as foundation, it stands as the life-continuum consciousness, and a stream of other wholesome and unwholesome consciousnesses occurs for the formless-sphere being. For this reason, when two formless-sphere beings are

considered, **no common world can be shown to both.** Therefore, in the formless realm, each one's world is represented solely according to the mode of his own consciousness.

Form-sphere and formless-sphere resultants are always accompanied by three roots. They arise only in their respective worlds. These resultant consciousness types do not arise in human beings or sense-sphere deities.

Beings in the form-sphere or formless-sphere brahmā worlds do not spend all their time in absorption. Sense-sphere level wholesome and unwholesome thoughts arise in them as well. However, aversion-associated unwholesome consciousness does not arise. This is because clinging is reduced, and because they do not expect anything from others, or expect only minimally. For the most part they do not expect anything from outside because of the bliss of absorption they obtain inwardly. Since there is no body-base (kāyāyatana), no one can harm them. But occasionally wrong view also descends upon brahmās. An example is the view that descended upon Baka Brahmā: **"my self is eternal."** That is an unwholesome consciousness, **associated with greed and accompanied by wrong view.**

When they see and hear, those too are sense-sphere level resultant consciousness. **Not everything pertaining to brahmās is at the form-sphere level.** Brahmās could cultivate wholesome absorption again and go to higher brahmā worlds.

Because the fundamental consciousness of deities and form-sphere brahmās is by nature radiant, their capacity to comprehend deep Dhamma matters is greater. When the Blessed one gave the first Dhamma discourse, only the Venerable Koṇḍañña among

human beings comprehended the Dhamma, whereas 1,80 million divine and brahmā-bodied beings comprehended the truth.

**“brahmunā yācito santo, dhammacakkam pavattayim;
aṭṭhārasannaṃ koṭīnaṃ, paṭhamābhisamayo ahu.”**

Khuddakanikāya – Buddhavaṃsaṃsapāli – Gotamabuddhavaṃso

"Invited by Brahmā, I set the Dhamma wheel in motion; for the first time, one hundred and eighteen million comprehended the Dhamma."

Up to this point, sense-sphere, form-sphere, and formless-sphere resultants have been described. In addition to these, there are four types of supramundane (lokuttara) resultant knowledges. Immediately following each supramundane path (magga) knowledges, four resultant knowledge types occur:

1. Stream-entry fruit (sotāpattiphala) citta
2. Once-returning fruit (sakadāgāmiphala) citta
3. Non-returning fruit (anāgāmiphala) citta
4. Arahant fruit (arahattaphala) citta

Rather than being called vipāka citta, they are conventionally termed fruit (**phala**) citta. These **“phala”** citta types arise as the calming down, the subsiding, of the application of the respective path knowledges. The main difference from other resultants is that supramundane wholesome knowledges **produces these resultant consciousness types immediately**, as the giving of fruit in that very moment. Not just one of these resultant consciousness types, but an entire stream of consciousness can arise. **These consciousness types also take nibbāna as object.**

Even after the occasion of attaining path and fruit, on later occasions a stream of supramundane resultant consciousness can arise again for trainees (sekha) or arahants, along with the relevant attention. Then it is said that they have entered and remain in the attainment of Stream-entry fruit... and so forth... or the attainment of arahant fruit.

For Stream-enterers and Once-returners to be able to enter the fruit attainment appropriate to them, it is important to have cultivated absorption concentration. From the Non-returner level upward, **the quality of concentration in the mind is very well developed**, so they could enter fruit attainment frequently.

Mere Functional Citta —Kiriya Citta

There are several types of Citta that arise in beings as mere functional activity, on respective occasions— Citta that is neither wholesome nor unwholesome, nor the result of any wholesome or unwholesome action. Some functional (kiriya) citta descends as the performing certain duty in the stream of consciousness— in life. There are functional citta types common to all beings. There is also a special class of functional citta, that is unique to arahants alone.

Note that every kind of citta is capable of some sort of function. Functioning ability is more prominent in wholesome or unwholesome minds. These types of **minds does not have the kammic ability of shaping once far future**. Still, they do have limited influence on the future. So, what actually meant here is **“Mere”** functioning. But as a shorter form the word **“functional”** will be used.

Functional Consciousness Arising Commonly

In all beings, the citta, that arises immediately before the five sense-consciousnesses is a functional citta. These are later generally termed **"five-door adverting citta "** (pañcadvāra āvajjana citta). The "eye-door adverting citta " arises immediately before eye-consciousness, the "ear-door adverting citta " immediately before ear-consciousness, and so forth. In Pāli it is called **"kiriya manodhātu"** citta.

Very close to the ringing of a telephone, just a moment before hearing that sound through the ear, one may have felt sometimes, that he heard it, just barely registering in the mind. That may be the ear-door adverting consciousness. The directing of the mind toward a visible form, a sound, a smell, a taste, or a tangible object—the **adverting, the initiating** of a stream of citta that arises taking visible forms, sounds, and so on as object—is done by such citta.

Although eye-consciousness grasps the color-form at the eye-base, the eye-door adverting citta grasps the color-form based on **vatthu rūpa**.

Likewise, immediately before body-consciousness, body-door adverting citta functions. Because awareness and perception do not arise strongly, all these citta types are accompanied by equanimity.

In addition to the mental factors universal to all cittas, vitakka, vicāra, and effort arise. Because it is an occasion of adverting, an occasion of searching for an object, vitakka, vicāra become manifest. It is shown that this functional citta arises taking only present visible forms, sounds, smells, and so on as object. It does not arise taking mental phenomena as object. **No good or bad**

mental factors whatsoever are present here. What existed before this functional citta was a stream of life-continuum (bhavaṅga) citta.

Remember that there are **three types of manodhātu citta**: the kiriyā manodhātu citta arising as five-door advertizing, and the two vipāka manodhātu citta types—one as the result of wholesome and one as the result of unwholesome—making two kinds of resultant citta. **Except for those three manodhātu and the pañca viññāṇa, all other citta types are designated as manoviññāṇa (mind-consciousness).**

Mind-Door Advertizing Functional citta (āvajjana)

This is a special functional citta that always arises in the preliminary phase before a stream of wholesome or unwholesome citta arises. Following a stream of bhavaṅga, **after being directed by mind-door advertizing citta**, a stream of wholesome or unwholesome citta flows thereafter. Wholesome or unwholesome knowledges adjacent to it arises, carrying the very mode of the object taken by the mind-door advertizing citta.

Even after the previously described two vipāka cittas, that follows the pañcaviññāṇa, as the object taken by those pañcaviññāṇa expands and spreads further through two vipāka, an advertizing citta can arise, and beyond that, streams of wholesome or unwholesome knowledges can flow.

Though it is called mind-door advertizing citta, it is mentioned in the Abhidhamma Piṭaka as "**upekkhā sahagata kiriyā manoviññāṇadhātu citta**" (equanimity-accompanied functional mind-consciousness-element). In a shorter form, it is called

“āvajjana”. What is read as **"Functional"** in English is the Pāli word **"kiriya."**

Thus mind-door adverting citta arises as a foundation for wholesome or unwholesome knowledges. This citta performs the function of lifting that object to the mind. However, at that occasion, **there are neither greed, hatred, delusion nor beautiful mental factors such as non-greed (alōbha), non-hatred (adosa), non-delusion (amōha)**. Because it performs an intermediate duty in this way, it is conventionally termed a functional consciousness.

Unlike the five-door adverting functional citta, this citta can in particular be directed toward any mental or material object belonging to all three time periods. Therefore, when showing the objects of that citta can be, the Blessed One has indicated **“dhammārammaṇa”** (other phenomena) in addition to visible forms, sounds, smells, tastes, tangible objects.

Pleasant Functional manoviññānadhātu citta

According to the manner shown in Abhidhamma, this indicates that it does not arise in the stream of consciousness of an ordinary being. It appears to be a consciousness unique to arahants alone. However, it does not have beautiful mental factors. It seems the Blessed One has represented by this citta, an occasion when arahants experience pleasantness, along with the mentalities universal to all cittas, together with vitakka, vicāra, and viriya.

Functional Consciousnesses with Roots

This divides into three types: sense-sphere, form-sphere, and formless-sphere.

All three modes represent occasions depicting mental states unique to arahants.

Sense-Sphere Functional knowledges with Roots

Previously, eight types of sense-sphere level wholesome knowledges were described. In the same manner as those eight modes, there are eight types of sense-sphere functional knowledges with roots, in the Abhidhamma texts. Just as stated for wholesome consciousness, here too there are eight types according to the distinction of being associated with insight or not, the distinction of feeling as pleasant or equanimous, and the distinction of prompted (*sasaṅkhāra*) or unprompted (*asaṅkhāra*).

When arahants spend their daily life, occasions when they think through the three characteristics are especially represented by insight -associated functional knowledges. When arahants take phenomena pertaining to their own life as object, or phenomena present in external people, they are attended to as impermanent and so forth. Just because they have become arahants does not mean they are completely free from impermanence and suffering.

They constantly see existence as suffering even more than others do. They see that mind or body is not one's own, that they are non-self phenomena. Before becoming arahants, having attended to their own mind and body as non-self, and having become arahants through such attending, arahants in no way take knowledge as "mine." They never take that mind as good thing.

As the Venerable Sāriputta said, just as a young person fond of adornment would find disgusting and unpleasant a snake's carcass hung around his neck, so too arahants find the body that presently exists disgusting. They see it as suffering. But they do not hate it.

They do not take anything in the world as pleasant. Therefore, the bhikkhunī Vajirā said:

“dukkhamevaṃ hi sambhoti, dukkhaṃ tiṭṭhati veti ca; nāññatra dukkhā sambhoti, nāññaṃ dukkhā nirujjhatī ti.”

Bhikkhunīsamyutta

"Only suffering arises, only suffering stands and ceases; nothing other than suffering arises, nothing other than suffering is destroyed."

Though others may think arahantship is good, from their point of view they see no goodness in it. They remain in expectation of final nibbāna (parinibbāna). To spend daily life easily, they contemplate in this way. When contemplating in that manner, there is either pleasantness or a refined equanimity.²³

Furthermore, as a preliminary to entering various absorption attainments, arahants dwell in this insight-associated consciousness that is classified as sense-sphere. Because defilements have been abandoned so that they no longer arise again, there is no purpose in suppressing defilements with these wholesome-resembling knowledge types. The purpose of these knowledge types is for dwelling in ease here and now (**diṭṭhadhammasukhavihāra**), or for **fitting together various points during a Dhamma discourse**, or solely for attainment.

Furthermore, in daily life arahants perform various activities based on the **cētanā** that operates in these consciousness types. Rooted in that **cētanā**, they function bodily and verbally. An ordinary person does various tasks with the idea that through those duties some benefit or advantage, or at the very least some merit, will

²³ See note – page 433

come to him. **Through this action the ordinary person feels that something is being added to them,** that their condition is being improved.

But arahants, from their point of view, have no idea that through the activities they perform, there is any advantage to themselves, or any benefit, or that anything is being added to life. When the Bhagawan's community of disciples increases, there is no such idea as "my community of disciples is increasing more and more," or "it is accumulating."

“ekamantaṃ ṭhito kho kakudho devaputto bhagavantaṃ etadavoca: "nandasī, samaṇā" ti. "kiṃ laddhā, āvuso" ti? "tena hi, samaṇa, socasī" ti? "kiṃ jīyittha, āvuso" ti?

Samyuttanikāya – Sagāthavaggapāḷi – Devaputtasamyuttaṃ

The deity Kakudha asked the Blessed One, "Does the ascetic rejoice?" "At gaining what, friend?" "In that case, ascetic, do you grieve?" "At the loss of what, friend?"

Therefore, for arahants, the activities they perform are **merely activities**, nothing more. Going on alms round, partaking of food, dyeing robes, washing them, repairing a hut, or attending to the sick—**they expect nothing from these**. They do not think that they will gain anything for themselves. Because they function without grasping as "**self**," the **cētanā** rooted in those duties produces no future **vipāka** for "**himself**,". It is as if that **cētanā** has no place to land. Like a well with no bottom.

They perform only the activities relevant to each occasion. **Or it would be correct to say that activities are arranged as befitting the occasion**. They experience only the **vipāka** of wholesome and unwholesome **cētanā** that arose before becoming arahants.

Thus, the life of arahants can be described through a stream of resultant and functional cittas. The body that presently exists supports the continuation of that stream of consciousness. External objects also influence existence. When arahants enter and remain in form-sphere or formless-sphere absorptions, **those too are streams of functional or resultant knowledges.**

Corresponding to the five form-sphere absorptions, five types of functional absorption, and corresponding to the four formless-sphere absorptions, four types of functional absorption— are shown in this way. Taking all these together, the Lord of Dhamma has classified mental states that are neither wholesome, nor unwholesome, nor resultant **into twenty types.**

Up to this point, the viññāṇa section of Abhidhamma has been studied extensively.

Important

Even it is stated, that various citta types and material phenomena arise in arahants or in other beings — it is stated in a such a way, for the ease of making readers understand. In reality, the Blessed One did not speak in that manner, but merely indicated that the different knowledges arises and the manner in which various material phenomena exist. It is shown in the Abhidhamma exposition without being **tied to personhood** such as "this consciousness **arises in this person.**"

When we say that an arahant is merely a succession of citta linked with a material body, this must be said considering the **distinctiveness** of that stream of consciousness. This must be said considering the **interconnections within it.**

A further point that must be understood is that there is no stream of citta existing at one time. If that is said, one might think that only a single citta exists at one time. **Not even one single citta exists at one time.** When the arising-moment (utpādaḥṣaṇa) of a consciousness is present, the dissolution-moment (bhaṅgaḥṣaṇa) is not present. In that case, one might think that at one time only the arising-moment or the dissolution-moment exists. That too is not so.

Arising-moment means the occasion when awareness or another mental factor is gradually becoming powerful. Therefore, the arising-moment should be understood, not as something existing statically in a citta, but as something **changing dynamically.**

Processes of Citta Vīthi

Readers should also form a rough idea of how the types of citta, learned up to now are arranged in a being's life. There are ways in which series of citta can be arranged. In common usage these are called **"citta processes" (citta vīthi).** This is important for consolidating the knowledge gained thus far and when studying the Paṭṭhānaprakaraṇa. What needs to be remembered is only a few basic types of citta processes.

Five-Door citta Process

bha → bha → ca.d.ā → ca.vi → ma.dhā → ma.vi.dhā
 bha → bha → so.d.ā → so.vi → ma.dhā → ma.vi.dhā
 bha → bha → ghā.d.ā → ghā.vi → ma.dhā → ma.vi.dhā

bha → bha → ji.d.ā → ji.vi → ma.dhā → ma.vi.dhā
 bha → bha → kā.d.ā → kā.vi → ma.dhā → ma.vi.dhā

(bha = bhavaṅga) (ca.d.ā = cakkhudvāra āvajjana citta) (ca.vi = cakkhuviññāṇa) (ma.dhā = manodhātu citta) (ma.vi.dhā = manoviññāṇadhātu citta)

(so.d.ā = sōtadvāra āvajjana citta) (so.vi = sōtaviññāṇa)

The bhavaṅga stream, being cut by eye-door adverting citta, followed by eye-consciousness and the two types of resultant citta, that arise immediately after, is a basic citta process.

The mind-consciousness-element (manoviññāṇadhātu) is of two types: pleasant-accompanied and equanimity-accompanied. Thereafter, there are four basic modes in which the five-door citta process can flow. For the eye-door it is as follows:

1. (bha) → (ca.d.ā) → (ca.vi) → (ma.dhā) → (ma.vi.dhā) → (ki.ma.vi) → (ku) → (ku) ..
2. (bha) → (ca.d.ā) → (ca.vi) → (ma.dhā) → (ma.vi.dhā) → (ki.ma.vi) → (aku) → (aku) ..
3. (bha) → (ca.d.ā) → (ca.vi) → (ma.dhā) → (ma.vi.dhā) → (vi) → (vi) → → (bha) → (bha) ..

For arahants:

(bha) → (ca.d.ā) → (ca.vi) → (ma.dhā) → (ma.vi.dhā) → (ki.ma.vi) → (ki) → (ki) ..

ki.ma.vi = kiriyā manoviññāṇadhātu (equanimity-accompanied)
ku = kusala aku = akusala ki = kiriyā citta vi = other types of vipāka citta

Understand in this manner how resultant(vipāka), functional, wholesome, and unwholesome cittas arise in very close proximity.

The functional mind-consciousness-element (**ki.ma.vi**) mentioned above serves as adverting citta, leading to a stream of wholesome or unwholesome knowledges. Having grasped the seen visible form object in various ways and having adverted again through the **ki.ma.vi**, thereafter kusala or akusala citta arises.

Sometimes without wholesome or unwholesome consciousness arising, the five-door vipāka continuum breaks and bhavaṅga arises again.

The two types of wholesome and unwholesome consciousness streams can end in the following ways:

1. kusala → kusala tadārammaṇa → tadārammaṇa ... bha
→ bha
2. kusala → kusala bha → bha
3. akusala → akusala tadārammaṇa → tadārammaṇa
bha → bha
4. akusala → akusala bha → bha

The wholesome or unwholesome consciousness stream breaks and bhavaṅga arises again. Sometimes after a few registering (tadārammaṇa) resultant citta types arise, then fundamental resultant citta, that is bhavaṅga arises. **No fixed quantity is shown for how many wholesome or unwholesome citta can arise.**

It fluctuates according to circumstances. Registering (tadārammaṇa) means a special resultant citta, that arises taking the object in the very mode of the object taken by wholesome or unwholesome citta. However, it is not the result of the wholesome

or unwholesome citta, that existed immediately before it. It is the result of an action that arose in that being on a previous occasion.

Wholesome and unwholesome citta arise not only adjacent to five-door citta processes, but also on other occasions.

Mind-Door Adverting citta Process

1. bha . bha . āvajjana . kusala . kusala tadā . tadā bha . bha

2. bha . bha . āvajjana . kusala . kusala bha . bha

1. bha . bha . āvajjana . akusala . akusala ... tadā . tadā bha . bha

2. bha . bha . āvajjana . akusala . akusala bha . bha

1. bha . bha . āvajjana . kiriyā . kiriyā tadā . tadā bha . bha

2. bha . bha . āvajjana . kiriyā . kiriyā bha . bha

The manner in which wholesome and unwholesome citta are arranged **without immediate** connection to the five doors is shown above. The bhavaṅga breaks, an **adverting citta (āvajjana)** arises, and thereafter a series of wholesome or unwholesome or functional cittas occurs. Functional citta is shown as pertaining to arahants.

On an occasion of deep thought, without five-door processes arising in between, streams of wholesome or unwholesome citta can flow extensively. This can also happen when someone is engaged in meditation practice.

Because the first wholesome knowledge, that arises becomes a supporting condition (**upanissaya**) and a repetition condition (āsevana) for the next wholesome citta, the second wholesome knowledge is stronger than the first. This entire stream of citta, is

based on the **vatthu-base**. We see two reasons for the breaking of a **particular** wholesome or unwholesome knowledge at some point:

1. Some subtle vibrations or fluctuations in the vatthu-base on which wholesome or unwholesome knowledge rests.
2. Determinations made for the future by previous citta process.

Ordinarily, before a person begins to think about something or to direct the mind toward something, he roughly forms an idea of how much time should be devoted to that thought. When several tasks are being done together, if too much time is devoted to one, if guidance from the mind is not immediately received for the other task, he knows that activities will become disordered. **Because there is no self outside the mind controlling the mind**, what happens is that the determination thus made becomes a supporting condition for the next stream of consciousness. In the case of meditation work, one must frequently observe one's own mind. Otherwise, because one knows the mind wanders immediately.

Rūpa (Material Form)

To understand what life is, what the world is, material form must also be comprehended. No one who has not fully understood material form will be liberated.

Already readers know much about viññāṇa and mental factors. Now what remains is to analyze what material form is.

Just as consciousness cannot be found by cutting open the body, even if the body is cut up, all material forms cannot be found. Through the experiences one obtains via the sense bases, many material forms become manifest.

Ordinarily, when people talk about rūpa, when communicating about rūpa with one another, various kinds of words are used: trees, stones, vehicles, bricks, sand, iron, bodies of beings, eye, ear, nose, and so on. This is done to identify the respective particular material forms and taking into account usefulness.

What the Bhagwan needed was to show that material form is an impermanent thing, to preach the Dhamma so that the attachment and craving for it, would be removed, and to liberate beings from whatever suffering there is. If one were to speak of the impermanent and suffering nature of the various types of material forms known by various names in the world by those respective names, there would be no end.

For this reason, the Blessed One established a general classification such that **all material forms are grouped, and their various aspects are represented**. Whether one says mango, or apple, or skin, or flesh, or bone, or iron—the Blessed One has shown in the Abhidhamma exposition, a **common framework by which all those rūpa can be considered**.

Humans at times made efforts to classify material form generally. About two hundred years ago, such an effort was made in the form of the periodic table. In present times, the entire material world is classified as electrons, protons, neutrons, bosons, energy waves, and so on. It is **not** that these classifications have **no truth at all**. However, many rūpa important to living, rūpa that people like, rūpa that people seek—these do not become evident then. It is

difficult to analyze through such classifications, the manner in which rūpa relates to oneself in daily life.

Through the classification established by the Blessed One, that will be shown ahead, rūpa that relate to life, forms to which one is bound, can easily be brought forth **without leaving any out**.

Four Great Elements and Derived Rūpa

Rūpa is fundamentally shown as two types: the four great elements and derived material. **Paṭhavī, āpo, tējō, vāyo**—these are the names given to the four great elements. Forms that rest upon based upon and depend on the four great elements are called derived material (**upādāya rūpa**).

Paṭhavī Dhātu (Earth Element)

This is the nature of hardness, softness, or roughness. What is meant here is the hard quality felt when touching any object. When one touches hard object, what is felt by body-consciousness is this nature. **The paṭhavī nature differs from object to object**. Not only kaya-viññāṇa., but also **manoviññāṇa**, distinguished as wholesome or unwholesome, sometimes arises taking it as object.

When thinking about a stone, its **hard nature** comes to mind. When a person carries a heavy load like a cement bag, another person perceive that his body has become hard. Even before touching the body of a small child or another being, such a **soft nature is assumed**. When thinking about a tree trunk or a branch, what sometimes becomes the object is that paṭhavī quality. Therefore, paṭhavī nature is form cognizable, not only by kaya-viññāṇa, but also manoviññāṇa.

When the paṭhavī element is spoken of according to the sutta method, examples are shown as **flesh, bone, hair, and so on**. Not only the paṭhavī element but all four great elements are present in those objects. Because the paṭhavī quality is prominent in such objects more than the other elements, it is shown that way according to the sutta method. The Bhagawan must have said it that way also considering the common ordinary usage of that time. However, **because a general classification common to all rūpa must be made, here only the hard or soft nature is taken.**

Āpo Dhātu (Water Element)

This is the **cohesive nature** of rūpa. The quality of **sticking**. The nature of **binding** together. Ordinarily, according to the sutta method, liquid things are shown as examples of the āpo element. In relation to the body, blood, phlegm, saliva, and so on are shown. The liquid nature of liquids is seen **because of the āpo element**, that is, cohesion. When cohesion decreases, the tendency of liquids to evaporate increases. The nature of flowing as a liquid is demonstrated because of the sticking quality.

If a drop of honey is taken on a finger and the finger is turned downward, it remains without falling to the ground because of that sticking quality. It creeps slowly along the finger without sliding quickly because of the adhesive nature.

Therefore, in the Abhidhamma exposition, the āpo element is defined in this way as the cohesive nature of material form:

katamañ tañ rūpañ āpodhātu: yañ āpo āpogatañ sineho sinehagatañ bandhanaṭṭhañ rūpassa – idañ tañ rūpañ āpodhātu.

"What is that material form that is the āpo element: whatever liquid, liquidity, viscosity, viscous quality, **cohesive nature of material form**—this is that material form that is the āpo element."

Solid objects have greater cohesive nature than liquids, but their paṭhavī quality is more prominent. For this reason, they are shown as examples for the paṭhavī element. Not because cohesion is lacking. This cohesive nature is felt only by mind-consciousness. It **is not within the range of body-consciousness**. It is not felt when touched. When you try to break an object, what you feel as its difficulty in breaking is the cohesive quality. When it breaks, **what is felt to be gone is the cohesive nature between the two parts**.

Tējō Dhātu (Fire Element)

Tējō is the nature of hotness. What one felt as the body being heated or cooled is the tējō nature. The various cold or hot natures existing in external objects are also called the tējō element. A person may be reluctant to go out in the sun because of a knowledge, that has **assumed the tējō nature taken as object**. The cold quality felt when drinking cold water is also the tējō nature itself.

Vāyo Dhātu (Air Element)

This is the inflating nature of form. The quality of expansion. When the belly is filled up with gas due to indigestion, body-consciousness arises taking it as object. When recalling a person with a large body, his entire body appears to have a certain distended nature. If a hole is made in the body, blood flows out because of that expanding quality. When grasping another's body or when touching one's own body, the subtle soft pressed nature

that is felt is also called the vāyo element. When it is aching-feeling a distributed inside pain where certain place cannot be pinpointed, it is the agitated vāyo quality.

When a gust of wind strikes the body, coolness can be felt. The nature of wind pressing on the body can also be felt. A hard nature can also be felt. These are examples of body-consciousness arising taking **tējō, vāyo, and paṭhavī as object** in sequence. When body-consciousness arises, what is shown as its object is "**phoṭṭhabba**" (tangible). **In Pāli, refers** to the three natures: paṭhavī, tējō, and vāyo. These natures are not within the range of eye, ear, nose, and tongue consciousness.

The four great elements always exist in combination with one another. Where one is present, the other three also exist. For one, the other three become the foundation. They become the base. **They arise simultaneously as one system.** That is, co-nascence (sahajāta).

When studying these four great elements as well as derived material forms, readers **need not think about their magnitude now.** If a homogeneous nature is demonstrated at some place in the environment, it is not wrong to consider the paṭhavī element and so on at that level at that place. When a nail is driven into a table, the way the elements are combined in the nail differs from the nature of the wood. When air fills a small cavity in the table, the combination of elements there is different.

In this way, whether in one's own body or in the external environment, where different substances are felt, consider the differences in the four great elements at those respective levels. **This is said because qualities and natures are meant,** such as hardness quality and heat quality, and because later one **has to**

attend to the impermanence of those quality-natures, and because their magnitude is not so relevant for such attending. **Because one should attend to it to the extent that one feels it.** However, because the extent to which a material form spreads is also a reality, the Blessed One has shown that too. That will be explained ahead.

Upādāya Rūpa (Derived Form)

Other rūpa phenomena that are present, wherever these four great elements exist, that rest upon them, that have arisen depending only on them—these are called "derived material forms" (**upādāya rūpa**). This has **no connection to the word upādāna (clinging)**. It does not mean material forms that exist because of the mental state called clinging. Not every derived rūpa exists everywhere.

Vanna (Color)

Color, that is, hue, is a principal derived material form. It varies as blue, red, yellow, and so on. Various color phenomena exist depending on the combination of the four great elements in respective modes. When iron is heated, it displays a red hue. When it cools again, it becomes dark. The manner in which color rests upon the tējō nature among the four great elements is demonstrated in relation to the above occasion. Note that four great elements do not arise because of color.

The Blessed One has defined color in this way: What is this form base (**rūpāyatana**)? Whatever radiance of the four great elements, the visible manifesting with impact—blue, yellow, red, white,

black, brownish hue, green, green hue, mango-shoot hue, long, short, minute, large, circular, round, square, hexagonal, octagonal, hexadecanol shape, valley, level ground, shade, sunlight, light, darkness, cloud, mist, smoke, dust, the hue of the moon's disc, the hue of the sun's disc, star hue, the hue of a mirror, gem, pearl, conch-shell (vairōḍi) hue, gold and silver hue ... if there is any other color that exists depending on the four great elements ... this is called the color base .²⁴

Color rūpa is also called the rūpāyatana. In addition to hues like blue and red, some connection to the **three-dimensionality** of objects has been shown through color, as small, large, long, short, round, and so on. The Bhagawan has **practically defined color** by showing various environments as cloud, mist, smoke, dust. That darkness is also shown in connection with color is a special feature. Through the range of color forms, a feeling arises about the three-dimensionality of objects in the environment and about the magnitude of those respective objects. When becoming aware of phenomena like sound, smell, and taste, there is no feeling about length, width, and height. Note that **no up or down** is mentioned

What is also shown as light is form of color itself. What an ordinary person understands is that the colors of various objects are seen because there is light. At night when the switch is turned on, room becomes illuminated, various objects are seen, and so on. During daytime the environment is visible because of sunlight. However, what is taught is that seeing arises because of eye and visible form, **not that seeing arises when there is eye, visible form, and light.**

²⁴ See note – page 433

This can be understood through a few simple observations. Though there is no surrounding light, luminosity of a creature can be seen at night. And when fire is visible at night. Sunlight strikes surfaces and new hues arise. Those hues are visible. **In that sense, sources of light aid in seeing.**

Imagine you are floating in space far from Earth. Imagine that two powerful flashlights are spreading light, passing on either side of you, from behind to the front. Now think about what you would see if you looked to either side. One might think that both sides would be very bright. But that is not correct. What he would see is the **distant stars as before**. Why? Because there is no wind or water vapor or fog in space for that light to reflect toward him.

Therefore, both his sides would appear dark. On Earth, light is seen only because it reflects after striking wind or water vapor. No matter how much sun light there is, if it does not strike a surface and reflect, it will not be seen. (Other than directly seeing sunlight)

Therefore, during daytime, in addition to the hue coming from the surfaces of objects, though one feels the environment is filled with light, what makes one think so is only the light that comes reflected from the sky or air or another object. The sky appears blue because there is air. Even if the sun is shining at midday, on the moon the sky would not appear blue. **Stars would be visible as at night.**

Therefore, it must be understood that there is no separate thing called light, and that it is color form itself. It is not only rays coming from the sun strike surfaces and reflect. Because various hues appear according to the **intrinsic mode of the surface**, no need to think that they merely reflect. Because the four great elements system present on that surface influences the visible hue.

Therefore, color, that is, hue, can be taken as a derived form of those four great elements system. Even a light ray **has a subtle four great elements** nature as its foundation. By carefully attending to the **impermanent nature and changing nature of hue**, it can be understood that the way it feels like a light ray, like an independent separate unit, is not correct.

Then one would not mistakenly think it is reflected. However, for the sake of explanation, considering a aspect of the process, it was mentioned earlier in that way. Furthermore, just as with the color of an object, the four great elements system that exists, (which supports the color) is also impermanent phenomena, so there is no need to say, **"the color of that object."** Because the object has no ownership of the hue. It is sufficient to say that the **color arises depending on the four great elements** that are represented as an object at that moment.

Furthermore, there is no need to give ownership to the sun by saying **"the sun's light."** Because the sun is also a non-self phenomenon. When one understands that the **sun has no ownership of that light, one will understand that it is more appropriate to express it as the hue pertaining to the surface.** Moreover, one can mentally imagine the manner in which light emanating from a surface comes through space to one's eye and proliferate, that "hue is not something pertaining to the surface."

This definition of hue ultimately becomes important in relation to the manner in which various entities become one's object, the way they are remembered. **In relation to attending to the impermanence** of those things. Therefore, whether it is at the surface or near the eye, if hue is understood without seeing it as an independent separate unit, that is sufficient.

When impermanence is not well attended , one will understand the hue of an item as if it is fixed there, inclined toward the **extreme of "Atha-(stable fixed notion)"**. But there is no need to think whether it is there or not there.

Color form is always the object of eye-consciousness. From time to time, it is the object of mind-consciousness (manoviññeyya). When one feels that the former color of a garment one owned has faded away, that is mind-consciousness that has arisen taking past color as object. If mental suffering has arisen then, it is unwholesome mind. If it is recalled as impermanent, it is wholesome knowledge.

According to a certain classification shown in Abhidhamma, phenomena are divided into two parts as "**Sanidassana** " (demonstrating or exemplifying) and "**anidassana** " (non demonstrating). Only color form is counted as "**sanidassana** ". All other Rūpa forms, all mental phenomena, and nibbāna are classified as "**anidassana** ".

Though color is a derived form, because it is something frequently felt by the mind of beings, frequently taken as object, and because many other things are **understood in connection with color**, it receives special importance among phenomena. Through the red hue of a flame, one understands that there is heat there. Various objects are recognized through various hues.

Though the four great elements are conditions for color, color is not a condition for the four great elements. In a clear piece of glass or in air, color is not evident. However, when a piece of glass is touched, the four great elements become manifest as a hard nature, a cold or hot nature, and when it breaks, as a cohesive nature.

Sadda (Sound)

There are various kinds of sounds: human voices, sounds of musical instruments, sounds of animals, vehicle sounds, and so on. It becomes the object of both ear-consciousness and mind-consciousness. This too is a form that exists depending on the four great elements. In particular, it exists depending on the **air element**. To put it in present-day terms, it exists and becomes manifest depending on the four great elements represented by a bigger molecular system.

Unlike color, it cannot be explained as depending on an extremely subtle material form. Therefore, it takes far more time than light for sound to from one place and travel to another place while it is changing. It appears that sound does not travel through walls either. When a sound is heard, its direction is known based on three factors:

1. When sound reaches us from each direction, there is a small-time difference in the awareness by each ear.
2. Furthermore, because of the special features of the shape of the ear lobes and the internal structure of the ear, subtle differences occur in the way sound is heard depending on the angle at which the sound strikes the ear.
3. Also, according to one's memory of the surrounding environment, a person develops an understanding that roughly such a sound could have come from such a place.

Gandha (Smell)

Various smells—foul smell, pleasant smell, and so on—exist depending on the four great elements.

Smell that has arisen in the present becomes the object of nose-consciousness.

Smells pertaining to all three time periods are within the range of mind-consciousness. When one recalls a type of perfume one used in the past, that is a past object.

Rasa (Taste)

Some substances have a taste that is evident. In some places, taste present within four great elements is not evident. The Blessed One has shown it in the Abhidhamma texts as salty taste, bitter taste, sweet taste, pungent taste, and so on. When the four great elements system on which it rests undergoes transformation or ceases, the relevant taste also ceases.

Phoṭṭhabba (Tangible)

What is shown as tangible is the **triad of elements: paṭhavī, tējō, and vāyo**. These were explained earlier. They are not derived material forms.

Based on a four great elements arrangement existing in a being's body or outside it, the derived material forms of color, smell, and taste can exist simultaneously. However, it should not be taken that they always exist. Considering external environmental material forms, it is not mentioned in the Abhidhamma Pāli **how many** derived material forms rest minimally with an intrinsic four great elements system.

Next, there are several derived forms that are **visible only in a being's body**, as follows:

Cakkhu (Eye)

The eye is a principal derived form connected to life. It descends where there is suitable temperature, pressure, hardness, and cohesion conducive to it. In addition to this, past kamma force also exerts an influence on the arising of the eye.

“cakkhu bhikkhave purāṇakammaṃ abhisāṅkhataṃ...”
(Saṃyutta Nikāya – Saḷāyatanavagga – Kammanirodha Sutta)

"The eye, monks, is something specially constructed by old kamma..."

This is what is meant by the above sutta passage and by the Abhidhamma passage *“katamaṃ taṃ rūpaṃ upādinnaṃ cakkhāyatanaṃ sotāyatanaṃ ghāṇāyatanaṃ...”* here *“Upādinna”* means accumulated by kamma.

As with other material forms, it is not so necessary to think about the magnitude of the eye. It is sufficient to consider roughly that it is located within the eye socket. One becomes more aware of it through its result. According to the manner eye is defined in the text, the primary result of the eye is **seeing**, that is, the arising of eye-consciousness, the arising of eye-contact-born feeling, and so on.

Thinking backward from those phenomena, one considers that there is such a special form. Because one cannot see from behind, considering one's own visible perspective, anyone can understand that it is located within this eye socket. The various material layers within the eye socket help light to enter properly, focused into the eye itself. Kamma force influences especially some places of those layers.

According to the manner of the eye, the range of visible forms and the spectrum of colors that a respective being can grasp differ. Therefore, the nature of the eye strongly influences the manner of seeing. Therefore, because the eye functions like a faculty, the eye is also called the eye faculty (**cakkhundriya**). Some beings see in black and white. Some beings grasp brilliant colors.

When someone get very old, and the surroundings appear blurred, or when distance and near are not seen clearly, he understands that it is not a problem with the environment but that his own eye has weakened. Therefore, he understands that awareness of the surroundings does not arise properly. When the eye is felt to be weakened in this way, what he takes as object is the eye. If sorrow arises then, it is because there is an expectation, an attachment, for the eye to remain well.

When someone is attached to the functionality of the eye in this way, it was said thus: **cakkhum loke piya rūpaṃ sāta rūpaṃ, etthesā taṇhā uppajjamānā uppajjati**. “eye is delightful aspect in the world, (regarded as) pleasant aspect; when craving arises (also) it arises towards this.” -**Sathipattana sutta**

When looking at someone's face and feeling that his eye is a beautiful thing, such as an elongated eye and so on, what is taken as object there, is the manner in which the eye and other forms are nicely arranged, rather than the eye alone. That will be explained later under the material form called **“upacaya”** (assemblage).

Ordinarily, when you take another person as object or recall him, you have the knowledge of whether he is a person with eyes or without. You also know whether that person is a woman or a man. You also know whether he is deaf or can hear. Understand that by

examining the reactions you yourself display in communication with other person when associating with those.

Therefore, understand the manner in which not only the eye but also other material forms simultaneously become your object.

However much the eye is cut and examined at a subtle level, knowledge about it will not be complete. When thinking about the eye **as the form that brings seeing**, its meaning is understood better.

sōtaṃ (Ear)

The ear should be understood in the same way as the eye. By thinking through hearing, its presence or absence, its weakness, is understood. The ear, like the eye, is a kamma-originated form. When past kamma influences a being's body, the ear matures.

The genetic structure received from parents has a connection in fashioning the form of the body. That is why there is resemblance to mother and father. But past kamma influences how the genetic structure or the sperm evolves. However, because without kamma forms like eye, ear, tongue, nose, and body-base do not arise and prevails, hence they are called "**katattha**" (kamma-accumilated) forms. Plants also have their own genetic arrangements, and under their influence those respective plants are constructed, but forms like eye and ear do not arise there.

In spontaneously born (opapātika) beings, even without prior genetic structure, these five sense bases descend complete at birth. In beings who are born from a womb like humans, from the **moment the rebirth-linking consciousness descends in the embryo**, the environment to be made of four great elements in the region pertaining to the positioning of eye, ear, and so on

begins to develop subtly. However, it becomes manifest as a grown eye or ear only after several weeks. Kamma's influence is upon the manner of that development. If the influence of unwholesome kamma is present, later physical deformity will be visible. That the five sense bases like eye and ear are being constructed from the moment of rebirth-linking is shown by the expositions in the **Paṭṭhāna Pāli**. However, the manifestation of those sense bases occurs later.

When a child is born and parents see the child respond to sounds, they rejoice concerning the "ear." Therefore, it is said: ***sōtaṃ loke piya rūpaṃ sāta rūpaṃ, etthesā taṇhā uppajjamānā uppajjati.***

These forms like eye and ear, and the four great elements, are shown as forms that are ordinarily taken as object in daily life in the Abhidhamma Piṭaka. **As forms that are sometimes desired and sometimes subjected to insight contemplation.**

*"abyākato dhammo kusalassa dhammassa ārammaṇapaccayena paccayo: **sekkhā vā puthujjanā vā cakkhurṃ aniccato** dukkhato anattato vipassanti. sōtaṃ ..."*

"An *abyākata* phenomenon is a condition by object-condition for a wholesome phenomenon: a trainee or an **ordinary person contemplates the eye as impermanent**, as suffering, as non-self. The ear..."

*"abyākato dhammo **akusalassa dhammassa** ārammaṇapaccayena paccayo – **cakkhurṃ assādeti abhinandati** taṃ ārabha rāgo uppajjati, diṭṭhi uppajjati, vicikicchā uppajjati, uddhaccaṃ uppajjati, domanassaṃ uppajjati. sōtaṃ ..."*
Paṭṭhāna – Kusala Tika – Pañhā Vāra

"An abyākata phenomenon is a condition by object-condition for an unwholesome phenomenon: one relishes the eye, delights in it; toward it, greed arises, wrong view arises, doubt arises, restlessness arises, displeasure arises. The ear..."²⁵

Ghāna (Nose) and Jivhā (Tongue)

These two sense bases also exist spread out depending on respective four great elements environments. According to their nature because the smells and tastes that respective beings can grasp differ, because they are determined by these, they are called respectively the nose faculty (**ghānêndriya**) and the tongue faculty (**jivhêndriya**). Like eye and ear, tongue and so on are called sense bases, in the sense that they become the foundation for the arising of other phenomena. The tongue becomes the foundation for the arising of tongue-consciousness.

Kāyāyatana (Body-Base)

The body-base exists spread throughout the entire body. It exists especially depending on flesh and skin. It exists depending on the four great elements considered as flesh, skin, and so on. If it exists relying on bones or hair, it is to a very minimal extent. It is not present in blood either. In a person whose limbs have been paralyzed, even though flesh and skin are present well in that region, the body-base in that area has become **inactive or has ceased**. Based primarily on it, body-consciousness arises through the object defined as tangible, namely paṭhavī, tējō, and vāyo - bodily painful and pleasant feelings arise. This too is a form that

²⁵ See note – page 433

arises together with influence kamma. That beings in the lower realms suffer greatly and that beings in the divine world experience pleasure is due to the arising of a body-base suitable to those respective worlds. Therefore, it can be easily understood that **it has a connection with kamma.**

Itthîndriya and Purisêndriya (Femininity and Masculinity Forms)

The Blessed One has defined two other distinctive phenomena visible in beings' bodies by these names. What is meant here are two phenomena that are the reason for calling someone a woman or a man. These are not material phenomena that can be understood **singly like color.** It is a phenomenon understood according to the manner in which other material forms are arranged when looking at someone's body. In the Dhammasaṅgaṇī, the femininity is defined thus:

"What is femininity material form? **Whatever is a woman's feminine mark, feminine sign, feminine indication, feminine activity, femininity, feminine nature**—this is femininity material form."

Masculinity is defined thus:

"Whatever is a **man's masculine mark, masculine sign, masculine activity, masculine indication, masculinity, masculine nature.**"

What is meant here are two special phenomena displayed on a four great elements system under the influence of kamma. Ordinarily, a woman is attached to feminine nature. She **wishes to be a woman in a future existence. A man to masculine nature.**

When they perform kamma, when they think "I should do this," "I should say this," and so on, within what is meant by **that "I," feminine or masculine nature is also embedded**. Because of kamma accumulated holding the idea "I am a woman," "I am a man," when birth is obtained in a future existence, feminine or masculine nature comes to that being.

When there is a four great elements physical body, these phenomena can manifest. As a woman and a man gradually age, as their flesh decays in places, the difference in feminine and masculine nature gradually decreases. When only the skeletal frame remains of a dead body, it is very difficult to say whether it is a woman or a man.

In happy destiny birth, wholesome kamma is the root for obtaining feminine and masculine natures. In unhappy destiny, it is unwholesome kamma. Even in happy destiny, under the influence of unwholesome kamma, one of these two sex material forms may not arise at all. Then one is called a neuter (**napuṃsaka**).

When obtaining birth as a brahmā, because **sensual desire has been suppressed**, because **craving for feminine and masculine nature has been suppressed**, because they have no need for sexual intercourse using the body, these forms do not descend to them. Therefore, whether a woman is born in the brahmā world, or a man is born in the brahmā world, **there is no feminine-masculine distinction in the brahmā world**.

The five sense bases mentioned earlier—eye, ear, and so on—and this pair of Feminine and Masculine natures necessarily have a connection with past kamma for their arising and prevalence. Whatever type of four great elements they arise depending on, kamma's influence is also upon those four great elements.

However, **there is no kamma influence on the four great elements present in trees, stones,** and so on. Color, smell, taste, and so on can also arise through kamma's influence. When a fine bodily complexion arises for someone because of wholesome kamma, it is called a **“katattha”** form. When an unpleasant smell emanates from someone's body because he slandered virtuous people, that smell too is a **“katattha”** form.

The manner in which various material phenomena arise and exist can be classified into five modes:

1. Material forms stem from kamma (**katattha rūpa**)
2. Material forms arisen together with citta (**cittasamuṭṭhāna rūpa**)
3. Material forms stem from nutriment (**āhārasamuṭṭhāna rūpa**)
4. Utusamuṭṭhāna rūpa
5. External environmental material forms

Kammajā Rūpa (katattha)

Direct changes that occur in a body due to past kamma, or the descent of new material forms at birth itself—these are katattha forms.

Cittasamuṭṭhāna Rūpa (Citta-initiated Forms)

New forms that manifest together with citta are citta-originated forms. Together with greed, hatred minds and so on, special material phenomena arise in beings' bodies. Example — complexion becomes darkened with hatred citta.

Āhārasamuṭṭhāna Rūpa (Nutriment-initiated)

These are forms that directly arise together with nutriment absorbed into the body. The fatty layer built up because of food is an example of this.

Utusamuṭṭhāna Rūpa(utu- initiated)

These are material forms generated within a being's body due to chemical reactions or processes mainly initiated due to a threshold temperature within the aforesaid chemicals or just because chemicals come in proximity to each other. Example — forming of urine, forming of sweat due to body heat. The word ‘**Utu**’ is closer to the meaning of “**warmth**”. But readers may not take the meaning of “**Utusamuṭṭhāna**” as warmth or temperature generated forms **only**.

External Environmental Material Forms

These are material forms that arise due to chemical combination and disintegration. Stones, air, wood or anything in the external environment. They do not receive support or an influence of a citta even when they are prevailing. That is the basic difference when compared with (utu- initiated) rūpa. Their four great elements exist taking only mutual support as cause.

Further details about the manner of rūpa origination will be shown later.

Jīvitêndriya Rūpa (Life Faculty Form)

Earlier, a phenomenon called immaterial life faculty (arūpa jīvitêndriya), that is always associated with immaterial phenomena was shown under the mental factors universal to all consciousness. There is also a phenomenon called Rūpa life faculty

that exists together with all **katattha** forms. It is defined in Pāli thus:

katamaṃ taṃ rūpaṃ jīvitindriyaṃ: yo tesaṃ rūpīnaṃ dhammānaṃ āyu ṭhiti yapaṇā yāpaṇā īriyaṇā vattanā pālanā jīvitaṃ jīvitindriyaṃ – idaṃ taṃ rūpaṃ jīvitindriyaṃ.

It is defined as the life potency, standing, holding in existence (yapaṇā), going forward (īriyaṇā), maintenance, protection, life, and so on of those (katattha) phenomena.

What is meant above is a potentiality for the continued existence of katattha forms. This demonstrates an intrinsic capacity for forward continuance belonging to katattha forms. This type of nature is not shown in connection with **non-kamma-originated** forms such as Utu-originated, nutriment-originated, citta-originated.

From this it can be inferred that there must be a fundamental difference between kamma-originated and non-kamma-originated material forms. It can also be inferred from this that there must be variation in the lifespan of kamma-originated material forms of different beings born from different kamma forces.

Only **katattha** forms receive the support of a **past condition like kamma** in their existence. No force of a past condition is connected to the existence or arising of any citta-originated, Utu - originated, or other material forms. This is a fundamental reason for this difference. There is a somewhat complex matter here.

One **must inquire** why life faculty is defined only for kamma-originated rūpa, and whether other rūpa have no life potency, whether they have no lifespan in connection with them.

Consider a subtle system of four great elements within a stone. Suppose its color is gray.

Suppose the system of four great elements, underlying that color is vibrating within a certain limit. That is, assume that the earth element (paṭhavi), heat element (tējō), and other elements of that system are changing but fluctuating between certain boundaries. Accordingly, suppose the color also appears as gray, black, and again gray.

Because the material systems within the stone fluctuate in this way within a certain limit—that is, without undergoing excessive change—**the stone, will appear as something that exists stably.**

Now if we ask how long the gray color of this subtle material system lasted, not even a very small amount of time can be assigned to it. This is because the color of that system is always changing. At times it will show a gray color, at times a black color, and at other times a color between those colors. If there is no holding of that gray color even for a very small amount of time and the four great elements underlying it, then no lifespan can be assigned to it.

But there is a difference here when taking a citta cetasika group or kammaja rūpa related to rūpa jīvitendriya. As an example, consider a mettā-accompanied kusala citta. Throughout the citta moment, that mettā-accompanied quality was present. Even in the uppādakkhāṇa while increasing, it was mettā-accompanied nature. Even in the bhaṅgakkhāṇa while decreasing, it was mettā-accompanied nature. **Here, while changing, there is a staying on, a holding on in the mettā-accompanied nature that even for a short time.** That is, a lifespan was present here.

Taking a kammaja rūpa like the eye, although change is seen throughout the life period, a uniqueness belonging to the eye, a **capacity to perform eye-related functions**, a holding on to the form of an eye was seen. Was present. According to this, it shows that for **external rūpa**, something called **lifespan is irrelevant** as for a citta, and that the **model of a moment with uppādakkaṇa and bhaṅgakkhaṇa does not apply to them**. Cannot be designated.

But at any moment of them, the principle of samudaya-vaya (arising-passing) applies. **Because in any given moment a unique state manifest and its cessation can be seen**. In those material phenomena there is a continuous, persistent change. There is no holding even for a moment of citta.

Another point in this regard is that external environmental material forms do not show **directionality according to time**. This can be understood as follows: When a being's body is seen to age, that is not a concept. It demonstrates a maturation of the eyes, ears, and other faculties. An adult person's body cannot be transformed into a child's body.

However, water can be made into ice. Water can be made again from ice. That is water can be made by heating ice. Water can also be made by condensing water vapor.

Therefore, potentiality for forward continuance, a life, of kamma-originated material forms based on past kamma is represented by this jīvitendriya rūpa.

Kāyaviññatti Rūpa (Bodily Intimation Form)

This Rūpa is defined thus:

*katamaṃ taṃ rūpaṃ kāyaviññatti? yā kusalacittassa vā akusalacittassa vā abyākatacittassa vā abhikkamantassa vā paṭikkamantassa vā āloketassa vā vilokentassa vā samiñjentassa vā pasārentassa vā **kāyassa thambanā santhambanā santhambhitattarṃ viññatti viññāpanā viññāpitattarṃ** – idaṃ taṃ rūpaṃ kāyaviññatti.*

"What is that bodily intimation form? Whatever, for one with wholesome citta or unwholesome citta or indeterminate citta, going forward or going back, looking ahead or looking around, bending or stretching, is **the body's distension, (specific) distension, distended state, intimation, intimating, intimated state**—this is bodily intimation form."

Thambanā means **pressurized inflation**. This is called **intimation (viññatti)** because, through the influence of this form, when bending and stretching of limbs and so on occur, what one intends becomes felt by someone watching from outside. When a person suddenly raises his hand, a dog nearby flees thinking he is about to be struck, because it understands the meaning of that posture.

Whether another person **understood or not**, whether someone was nearby or not, whatever distending nature in the body arises together with the citta of constructing a posture—the Blessed One has defined that as bodily intimation form. Attending to impermanence of this nature is connected to the insight pertaining to posture attention (iriyāpatha manasikāra) in the establishment of recollection (satipaṭṭhāna) meditation.

A paralyzed patient, even though mind is set to move limbs, even though determination is made, this rūpa does not arise in the relevant place in the body. However, when it arises, because it arises through **mental direction**, it is called citta-originated phenomena. It means arising together with citta.

Note that only where there is a **relevant bodily background** does it arise through mental direction, not arising solely from citta. The relevant background environment of the paralyzed patient has ceased.

When a bodily background environment is influenced by citta and **its mode changes**, from that moment onwards it is called citta-originated form. The form that was there before could be nutriment-originated form. That a malnourished person maintains posture with difficulty, makes this point clear.

When someone imagines the manner in which his own body should change, as that thought (vitakka) is propagating, when it is sprouting, because this rūpa gradually spreads, because it shows a manner of being sprouted, it has been defined as "**cittānuparivatti**" form in the sense of transforms according to citta.

Vacīviññatti Rūpa (Verbal Intimation Form)

Its definition is as follows:

yā kusalacittassa vā akusalacittassa vā abyākatacittassa vā vācā girā byappatho udīraṇaṃ ghoso ghosakammaṃ vācā vacībhedo, ayaṃ vuccati vācā. yā tāya vācāya viññatti viññāpanā viññāpitattaṃ – idaṃ taṃ rūpaṃ vacīviññatti.

"Whatever speech, utterance, verbal expression, articulation, sound, sound-making, speech, verbal utterance, with wholesome

or unwholesome or abyākata citta—this is called speech. The intimation, intimating, intimated state by that speech—this is that verbal intimation form."

According to the above definition, it appears to **mean a certain change occurring in the throat and mouth region** that is the source of that speech uttered intentionally. Because a person expresses his thoughts through speech, because he intimates to another person, it appears the Blessed One has named this form "**Vacīviññatti Rūpa.**" Like bodily intimation form, this too is always citta-originated phenomenon. Because it exists **depending on the four great elements**, it is derived material.

Ākāsadhātu (Space Element)

Its definition is as follows:

*katamaṃ taṃ rūpaṃ ākāsadhātu: **yo ākāso ākāśagataṃ aghaṃ aghagataṃ** vivaro vivaragataṃ asamphuṭṭhaṃ catūhi mahābhūtehi idaṃ taṃ rūpaṃ ākāsadhātu.*

"Whatever **space**, empty nature, non-colliding, non-colliding nature, **cavity**, nature of cavity, state of **not being contacted by the four great elements**—this is the space element rūpa."

As it is defined as a place not contacted by the four great elements, hence imposed in a certain way **in connection with the four great elements**, it is mentioned as a **derived form** of the four great elements. Rather than being called a separate phenomenon. Whenever an emptiness is mentioned—nasal cavity, ear cavity, oral cavity, room space, and so on—a four great elements environment outside it, spoken of as ear, nose, and so on, must be mentioned. Even when speaking of outer space, a connection to

the four great elements is imposed as the **emptiness between planets.**

For this reason, when the four great elements change, when they cease in places, the space imposed by them is also shown as an impermanent thing according to Abhidhamma. At the beginning of the *rūpa* section (in *dharmasāṅgī*), where common characteristics of all forms are shown, what is shown as **“*sabbam rūpam aniccaṃ*”** means **“all rūpa are impermanent.”** When the flesh considered as nose has decayed away, something called nasal cavity cannot be defined. **It do not manifest.**

Whether materials arise and cease in different locations within infinite empty space, or if not so, whether space is imposed together with materials—this is a matter many scientists consider philosophically. They study it from various perspectives. There are various opinions among scientists about it. It has become difficult for them to resolve it because they do not consider the impermanent nature of materials. Because they feel material forms exist independently, singly. **Because they think without considering the cause-and-effect nature of forms.**

In modern scientific approach, it is considered that universe is expanding. That means space is regarded as dynamically rather than statically. That goes along with Buddhism.

They know the importance of understanding time and space. But that is for a different purpose. An arahant is one who has fully comprehended **time and space.** A goal of an insight seeking yogi should be **to comprehend that.**

*“pañcimāni bhikkhave, indriyāni bhāvitāni bahulikātāni
addhānapariññāya samvattanti. katamāni pañca saddhindriyaṃ
.. pe .. paññindriyaṃ”*

"When the five faculties—faith (saddhā), recollection (sati), concentration (samādhi), effort, wisdom—are developed and cultivated, they lead to the full **understanding of addhāna (that is, time and space).**"

Space and Motion

According to Abhidhamma, something called **motion is not defined** as a characteristic of material form. Because both form and space are always changing phenomena, it cannot be said that an object went from here to there. That notion arises from taking form and space as somewhat permanent.

When a person plans to go to the office and return home, he assumes he is going to the same place that existed. However, because the environment he targets, has changed, he cannot go to that same place again. Because his own body has changed, he himself cannot go there. Therefore, according to the Bhgawan's teaching, **motion is basically the change in space.**

This can be demonstrated further through a few simple observations. Imagine two astronauts floating in distant outer space. Imagine one astronaut approaching the other astronaut. From the perspective of each astronaut, the other appears to be coming toward him. He feels as if he himself is stationary. Why? Because he feels no change whatsoever in his own body.

Ordinarily on Earth, when someone walks, because of the hardening and loosening quality of the body and because wind strikes the body, even when going with eyes closed, one feels that himself is moving. The ground is felt to be stationary. But how to

resolve the paradox of the two astronauts? Only one thing can be said commonly to both. No one is moving. **Space is changing.**

However, one might think, "But what about when walking on Earth?" There, because one's body hardens and loosens, different from when sitting still, one will think that one person is stationary, and the other is moving. In a vehicle, the engine works. But there too, through the arising of elements such as tensing, loosening, heat, and so on, and through the change occurring in space, **changes in the environment can be explained.** It is unnecessary to show something called motion as a characteristic of material form. The notion "I went there, I came back" arises with a subtle self-perception. It is thought in that way **through subtly clinging to oneself and the background.**

Because of not understanding the above points, some later Abhidhamma books have become confused in trying to explain motion. Representing an object as a collection of particles, **the arising of a succession of particles in very close proximity** to that object has been confusedly explained as motion in some books. Representing material phenomena in the form of subtle particles is one error that occurred. Mentally clinging to, grasping the environment external to the object subtly is the second error. Imagining motion in that fixed environment is the third error. If imagined that way, it would have to be explained which astronaut's particles arise adjacently.

Another misconception regarding insight meditation can be clarified by correctly understanding the importance of space. Some may have heard, after referring to parts of a structure such as vehicle – ***“that the vehicle is just a convention, in reality there is no vehicle other than the parts – wheels, chassis, engine, steel***

shafts and so on” This kind of elaboration may be more familiar to whoever has read later Abhidhammic commentaries.

Such a statement is **erroneous** due to two reasons.

Mere collection of parts is not same as the parts within the vehicle: Steel parts tightened together while some are stressed when connected within a vehicle. Air in the wheels is compressed with the load when compared to unconnected wheel. When the engine works the temperature is different. All this amounts to difference in elements (Dhatu).

Secondly there is **omission of space**. One cannot define the vehicle without space. Parts are arranged spatially in such way that they can function well. Hence the designation of vehicle is not just because of parts **but also with space**. Hence vehicle have its own identical nature.

Here is Venerable Sāriputta define a house:

“Seyyathāpi, āvuso, kaṭṭhañca paṭicca valliñca paṭicca tiṇaṇca paṭicca mattikañca paṭicca **ākāso parivārito** agāraṃ tveva saṅkhaṃ gacchati;”

Mahāhatthipadopamasutta -Majjhimanikāya

“ Likewise due to wood, creepers, grass, clay, **surround by space** it is designated as a house”

That is why such an illogical statement is never found in Pāli Text as a statement of Blessed One. Somewhat parallel statement is seen in Sanyukta Nikaya given by Bhikkuni Wajirā. Yet as an exemplarily statement.

Lahutā, Mudutā, Kammaññatā—The Triad of Rūpa

These too are derived forms. Shown as defined specifically for a being's body, their nature is indicated thus:

Lahutā Rūpa (Lightness)

*katamaṃ taṃ rūpaṃ rūpassa lahutā: yā rūpassa **lahutā lahuparināmatā adandhanatā avitthānatā** – idaṃ taṃ rūpaṃ rūpassa lahutā.*

"Whatever lightness of rūpa (body), easy transformability, non-sluggishness, non-stiffness—this is that lightness rūpa."

Sometimes blessed one uses the term "**rūpa**" to denote whole **physical body**. In my opinion these triad should be understood as characteristic pertaining to whole body. It seems somewhat irrelevant to think about them in atomic level. Well then why was the word "**kāyō**" (body) not used by the blessed one directly? Kāyō at times means aggregate. When it is about physical thing it is more towards human body or for big animals.

Mudutā Rūpa (Softness)

*"katamaṃ taṃ rūpaṃ rūpassa mudutā? yā rūpassa **mudutā maddavatā akakkhaḷatā akaṭṭhinatā** – idaṃ taṃ rūpaṃ rūpassa mudutā."*

"Whatever softness of rūpa, **pliability, non-roughness, non-rigidity**—this is that softness rūpa"

The soft quality felt when touching a body is the paṭhavī nature itself. This softness is not within the range of body-consciousness. It is a mind-cognizable (manoviññeyya) form. In the suttas, the word "soft" (mudu) is used very close to the word "kammanīya" (workable) as '**mudu kammanīye**'. it indicates closeness to the

meaning of the word workable. Therefore, it appears that what is shown by the term **softness rūpa** is a nature suitable for easy maneuvering of body here and there, opposite to bodily stiffness.

Firm rigidity is noticeable when a being like a cat or dog is touched immediately after dying. Therefore, it is clear, that the existence of a **conscious process influences** all three of this triad. The moist nature in the body, the viscous quality, also influences the softening of the body. Because absorbed water also shows a direct influence in this way, these three forms sometimes have a connection with nutriment. That is **arising together with nutriment**. Water is also a certain nutriment.

Kammaññatā Rūpa (Workability Form)

"katamarṃ taṃ rūpaṃ rūpassa kammaññatā? yā rūpassa kammaññatā kammaññattarṃ kammaññabhāvo – idaṃ taṃ rūpaṃ rūpassa kammaññatā.

"Whatever workability of form (body), **workable state, workable nature**—this is that workability form."

When someone becomes ill, unwieldiness can be seen in his body. Sometimes rigidity is displayed in the body. Phenomena opposite to this are shown by these three forms. The ability to **maintain postures easily**, the ability to move hands and feet, is demonstrated when these form phenomena are present.

People delight in bodily power, bodily strength. They become eager to develop it through various exercises and various foods.

Through the hard and loose qualities felt here and there in the body, a person knows roughly whether the body is now vigorous or lifeless, or light.

It appears that when someone's mind becomes very serene and pure, these phenomena also emerge. Then those forms are citta-originated. According to the manner shown in the Abhidhamma texts, these do not arise from kamma. Sometimes they arise together with **citta**. They also manifest together with certain **foods** and bodily **temperature**.

Upacaya Rūpa (Accumulation)

This is defined thus:

katamaṃ taṃ rūpaṃ rūpassa upacayo? yo āyatanānaṃ ācayo, so rūpassa upacayo – idaṃ taṃ rūpaṃ rūpassa upacayo.

"Whatever accumulation of bases, that is accumulation form of rūpa."

The Pāli word '**caya**' gives the meanings of **gathering, coming together**, accumulating. '**Upa**' means "**approaching toward (some place)**". In the word '**upasthāna**', '**upa**' means approaching toward someone. Therefore, "**āyatanānaṃ ācayo**" means a **gathering, coming together, a grouping together of bases** to each other. **Bases (āyatana)** means the five sense bases like eye and ear, as well as color, taste, smell, and so on, and the tangible base as paṭhavī, vāyo, tējō, and so forth. The āpo element is represented within the 'dhammāyatana' (dhamma base).

It was shown earlier that eye, ear, and so on arise with the influence of someone's past kamma force, and that color, smell,

and so on can arise at times due to kamma. However, the arising of bases alone is not sufficient. When taken a being's body, their arising must be grouped together. They **must be well merged**. The flesh of kidneys, liver, and so on must be gathered together in the relevant manner. Otherwise, the body will not function properly as a total system.

Now, when someone's bodily complexion arises from wholesome kamma, it must arise spread throughout the skin. There is no value in arising within interior of the body. Even if a golden hue arises from wholesome kamma, if it arises in patches here and there, it produces deformity rather than good appearance.

When an embryo develops, the manner in which kamma force influences it and the genetic influences are very important. Because there is no such thing as **'genes'** in Abhidhamma, it is represented by Uthu-originated material forms. Therefore, the accumulation nature of form occurs according to past **kamma** and according to **Uthu**, that is, chemical processes. Because muscles also enlarge according to **food**, that too is connected to accumulation. Because the body nurtures or enhance when **mind** works energetically and well, that too is connected to accumulation.

The influence of wholesome kamma in good bodily arrangement and color is shown thus in the Nidhi Kaṇḍa Sutta passage as:

***“suvaṇṇatā sussaratā, susaṇṭhānā surūpatā;
ādhipaccaparivāro, sabbametena labbhati.”***

"Golden complexion, melodious voice, good bodily arrangement, beautiful body, lordly retinue—all this is obtained thereby."

In the above, **susanṭhāna** means the nice proportionate positioning of limbs, eyes, ears, and so on. **It is integration in the proper place properly.** When accumulation occurs from unwholesome kamma, the growth of a tumor, the deformed positioning of eyes, ears, nose, and so on occurs.

Thus, the accumulation nature of form also takes great importance in a being's life. When considering external environmental material forms, though one may feel that material forms accumulate in a place like a plant leaf, a tree, or a stone, because it varies according to the subject range that the respective being focuses attention on, a problem arises whether accumulation should be defined there. When one person directs attention to an entire leaf, another person may direct attention to a cell in the leaf. Yet another person may direct attention to a small molecule inside the cell. Therefore, it appears the Blessed one meant this **accumulation rūpa only for beings' bodies.**²⁶

Santatī Rūpa

*"katamarṃ taṃ rūpaṃ rūpassa santatī? **yo rūpassa upacayo, sā rūpassa santatī** – idaṃ taṃ rūpaṃ rūpassa santatī."*

"Whatever is accumulation of material form, that is Santatī Rūpa."

The definition of **'Santatī Rūpa'** is the same as accumulation form **'Upacaya'**. The word *santatī* has the meaning of **'continuity, calm stability or process.'** This 'santatī Rūpa' is also a derived form.

When speaking of a mind continuum, what is meant is a stream of causally connected coordinated minds arising one after another.

²⁶ See note – page 434

That continuity has a connection to flowing forward according to time. When the body is taken, because of its spread-out nature, **it demonstrates a process even without depending on time.**

When a human being is considered, heart, kidneys, lungs, and so on if combined well, the blood element expelled by the heart flows as a stream to respective organs and returns. Thus, the existence of forms is seen **cyclically.**

However, it was shown earlier that what exists as motion is just the change of space. Therefore, our view is that the accumulation of various organs, bases in a being's body appears like a continuity or connected process from a certain perspective. Blood appears to flow throughout the body, it **manifests in the form of continuity** because the entire blood **at a certain occasion,** has **accumulated in connection** with that being's life.

Here it appears that the continuity mode of form should be considered by taking only the spread and accumulated nature of rūpa in space, without assuming going forward through time like a citta process. If accumulated nature is considered, it becomes more accurate to say, **it is a derived form of the four great elements. Otherwise, it is a time dependent phenomenon.**

The arising of the same type of material forms again and again at respective places can be understood by someone as a material “Santatī Rūpa”. However, then we feel it does not fit so well with saying it is a derived material form of the four great elements. **Also new identical rūpa is not shown.**

When a water stream like a river flows, there too a form of continuity may appear. However, there, considering the boundaries of form as a river is also a matter connected to the perspective of the respective person. Therefore, our view is that

the Blessed One must have meant “Santatī Rūpa” **especially in relation to a being**. All the organs, blood spread throughout a being's body can be grasped as a unity because they relate to that being's existence.

Therefore, what is shown as ‘Upacaya’ (accumulation) and “Santatī Rūpa” in twofold manner is two aspects of bases gathered in a being's body. What has been shown thus about “Santatī Rūpa” is **our own view**. Readers may investigate for themselves.

Jaratā Rūpa (Aged Form)

“katamaṃ taṃ rūpaṃ rūpassa jaratā? yā rūpassa jarā jīraṇatā khaṇḍiccaṃ pāliccaṃ valittacatā āyuno saṃhāni indriyānaṃ paripāko – idaṃ taṃ rūpaṃ rūpassa jaratā.

This rūpa defined as: "Whatever **decay** of body (*rūpassa*), worn-out state, brokenness, faded (such as graying hair), wrinkling of skin, **depleted life potency**, maturing of faculties—this is form of **jaratā** pertaining to the body (*rūpassa*)".

This phenomenon too, as the way it is defined, demonstrates that it is a phenomenon specific to a being's body. That it does not belong even to plants. The matured nature, aged nature visible in a being's body is represented. Today research has proven that the speed at which plant cells develop does not slow with time. Therefore, though plants appear to age, that is not really the **jaratā**. It is likewise when fruit ripens.

It is clear that things like soil, sand, water, air do not age anyway. When taken some water and saying ‘it is this old’ has no meaning. Therefore, even though aging sometimes appears in external

environmental material forms, that is **merely chemical processes occurring circumstantially**. When a tree leaf matures and takes on a brown hue, that is not the decay but the arising of a new phenomenon. It is the disappearance of green hue.

Observations like creepers going from tree to tree in forests extending sometimes many miles for thousands of years confirms this. If it were to be in an isolated tree that would not have lasted so long even though the other conditions are fulfilled. It is just a (causal) process. If there is something called aging for trees, same type of trees should decay within close periods.

Another example - sometimes a new tree can be planted from a tree branch. If tree branch has aged, sprouting a new one from that is less likely. Most of the trees stop growing after a certain period due to physical barriers or incapability in carrying water to higher elevations. As there is no such barriers for creepers it will extend as far as other conditions are fulfilled.

Why "aged nature" is defined only for a being's body is a matter that **must be inquired into further**. From that, several more **important points** can be brought forth.

A phenomenon called "**life faculty**" connected regarding kamma-originated forms was shown. By that the potentiality for forward continuance, that is life potency, of a kammic form was shown. In defining **aged nature 'jaratā'**, as one of its characteristics, "**āyuno samhāni**" "**depleted life potency**," is mentioned. Therefore, it appears that aged nature is connected only to a being's body where kamma-initiated forms are present.

The very weakening of the power of kamma-originated forms is represented as the maturing of faculties, that is, as aging. Furthermore, when the power of kamma-originated material

forms weakens, **because that influences other bodily forms**, it will demonstrate an aged nature of the entire body.

This demonstrates again that something called **lifespan is not relevant to materials such as water, stones, air**. One cannot aim at a amount water and say this water has this much lifespan or will last this much time. If a piece of wood is placed securely, it can be kept for hundreds of years. If it is not destroyed from being eaten by micro-organisms or by exposure to solar heat, it will last a long time. However, no matter how much a being is protected, **it's aging, its approaching death, cannot be stopped**. Fruit can be preserved long by placing it in refrigerator. However, a cold-blooded being living in a cold environment cannot stop from going to old age.

The **limitation of past kamma** force, which is the main cause of kamma-originated forms, is the fundamental reason for this. In the existence of kamma-originated forms, they receive the **support of nutriment** absorbed into the body. They also receive the **support of coexisting citta**. When mind is joyful, kammic forms also become strong. However, no matter how much food is supplied, because past kamma is the fundamental factor, limits on the forward continuance of those forms are imposed. Kamma performed anew in this life can also sometimes have an influence on kamma-originated forms.

“abhivādanasīlissa, niccaṃ vuḍḍhāpacāyino;cattāro dhammā vaḍḍhanti, āyu vaṇṇo sukhaṃ balaṃ.”

As stated in this verse: "For one who is in the habit of paying respect, always honoring elders, four things increase: **lifespan**, complexion, happiness, strength."

There is another special point regarding kamma-originated forms. According to the Abhidhamma exposition the kammic forms like eye and ear have kind of unanimity throughout one existence. **That is, for a one life the eye arises at birth and ceases at death.** It can be said that it changes during the intervening time. However, momentary dissolution is not shown for the intervening time. That can be discovered by carefully studying the *indriya yamaka* and *āyatana yamaka* in Pāli. **It is different from the manner many people know.**

Many think that Abhidhamma shows all material forms breaking up spontaneously. Except for citta-initiated forms, other types of forms are not shown as having a momentary nature. Because this point can be much confusing, it has been explained in more detail under the heading of forms arising from kamma.²⁷

If the notion of momentary dissolution of kamma-originated forms, similar to citta is maintained, aged nature “**jaratā**” cannot be explained. Aging has a direct connection to kammic forms. If there is momentary dissolution of kammic forms, saying that ‘**faculties have gone to maturity**’ would have no meaning. An **identical phenomenon called aged nature would not be imposed.**

According to some later commentarial views, this aged nature is seen to be attached to every type of material form. Their, existence of every material form is divided into small moments, that moment is represented by three parts as arising, standing, dissolution. The **standing moment** is made to correspond to decay “**jaratā**”. Thus, not only kammic forms, but also citta-, nutriment-, and utu-originated forms, and not only them but also

²⁷ See note – page 436

external environmental forms, have been **erroneously assigned to be connected with aging.**

When aging occurs, when food digestion weakens, the tendency for nutriment-originated forms to be generated decreases. When the body decays in this way, a difference will be visible in some citta-originated and utu-originated forms arising **based on it.** That difference is not their decay. However, aging becomes manifest through that difference. That difference is not a decay pertaining to the **standing moment.**

Imagining momentary dissolution for every type of material form is one error mentioned above. Dividing a moment into three as arising, standing, dissolution is another error. Making the **‘standing’** moment correspond to decay is yet another error. Not understanding the definitions about **aged nature (jaratā)** and **life faculty** has also caused this confusion.

If aged nature is represented within a moment, mental phenomena too should have a definition as **"aged nature of mentality" (nāmassa jaratā).** Transformations in external material forms occur for the better as well. They also occur for the worse. According to the perspective of respective beings, sometimes good and bad differ. When fruit rots, though people think it is bad, for worms it is a good thing. For them it is the beginning of a good thing. However, the maturation of kamma-originated material forms is not imposed according to perspective in that way.

If the eye has weakened, from whatever perspective one looks, he has aged. If what the Blessed One needed to show was this phenomenon manifesting as a reality in a living body—**what phrase could be used** other than the manner in which aged nature has been defined?

Making some forms unnecessarily subtle will erase their practical meaning. Our view is that this aged nature should be understood as an **entirety** in a living body. Not only that, but forms like femininity (itthîndriya) and masculinity (purisêndriya) should also be understood that way. I feel **it is not so practical** to talk about forms like femininity, masculinity, aged nature in a small particle.

Even when considering them as a totality, they can be understood as resting upon the four great elements. If a hard nature does not exist in a body, and furthermore if there is no cohesion of forms (as āpo), no distending quality (as vāyo), no heat (as tējō), then femininity or masculinity resting upon them, or an aged state, would not be demonstrated. Because these material forms are imposed upon **respective types of four great elements systems**, the relevant derived material forms also are imposed and manifest co-nascently together with those four great elements.

If someone takes the phase of rūpa entity going towards dissolution (**taking it as standing**), and takes that as aging, then that aging becomes not a derived material of the four great elements but a **derived material of time**. That whatever has arisen changes is not aging. What fits better there is the conditioned characteristic **“*thitassa aññathattam*,”** "the changing of what stands."

Note that better rendering for **“*jaratā rūpa*”** is **“aged nature”**. Rather than **‘aging’**. As ‘aging’ gives a meaning of time dependency.

Aniccatā Rūpa (Impermanence Form)

*“katamaṃ taṃ rūpaṃ rūpassa aniccatā? **yo rūpassa khayo vayo bhedo paribhedo aniccatā antaradhānaṃ** – idaṃ taṃ rūpaṃ rūpassa aniccatā”.*

Its definition is as follows: "**Whatever disintegration, dissolution, breaking, destruction, impermanence, disappearance of material form**—this is impermanence material form."

This is a somewhat difficult form to understand. Every form has the characteristic of dissolution (vaya). That is a characteristic of material rather than a material phenomenon. However, this impermanence form is a **derived** form.

Furthermore, the characteristic of dissolution is also imposed on mental phenomena. However, because a definition has not been imposed in connection with mental phenomena as "impermanence of mentality" as a mental factor, this cannot be thought of **as the universal dissolution characteristic** of materials. Like aging, it appears this form too should be shown with reference to a being's body. Our view is this.

Now when a being's body is broken or shattered, let us consider, for example, that a bone has broken. When thinking about the broken remaining pieces, it is actually the **arising of a new material arrangement**. At the time of the bone is breaking, though one thinks something is breaking, what has actually happened is, that there is the new manifestation of forms.

Even when something like a bomb explodes, when small red-hot iron pieces scatter with heat, though one feels as if something is breaking, what has happened there too is the descent of new and new material form systems. The wise comprehension of the

disappearance of certain material phenomena through those new phenomena is what one does in insight meditation practice regarding impermanence of rupa.

Therefore, in ordinary usage, when words are used like "the glass is broken," "this is broken," both the dissolution of some material forms **"there"** and the arising of some material forms are reflected. Though we say **"there,"** where the newly visible material arrangement is, a material form **that was there** has not ceased. What makes people feel **"there, here"** is mostly because of a subtle permanence perception. Because one thinks subtly toward the extreme of **"that there is fixed independent entity."**

About a tree that was in the past on the land, people ordinarily say, "There was a tree **here then**" and "Now there is no tree **here.**" They think that way. Then he feels that the same land existed from **then until now.** However, if one feels that the material phenomena pertaining to the land are also constantly changing, a subtle error in that notion will be understood.

Now if the very land disappears (let's say due to a landslide), people will say that the land there disappeared from the **surrounding mountains.** When the entire Earth disappears, then what? Taking space or the solar system as a reference, one would have to speak of disappearance in it. It was shown earlier that space is also impermanent. The solar system is likewise.

Therefore, the **impermanence of material phenomena should be understood based on the system of conditions to which it is bound.** The cohesion (āpo element) that existed before the bone broke ceased together with the other three elements that it existed with, that were its foundation. Not with the new arrangement.

For this reason, because the rūpa (body) manifesting, at a place that **has broken** or at a place that **is breaking**, is designated when the four great elements exist, taking it as a totality, the Blessed One may have represented **that** impermanence by "Aniccatā Rūpa." (impermanence form). **Whether it is represented by it or not, it must be said that the above explanation is important for insight meditation practice.**

So, as a summery the four rūpa types — Upacaya, Santatī, Jaratā, Aniccatā — represents a different aspect of a life of being when taken in entirety scale—in my opinion.

Kabaḷīkārāhāra (Edible Food)

The Abhidhamma text is as follows:

*katamaṃ taṃ rūpaṃ kabaḷīkāro āhāro? odano kummāso sattu maccho maṃsaṃ khīraṃ dadhi sappi navanītaṃ telaṃ madhu phāṇitaṃ, yaṃ vā panaññaṃpi atthi rūpaṃ **yamhi yamhi janapade tesam tesam sattānaṃ mukhāsiyaṃ dantavikhādanaṃ galajjhoharaṇīyaṃ kucchivitthambbhanam,** yāya ojāya sattā yāpenti idaṃ taṃ rūpaṃ kabaḷīkāro āhāro.*

"Whatever is taken as food in whatever region, entered through the mouth, chewed with teeth, swallowed down the throat, filling the belly—whether rice, flour, parched grain, meat, fish, milk, curds, ghee, butter, oil or honey or molasses—this is defined as edible food."

It is also shown there that beings subsist by **its** nutriment.

It seems that edible food has been shown as a separate derived material because it is a material form extremely connected to the

survival and existence of beings, and because some four great elements systems like stone do not demonstrate a nutritive nature. Because in anything that animals take for food, a hard or soft nature, cold or hot quality, distending nature, and cohesion exist, and because various types of food exist according to the manner in which those four great elements are arranged, it becomes a derived material.

It appears that edible food becomes a derived material **in a somewhat different manner**. Not like color being a derived material. It appears that it is a form defined because of the function that occurs from it, when absorbed into a being's body. From its placing at the end, when showing derived forms, it can be inferred that there is a difference in it.

It supports the body in twofold manner. It generates new rūpa types, while **reinforcing** of some forms in the body. When a new form arises because of food, it is called **"nutriment-originated form."**

When food just supports a form, no change in the supported material form's mode in its intrinsic manner is meant. However, when a rūpa arises together with food, the descent of a new type of form arrangement occurs.

With this, the basic definition of form is concluded.

Now what readers should focus attention on are the five basic modes in which forms arise and exist. It was shown earlier that rūpa are formed or exist through kamma, some based primarily on citta, because of nutriment, because of utu, and as external material forms.

Forms Arisen from Kamma

*katamaṃ taṃ rūpaṃ **upādinnaṃ**? cakkhāyatanaṃ sotāyatanaṃ ghānāyatanaṃ jivhāyatanaṃ kāyāyatanaṃ itthindriyaṃ purisindriyaṃ jīvitindriyaṃ, yaṃ vā panaññaṃpi atthi rūpaṃ kammaṣsa katattā rūpāyatanaṃ gandhāyatanaṃ rasāyatanaṃ phoṭṭhabbāyatanaṃ ākāśadhātu āpodhātu rūpassa upacayo rūpassa santatī kabaḷīṅkāro āhāro – idaṃ taṃ rūpaṃ upādinnaṃ.*

"What is that kamma-originated (upādinna) form? **Eye, ear, nose, tongue, body, femininity faculty, masculinity faculty, life faculty**, whatever other **colorbase, smellbase, tastebase, tangiblebase, space, cohesiveness(apo), accumulation of form, santatī of rūpa, edible food**, that arises because kamma was done—this is that kamma-originated form."

Sound, bodily intimation, verbal intimation, the three forms of softness, lightness, workability, and the forms of aged nature and impermanence never arise from past kamma. The four great elements, color, smell, taste, accumulation, santatī, and edible food sometimes are generated based on kamma. **The five sense bases, the two gender forms, and life faculty are always generated from kamma.**

Kamma-originated forms are not considered to arise from time to time during a life. It should be understood that their commencement happens at birth itself and **then there is spreading, or accumulation occurs**. Even for womb-born beings, from the birth-linking moment onwards, the embryo gradually develops in the manner in which faculties like eye, ear, nose, and so on should be formulated. However, they become manifest only after several weeks have passed. For spontaneously born beings, the manifestation of forms like eye and ear occurs at birth itself.

beings like ghost(pētha) or dēva, entire body being constructed at the birth-linking moment with influence of past kamma. That deity's initial color is kamma-originated material form.

The **vattu-rūpa** that serves as the foundation for mano-viññāṇa is also generated **based on kamma**. It is a special four great elements arrangement. Because it is not shown under the heading of derived forms, it demonstrates that it should be taken as a special four great elements arrangement.

When due to the influences of kamma force, form like flesh develops, because it, itself specially performs a nutritive function, because it can be food for one's own body or for another being's body, it can be defined as **kamma-originated edible food**.

Because **space around kammic form systems** is also imposed together with it, that space is also considered as kamma-originated phenomena.

Because **aged nature** represents the weakening of the power of forms, and **Aniccatā Rūpa** represents a manner of form ceasing, they are not considered as forms that can arise from kamma. However, aged nature is connected to kamma.

When a body is growingr, phenomena like newly spreading body-base, must fit and align together with previously existed kamma-originated forms. A favorable rūpa to be formed in the body by wholesome kamma (or an unfavorable rūpa to be formed by unwholesome kamma) **the manner in, how it merges with the rūpa system that existed before** is extremely important. If kamma-originated forms arose randomly in places, that is, if they arose without connection to the previously existing kamma-originated form system, the relevant purpose would not be accomplished by that. For this reason **(and many other)**, the

formation of kamma-originated forms should be taken as a unity spanning one existence.

This conforms the designation in Abhidhamma Pāli, that forms like lightness, softness, workability, sound, and forms like bodily intimation and verbal intimation, **never a kamma-originated forms**. As they do not arise at the beginning of existence(at birth), and because of the manner they arise anew later, such forms are never considered to be generated from kamma. in this way, the word **uppajjati (arises) is used only at birth** in connection with kammic forms in the **Yamaka Pāli of Abhidhamma**.

For that very reason, it can be clarified, why in the Abhidhamma Pāli the expression " **kammasamuṭṭhāna rūpa** " is not used. If used it gives the meaning of " **forms arising from respective kamma**." Unlike the word **cittasamuṭṭhāna**, there is no such word as **kammasamuṭṭhāna** in Abhidhamma Pāli. It is used as "**katatthā rūpa**".

When taken kammic rūpa system, it could have the influence of **many past kammic forces in the same moment**. Even a wholesome and unwholesome kamma may be effecting for a specific rūpa system. Though direct reference from Abhidhamma text cannot be forwarded, it is most likely the case. Consider a beautiful pet dog that everyone likes to touch. Even though its doggish nature relates to a past unwholesome kamma, part of good complexion attributes to wholesome kamma. Even one analyzed into the subatomic level, the doggish nature cannot be separated from that kammic good complexion.

When beings accumulate kamma, that is when wholesome or unwholesome thinking arises, it takes the object in an **entire manner**. Lets say a woman is jealous about another woman's

complexion. The thinking associated in that mind does **not take the object atom by atom**. Hence when that kamma ripens, outcome will be a spread accumulation. In contrast nutrient or utu generated forms are **localized results**. Also, when a vipāka citta arises, it always corresponds to a good or bad kamma.

Kamma-born forms are also termed "**upādinna rūpa**." The word *upādinna* has the meaning of "**accumulated and taken up toward something**." The manner in which kamma-originated forms gradually accumulate toward oneself was also shown by the above explanation and in connection with upacaya rūpa (accumulation form.)

According to biology, cells in the body are renewed from time to time. It is likewise for a form like the eye. Therefore, one might think whether there is dissolution of such a kamma-originated form during its existence. However, because the eye is taken merely as the phenomenon that brings seeing, even though cells break in places or other subtle material forms break, because their combined functionality occurs, there is **no need to think that the form called eye is breaking momentarily**.

If one understands that what the Blessed one needed was not to show subtle ultimate material forms but to show the types of forms that become **objects of defilements and to classify material forms in a way that facilitates insight**, the above explanation will become clear. However, because someone may have doubts, the theoretical foundation relevant to it, is further shown as follows.

It was shown above that in addition to definite kamma-originated forms color, smell, taste, the four great elements, upacaya, santati, and nutrient form can sometimes arise from kamma.

In the **Yamaka Pāli** , it has been shown that kammic forms start to develop at the beginning of existence and cease at the end. In the Yamaka Pāli, although arising and dissolution in the middle of existence are shown in connection with citta-originated forms but not shown at all, for kammic forms. If one takes that they arise in the middle of existence like other types of forms, **it directly conflicts with some illustrations used in the Paṭṭhāna Pāli.**

However, when a being's body gradually enlarges, it shows a manner of body-base arising anew. When things like tumors arise in someone because of kamma, it appears as if kamma-originated forms arose anew. For beings born from a womb, eyes, ears, and so on appear to descend later. When this is the case, a problem arises as to **how to reconcile with Paṭṭhāna and Yamaka Pāli.** On the other hand, there exists in common usage that material phenomena similarly as mental phenomena rapidly arise and break. ²⁸

Some prior knowledge is necessary to understand the definite matters about kamma-originated forms in Paṭṭhāna and Yamaka. Sometimes normal conventions as they exist in Buddhism are one thing. It must be understood that reality is another. To understand this, a thorough study of some condition modes in Paṭṭhāna is necessary. Read the explanation about the 24 conditions in Paṭṭhāna that follows ahead. For some readers it will be easier to skip some passages and go forward or just take the conclusions in some passages.

Briefly few points as follows: It has been shown in **Paṭṭhāna Pāli.** that when kammic forms descend, on all occasions except for non-percipient beings, those receive the support of rebirth-linking

²⁸ See note – page 435

consciousness. Rebirth-linking consciousness helps kammic forms arise through conditions of co-nascence (*sahajāta*), association (*nissaya*), presence (*atthi*), non-disappearance (*avigata*), nutriment (*āhāra*), dissociation (*vippayutta*), absorption (*jhāna*), faculty (*indriya*), and so on. In addition, sometimes rebirth-linking consciousness also provides support through path condition (*magga paccaya*), root condition (*hetu paccaya*), and so on.

If kammic forms arise at a later stage of life, only through the influence of past kamma, **if at that descent they did not receive the support of a contemporaneous citta**, then those would arise **without the** supportive forces, that can be obtained for a form by a concurrent citta. Then in the kusala thika (wholesome triplet) of Paṭṭhāna, in the negative explanations (**pacchaniya vāra**) connected to path condition, vipāka condition, absorption condition, kammic forms should also be shown as one answer. But they are not shown thus. That means they should be shown as arising without path, vipāka, absorption, root, and other conditions. But they are not shown that way.

Furthermore, if kammic forms arise and cease from time to time, in the (**sacca**) **yamaka**, when the ‘truth of origin of suffering’ (*dukkhasamudaya sacca*) is ceased, because kamma forms could also be ceased together with it, they should be shown there in the explanation. But they are not shown there either. Nowhere else in the Yamaka Pāli—whether in the *indriya yamaka*, *āyatana yamaka*, or other places—is it shown that during existence, kamma-originated forms **arise or cease together with any citta**. According to much information in Paṭṭhāna too, it is shown in such a manner that kamma-originated forms do not arise after rebirth-linking citta.

This can be clarified as follows: The five sense bases like eye and ear, and gender forms femininity faculty and masculinity faculty, should be taken as developing from rebirth-linking onwards when the embryo develops. When a being's body enlarges, body-base, gender forms ; femininity, masculinity—**rather than those phenomena arising anew**, only the **spreading and enlarging of those phenomena which is already began has been considered**.

This is why at the beginning of the rūpa section it was advocated that material forms should be considered through **quality or intrinsic characteristics (not with magnitude)**. That is, after the basic form of a rūpa is constructed, its spreading or enlarging should not be taken as the arising of that nature anew separately. That enlarging can be understood either in connection with **upacaya (accumulation)** or it can be understood as **ṭhitassa aññathattam**, that is, as "the changing of what stands."

Furthermore, when someone ages, rather than kammic forms breaking, it can be understood through depletion of life potency of kammic forms. Also, by imagining the spreading of kamma-originated forms as the subtle arising and ceasing of material groups (rūpa kalāpa) anew in places in the body, **no special insight enhancing knowledge** occurs for someone. Because it is an imagination, not seeing it as it is.

If at any moment the nature of **seeing** is present for oneself, what is understood practically is that the eye is actively present. There is no special meaning for insight meditation obtained by imagining that it is breaking rapidly. **Buddhism does not become false if the "moment" of mental and material's get large**. Practical meaning of Buddhism will be lost by showing the **moment as small to create respect for the Dhamma**. Consider when up to what extend

a citta moment get enlarged, that the impermanent nature mentioned in Buddhism becomes false.

Therefore, what is fundamentally meant by seeing the impermanence of any material form like the eye, is understanding that it is an arisen phenomenon, and that it is something with a nature that will absolutely cease.

When a phenomenon like a cancer arises from kamma, when boils arose on the bhikkhu Kokālika due to insulting venerable Sāriputta, four great elements and derived forms like color, smell, taste representing that boil—because those paṭhavī and other natures were **combined result of many past kamma(cētanā)** —even though it is distinguished through proximate bad kamma—the tumor can be considered as a super imposed accumulation of paṭhavī and other qualities that descended at rebirth-linking itself which continue to spread while changing. This is why if the root life sustaining kamma (**janaka kamma**) is strong in a person, even the minor offences he does in this life do influence his body, though that there is no apparent body change for some individuals.

In a certain way, this is a problem of definition. If someone wishes, a kamma-originated tumor can be defined as a new form. If the manner of experiencing as reality is the same, the only problem is **how to define in a way that increases comprehension.**

A tumor becomes a burden to the body only if it does not fit with the previous form system. Even if a golden hue arises in the body from wholesome kamma, if it arises as spots in patches, deformity will be visible rather than good appearance.

If kammic forms arise randomly from time to time driven by various kamma forces, that is, if they do not arise in conformity

with consciousness, in conformity with the presently existing body, that does not constitute **adaptation to that being's life**. If that were so, kamma-origin forms would arise randomly even outside the body. But driven by root kamma (janaka kamma), there must be a certain unity in the kamma-originated body. All the five sense bases like eye and ear, and gender forms, descend connected to root kamma.

Because there is such unity spanning a whole life of kamma-originated forms, because the unity of existence is represented by them, something called death is imposed. That is, something called death is designated because of the bhavaṅga stream and the ceasing of kamma-originated forms.

If kammic forms are considered with momentary dissolution, because mental phenomena also have momentary dissolution, **nothing special called death would exist**. That is, one would have to say "the being dies and is born moment by moment." Because there is a unity of existence of kammic forms, arahants say that after the body breaks at death, there is no next birth for them.

Even if it is taken that kammic forms do not arise and break rapidly, that is not an obstacle to understand the truth of suffering. It is not an obstacle to understand impermanence. Why? Because **kammic forms always fluctuate**. Because they change. That is, because they change from birth to death. By understanding that it changes, grasping it like a solid mass, with permanence perception, does not occur.

In Paṭisambhidāmagga too, what is shown in connection with dissolution contemplation (bhaṅgānupassanā) is only mental phenomena. No momentary dissolution of material phenomena is shown.

It has been shown that except at rebirth-linking, the vatthu- rūpa is always **pre-nascent (purejāta)** for mind-consciousness. Not only that, but it has also been shown that it is a condition even as **object pre-nascent**. It has also been shown that defilements arise while **presently existing vatthu- rūpa** is being taken as object as pre-nascent, in Paṭṭhāna, in the past-present-future triad (kālattika). If momentary dissolution of vatthu- rūpa is maintained, for example if it is taken that it breaks in about 17 citta moments, a problem also arises as to how it is taken as object presently.

For this reason, it must be understood that vatthu- rūpa and forms like eye and ear, are taken as object not in an extremely subtle atomic manner, but in their mode, as quality-nature. Otherwise, if vatthu- rūpa is taken as an extremely subtle material form, **it will not be possible to resolve how defilements arise taking it as object**, that is, how it is taken as object, by citta without insight but with defilements.

Because in later Abhidhamma study, these forms were subjected to extreme subtilization, because momentary dissolution was imagined for them too, the very clear texts in this Paṭṭhāna Pāli have become difficult for many to understand. It appears Paṭṭhāna texts are studied like **mathematical equations without practical meaning**.

Because these misunderstanding, some later teachers have made a meaningless impossible speculation that the manner shown in Paṭṭhāna—that vatthu- rūpa becomes a condition by foundation **(Nissaya)** for mind-consciousness and is simultaneously taken as object as pre-nascent—is something that occurs at the death-proximate moment. When this rūpa nature is taken as a unity

spanning whole life, no conflict occurs with the above Paṭṭhāna texts.

What has happened by subtilizing material forms is only the deviation from the path of attending to them as impermanent. Further details can be found in our work compiled as "**Seeing Momentary Dissolution, Theravāda and Vipassanā.**"

The manner in which forms arise because of citta is as follows:

Cittasamuṭṭhāna Rūpa (mind-initiated Forms)

What is meant here are forms that arise together with citta. If the facts in the Abhidhamma Piṭaka is condensed, the ways in which citta supports material forms can be shown under four headings.

1. Changes occurring directly in the body or environment because of citta

When someone wants to change his posture, move his hands and feet, move his fingers, speak, changes occur in places in the body, due to the direct stimulus of citta. Efforts are made to create them. Bodily intimation and verbal intimation forms have been shown as forms arising together with that cētanā(thinking).

On rather rare occasions, such as occasions of performing psychic displays (iddhi pāṭihāriya), a yogi determines water to solidify. Determines flames to blaze at some place. Determines solid things to liquefy. Determines light to spread. Determines a body of his own form to be created at another place. In these places, based on the power of the respective absorption mind, whether inside

or outside the body, simultaneously with citta, commencing with arising citta, whatever material arrangement is being formed—those classified as direct citta-originate forms. What has happened here is not merely the generation of forms **from citta alone**, but the transformation of an environmental material arrangement into a different manner.

Those are called citta-initiated forms because if there were no influence of particular citta such a transformed mode of four great elements and derived forms would not have manifest. In the sense of arising together with citta—**citta + samaga + uṭṭhāna**—the Blessed One has named those material forms as citta-initiated (cittasamuṭṭhāna).

An example is the manner in which when the Thero Piṇḍavaccha created a golden necklace for a crying child. It is mentioned in the Vinaya Piṭaka. Thero did not simply create it, but made a creeper stalk, and determine it to be transformed it into gold. Therefore, what happens here is the transformation of a previously existing material arrangement into a new form. Furthermore, there is also the mental **object taking as the desired** material form.

2. Changes occurring in the body together with respective citta, even though not targeted or taken as object

When citta of hatred arises, the face darkens. That is, blood becomes dark-colored. The body convulses. When fear arises, the body trembles. When food is recalled, the mouth waters. When citta of greed arises, various elements are formed in some place in the body. Because of mother's love, blood becomes milk. Furthermore, because of respective consciousness modes, various hormonal processes arise.

Because of other wholesome thoughts too, pleasant forms arise within the body. Though one **did not expect** these to arise in this way, **did not take them as object**, whether one knows or does not know that those forms arise, according to the mode of respective citta, transformations occur in places in the body.

On a pleasant occasion, a smile descends. One did not think "my facial posture be arranged in the manner of a smile." However, when an actor arranges facial posture as a smile, that is the arising of bodily intimation form mentioned earlier. Furthermore, because of respective joyful citta, growth of flesh occurs. The color of skin becomes clear. Thus, whatever new types of material arrangements descend together with whatever special citta, whatever transformation occurs—those too are material forms arising together with citta.

3. Maintenance of previously arisen posture

Because of every type of citta —whether wholesome, unwholesome, or abyakatha—through the support of particular citta, maintaining of posture occurs. When weak mind stream burdened by sloth and torpor arises, even though someone is sitting, his body collapses. It appears citta supports the body's upholding in two ways:

1. Forms arising together with citta as the repeated re-establishing of that same posture.
2. **Strengthening or maintaining** such form arrangement that has arisen, by subsequent citta.

Here the first manner is the same manner explained under number 1 above.

The second manner is not actually forms arising together with citta. What has happened is the supporting of forms that arose together with a previous citta by a later citta. Like this By citta of hatred or citta free from hatred, whether by citta of greed or citta free from greed—posture can be maintained in this way. Fresh arranging of posture can also occur.

4. The entire body becoming energetic because of citta

The entire body, or a large part of the body—that is, except for food and other things in the intestines, and micro-organisms living in the body—the entire body becomes strong because of the citta stream. Though we say citta stream, because a citta stream does not exist at one time, what is meant here is that the entire body becomes vigorous because of respective consciousness.

In **Paṭṭhāna**, this is represented by the influence shown for material forms from citta and mental factors by **post-nascent condition** (*pacchājāta paccaya*). Influences have also been shown from certain aspect in connection with dissociation (**vippayutta**), presence (**atthi**), non-disappearance (**avigata**), conditions. For this reason, it should be understood that even kammic forms like eye and ear become vigorous because of recurring citta.

One reason for the body of someone who remains unconscious for a time (living on food given through tubes) becoming more and more emaciated is that this supporting and invigorating received to the entire body from citta does not occur strongly. His life continues with weak bhavanga citta. Even by that, support to the body is provided to some level. But weakly. Thus, the supporting or reinforcing of the body is not the arising of citta-initiated form.

Thus, it should be understood that consciousness supports the body's arrangement and existence in four ways.

Food-initiated Materiality (Āhāra Samuṭṭhāna Rūpa)

What is meant here is the arising of various forms of materiality (rūpa) from edible food (kabaḷiṅkāra āhāra) absorbed by the body. It means materiality arising together with food. Not only absorbed food, but also the bodies of creatures living in the body become food for the body. Parts like the flesh in the body also become food for other micro-organisms and worms.

Food-initiated materiality arises only in beings that have a digestive process. Not in plants.

In the **Paṭṭhāna**, through the passage “**Kabaḷiṅkāro āhāro imassa kāyassa āhāra paccayena paccayo**”, it is shown that food helps the existence of this body (kāya). This help can be shown in two ways:

1. The generation of new forms (rūpa)
2. The sustaining of an existing body nature

The first manner: Because of food, the fatty layer in the body grows. Flesh grows. What happens here is that the absorbed food and other substances in the body are combined well in a manner that flesh is formed where flesh should be, fat where fat should be, and so forth.

Because of absorbed food, the body becomes warm. That heat too is food-born materiality.

Food is absorbed into the blood, then goes to the cells, reactions occur within the cells, and it becomes integrated with the body. But even without considering these intermediate stages, one can construct insight contemplations (vipassanā manasikāra)

regarding the cause-and-effect relationship between food and bodily materiality (rūpa). What is shown in the Abhidhamma regarding food digestion is brief.

Without knowing about the internal electrical components, one knows that a vehicle runs because of fuel. Sufficient points have been shown in the Abhidhamma teaching to develop the perception of impermanence (anicca saññā) regarding the body through this cause-and-effect relationship.

What is meant here is not that the food taken creates food-initiated materiality from a **by side**. The absorbed food itself chemically combines with other things, and new forms (rūpa) such as skin, flesh, and bones are generated.

2. Sustaining Materiality (Rūpa) - The sustaining of materiality that has arisen from kamma, utu, or food itself also occurs because of food. At this point, what is meant is not initiation together with food but only reinforcement, re-energizing. As an example, when food helps the existence of the eye, sustaining has occurred. The eye is still kamma- initiated form.

Mind- initiated forms does not receive the sustaining of food. Those forms of materiality have an existence that is dependent on mind and inter relation with mind. It is as if they cannot take the help of **food**, which takes a relatively **coarse nature**.

Utusamutṭhāna Rūpa

These are bodily forms generated due to chemical reactions or processes mainly initiated due to a **threshold temperature** within the aforesaid chemicals or just because substances come in

proximity to each other. Some bodily forms generated due to disintegration also comes under this category.

The word ‘**Utu**’ is closer to the meaning of “**warmth**”.

seasonal changes occurs mostly due to the temperature change occurring in the environment. It is the arising of rain, wind, and so forth that occur with that. When the upper sky cools, clouds are generated.

But what is meant by utu-initiated materiality is not materiality of the external environment, but new bodily forms arising within a being. External environmental materiality is **shown separately** in the Paṭṭhān as “**Bāhira rūpa**”. Sweating with changes in temperature and humidity of the environment, the agitation of bile, phlegm, and pressure—these are examples of occasions when utu- initiated rūpa are formed. The formation of blisters on the skin when exposed to the sun is another example. Black color of Africans and white of Europeans can be attributed to utu-initiated materiality.

When two chemical compounds are combined, the temperature of those compounds is not always the main reason of new formation. But it is often a principal factor. The approaching of those two compounds to each other is also a principal factor. When compounds approach each other, new bonds are formed and decomposition occurs in some places, forming a new compound. The formation of bonds is the **āpo** nature.

Utu- initiated forms do not occur together with "utu." In the manner that mind- initiated forms arises together with citta. That is, **it is not that a nearby form arises because of a fourfold great element formation in which the tējō element is prominent.** Citta conditions mind- initiated forms **from outside.** Citta helps mind-

initiated forms through conditions such as presence (atthi), non-separation (avigata), dependence (nissaya), and so forth. But there is **no such thing as "utu" supporting utu- initiated materiality from outside.**

If that were so, the tējō nature present in that fourfold great element formation should at minimum help utu- initiated great elements through conditions such as presence (atthi), non-separation (avigata), dependence (nissaya). When 24 supporting conditions and their analysis concerning external materiality in the upcoming Paṭṭhāna section is known, this point will become clearer. Nowhere in the Paṭṭhāna it is mentioned that “one great element conditions four”. Rather it is **one to three.**

For this reason, it should be understood that utu - initiated materiality is formed when great elements moving here and there in the body, especially tējō-prominent four great elements, encounter another four great element or when compounds break during such encounters. Understand when such formation happens, whether in reference to tējō nature existing in the nearby proximity region or considering the predominance of tējō visible in the new form, the new formation is defined as utu - initiated materiality (utusamuṭṭhāna rūpa).

To give an example from the external environment, when the sky becomes cool, the formation of clouds happen. That mass of water vapor is **connected with coolness**— the tējō nature. Coolness is not outside the water vapor. Not only the proximity gases like oxygen or Nitrogen are cold in the region where clouds are forming.

Regarding a being's body, some materiality represented as respective forms—whether in flesh, skin, bones, or in relation to

blood—are utu- initiated. When blemishes form on the skin from sunlight, what happens here is that the layer of skin that was there before transforms into a new formation when encountering solar radiation. It is not that sunlight created the blemish from outside. In this way, that tējō nature also arises as part of the relevant materiality, occurring congruently with the vāyō and āpo and solidity elements that correspond to it. Together with that different fourfold great element (mahābhūta) form, the different color visible in the skin arose **conascently**.

External Materiality (Bāhira Rūpa)

All forms of materiality represented by trees, stones, wind, water, snow, plant leaves, and so forth are external materiality. Sunlight, electromagnetic waves, and so forth—all are also external materiality. These forms of materiality always exist through the mutual help of their four great elements.

For the four great elements of citta- initiated or kamma- initiated an influence from the relevant citta and past kamma, coming outside, occurs from the very moment it arises. For utu- initiated materiality, even if it does not occur at birth, vitalization or strengthening can occur later through citta or food.

But for this external materiality, there is no help from outside entity.

When solar heat falls on a leaf of a tree, the external materiality that was in the leaf, integrating well with that radiation, takes on a new formation with a new color. Here, both the fourfold great element system represented as sunlight and the fourfold great

element formation that was in the leaf become absent, and from **their integration a new form arises.**

To give another example, when water and rice are put in a pot and heated, cooked rice arises. The heat that came from below and the four great elements represented as the rice grain **integrate**, and the fourfold great element formation pertaining to cooked rice occurs. Cooked rice is different from the rice grain. That is, the earth nature of cooked rice is different. The possibility of separating grain of cooked rice in to two is greater. That is, the bonding is weaker. It shows a more swollen nature. Its *tējō* is greater. When the temperature of cooked rice decreases over time—that is, when the *tējō* changes—the corresponding more hardness occurs in the cooked rice. This happens through the heat exiting from the cooked rice. The exit of heat is again **disintegration.**

What appeared as the heat that came from outside was also a fourfold great element formation. Why? Because the heat (*tējō*) coming from outside does not exist without the help of the other three elements (*dhātu*). One element always exists dependent on the other three elements.

The cooked rice did not arise from the rice grains. Nor did it arise alone from the heat that came from outside. Through the integration of those two systems in a certain way, the fourfold great element form pertaining to cooked rice arose. But because the form of cooked rice is not formed as long as that heat is outside, other material natures pertaining to cooked rice arise **together with a new temperature (*tējō*)** as a part of the cooked rice itself.

Although generally it appears that materials collides with materials, **according to Abhidhamma there is no such thing.** What is shown by collision is the generation of new materiality. It is generated and changes. It is true that the newly generated materiality has a connection with the previous materiality. Therefore, a legitimate problem can arise for someone: does the previous materiality not a condition in any way?

For that reason, understanding the generation of new material forms as integration and disintegration becomes important. Then consideration of the connection with the previous materiality also occurs. But from that, the need to assume a **conditional relationship** for the new materiality from old **does not arise.**

There is no difference in the manner in which utu- initiated and external forms (bāhira rūpa) arise. They are shown as two types for several reasons. utu-initiated helps the continuation of life as a **part of a being's body.** During its existence, the **strengthening from citta or food may receive.** The manner of the new utu-initiated materiality, influenced by the how that body section was prior to it. Therefore, it takes on a nature more conforming to bodily materiality than to external materiality.

This explanation is based on **Paṭṭhāna.**²⁹

From this rūpa section concludes.

From this point onward, several classifications frequently encountered in Dhamma study will be defined. The Blessed One has classified phenomena in various ways in a manner important

²⁹ See note – page 439

for insight meditation. Three principal classifications are mentioned in the Sutta Piṭaka and Abhidhamma Piṭaka:

1. **pañca upādānakkhandha**
2. Classification of phenomena as bases (**āyatana**)
3. Classification as elements (**dhātu**)

According to the Abhidhamma knowledge obtained so far, these classifications can now be easily understood.

Pañca Upādānakkhandha

The fundamental meaning here is the five (pañca) aggregates subject to clinging. They are the five aggregates: materiality (rūpa), feeling (vēdanā), perception (saññā), formations (saṅkhāra), and knowledge (viññāṇa). **"Skandha"** (Aggregate) is a word that gives the meaning of heap or collection. **"Ādāna"** is a word that gives the meaning of grabbing or taking. **"Upa"** gives the meaning of approaching. Therefore, literally **"upādāna"** fits **"drawn to oneself"** or **"taken as oneself."** The collection or heap of mentality-materiality that is drawn to oneself is conveyed by **"pañca upādānakkhandha"**.

Recall that **"upādāna"** is fourfold as three kinds of wrong view and greed with liking (chanda-rāga) in the section on akusala citta.

When one thinks or means that some materiality is permanent, it is wrong view that has taken rūpa as object. When a deity takes his body as permanent and takes it as self, what has been clung to is **rūpa**.

It is likewise regarding a feeling, a perception, a formation, or a knowledge. When a view arises that "there is no result of action," it is wrong view that has taken formations (**saṅkhāra**) as object.

When knowledge is taken as "my soul," what has been subjected to clinging is **viññāṇa**.

This shows the range of subjects that can become objects for clinging. five aggregates are not clinging itself. Clinging (upādāna) is something present in greedy citta (lōbha). Even wholesome phenomena can become targets for clinging. Greed with liking (chanda-rāga) can arise regarding one's insight or concentration. When clinging arises, **insight is not present**, but the insight that has arisen repeatedly these days is taken up as a totality and becomes a target for clinging. Then insight is perceived as something existing permanently, not as something breaking moment by moment. When appreciating and relishing the profound knowledge of one's teacher, it is an external wholesome phenomenon that has become object of clinging.

The four types of clinging were explained in detail in the chapter on unwholesome consciousness. Where greed was analyzed in connection with unwholesome consciousness, **the classification of objects shown for it is the very classification of objects for clinging as well**. Review that again. Moreover, recalling again the chapter on mind and object will also help in understanding this matter. What was shown there were the objects that commonly apply to any citta. Generally, those same objects also become targets for greedy consciousness (lōbha citta).

It was shown in the analysis of "mind and object" that sometimes past things are cognized, at other times present and future things are known, at other times external things, sometimes things existing in oneself (adhyātmika) are targeted. It was mentioned that sometimes mental phenomena (nāma dhammā) and sometimes material phenomena (rūpa) become objects. It was

also shown that sometimes mentality-materiality mixed become objects.

In this way, it will become clear to readers that what should be defined as the collection of rūpa that can become a target for arising clinging, is all rūpa —**past, future, present, far, near, inferior, refined, internal (adhyātmika), external, gross, subtle.** Similarly, the Blessed One has defined feeling, perception, formations, and knowledge aggregates subject to clinging as whatever aggregate of feeling, aggregate of perception, aggregate of formations, aggregate of knowledge—past, future, present, far, near, inferior, refined, gross, subtle, internal, external—and so forth.

Thus, what is shown by the five aggregates subject to clinging **is not only what pertains to oneself. It is not only what exists in the present. It is not only what pertains to this moment. It is not the clinging itself.**

The Blessed One shows guidance through this classification regarding the **range of phenomena that should be subjected** to insight meditation as impermanent, as suffering, and as non-self (anattā).

Except for the nine supramundane phenomena (nava lokuttara dhammā), clinging can arise targeting any material or mental nature. All mental natures are represented in the analysis of the five aggregates subject to clinging through feeling, perception, formations, and knowledge. Because only the relevant phenomena can be shown as feeling, perception, and knowledge, readers will understand that **all remaining mental natures must be represented by formations (saṅkhāra).**

Although generally the word formations (saṅkhāra) often means the nature of thinking (cētanā), here not only that but also natures such as vitakka, vicāra, effort, attention, liking, and also **beautiful mental factors** (sobhana cetasika) such as compassion, loving-kindness, insight, recollection, and also **unwholesome natures** such as wrong view, craving, anger, delusion—all these things must be represented. Why? Because those phenomena also become objects for clinging. If only **cētanā** is taken by **“formations”**, other phenomena subject to clinging that are not feeling, perception, thinking, and knowledge will be missed by someone. It is a clear point that clinging also arises targeting things like views. ³⁰

Generally, forms of materiality agreed upon as superior in society are refined forms of materiality (paṇīta rūpa). Things considered low are inferior forms of materiality (hīna). The distinction of far and near is considered through space, **centered on oneself**.

Regarding mental phenomena, the distinction of inferior and refined is considered as follows. The wholesome is more refined than the unwholesome. Wholesome resultant is more refined than unwholesome resultant. Form-sphere phenomena are more refined than sense-sphere phenomena. Formless-sphere is more refined than form-sphere. Supramundane phenomena are more refined than formless sphere.

But the citta and mental factors connected with the eight supramundane consciousnesses are not taken here. Why? Because a citta with supramundane phenomena possessing special knowledge, can generally be recollected and targeted only by an insight-accompanied consciousness. This is because a

³⁰ See note – page 441

consciousness with gross unwholesome phenomena like clinging and delusion **cannot take subtle consciousness** with a supramundane nature as object.

When taking the distinction of gross and subtle under the aggregate of feeling, bodily painful feeling is grosser than pleasant feeling. sadness is grosser than happiness, and so forth should be taken. For perception and so forth also, wholesome perception is more subtle than unwholesome perception.

“Tattha katamā saññā santike? Akusalā saññā akusalāya saññāya santike; kusalā saññā kusalāya saññāya santike”

Vibhaṅga Pāḷi—Khandhavibhaṅgo—Saññākkhandho

"What therein as near perception? Unwholesome perception is near to unwholesome perception; wholesome perception is near to wholesome perception."

Because the distinction of far and near in space is not relevant for mental phenomena as it is for materiality, because **they do not occupy space, and because it is a different dimension**, their distinction of far and near is designated considering wholesome and unwholesome nature. The wholesome is near to the wholesome. The unwholesome is near to the unwholesome. However far apart two beings are, if their consciousnesses take the same form as wholesome consciousnesses, those two are near. Someone filled with unwholesome thoughts, even though sitting very close to the Bhagawan, is very far in mental nature.

What is analyzed by the five aggregates subject to clinging can be simply shown as the collection of phenomena that a **being** generally clings to. But since readers now know about representing life through arisen mentality-materiality phenomena

rather than imagining a fixed being, defining the five aggregates subject to clinging as the range of possible subjects that become **objects for clinging consciousness arising repeatedly**, is more appropriate and more accurate.

It was shown earlier that things like wrong view and greed also become subject to clinging. Because chanda-rāga (intense greed) and wrong view themselves are defined as types of clinging (upādāna), a problem may arise for someone: how do they become targets for clinging? One desires another person's desire towards him. Then desire becomes the target for desire itself. Also, one relishes and delights in reflecting his view as superior. Therefore, the manner in which clinging sometimes becomes targeted for clinging itself should be understood in this way.

The difference between the functioning of bases (āyatana) on each occasion and the five aggregates subject to clinging should be understood. The functioning of bases like eye, ear, and so forth was shown as: because of the eye and visible form, eye-consciousness, because of the ear and sound, ear-consciousness, and so forth. When something is seen, when something is heard, when talking with someone, or through what is seen, heard, or spoken about, a being's mind runs to various things in the world. He becomes immersed in thought. When something is seen, rather than thinking about what was seen, one does not think that the functioning of the eye was connected to that event.

Similarly, when something is remembered, when recalling another person, one's base materiality (vatthu rūpa), the supporting power of the past minds, the influence of defilements such as greed and hatred, and so forth are greatly connected to it. But he becomes immersed in thought about the other person. While the internal mechanism operates in this way, even if there is not much

attention on it, various information about the world, things about oneself, or things that occurred in the past repeatedly become targets. Just as a person traveling in a vehicle looks around, he does not have much attention on the **engine working inside**.

In this way, what is meant by the five aggregates is the entire range of subjects—internal, external, past, future, and present. It is not only internal functioning. But because one repeatedly senses one's internal functioning, because it too can be grasped, it is also included in the range of subjects of the five aggregates subject to clinging. In the āyatana process, attention is especially directed toward the internal mechanism.

For someone who clings more to one's own things, who takes them with egoism, **āyatana vipassanā** is more appropriate. For someone who clings to things of the external world and suffers, **skandha** vipassanā is more suitable. Moreover, when we speak about bases functioning, we especially direct attention to present internal bases (adhyātmika āyatana).

In the five aggregates subject to clinging, attention is directed not only to the present but also to past and future, not only to internal things but also to external things that are grasped for clinging. But in terms of phenomena (dhammā), there is no great difference between the phenomena pertaining to the five aggregates and the phenomena represented by the **twelve sense-bases**. The only difference is that the family of phenomena meant by sense-bases includes the nine supramundane phenomena.

Many **confusingly state** something like this in the analysis of the five aggregates: **“that a set of five aggregates arises and ceases moment by moment”**. When a citta ceases, it is true that the

mental factors such as feeling, thinking, and perception that were present with that citta and the specific knowing nature have ceased. But in the aggregate analysis, much more range is meant. Saying "an aggregate of feeling ceased in that moment" is not very appropriate. It is sufficient to say that a painful, pleasant, or neutral feeling ceased.

Moreover, the rūpa such as the eye and visible form, the ear and sound that helped the arising of those respective consciousnesses, and material natures such as the vatthu rūpa that was the foundation when taken manoviññāṇa, do not completely cease together with those respective consciousnesses. That those forms are always subject to change, to transformation, is one point. **That they completely cease is another.**

In a certain way, it appears that this confusion has been caused by misunderstanding a point stated by Venerable Sāriputta in the "Mahā Hatthipadopama" (Great Elephant Footprint Simile) sutta. In that teaching, Venerable Sāriputta showed that because of the eye and visible form, eye-consciousness arises, that this consciousness is **included** in the knowledge aggregate, and that the other mental factors, feeling, perception, formations, present together with it are included in those respective aggregates. Venerable showed that the rūpa connected with this experience—that is, the eye and visible form, the ear and sound, and so forth—is **classified** in the materiality aggregate (rūpa skandha).

Venerable Sāriputta did not mention there that those phenomena—materiality, feeling, and so forth—being classified in those respective aggregates means that aggregates arise and cease at each moment. It is likewise concerning the other sense-bases (āyatana) such as the ear, tongue, and so forth.

The statement "ordinary people (prthagjana) have the five aggregates subject to clinging while arahants have the five aggregates" is also something said without understanding the classification. Aggregates (skandha) are not something person dependent. It is sufficient to say that the arahant does not have clinging. The difference between the two classifications is that the eight path and fruit consciousnesses included in the five aggregates (**pañca skandha**) are not included in the five aggregates subject to clinging (**pañca upādānakkhandha**).

Bases (Āyatana)

Base means the basis for something. It is also used in the sense of main station or foundation. The Pāli word "āyata" gives the meanings of extended or broad. When other phenomena are constructed based on some phenomenon, that basic phenomenon is called āyatana. The Blessed One has represented all worldly and supramundane natures through twelve bases (dvādasā āyatana). Those twelve are as follows:

Eye-base

Ear-base

Nose-base

Tongue-base

Body-base

Mind-base

Visible-form-base

Sound-base

Odor-base

Taste-base

Tangible-base

Other-phenomenon-base

Pali naming: cakkhāyatana, sotāyatana, ghāṇāyatana, jivhāyatana, kāyāyatana, manāyatana, rūpāyatana, saddāyatana, gandhāyatana, rasāyatana, phoṭṭhabbāyatana, dhammāyatana

Under the section on rūpa, where the four great elements and derived rūpa were explained in detail, the five sense-bases—eye and so forth—and the bases such as color, odor, taste, and tangible object were explained. By tangible objects, three rūpa natures are represented: paṭhavī, tējō, vāyo (hardness, temperature, pressure).

The mind-base (manāyatana) is the six types of knowledges nature — eye-ear-tongue-nose-body-consciousnesses and manoviññāṇa.

Because the Blessed One meant to represent all remaining phenomena by dhammāyatana, it has been defined as: all mental factors belonging to the aggregates of feeling, perception, and formations, all " **non-demonstrating non-colliding**" forms of materiality, and **Nibbāna**.

The forms of rūpa that are responsive to the five sense-bases exhibit a nature of collision with those respective sense-bases. Therefore, the **five sense-bases and the seven material natures**—(color, sound, odor, taste, paṭhavī, tējō, vāyo)—are also called "colliding forms" (**sappaṭigha rūpa**). Forms that do not show colliding nature are " **appaṭigha rūpa** ".

Of the twenty-seven material forms that were defined in the section on rūpa, when these twelve forms are removed, the remaining fifteen forms are therefore non-colliding materiality (appaṭigha rūpa). When "non demonstrating" is mentioned, what is meant is all forms of rūpa **except color**. Therefore, by the definition " **non-demonstrating non-colliding**" (anidassana appaṭigha rūpa), all remaining material forms except the five sense-bases and the seven material forms that are their domain are represented in the other phenomenon-base (**dhammāyatana**). In addition to this, Nibbāna—that is, the

unconditioned nature—is also represented through the dhammāyatana.

The forms such as the eyes that are not represented through the dhammāyatana are not represented there not because they are not phenomena (dhammā). They too are phenomena. As the non-colliding forms of materiality must be represented under some name, it is designated as such. Manāyatana is also a dhamma.

Note that in English Abhidhamma manuals **“Dhammāyatana or dhammārammana”** translated as “Menatal objects”. It is an **incorrect** rendering. Dhammāyatana represents rūpa as well.

To understand the functioning of bases and to consolidate the Abhidhamma knowledge obtained so far, a chapter from a work under compilation in connection with insight meditation (vipassanā) is shown as follows.

Bases and Insight Meditation (Āyatana and Vipassanā)

Consider the occasion when a mother first gives a ripe mango to a small child who has never seen a mango. From afar, the small child will be able to see its color. When child takes the mango in to his hand, he will feel its soft quality. Together with that, he will also experience its fragrance. When the child, who has the habit of biting things taken in hand, bites the mango, he recognizes and knows its taste. In this way, through the four sense-bases (āyatana)—eye, nose, tongue, body—on four occasions, the child experienced four experiences. Especially together with tasting the flavor, the principal sensation among these experiences arose for him.

Moreover, the mother makes the sound "mango" while giving the mango to familiarize him with its name. Therefore, in addition to the four sense-bases, here the child received another experience in connection with the ear that relied on sound. After all these experiences, now a mango will be impressed in the child's mind. He will think that there is something in the world, called a mango, that it is a very tasty thing, that it has some connection with the sound called "mango," and moreover that there are mangoes somewhere else with the mother. When recalling the mango again, there can be four errors present in the child's mind as follows:

1. The child assumes a mango existing as a solid mass over time in the external environment.
2. He thinks the mango is one thing, I am another thing.
3. He thinks even without the mango, I live.
4. He thinks the mango is a pleasant thing, a thing that brings pleasure.

1. The Child Assuming a Solid, Enduring Mango in the External Environment

Before this experience, the child never knew about mangoes. He had not experienced them. Through the sense-bases such as eye, ear, and so forth, he came to know about a color, about a taste, about a fragrance. It is called eye-consciousness for the knowing of color, body-consciousness for the knowing of tangible object, nose-consciousness for the knowing of fragrance, and tongue-consciousness for the knowing of taste. Having combined all those

information in his mind, when he later thinks about the mango, when he recalls it, especially taking color as primary, he sees it as a **fixed object**.

He thinks that object has the **characteristic** of having a taste, having a sweet fragrance, and having some tangible quality. He thinks that single unit exists autonomously in the environment. He thinks this material nature exists without other help. Moreover, he has a notion that this mango with these characteristics continues **uniformly in this way** for some time.

The features he sees as **characteristics** of a solid mango are actually not characteristics—rather, **the mango itself must be represented by them**. He thinks that even without these characteristics, a solid mango exists.

To understand this matter, do this imaginary experiment. Think that there is a ripe mango in your hand. First remove its fragrance. You can still see the mango well. The mango exists. Next, remove its taste also. If you think so, even if taken as food, no taste will be felt. But the mango still appears to be in hand, is felt. Now remove the color also. You still feel the soft quality. Your experience is now like holding a transparent, soft wax ball. Now there is largely no mango. But something still exists. Now remove that soft nature—that is, the earth quality (paṭhavi). Now what exists? Now you find nothing. That is, not feeling any hard quality in the fingers, the fingers will collide with each other.

Therefore, if the soft quality, the yellow-green color, the fragrance, the taste natures, and so forth are not present, the mango is also not present. But the child thinks that there is a mango with characteristics such as taste, color, fragrance, soft quality, and so forth. But in truth, what exists is the integration of these material

natures. Apart from integration, there is no solid mango here. The way the child thinks that its color and so forth are **merely its characteristics is not accurate**. These separate material natures also do not exist independently on their own. They exist only when other material natures are present.

All these phenomena are natures that have arisen not having been before. They definitely subjected to cease. That is, they are impermanent, not permanent. Even while existing, they continue changing. Although they continue changing even while existing, the child feels as if these material natures continue uniformly for some time. For this reason, the child recalls a solid, enduring mango in the external environment. **That becomes a cause for craving (taṇhā)**, for grasping (upādāna).

2. Assuming "The Mango Is One Thing," "I Am Another Thing"

When the child recalls the mango, when he reimagines it, that occasion is called the mind-consciousness stage. Therefore, understand that the functioning of six types of consciousness revolves in the child's life in connection with the mango. The mother shows a mango to the child from afar. At that time, for the child who has never seen a mango, for a very small infant, there is initially no notion that "I see a mango." He also does not know the word "mango."

On one side is the child. On one side is the mango. **You thought** that the child sees the mango. The child's initial experience is only that **"seeing a yellow-green color"**. While that experience continues, whatever experiences the child was having before have

all ceased. There is only a functioning together with the sense-base called the eye.

Becoming aware of color, relishing it, the child lives in that moment. Living means the child passing that moment becoming aware of color, relishing it. Living is the occurrence of consciousness, feelings and so forth. It is seeing color, touching the mango, relishing it, and so forth.

Apart from that **color, the awareness of color cannot be explained.** Without the eye also, eye-consciousness does not arise, cannot be defined. Therefore, while that moment exists, the child's life exists **in connection with color** and the eye. It exists based on the eye. Therefore, it cannot be said “that color is completely one thing, the eye is another thing, his life is another thing.”

But on the other hand, it cannot be said that color is mind either. Therefore, it also cannot be said that color is the child. Color is also seen by others. It should be understood that in this way, on occasions of experiencing taste, tangible object, and sound, life exists **bound together** with those respective rūpa phenomena. Note that when experiencing each respective materiality, all previous experiences have ceased. Then it will become easy to understand that.

All the things one has experienced in life come to memory through the activity of all six or several of the bases. Awareness of a physical object like a tree or a house, or a living being like an animal or a person, occurs through the repeated rotation of the six bases.

When it comes to a living being, in addition to the integration of rūpa, there is also the coordination of mental phenomena. In the

manner mentioned above, because cakkhu-viññāṇa and jivhā viññāṇa arise due to color, taste, and so forth, and because these color, taste, and so on are bundled together and experienced at the stage of manoviññāṇa, the way the child thinks "the mango is completely something other, **I am something other**" is mistaken. Or the way of thinking "taste is one thing, I am another, color is one thing, I am another" is also mistaken. However, **in no way are the mango and the child are one**. From the child's perspective, should not take the mango and myself as one.

However, the child who does not understand **this cause-and-effect relationship**, at the stage of manoviññāṇa, dividing into two sides (dichotomization) thinking "the mango is completely something other, I am something other," tries to draw that mango toward himself. But no matter how much he tries, the mango cannot be held drawn in. That **nature of drawing is called taṇhā** (craving), and the nature of holding on and grasping is called upādāna.

A bundle of grass is hung in front of an ox pulling a cart. The ox moves forward to get close to the bundle of grass. No matter how far forward it goes, it cannot reach the bundle of grass. Even if it goes backward, it cannot separate from it either. In this way, the mind remains bound to the object (ārammaṇa). It cannot reach it either. Even cannot repel it either.

Whether one likes it or not, contact occurs again and again. What should be remembered here is that experience arises as anattā (not-self). That the contact of color and so forth cannot be stopped as long as one is alive. It is not that the "I" that **existed before experiencing the mango, experiences the mango**, but that one's life exists together with the mango. When attention to impermanence is practiced and well cultivated, this wrong notion

that arises, thinking "the mango is completely something other, I am something other" can be removed.

3. Will I live even if the mango is gone?

To understand this, remember not only about the mango but also your experiences with other objects or people. If you consider what you know about a dog, it includes its color, its sound, the nature felt when its body is touched, its smell, and so on. In addition to the occasions when the dog was experienced through the five sense bases, there are also occasions at the stage of *manoviññāṇa* when one remembered it, remembered to give it food, and so forth. **Thus, all six āyatana operate in relation to the dog.**

The six āyatana connect with himself in this way. One has seen one's own form (*rūpa*). One's own voice is heard. One's own bodily smell is felt. During the *manoviññāṇa* stage, one's own thoughts, the nature of the mind, are understood again and again. Even when sitting with eyes closed, one remembers "I am sitting here in this way." One remembers "I will have these various things to do in the future."

Thus, the experiences that have occurred regarding various objects from the **moment of your birth**, are the rotation of the six āyatana. Therefore, through the rotation of the six āyatana that engaged with the mango, the rotations of the six āyatana that occurred with all other things accordingly can be considered.

Gradually remove the activities with those respective āyatana that occurred again and again in life. Remove all the experiences obtained in connection with the eye. Imagine removing all

experiences obtained in connection with the ear. Finally, remove also the occasions of thinking about various things at the stage of *manoviññāṇa*. Now can it be said that one lived this life as a human being? Can it be said "I lived"? **Does "I" exist apart from the activity of the six āyatana?** Did "I" exist apart from that?

Then, if all experiences are made analogous to the experiences obtained regarding the mango, if those experiences did not occur, then if it cannot be said "I lived," and when it cannot be said "someone like me existed in this world," **can it be said "I lived even if the mango is gone"?** Then the notion that comes to the child "I exist even without the mango" is not that definite. Even when thinking "I exist even without the mango," the mango is connected to his life. That is, because **even then the mango is being taken as an object (ārammaṇa).**

4. The child sees the mango as a pleasant thing, as something that brings pleasure

Among the experiences the child had with the mango, the most gratifying was obtained when eating it. That is, when tongue-consciousness arose. When that experience arose, all other experiences has disappeared. Being stirred by that gratification, there are many subsequent occasions of seeking mangoes. There are also many occasions of seeking other things like the mango. Think of other objects in the same way as the mango.

Such seeking is done with expectation. If expectations are shattered, mental suffering arises. Some perform many painful tasks to seek this gratification again. While working in this way, if there is delay in wholesome cultivation, **a rotation of six āyatana**

could begin in the four lower realms. There is no absolute control over where these six āyatana turn. Most often they turn in the four lower realms.

Through the craving built up from the six āyatana, the activity of the six āyatana arises again and again. Only by fully understanding the activities of the six āyatana can whatever suffering there is be stopped. A valuable verse spoken by the Bhagawan making this meaning concrete is as follows:

"Chasu loke samuppanno chasu santatiṃ kubbaṃ channam eva upādāya chasu loke vihaññati"

Samyutta Nikāya - Sagāta Vagga.

"The world arose in six places. It maintains relations with the world in six places. **Grasping the six places, beings are troubled in the sixfold world."**

By not understanding the gratification obtained through the mango, beings suffer much through things like mangoes. **There is another important point.** Because the child does not remember that all previous experiences disappeared when relishing the taste of the mango through jivhā viññāṇa, he faces the occasion of tasting with a sense of self-identity built up through previous experiences remaining as an underlying base. Therefore, the child thinks **"that I"** is now tasting the mango. He thinks that **"I"** (constructed through those past experiences), exists during the occasion of relishing the mango and is experiencing it. The child gives himself **ownership of that gratification.** That is why the child later says, **"I tasted."**

However, if all previous experiences had disappeared when the experience of tasting the mango occurred, if no other experiences

had arisen except that tasting, it could not be said **"I am tasting."** Similarly, when seeing the mango in the distance, it could not be said **"I am seeing the mango."** Speaking about the past, it could not be said **"I saw the mango."** Speaking about the future, it could not be said **"I have a mango to be seen."** But that something was **seen is true.** That **taste was relished, it is true.**

Then how should it be said?

"Because of the eye and form, eye-consciousness arises,

"Because of the ear and sound, ear-consciousness arises,

"Because of the nose and smell, nose-consciousness arises,

"Because of the tongue and taste, tongue-consciousness arises,

"Because of the body and touch, body-consciousness arises,

"Because of the mind and dhamma, mind-consciousness arises.

That is how it should be said. Without a personal reference.

The Blessed one spoke this for this reason. Though the sentences may appear like a simple, if one understands even roughly why the Blessed one showed the functioning of the six āyatana in this way, great admiration will arise for the Bhagawan's capacity to construct doctrinal principles from wonderful analytical knowledge.

When it is said **"Because of the mind(mana) and dhamma, knowledge arises"**, its practical meaning is as follows.

What manoviññāṇa is was clearly explained in the early part of this work. Knowledge that arises regarding the world or oneself or mental phenomena or their interrelationships or various other matters is called manoviññāṇa.

What is meant by dhamma are basically the cetasika which supported **that Knowledge** to arise. When greater attention is maintained, one becomes well Knowledgeable. One becomes Knowledgeable when engaging in vitakka. When investigating, Knowledge arises thoroughly. When thinking, that is, because of cētanā, one becomes Knowledgeable. Because of insight, one becomes Knowledgeable. Because of āsāva (influxes), and because what is craved comes to mind again and again, knowledge regarding what is craved is renewed.

The cetasika that existed **concurrent with a given Knowledge**, and the cetasika that existed **previously in the stream** of consciousness, **cause knowledge** to arise. The cetasika that assist Knowledge to arise are designated by the term dhamma. Furthermore, kamma-initiated forms such as vatthu rūpa that serves as the foundation for manoviññāṇa to arise is also designated within the category of dhamma. That too is a principal factor in the arising of manoviññāṇa.

Thus, the cetasika that assist manoviññāṇa and the vatthu rūpa are fundamentally designated here by the term dhamma.

Following the pattern of "form to the eye, sound to the ear," and because those forms become ārammaṇa to those respective types of consciousness, many have confused "**dhamma**" as the object of manoviññāṇa. But that is not so. In the configuration of cakkhu, sōta and other consciousnesses, those respective forms, sounds, and other objects are more involved. However, in many manoviññāṇa stages, the **conascent cetasika** perform a greater role in the arising of consciousness than the object.

In an occasion when the past is remembered, through the attention that existed concurrent with that remembering and

through the applied thought capacity, the past event is felt. Because of the **directing done by the cetasika**, what one became known of is determined. The awareness becomes strong. At that occasion, what is being made aware of becomes a secondary factor. That is, the ārammaṇa becomes a lesser factor. What a person craves more, what he prefers more, through that his mind arises again and again. It is remembered again.

Sometimes even forms, sounds, and so forth that truly exist are imagined by a person. Therefore, by “**dhamma**” is meant not the object here, but fundamentally the **conascent cetasika and the cetasika engaged previously, and vatthu rūpa**.

Extra note

In a certain sutta the Blessed one questions, "If the eye is impermanent, if form is impermanent, can eye-citta be permanent?" Similarly, Bhagawan inquires, "If the mind is impermanent, if dhamma are impermanent, can manoviññāṇa be permanent?" Here if dhamma is taken to mean object, because the **impermanence of the object does not always impact the impermanence of manoviññāṇa**, the explanation shown above will appear more appropriate.

In occasions where there are past, future, or imagined objects, the impermanence of that object does not impact the impermanence of the manoviññāṇa that arose based on it. The past phenomenon ceased some time ago. Now when becoming aware of it, that object is not existing. When that phenomenon is being taken as an object, it is in any case something that does not exist. –End of note

Furthermore, for a Knowledge to arise, not only cetasika, but the very knowledge that arose previously becomes a principal factor.

What a person get to know on various occasions is later combined and known all at once as a totality. Readers reading this book, what known successively from the beginning of a section, combine at the end and knows as a totality. Because there is no **self (ātma)** that carries knowledge forward, understand that new Knowledge arise through many previous Knowledge becoming supporting condition (upanissaya).

Even without combining as an entirety, knowledge that arose regarding a certain matter on a previous day arises again on a later day in a very similar manner. **This arising is not the coming out from a deposit of self within**, but the past knowledge becoming upanissaya and, with the cooperation of other cetasika as well, a new formation of Knowledge (viññāṇa).

Not only on a day long ago, but in a stream of citta, the knowledge arising in those very proximate cittas becomes **upanissaya** for the knowledge engaged in the following cittas. The knowledge gained about the surrounding environment when **pañcaviññāṇa** are present, that also becomes upanissaya again for manoviññāṇa.

Thus, the assistance for manoviññāṇa to arise again, whether through past manoviññāṇa becoming upanissaya or because of pañcaviññāṇa, is a matter to be considered. That too is nominated through sentence "because of the mind(mana) and dhamma, manoviññāṇa arises. Why? Because **mind** itself in all its six forms is designated as **mana**. Mana itself is also called **manāyatana** (mind base).

Furthermore, when manāyatana is mentioned, bhavaṅga citta is also its sub category. It is configured by the influence of past kamma. Manoviññāṇa connected to the daily activities would not arise unless the bhavaṅga citta works as a foundation . The manner

in which that bhavaṅga citta is disrupted and cognitive processes arise from its interruption was shown earlier. **Therefore, the bhavaṅga citta is a special assistance to the existence of manoviññāṇa.**

Because that bhavaṅga citta is also a **subset of "mana,"** its assistance and the subsequent arising of manoviññāṇa are also designated within the sentence "because of mind, manoviññāṇa arises). Furthermore, it was shown that before kusala and akusala cittas arise, an **āvajjana citta** (adverting consciousness) arises. A **manodhātu** citta that arises subsequent to the pañcaviññāṇa was mentioned earlier. It was shown that after that manodhātu, through its influence, the manoviññāṇadhātu citta arises. In this way, the manner in which manoviññāṇadhātu arises from **manodhātu citta, and the influence of āvajjana citta** on subsequent manoviññāṇa, are meant by the sentence "depending on mind, manoviññāṇa arises).

Furthermore, because any citta assists the subsequent citta through samanantara, anantara conditions (refer to 24 supportive conditions in pattāna) and because without the assistance of a previous citta, no manoviññāṇa arises, that conditional relationship is also meant by the above sentence. **When taken this way, manoviññāṇa itself becomes "mana" for the next manoviññāṇa.**

The eye and form assist cakkhu viññāṇa while they are existing. But when "mind(**mana**)" assists manoviññāṇa, that "**mana**" is **not present**. By that is meant the assistance of upanissaya, samanantara, anantara and other paccaya of past phenomena. However, because the push given by the immediately preceding citta is taken, and because bhavaṅga citta arises frequently

adjacent, even if one thinks that manoviññāṇa arises when mana exists, it is not much of a mistake.

When taking the practical vipassanā meaning, our feeling is that principally four factors are conveyed from the details mentioned above:

1. **Present Knowledge arises because of past Knowledge.**
2. **Everyday manoviññāṇa arises because of kamma-influenced bhavaṅga citta.**
3. **Manoviññāṇa that follows arises because of pañcaviññāṇa.**
4. **Manoviññāṇa arises because of cetasika.**

Dhātu (elements)

The word dhātu is used in the sense of mere phenomena that are not self (ātma) but are distinct in nature. The diversity of the world is seen because of the diversity of dhātu. One can reduce or eradicate the personal egoistic view by looking at the world in a elementary manner. Whatever happens In the world is just a mere causal integration of elements. According to the Abhidhamma method, the world is summarized into 18 dhātu.

eye element	eye citta element	color element
ear element	ear citta element	sound element
Nose element	nose citta element	odor element
tongue element	tongue citta element	taste element
body element	body citta element	tangible element
manodhātu	manoviññāṇadhātu	dhammadhātu

The first 15 elements here are easy to remember. The five āyatana, the pañcaviññāṇa that arise based on those respective āyatana, and the five types of material objects that are the domains of the five consciousnesses—these are 15 types of elements.

By manodhātu is meant the triad of five-door adverting consciousness and the pair of vipāka manodhātu (resultant mind-element). All consciousnesses except pañcaviññāṇa and the manodhātu triad are taken as manoviññāṇadhātu. Dhammadhātu is the same as what was said for dhammāyatana.

"tattha katamā dhammadhātū? vēdanākkhandho, saññākkhandho, saṅkhārakkhandho, yaṇ ca rūpaṃ anidassanaṃ appaṭighaṃ dhammāyatanapariyāpannaṃ, asaṅkhatā ca dhātu."

Dhātuvibhaṅga - Vibhaṅga Pāḷi

"What is dhammadhātu there? The **feeling aggregate, the perception aggregate, the saṅkhāra aggregate, whatever form of rūpa that is non-demonstrative and non-colliding are included in dhammāyatana**, and the unconditioned element (asaṅkhatā)."

Eye-consciousness) and ear-consciousness are different. The manner of seeing in darkness is different from the manner of seeing in brightness. But both are called cakkhu-viññāṇa. Even there, it should be understood that there is a diversity of elements. Even the eyes of two human beings have subtle differences. Eye, ear, tongue, and so forth are fundamentally different from each other in their essential nature. What is felt from this is the diversity of elements.

If someone has not seen the color yellow in his life, no matter how you describe it with other colors, you cannot make him understand what yellow is. Similarly, describing the nature of

loving-kindness to someone in whose mental continuum it has not arisen even slightly, is like that. Although cause-effect relationships exist among dhātu, **dhātu cannot be created by mixing dhātu**. What is indicated by this is the diversity of dhātu. The distinct nature of dhātu.

Paṭiccasamuppāda and the Twenty-Four Paccaya

Readers now know that the entire world can be designated through nāma-rūpa. The nature of those respective mental phenomena and rūpa has been studied so far in various ways. The relationship between nāma and rūpa has also been studied to a extent. The Blessed One has shown the relationship between nāma and rūpa more distinctively and in greater detail in the Abhidhamma. The matters concerning these distinctive relationships are revealed in the **Paṭṭhānappakaraṇa** in the Abhidhamma Piṭaka.

If the world consists only of nāma and rūpa, they can arise only with the assistance of other nāma and rūpa. If one can describe the manner in which any nāma or rūpa arises and knows that it arises in those ways and in no other way, **he does not need a self (ātma) or an omnipotent god to understand the world**. No uncertainty about the world arises in him. Doubt about life and saṃsāra is removed.

The teaching the Bhagawan makes regarding the existence of the world is the dhamma of cause-effect. Just as understanding the three characteristics (tilakkhaṇa) is important for progressing in the Bhagawan's teaching, understanding the cause-effect dhamma is also extremely important. **It is the fundamental**

principle of the world. All other doctrines and classifications emerge from it.

There are many sutta teachings that broaden understanding of the world and bring forth insight. I will show an occasion when a very important matter regarding the cause-effect principle emerged. This arose because of a wrong view held by a bhikkhu named Yamaka. Venerable Yamaka held the view **"an arahant does not exist after death."** Though at first glance there appears to be no fault in this, there is a certain defect in that view. Taking an arahant as a self or person (ātma puggala) in a certain way, venerable meant that the arahant does not exist after death.

It was Venerable Sāriputta who came to his aid. After reminding Venerable Yamaka of the three characteristics of nāma-rūpa phenomena, Venerable Sāriputta then questioned Bhikkhu Yamaka as follows:

Friend Yamaka, do you see rūpa as the Tathāgata (the arahant)?

No, venerable sir.

Do you see vēdanā, saññā, saṅkhāra (formations), viññāṇa (knowledge) as the Tathāgata?

No, venerable sir.

Do you perceive the arahant as existing in rūpa?

No, venerable sir.

Do you perceive the arahant as existing apart from rūpa?

No, venerable sir.

In vēdanā... apart from vēdanā... in saññā... apart from saññā... in saṅkhāra... apart from saṅkhāra... in viññāṇa... apart from viññāṇa, do you see the arahant?

No, venerable sir.

Friend Yamaka, do you see rūpa, vēdanā, saññā, saṅkhāra, viññāṇa (all these) as the arahant?

No, venerable sir.

Finally, Venerable Sāriputta inquired: Is there any dhamma that is not rūpa, not saññā, not vēdanā, not saṅkhāra, not viññāṇa, that is the arahant?

No, venerable sir, Venerable Yamaka replied to that as well.

It was said that there is **no separate arahant apart from the aggregates**. Furthermore, it was also said **no** to whether there is any other dhamma, that is not the aggregates, that is the arahant. This could be said because the way life proceeds through the nāma-rūpa aggregates was well understood.

To answer the final question, such knowledge, such exceptional insight, is necessary. That is, although saying the arahant does not exist, the fact that he knew how that life proceeds and what exists there is inferred from Venerable Yamaka's final two answers.

Many people can consider rūpa, vēdanā, and so forth as impermanent as a totality and say that there is no self-essence in them. However, it is not easy to clearly show the paṭiccasamuppanna (dependently arisen) process that occurs, how life proceeds now, and if **there is no self-essence, how this happens**.

It is not easy to know that according to those respective causes those respective results are obtained, that the existence of those respective causes is **sufficient** for those respective results to arise, and that **without those causes** those results are not obtained in any way.

Afterward, the dhamma discourse concluded in this way:

Here, friend Yamaka, when in visible reality (right before the eyes), in truth, as permanent essence, the arahant cannot be found, is it proper for you to say, "I know dhamma taught by the Blessed One in this way: that the arahant is destroyed when the body breaks up, perishes, does not exist after death"?

Answering this, Venerable Yamaka said that the wrong view was abandoned and that the dhamma was understood (became sōtāpanna—stream-entry). At the end of that meeting, venerable also became an arahant.

There must have been in Venerable Yamaka's mind an image of an arahant who always sees the world with exceptional wisdom and exists continuously. The wrong view here is thinking that "a fixed arahant" who exists for a period of time, suddenly ceases to exist.

Bhagawan also brought forth insight in this same manner to Venerable Anuruddha. Therefore, this can be taken as a Bhagawan-word.

Therefore, to remove the perception of permanent self and the notion of permanent self, one must understand the cause-effect dhamma that is the fundamental principle of the world. Because it is that important, when Upatissa the wanderer (paribbājaka, later Venerable Sāriputta) asked Venerable Assaji "What does your

teacher say?", the entire Buddha dhamma was condensed into a single verse and said thus:

"ye dhammā hetuppabhavā, tesam̐ hetu tathāgato āha; tesam̐ ca yo nirodho, evaṃ vādī mahā samaṇo"

"those phenomena with a causal origin – Bhagawan told their causes and also their cessation-that is what great sage explicates"

When reading about the cause-effect dhamma, several frequently heard words must be understood. Words such as **paṭiccasamuppāda**, **paccaya**, **paccuppanna** and so forth are frequently used in showing the cause-effect dhamma.

The word **'paṭicca'** is a word giving the meanings **"because of," "with the assistance of," "in connection with."** When the prefix **'paṭi'** is taken, it gives the meaning of a reaction to something, connected to something. This meaning emerges through Pāli words like paṭisattu, paṭimalla, paṭighaṭṭana, paṭipāṭa. When **'paṭi'** comes into Sinhala, it has been formed as **'prati'**.

When the word **samuppāda** is taken, it gives the meaning of arising through cooperation, **arising together**. Therefore, from the complete word **paṭiccasamuppāda**, the basic meaning **"arising together in connection"** is obtained. Saying **"arising together with mutual assistance"** is also not wrong. The citta and cetasika existing upon oneself, at this moment are dhamma that have arisen together in connection with each other. When taking the four principal great elements in the body, they too are likewise. **Mind is connected to body and body to mind mutually.**

The nāma-rūpa phenomena that arise in this way receive assistance in various ways from other phenomena to arise thus. The assistance given by a rūpa for a mentality to arise is one type.

The assistance from conascent (co-arising) mentality is another type. Even taking the co-arising mentalities, based on the distinctive differences existing in them, they assist another dhamma in various ways. **Even a single dhamma can assist another dhamma to arise in several ways.**

For a small child's living, there are various assistances received from parents and others. Parents provide food to the child. They also give protection. They also provide medicine. Meanwhile, the mother nurses' milk. Later, teachers provide education. In this way, many assist the child in various ways, and the same person in various ways. It is likewise with nāma-rūpa to other nāma-rūpa. Analyzing all the relationships or manners of assistance between phenomena in these various ways, the Blessed One has shown them under twenty-four headings. They are called **"sūvisi paccaya"** (**twenty-four conditions**). The word **"paccaya"** is generally translated into English as **"condition"**.

There is a subtle difference between what is meant today by the word "condition" and what is meant by "paccaya" in the Paṭṭhāna Pāḷi. What is meant today by "condition" in some cases is **"supporting dhamma."** But what is meant by "paccaya" in the Paṭṭhāna Pāḷi is **"manner of assisting."**

As an example, it is shown in the **Paṭṭhāna Pāḷi** that one immaterial dhamma assists another co-arising immaterial dhamma through nissaya paccaya (by foundation condition). Speaking with specific names, it can be said that "Knowing supports to perception through nissaya paccaya". In Pāli, "supports through a condition" is said as **"paccayena paccayo."** However, in ordinary usage today, in a places where such cause-effect relationship are discussed, "knowledge" is referred to as the "paccaya dhamma" (condition dhamma), and saññā that receives assistance from it is referred to

as “condition-arisen dhamma”. Therefore, this should not be confused.

It should be remembered that words like “condition dhamma” or (condition-arisen dhamma) do not exist in that exact sense in the **Paṭṭhāna Pāḷi** and were constructed later merely to bring out the meaning easily. It should be remembered that what is meant by the word **paccaya in Pāḷi is "manner of assisting."** Assisting dhamma is described by names such as kusala, akusala, viññāṇa, cētanā (thinking), four mahābhūta (great elements), and so forth not paccaya. Those who have doubts should consult the Paṭṭhāna Pāḷi and resolve them.

In Pāli, the word **“paccuppanna”** is frequently used in connection with the explanations on cause-effect. This word appears to be formed by the **fusion** of the two words **“paṭi and uppanna”**. In fusion it becomes **“paṭuppanna”**. In some places in the Paṭṭhāna this word can be seen. Later, through conversational habit, it appears to have evolved as **“paccuppanna”**.

Many think its meaning is derived from Pāli phrase **“paccayena uppanna”**. However, if we take the meaning of “paccaya” as “manner of assisting,” some degree of misfit emerges there. As the “uppanna” means “arisen” the above phrase will add upto “arisen through manner of assisting”. Hence an incompleteness is seen.

The final word will shown as **“Paccayuppanna”**, formed by changing the case of “Paccayena” to just **“Paccaya”**, and then combining it with the word “Uppanna”, where the final vowel of **Paccaya** merges with the initial **“U”**-sound of “Uppanna”. Still, it is not **“Paccuppanna**.

However, the word **“Paccayuppanna”** does not exist in the Paṭṭhāna Pāli or the Tripiṭaka Pāli texts. What exists is “Paccuppanna”. Yet, one might argue that the word “Paccayuppanna” might have undergone a modification in pronunciation to become “Paccuppanna”.

In every place like “paccavekkhati, paccassosusaṃ, paccuggantvā”, those Pāli words are formed by the fusion of paṭi+avekkati, paṭi+assosum, paṭi+uggantvā. If one imagines such places as paccaya-assosusaṃ or paccaya-uggantvā and so forth, if one takes that they have undergone fusion thus, the meaning becomes distorted.

Such a detailed explanation regarding the formation of the word “Paccuppanna” is provided because it highlights several very valuable meanings. The intention is to bring out the meanings that have been lost over time when studying the Paṭṭhāna Pāli text.

The meaning of the word **“Uppanna”** is "arisen" or "has originated."

In Abhidhamma, the word “Paccuppanna” is used only to represent **present phenomena**, excluding the past or future.

The word “Paccuppanna” has a very valuable analytical meaning. A dhamma assists another dhamma to arise only in the present. This statement does **not** mean that there is no past-future relationship between phenomena. The assistance is always received only when a dhamma arises or only when it sustains.

One could think thus: phenomena arose in the past through conditions (paccaya) and ceased. Phenomena will arise in the future through conditions and will cease. Therefore, one could

think that the condition-arisen relationship is common to all three times. You must inquire why it applies only to the present.

However, in later Abhidhamma study, because there was a need to bring out the two meanings of present phenomena and generally what can arise from a given condition, two words were created as paccuppanna and paccayuppanna. However, there is **no word paccayuppanna in the Tipiṭaka Pāli**. If one searches for why it does not exist, readers will be able to bring forth a very deep matter regarding vipassanā.

In the Paṭṭhāna Pāli there is a section where phenomena are analyzed as past, future, present (paccuppanna). Before examining it, I too felt that it would show "past phenomena are conditions (paccaya) for past phenomena, past phenomena for future phenomena, present phenomena for future phenomena," and so forth. But what is there is different. What is shown there is that past phenomena assist paccuppanna phenomena, that paccuppanna phenomena assist paccuppanna phenomena, and that future phenomena assist paccuppanna phenomena through being objects (ārammaṇa)—**always showing that paccaya assistance occurs only relating to the present**. In no way is it shown there that present phenomena assist the future or that past phenomena assist future phenomena. This is a very valuable place for understanding that the Abhidhamma is Bhagawan -word.

As shown there, whatever dhamma receives assistance from a paccaya always receives it only at this moment when it prevails. Among the twenty-four paccaya that will be shown ahead, if we take anantara paccaya (proximity condition), what it indicates is that one citta assists the citta that arises immediately adjacent to it through anantara power. What comes to the mind of someone thinking about this is a manner in which the citta existing now

gives some assistance to the next citta. But it should be thought of as the **present citta receiving this anantara assistance from the citta that existed previously.**

Generally, even though one says, "because of past kamma, a future vipāka (resultant) citta arises," what should actually be reflected is that past kamma assists the vipāka arising at this moment through kamma paccaya (kamma condition). The kamma newly accumulated at this moment has no certainty that it will definitely give vipāka in the future.

Even for a heinous kamma of immediate result (ānantariya pāpakamma) which definitely gives vipāka in next existence, there is no exact certainty with regard to time of ripening as there is uncertainty of when this existence will end. Therefore, what can be said definitely, is that, the kamma accumulated at this moment assists the vipāka citta only at the moment when the vipāka citta arises.

To give another example, it is a fact everyone knows that eye-consciousness arises because of the eye. It is stated in the Abhidhamma Pāli that the eye assists cakkhu-viññāṇa through nissaya (foundation), purejāta (pre-arisen), and other paccaya. However, because **cakkhu-viññāṇa is always not present when the eye exists,** what can be said definitely is that the eye assists cakkhu-viññāṇa through nissaya and other paccaya only when cakkhu-viññāṇa is now arising.

To give another example, because of the defilements (kilēsa) existing at this moment, corresponding āsāva (influxes) may descend upon a person in the future. In the Paṭṭhāna Pāli this is designated by upanissaya paccaya. Because of hatred (dosa) existing upon someone at this moment, even remembering him

again days later, , hatred can arise. When that hatred arises, the hatred that existed upon him in the past has assisted it through upanissaya paccaya. Changing the tense of that sentence, one could think "the hatred existing at this moment is a condition (paccaya) in some manner to future hatred." But there is no certainty in that. Before hatred arises in the future, one may become an arahant. he may die and completely forget that person. Therefore, what can be said definitely is only that when a particular hatred arises at this moment, **past hatred assists through upanissaya paccaya.**

Thus, it is like a person's entire saṃsāra existence has arisen now. If this is well understood along with the principle of impermanence, one will also realize that he will never live in the future.

Try to understand the meaning of this idea. Those who study the Paṭṭhāna deeply must study the triad of atīta (past), anāgata (future), paccuppanna (present).

This is why there is not two words in the Abhidhamma Pāli as paccuppanna and paccayuppanna. At the very moment phenomena arise through mutual (aññamañña) and co-arising (conascent) and other assistances at the present moment, when they have arisen, past phenomena become conditions for present phenomena. From the above explanation, the **paccaya** coming from the past should not be thought of as secondary. All assist at the same time. Thus, at the very moment a dhamma arises, past phenomena obtain the opportunity to influence present phenomena. If a citta does not arise at this moment, there is no opportunity for past kamma to give vipāka. It is like what happens after the cuti citta (death consciousness) of an arahant.

Understand in this way that the words **paṭīccasamuppāda** and **paccuppanna** have a deep meaning. From the above explanation, do not confuse that cause-effect relationship occurs only among present phenomena. If there is no past, no present arises. However, the nature of present phenomena arising with mutual assistance is the most important meaning of paṭīccasamuppāda. Therefore, **our view** is that whether one says paccuppanna or **paṭīcca-samuppāda**, there is no difference in meaning.

However, at **dvādasākāra paṭīccasamuppāda** (twelve-fold dependent origination), an additional meaning is added to it. That will be shown after the analysis of the twenty-four paccaya. There is another very valuable meaning that is understood from the Law of Cause and Effect. When phenomena arise conascently, assisting each other, every dhamma displays a **distinct nature**, because of that manner of assisting.

If one thinks of a given dhamma only as an effect of a cause, one may miss that the dhamma has a characteristic quality unique to it. Because that **effect also becomes a cause for other dhamma**, an intrinsic nature must be attributed to both phenomena that arise with mutual assistance. Even when there is no mutual assistance, the above analysis applies to a past-present relationship as well, because the present effect also becomes a cause for the future.

This can be clarified by an example. When an unwholesome citta with hatred arises, knowing, perception, thinking, and other dhamma arise conascently. Think that, based on awareness, hatred, repulsive perception and so forth, and with the assistance of mōha (delusion) as well, a cētanā to kill a person arises. In the above sentence, viññāṇa, dosa, mōha, saññā and so forth were shown as causes of cētanā. After murdering a human being while

being directed by that cētanā, if cētanā were to say thus: "I have no fault. I was made to arise because of the causes — viññāṇa, saññā, and so forth, that solely assisted my formation. Without them, I would not be. The fault is not mine. It is those causes. I exist bound to those causes. I have nothing to do with it."

However, if the other dhamma like viññāṇa and so forth are made the accused and they request acquittal, they too have an answer. They too will say, "We have no fault. We too arose because of those respective causes. The relevant cētanā also assisted in our arising. Therefore, our causes are those culprits ones, not us." What solution do readers give as judges?

When phenomena arise, mutually supporting each other, while also receiving the support of past phenomena—for example, Viññāṇa arising with Cētanā, and Cētanā arising with Viññāṇa — no one can escape responsibility. All factors are culpable in the act of murder.

Therefore, without thinking of cause-effect nature of phenomena **in only one direction, one must constantly remember that the effect also becomes a cause. Therefore, no beginning is found in the nāma-rūpa saṃsāra process. When looked at from the angle of the distinct nature of phenomena, one can also consider a beginning from any desired point.**

When thinking only one-sidedly, the effect can seem like something that does not truly exist. In many dhamma analyses today, where cause-effect relationship is brought forth, the causal effect is **erroneously explained as false, as māyā (illusion)**, mainly because this one-sided thinking. If the effect is false, how does it assist another dhamma to arise?

Thus, in the above example, a distinct nature emerges even for the *cētanā* of murder. Likewise, in a being's life—in making decisions, arriving at conclusions, intentionally doing various things, and so forth—it must be understood that every mental phenomenon has a nature distinct to it. They share a portion.

For this reason, a person's destiny is not pre-written. Understand that saying "what will happen in the future is fixed" due to misunderstanding the Law of Cause and Effect is flawed, as an identity is established for each decision making, and life changes based on them. Otherwise, it would lean toward the **Fatalism (Niyativāda)** taught by Makkhalī Gosāla. By attributing an identity to those decisions, the accusation that Buddhism is a doctrine of Inaction (Akiriyavāda) will also cease to exist.

One cannot be **equanimous**, saying that decision-making, *cētanā*, and so forth arise because of causes like *viññāṇa* and *saññā*. Such unresponsiveness is *akiriyavāda* (the doctrine of non-action).

Next, we will look at the supportive forces (Paccaya), that occur among those respective mind and matter phenomena, analyzed with the Bhagawan's profound wisdom (Gambhīra Ñāṇa). Remember that in every instance where these Paccayas are mentioned, the support is always in the present moment.

The Twenty-Four Paccaya

1. Hetu Paccaya (Root Condition)
2. Ārammaṇa Paccaya (Object Condition)
3. Adhipati Paccaya (Predominance Condition)

4. Anantara Paccaya (Contiguity Condition)
5. Samanantara Paccaya (Immediate Contiguity Condition)
6. Sahajāta Paccaya (Co-nascence Condition)
7. Aññamañña Paccaya (Mutuality Condition)
8. Nissaya Paccaya (dependent Condition)
9. Upaniśśaya Paccaya (Decisive Support Condition)
10. Purejāta Paccaya (Prenascence Condition)
11. Pacchājāta Paccaya (Postnascence Condition)
12. Āsevana Paccaya (Repetition Condition)
13. Kamma Paccaya (Kamma Condition)
14. Vipāka Paccaya (Result Condition)
15. Āhāra Paccaya (Nutriment Condition)
16. Indriya Paccaya (Faculty Condition)
17. Jhāna Paccaya (Jhāna Condition)
18. Magga Paccaya (Path Condition)
19. Sampayutta Paccaya (Association Condition)
20. Vippayutta Paccaya (Dissociation Condition)
21. Atthi Paccaya (Presence Condition)
22. Natthi Paccaya (Absence Condition)
23. Vigata Paccaya (Disappearance Condition)
24. Avigata Paccaya (Non-disappearance Condition)

1. Hetu Paccaya (Root Condition)

This paccaya shows the manner in which hetu dhamma (root phenomena) engaged in kusala, akusala, and abyākata cittas assist other dhamma. **The kusala or abyākata hetu dhamma**—alōbha (non-greed), adosa (non-hatred), amōha (non-delusion)—and the

akusala dhamma—greed, hatred, delusion—when arising in those respective occasions, are assisting through hetupaccaya to the saḥajāta (co-arising) citta cetasika, and also to the rūpa that arise together with that citta, that is citta-initiated materiality. When two or three hetu dhamma exist in a given citta, one hetu dhamma is also assisting through hetupaccaya to another hetu dhamma.

This does not refer to the potential influence of a Root Phenomenon on the next citta or on a citta in the distant future. This does not mean the arising of anger when remembering him again because of anger once held toward someone. That is designated by upanissayapaccaya, which will be dealt with later.

Because this has been placed at the very beginning of the twenty-four paccaya, it shows that whether hetu dhamma exist in a given citta greatly influences the strengthening of that citta.

Although Viññāṇa is said to be the main component of the mind, sometimes Greed, Hatred, or Delusion may take the lead, creating various contacts (Phassa). The desired object repeatedly surfaces in the mind. The entire mind is thereby generated.

Conversely, when Alōbha, Adosa, and Amōha are strong, they become prominent, and **the entire mind is shaped by them**. Therefore, the Blessed One must have placed them in the first paccaya so that **their influence emerges**, as they are the fundamental dhamma of maintaining and stopping saṃsāra.

In places where kusala and akusala cittas were detailed, the manner in which these hetu dhamma combine with each other was shown extensively. What was shown through those combinations was the influence of this hetupaccaya, and the manner in which those influence other dhamma through other paccaya modes.

The manner in which various distinctive bodily rūpa arise together with rāga citta, dosa citta, and other cittas was shown in the Rūpa Section under the heading of cittasamuṭṭhāna rūpa. The arising of various rūpa based on the distinctiveness of hetu dhamma in this way is designated as citta-initiated rūpa arising through the power of hetupaccaya. At the occasion of paṭisandhi (rebirth-linking), cittasamuṭṭhāna rūpa do not arise. Rather they are called kamma initiated. Only kamma initiated rūpa arise.

If a sahetuka vipāka citta comes at paṭisandhi, the hetu existing in that citta are paccaya through hetupaccaya to the kammic rūpa.

This paccaya mode is a relationship only among present dhamma.

Nāma assists nāma, and nāma assists rūpa.

2. Ārammaṇa Paccaya (Object Condition)

It was shown earlier that an object (ārammaṇa) is connected in the arising of any citta cetasika. Whatever citta cetasika arise in connection with whatever objects, that ārammaṇa is assisting to the relevant citta cetasika through ārammaṇapaccaya.

Rūpārammaṇa (color) is a paccaya as object to cakkhu-viññāṇa, saddārammaṇa to sōta-viññāṇa, gandhārammaṇa to ghāṇa-viññāṇa, rasārammaṇa to jivhā-viññāṇa, and tangible object as the three natures of solidity, temperature, pressure (vāyo) is paccaya as object to kāya viññāṇa.

Understanding this paccaya mode helps one be freed from **vijñānavāda** (idealism). Because in vijñānavāda it is meant that **"the world is imagined by mind."** While considering only a certain aspect of the mind, saying "objects are imagined by mind", is a wrong view. Objects were not created by mind; **rather, citta arose**

because of the object. This was explained in detail under the topic of ārammaṇa and viññāṇa.

A person might raise a question about how this applies to situations where one visualize mentally, performs mental conceptualization, or in certain Jhāna stages, referred to as '**Navatthabba-ārammaṇa**'. Even in such instances, there exists something called an Object. That too supports the relevant mind by way of Ārammaṇa Paccaya.

In such cases, the **mind and the object are designated simultaneously**. That is, the object is designated because of the mind, and the mind arises because of the object.

As an example, if someone imagines red, because the rūpārammaṇa called red color is not citta, and because the vitakka (applied thought) called imagination is also not the red color, it should be understood that it is indeed an object. It is true that it truly did not arise anywhere. However, it is indeed **analogous to rūpārammaṇa**.

Because an **ārammaṇa** is **never relevant, never a cause, to the arising of rūpa** dhamma, they are dhamma that arise without receiving the assistance of ārammaṇapaccaya. Because an ārammaṇa is connected to any citta cetasika, and because ārammaṇapaccaya is important for the arising of every nāma dhamma, the Blessed One must have shown it as the **second paccaya**.

The nāma-rūpa dhamma of the three times (that really manifest) and also whatever imagined Name and forms and nibbāna—assists nāma dhamma by the way of Ārammaṇa Paccaya..

3. Adhipati Paccaya (Predominance Condition)

This is twofold: ārammaṇa adhipati paccaya (object predominance) and saha-jāta adhipati paccaya (conascent predominance).

Ārammaṇa Adhipati Paccaya

When a citta arises regarding whatever object **with respect- high esteem**, that object held in respect is a paccaya to those citta cetasika through ārammaṇa adhipatipaccaya. This becomes evident when a leader of the country is remembered, when a revered elder is remembered, or when the Blessed one is remembered. When a being with excessive kilēsa sees something valued as precious in society, a notion of “high regard” descends upon it. Like a young person seeing a valuable car.

When a very strict teacher comes into the classroom, all the children become silent. The same happens when they see the principal. In those moments, the mind instantly becomes **subservient to a notion of high esteem**. It is as if the person concerned has taken another person's mind into their control. In such instances, the relevant object, appears to keep the corresponding Citta and Cetasikas under its sway.

In situations where one sees something frequently, like the environment seen every day when traveling on a bus, the minds arise and cease without much importance being given. In such cases, the Ārammaṇa Adhipati Paccaya does not operate.

One might wonder, "Is it due to a specificity in the object, or is it not merely a manner of how it is felt? Is there specialness in the object? One might think that the reverence was present not due to a specialty in the object, but due to a specialty in the notion

that arose in oneself. This is because one tries to understand this concept by emphasizing the citta side, like "the mind sees the object, the mind takes the object," attributing a self-nature (**upper hand) to the mind.**

However, if all dhamma are not self or belonging to a self, understand that a portion of life's **responsibility can be attributed not only to citta but also to ārammaṇa.** This can be understood better if one takes that citta is designated together with ārammaṇa. When such responsibility is given to ārammaṇa, definition made by the Blessed one that the relevant object acts as the Ārammaṇa Adhipati Paccaya for those respective minds feels more reasonable.

While the Ārammaṇa Adhipati Paccaya can operate in Wholesome and Unwholesome minds, it does not apply to mundane Resultant minds (Lokiya Vipāka Citta).

Ārammaṇa adhipatipaccaya is engaged in the kiriya cittas of arahants. However, they hold in respect only superior dhamma like nibbāna or the insight within arahant path. **No ordinary bodily or mental phenomena are held in respect,** because their anicca dukkha nature is thoroughly seen. Even seeing the Bhagawan's body is not held in respect. What talk of others' bodies? Bhagawan's wisdom is one thing, the body is another.

Even in kusala cittas, **in occasions when three characteristics are reflected, ārammaṇa adhipatipaccaya is not engaged.** In Unwholesome minds, the Ārammaṇa Adhipati Paccaya operates only in Greedy minds, where one is devotedly involved in the enjoyment of a worldly object while respecting it.

Sahajāta Adhipati Paccaya

This refers to the influence exerted by the four phenomena—Chanda (desire or liking), Citta, Vīriya (Effort), and Vimamsā—on the phenomena that arise co-nascently with them, holding them under their sway. Citta here means the viññāṇa (knowing) nature. Vimamsā is paññā (wisdom).

The three phenomena—Chanda, Citta, and Vīriya—can sometimes function as predominant factors in unwholesome minds as well as in wholesome minds, asserting their predominance over the co-nascent phenomena. At one time in one citta there **cannot be two adhipati dhamma**. It is like there being only one emperor in a kingdom. However, in one citta there can be several indriya dhamma (faculty phenomena). Why? Because they each hold leadership in their respective fields.

The many faculty phenomena engaged simultaneously in kusala and other cittas were shown earlier. Although knowing nature is in every citta and viriya is engaged in many cittas, **they are not always powerful to the adhipati level**.

Vimamsādhipati (Predominant Wisdom) operates only in a wholesome mind or in a kiyā Citta. Even then, it is only when it operates with higher strength that it supports the arising and sustaining of the co-nascent phenomena by way of Adhipati Paccaya.

When a person has a strong desire for another, the Chanda-Adhipati (Predominant desire) becomes evident. When a person strives to cultivate wholesomeness, overcoming all obstacles, the Predominant Effort becomes evident. Following that effort, other mental factors like mindfulness (Sati) and directing towards the object arise.

At a moment of working with deep insight knowledge, citta directed by that insight, what should be remembered, the manner in which attention should be paid, the manner in which investigation should be done, the manner in which applied thought should be done are determined. That is, the wisdom **keeps the entire configuration of the citta under its control, adapting it to itself.**

Furthermore, these dominant phenomena also assist through adhipatipaccaya to the rūpa initiated together with those respective cittas. When a weightlifter in a sports competition, with unflinching effort, tenses his body with mind to hold the weight, this becomes evident. When someone displays psychic powers, the insight is assisting through adhipatipaccaya, also to the various rūpa that arise together with that insight. As when turning earth into water and so forth.

4-5. Samanantara and Anantara Paccaya (Contiguity and Immediate Contiguity Conditions)

These Paccayas represent the support provided by one Citta for the immediate subsequent mind to arise. When a citta arises and ceases, without placing an interval, another citta arises. The push received by the newly arising citta and cetasika group from the, citta cetasika that existed immediately before it, is designated by this paccaya.

After a vipāka citta, sometimes a vipāka citta or a kiriyā citta can arise. After a kiriyā citta, kusala or akusala citta or vipāka or some form of kiriyā citta can arise. Thus, even though the type of citta

changes, always this push is received by the present citta because of the previous citta. Therefore, what is meant by this **is not a condition for the good or bad qualities, wholesome or unwholesome nature of those respective cittas to flow forward**, but merely a condition engaged from any citta to another citta.

As basic examples, Cakkhu-viññāṇa acts as this Paccaya to manodhātu citta, sōta-viññāṇa to the manodhātu that follows it, and so forth. Manodhātu citta is anantara paccaya to manoviññāṇadhātu citta. The kusala dhamma that arose previously give this paccaya power to the kusala dhamma arising adjacent to it. Likewise, with akusala to the adjacent akusala. When a stream of vipāka cittas flows, the previous vipāka citta gives this power to the vipāka citta that follows. The Mind-Door Adverting that occurs at the beginning of a Wholesome or Unwholesome thought-process acts as the Anantara Paccaya for the Wholesome or Unwholesome mind that arises next.

The Blessed One showed the explanation relevant to Samanantara Paccaya to be identical to that of Anantara Paccaya. Whenever certain Citta and Cetasikas support the immediately succeeding Citta and Cetasikas by way of Anantara Paccaya, the Samanantara Paccaya is always present as well. Since **the cause and the effect are always shown to be the same**, it is difficult to point out a difference here.

When someone with a fine thorn in the hand pushes another, whenever a force goes to the other from that hand, a pricking by the thorn also occurs. Whenever the pricking by the thorn occurs, the pushing also happens. Thus, the phenomena that arise from this Paccaya can be identical every time. However, since there is a subtle difference in the mode of Paccaya, the Bhagawan appears

to have presented it in two ways. Because the Blessed One does not need to show 24 modes or an even number to show the manners of being assisted, this shows that there are two manners of assistance for any citta to arise.

A rūpa never arises through the assistance of this paccaya. Nor does it assist another dhamma through that paccaya.

The special instances of this mode of Paccaya : the operation of this Paccaya force between the mind before entering the Nirodha Samāpatti (Cessation Attainment) or the Asañña Bhava (Non-percipient Existence), and the first citta that arises after that attainment or existence. The final citta of the previous existence before taking birth in the asaṇṇa realm assists through anantarapaccaya the first citta arising in another bhava as the cuti (death) from the asaṇṇa realm. On such occasions, although there appears to be an interval of time between the two cittas, our view is that from **that person's perspective, there is no interval for him.**

If someone goes into deep sleep and wakes in the dense darkness of night, if there is no noticeable change in his body, and no noticeable change in the surrounding environment, he cannot think how long the sleep lasted. It could be a minute. It could be hours.

Although from others' perspective it appeared he slept for hours, the manner in which time is felt from his perspective is different. Therefore, even if someone spends aeons (kappa) in the asaṇṇa realm, because a citta does not arise there, because only the existence of kammaja rūpa occurs, that being has no sense that he lived a long time in that bhava. Nor is there any sense that he lived even a short time. No meaning or harm occurred to that being.

It feels to that being according to his perspective as if his life process occurs without placing an interval in a certain way, with the paṭisandhi citta (rebirth-linking consciousness) of the later bhava arising immediately after the cuti citta of the previous bhava, prior the asañña realm.

Just as when someone throws a ball upward, according to the momentum given, the matter of how high that ball rises is determined, according to the **push given by the previous citta**, how long the subsequent citta lives is determined.

This is always a paccaya relationship **between nāma and nāma**. It is assistance **received from the past to the present**.

6. Sahajāta Paccaya (Conascence Condition)

One dhamma assists other dhamma by way of arising together. All dhamma in a citta cetasika group descend at the same time. Because they have a cause-effect relationship with each other, they must ascend simultaneously. Thus, in a citta cetasika group, dhamma like vēdanā, saññā, and so forth are assisted through sahajātapaccaya by the dhamma ascending at the same time with them. In any four mahābhūta system as well, one element assists the other three elements through co-arising.

At the moment a being is born, the relevant nāmaskandha (mental aggregate) and rūpaskandha (material aggregate) ascend together, because there assistance through sahajātapaccaya from **nāma to rūpa and from rūpa to nāma is necessary**.

Furthermore, citta cetasika assist through sahajātapaccaya also the citta initiated forms.

The four great elements assist through **Conascence** to the upādāya rūpa that arise grounded upon them. Although citta assists cittasamuṭṭhāna rūpa, and the four mahābhūta assist upādāya rūpa through saḥajātapaccaya, this does not happen in the other direction. That is, cittasamuṭṭhāna rūpa do not assist citta, and upādāya rūpa do not assist the four mahābhūta through saḥajātapaccaya. This saḥajātapaccaya is particularly nature of phenomena, that assists in the arising of a dhamma.

It is a paccaya relationship **between nāma and nāma**, between **rūpa and rūpa**, between **nāma and rūpa at paṭisandhi**, and from **nāma to rūpa on other occasions**. It is a relationship **only among present dhamma**.

7. Aññamañña Paccaya (Mutuality Condition)

This signifies an influence that occurs in both directions between phenomena. When a citta cetasika group arises, the dhamma existing there are paccaya to each other mutually. Because of knowledge, contact arises, and because of contact, knowledge arises. In this way, because of contact there is an influence on thinking (Cētanā), and because of cētanā there is an influence on contact. That is, as much as the tendency of thinking increases, contact occurs well, and as much as contact occurs, thinking occurs.

As much as vēdanā increases, attention increases. As much as attention increases, feeling increases. It is like **two bundles of reeds keeping each other upright through each other's assistance**. At the occasion of paṭisandhi, rūpa is paccaya to nāma and nāma to rūpa in an aññamañña manner.

Furthermore, the four mahābhūta are assisting each other in an aññamañña manner. When drawn inward, if there is no manner of swelling outward as a reaction, the arrangement of a rūpa is not balanced. Here it shows a certain kind of mutual relationship between āpo element (bond) and vāyo element (pressure). As much as cohesion increases, rūpa becomes firm. As it becomes firm, it binds. Thus, the four mahābhūta are mutually assisting each other.

It is seen that when an object **heats, it expands**. That is, the vāyo movement increases. Therefore, even considering a subtle level of rūpa, it shows that its **tējō** nature has an **interrelationship**, a mutual relationship, with the **vāyo** nature. Similarly, when something is heated, it softens. That is, paṭhavi(solidity) being dependent together with (Nissaya Paccaya) the tējō dhātu or being bound through aññamaññapaccaya.

The difference of this paccaya from sahaṇāpaccaya above is that it is always conditioning in both directions. Although the four mahābhūta are paccaya to upādāya rūpa through sahaṇāpaccaya, here it is not shown that the four mahābhūta are paccaya to upādāya rūpa in an aññamañña manner. Generally, upādāya rūpa do not assist the four mahābhūta. ³¹

This is a relationship among dhamma existing **at present conscently**. It is a relationship existing **between nāma and nāma, between rūpa and rūpa, and between nāma and rūpa at paṭisandhi**.

³¹ See note – page 441

8. Nissaya Paccaya (Foundation Condition)

The Nissaya Paccaya represents the mode in which a phenomenon arises and sustains by **leaning upon or being based on** another phenomenon. In a citta cetasika group, those respective aggregates become foundation (nissaya) for each other. Viññāṇa is nissaya to saññā. That is, saññā arises through the assistance of nissayapaccaya. Viññāṇa is nissaya to vēdanā. The manner in which a **saññā arises** based upon that **particular knowing** when a color span is made aware of was shown in the early part of the work. On the other hand, when identifying something, because of that identification, more knowledge of various other matters occurs. That is, saññā also assists viññāṇa through nissayapaccaya.

The influence of this Nissaya Paccaya has been extensively demonstrated in many places in this work, when explaining the way Citta and Cetasikas coordinate. **Knowledge occurs** at the cakkhu-viññāṇa stage regarding the very color-frame that is **contacted**. Because contact is grouped under saṅkhāra skandha (Formations Aggregate), it is then said that **saṅkhāra skandha** is nissaya to **viññāṇa skandha**. This too is a very powerful paccaya in the arising of citta cetasika.

The four mahābhūta arise and exist only through being nissaya to each other. The tējō nature rests upon the firm nature. Since if there is no firm nature, it would be like there is nothing to heat. In a substance, when the density in a unit volume increases, its capacity to hold heat increases. Thus, one can think of the manner in which the Tējō quality is established upon the Paṭhavī quality by way of Nissaya Paccaya. Also, the cohesive nature (āpo dhātu) rests upon the other three elements.

At the moment of **Paṭisandhi**, the arising Nāma-skandha (Mental Aggregates) acts as Nissaya for the Rūpa, and the Rūpa acts as Nissaya for the Nāma-skandha. At the very moment the paṭisandhi citta of a spontaneously born being is developing, the entire rūpa body of eyes, ears, and so forth is being built. **If that citta did not ascend, that rūpa would not have ascend either.** On the other hand, if the vatthu rūpa being built at that time did not exist, the paṭisandhi citta would not exist either. **Thus, the paṭisandhi citta becomes the kind of a foundation for the entire kamma-born body to arise.** When saying entire kammic body, in addition to vatthu rūpa, other things like eyes, ears, color, and so forth are meant.

Of the entire kammic body, only **vatthu rūpa** is nissaya to that citta at paṭisandhi. In occasions after paṭisandhi, when kusala and akusala cittas arise, they arise grounded upon, based upon vatthu rūpa. In those occasions, the maturing vatthu rūpa that arose previously, assists kusala and akusala cittas through **nissayapaccaya**. If vatthu-rūpa is disrupted at a given moment, kusala, akusala, or other vipāka citta cannot arise. Thus vatthu-rūpa provides extremely important assistance as foundation for kusala and akusala cittas.

The respective Citta acts as Nissaya for the Mind-initiated Matter that arise with it. The pañcaviññāṇa arise based upon rūpa dhamma like eyes, ears, and so forth. Rūpa like eyes, ears, and so forth assist cakkhu-sōta and other viññāṇa through nissayapaccaya. Because pañcaviññāṇa are not based upon **vatthu rūpa**, they do not receive nissayapaccaya of vatthu rūpa. Except in formless realm, for every citta other than pañcaviññāṇa, being **nissaya of vatthu rūpa is necessary.**

Thus, through nissayapaccaya, often a mutual dependence upon each other between co-arising dhamma is shown,

It also demonstrates a one-sided dependence when the mind is Nissaya for the Citta initiated Rūpa, and at rebirth **paṭisandhi citta to kammic rūpa** other than vatthu rūpa and when the eye, ear, etc. are Nissaya for the Pañca-viññāṇa. Even though the Cakkhu-viññāṇa arises due to the eye acting as its base, **the eye does not arise with the Nissaya of the Cakkhu-viññāṇa.**

The Derived Matter arises based on the Four Great Elements. Just as a picture can be drawn on a white cloth, the Four Great Elements act as Nissaya and all the Derived Matter arise. Just as a color cannot be brought forth without the cloth, no Derived Matter can be evident without the Four Great Elements.

Nissayapaccaya has no connection to the future. It shows assistance from a dhamma that has arisen to another dhamma that is existing. Matured vatthu-rūpa, even though it arose earlier, supports the manoviññāṇa that is coexisting.

This is a relationship among dhamma existing in the present. It is a relationship existing from **nāma to nāma and to rūpa**, from **rūpa to rūpa** and to **nāma**, and between **nāma and rūpa at paṭisandhi.**

9. Upanissaya Paccaya (Decisive Support Condition)

This is threefold: pakata upanissaya (natural decisive support), anantara upanissaya (proximity decisive support), and ārammaṇa upanissaya (object decisive support). The principal mode is pakata upanissaya.

Pakata Upanissaya

The closely related meanings of the Pāli word “pakata” **are innate or natural**. This paccaya mode is important in showing how a being's everyday nature unique to him, behavioral patterns, or other character traits are recurring. That is, his generally existing character traits and personality traits exist because of pakata upanissayapaccaya. Because of a kusala, akusala, or abyākata nature maintained in a past moment, a mental nature arises at this moment accordingly, following it—this occurs due to pakata upanissaya.

Because of anger that once arose toward someone, anger occurs repeatedly while remembering him again. Sometimes even after years, such anger occurs through the influence of pakata upanissayapaccaya. There it is said that the **previous anger assisted the later anger through upanissayapaccaya**. Rāga (lust) that ascended once becomes upanissaya to a rāga citta again. Upanissaya occurs not only among akusala dhamma but also among kusala dhamma. Recollection formations as impermanent once becomes upanissaya to similar notion again. A mettā (loving-kindness) citta arising once becomes upanissaya for mettā to arise again. Even the insight arising once in an arahant becomes upanissaya to the insight engaged in the following kiriyā cittas.

Thus, the character traits of a person appearing again and again **without a self-nature** is analyzed in the Buddhism particularly through upanissayapaccaya. Accordingly personal characteristics are actually not personal. They are just causal.

Pakata Upaniśśaya not only means the recurrence of a mental state that is analogous to a previous mental state but also the arising of a mental state based on a former mental state. If

someone desires something intensely, grief arises in him when it is gone. greed and dosa hatred do not exist simultaneously. However, based upon that lōbha nature, **with it as upanissaya**, grief arises. Therefore, the Blessed One preached "**taṇhāya jāyati soko**" (from craving arises grief).

Because of the gradually built-up lōbha toward an object, later someone has the mind to steal it. Because of the lōbha that builds up thus, jealousy arises toward another's possession. Here too the **previous craving** has become upanissaya to the **akusala that arose later**. It shows a certain kind of basing-grounding. **Only mental dhamma arise receiving the assistance of upanissayapaccaya**.

It is shown in the Paṭṭhāna that the surrounding environment, companions, people associated with, can become upanissaya to those respective cittas. When associating with a kind, calm person, even without speaking with him, from being in proximity, it is inferred from this that there is a tendency for good attitudes to arise in another. A part of the effect of associating with evil companions and noble companions (Kalyāṇamitta) occurs due to the influence of this **Upaṇiśśaya Paccaya**.

Pakata **upanissaya** particularly shows a relationship between past and future dhamma. However, **nissaya**-paccaya shows a relationship only among dhamma existing in the present. Pakata upanissaya shows a relationship of qualities flowing forward. However, nissayapaccaya shows the basic foundation necessary for any citta or four mahābhūta system to arise. Therefore nissaya-paccaya is a more powerful nature in a being's life than **upanissaya**-paccaya. It is also a powerful factor for **existence of rūpa** world. Therefore the "**upa**" in upanissaya shows a secondary meaning in my opinion. It is like the "upa" in words like upanāyaka (vice-leader) and so forth conveying a secondary meaning.

Furthermore, here "upa" reflects the ascending of various dhamma **suited to those respective occasions**. Dhamma like rāga, dosa, and so forth ascend only in those respective occasions with appropriate manasikāra (adverting) and with other assisting dhamma. Kusala dhamma like mettā, compassion, and so forth are likewise. However, nissayapaccaya is present in citta as a basic paccaya at every moment. Our view is that the manner shown in some later Abhidhamma texts that upanissaya means "strongly being nissaya" **is not correct**. The fact that the Blessed One has shown upanissayapaccaya after nissayapaccaya in the arrangement of the twenty-four paccaya also shows that nissayapaccaya is a more important paccaya in the world. Note that even though it is translated as "Decisive Support Condition" that should not be taken as more decisive than nissayapaccaya.

Understanding the way Pakati Upaniśśaya operates in a past-present manner—for example, how one unwholesome nature causes subsequent unwholesome phenomena to arise—is extremely important in Vipassanā meditation. Understanding the way wholesome phenomena cause subsequent wholesome phenomena to arise is also similar, and it is important for the **development of the step-by-step practice**. The importance of a kusala dhamma existing even for an extremely short time can be understood through it. Therefore, studying the relevant sections of the Paṭṭhānappakaraṇa regarding Pakati Upaniśśaya will be very helpful to the readers.

Anantara Upanissaya

Each citta becoming foundation for the adjacent citta is anantara upanissaya (proximity support). According to the nature of each

citta, based on it, there are types of cittas that can arise afterward. Therefore, after a kusala citta, an akusala citta never arises adjacent to it. After an akusala citta, a kusala citta also does not arise adjacent to it. After a citta with happiness, sadness does not arise, and adjacent to sadness, happiness does not arise. This occurs because previous cittas become foundation for subsequent cittas. Manodvāra āvajjana (mind-door adverting) becomes foundation for the kusala or akusala cittas that arise afterward. Āvajjana is a kiriyā citta. Through the ārammaṇa that was adverted to, based on it, but becoming aware better than it, more powerfully than it, adjacent to it, kusala or akusala cittas arise. For an arahant, a kiriyā citta arises.

Thus previous cittas becoming foundation for subsequent cittas is shown by anantara upanissaya. In the earlier anantara, samanantara paccaya, a push given by the previous citta to the next citta was shown. However, this paccaya shows a certain kind of manner of founding. An influence occurs through this paccaya in determining the nature of the next citta to some degree. The influence of anantara, samanantara paccaya is a basic push **commonly** received by any citta. However, the influence of this anantara upanissaya **influences the nature of the next citta.**

Ārammaṇa Upanissaya

This applies to an occasion when a citta arises regarding a dhamma with respect-high esteem, in the manner shown in adhipatipaccaya. It is shown that relevant object held in respect also becomes upanissaya to the relevant citta through ārammaṇa upanissayapaccaya. When someone enters an absorption attainment and arises from it, because of the power of that jhāna,

that jhāna can be recollected with respect. It can be reviewed holding it in high respect. That is kusala becoming ārammaṇa upanissaya to kusala. On the other hand, one can also relish holding the jhāna itself in respect. Then kusala becomes paccaya to an akusala citta through ārammaṇa upanissayapaccaya.

To summarize the upanissayapaccaya: Principally it is an assistance from **past nāma to present nāma**. Rūpa also sometimes becomes upanissaya to nāma.

Although trees grow based on the earth, there the earth does not become nissaya or upanissaya to the tree.

10. Purejāta Paccaya (Pre-arisen Condition)

By purejātapaccaya is meant assistance a dhamma that arose previously, makes for another dhamma to arise while it exists. Here **what assists is always a rūpa**. What arises through the paccaya assistance is **a nāma dhamma**. This paccaya is twofold: ārammaṇa purejāta (object pre-arisen) and vatthu purejāta (base pre-arisen).

Vatthu Purejāta

The eye to cakkhu-viññāṇa and the associated cetasika, the ear to sōta viññāṇa, and so forth—five sense bases are assisting through purejātapaccaya to the pañcaviññāṇa and to the associated cetasika. Except at paṭisandhi, on all other occasions **vatthu-rūpa** is paccaya through purejātapaccaya to the cittas that arise based upon it.

Because these pañcāyatana are also assist through nissaya-paccaya to those respective viññāṇa, what appears to be

particularly meant by this paccaya is the assistance made by **having something to start with. Something to jump onto**, rather than just founding. Likewise, the assistance from the ear and so forth should be understood.

At paṭisandhi, the vatthu-rūpa that descends as a visitor at that place is weak. It has not become well stabilized.

All dhamma that assist through vatthu purejātapaccaya are kammic rūpa. By considering the five senses like the eye and so forth and vatthu-rūpa through their qualitative nature and by understanding as a rūpa natures that changes throughout the bhava but exists unbroken, the assistance expressed by this purejātapaccaya can be understood.

Ārammaṇa Purejāta (object pre-arisen)

It is stated that a present arisen rūpa when it is taken as object by a given citta, such rūpa assists that citta through this paccaya mode. It is shown that the color, sound, and so forth that come to the pañcaviññāṇa and manodhātu citta as ārammaṇa, are assisting to them through purejātapaccaya. Therefore, it shows that the **prior existence** of object domain of pañcaviññāṇa and manodhātu **contribute in a certain way to those citta's initiation.**

One can imagine the two cases—first the objects were to be co-arising with pañcaviññāṇa with secondly the prior existence of them. In the latter case it seems pañcaviññāṇa **have something to start with. Something to jump onto. Have something to known of.** As a monkey jumps to a tree branch that can be seen. In contrary when one recalls his mental status or another, most of

the information is taken from past minds. Hence present arisen existence just prior to such a manoviññāṇa is not needed.

As the monkey will never jump unless something is seen, pañcaviññāṇa will never arise unless there is something to be known. Hence cittaas such as pañcaviññāṇa and manodhātu which takes present rūpa objects, Ārammaṇa Purejāta support seem to be an indispensable necessity.

In addition to pañcaviññāṇa and manodhātu citta, it is shown that when manoviññāṇa of kusala, akusala, or kiriyā type arise targeting present color, sound, smell, taste, the **five senses like eyes and ears, vatthu rūpa** and such rūpa **as objects**, the relevant ārammaṇa are (can be) paccaya to them through purejātapaccaya.

Since five senses and forms like vatthu rūpa are taken as objects in a slightly different way (Not as color to eye consciousness) one can question the above explanation about purejātapaccaya. A rūpa like color or smell can be contacted through those respective senses and grasped again presently with proximate manoviññāṇa.

Present nāma dhamma, like those of another person, can also be the target of a manoviññāṇa – as in the case of psychic power of directly seeing other's mind. However, such cases are not shown as **object purejātapaccaya**. Although another person's citta can be pre-arisen, unlike rūpa, it appears that just because they existed priorly, there is no special benefit to the citta that targets them. I leave it to the readers to analyze the difference in how they take mentality as objects compared to rūpa as objects.

There is a wrong view among some, that rūpa like the eye, ear arise simultaneously with cakkhu-viññāṇa, sōta-viññāṇa. Likewise, there exists a certain wrong view that the color, sound, and other rūpa that are their domains arise and cease together with those

respective cittas. It is clear that they were priorly existing. That wrong view seems to have arisen from the desire **to make impermanence more intense**. Because viññāṇa breaks more quickly.

However, because sappatigha rūpa like eyes, ears, and so forth exist while changing, and because they possess a nature that definitely ceases, even if they do not break together with cakkhu viññāṇa and so forth, there is no obstacle to being disenchanted with them.

When seeing again a rūpa seen on one occasion at a very proximate occasion, because, it has changed, even subtly, so it cannot be said to be the same form. Therefore, the vipassanā meaning that is expected can be obtained even by considering only change without considering entire breaking.

Although rūpa was **“existing prior”** to the initiation of viññāṇa that is assisted, reader may not take it as **“arose earlier”**. Because **non kammic rūpa do not have a life span**.

Special thing related to insight meditation should be addressed here. When said **“arose earlier”** usually what comes to a mind is that rūpa entity which was born earlier, then later while it was changing it start to assist through purejātapaccaya. Regarding the impermanence one may think that rūpa or any mentality arise then change, deteriorate and finally cease to exist. There is a notion of same entity was born then changed and the same entity cease. If clarified in an enlarged example : human is born then he became young – then went to old age and finally he dies. There is the notion of same person was born and died. But from birth to death there is no permanent entity to back that notion.

May be more appropriate way of saying in relation to a citta or kammic form, which has a life span would be – what develops is citta, what fades away is citta – rather than saying citta arise change and cease. But reader should understand the limitations in vocabulary.

Hence reader can see even though Rūpa arose earlier, it acts as a Paccaya for the citta or cētasika when it is currently evident. Therefore, this Paccaya shows a relationship **between two already arisen phenomena. It shows a support given from matter to mind.**

Matter does not support matter by way of Purejāta Paccaya, nor does mind support matter.

11. Pacchājāta Paccaya (Post-arisen Condition)

Pacchājāta means arisen afterward. The citta cetasika that arise afterward assist through this paccaya to the bodily rūpa that arose earlier and are existing. Because this assistance is received by a rūpa that exist priorly, this is **not a generative condition** for rūpa. It is a **sustaining condition**. By this paccaya is meant a strengthening, a vitalizing of a being's entire body during the occasion when a citta arises. According to the power of those respective cittas, the capacity of being sustained in this way will vary.

When say "entire body," it is the collection of the four types of Rūpa, which are the Rūpa that arose from Kamma, Citta, Food, or Utu.

Because one citta does not exist when another citta exists, a citta never receives assistance through pacchājātapaccaya from another citta. Only the rūpa in a being's body receives this paccaya

assistance. Furthermore, a rūpa that arises later does not assist through pacchājātapaccaya to a rūpa that existed having arisen earlier.

Earlier, in relation to purejātapaccaya, it was shown that a rūpa that existing previously also does not assist a rūpa that arises afterward. What is inferred from both these points is that a **rūpa configuration grouped as four mahābhūta system is not assisting to a rūpa existing adjacent and nearby to it other than nutrient support.**

It is an assistance from **nāma to rūpa**. It is a relationship among present dhamma.

12. Āsevana Paccaya (habitual or repetition Condition)

Āsevana means becoming habituated. This refers to the flow of the qualities (good or bad) present in one Citta into the subsequent Citta. It is shown that kusala is assisting in āsevana manner to an adjacent kusala citta, akusala to an adjacent akusala citta, and a kiriyā citta to an adjacent kiriyā citta.

A kusala citta with loving-kindness transmits the mettā nature to the kusala citta arising adjacent to it. Likewise, to an akusala citta with dosa, is influenced by the dosa that arose very close. For an arahant too, when a series of kiriyā cittas resembling kusala arises, a quality that existed in the initial kiriyā citta assists in establishing the same type of quality in the next kiriyā citta.

In relation to upanissayapaccaya also, it was shown that the wholesome qualities and defilements of those respective cittas influence the good qualities and defilements of future cittas. The

difference with this *Āsevana Paccaya* is that the influence is not over a long future but **only on the immediately subsequent mind.**

When said "Wholesome Citta," the entire Citta-Cetasika group should be taken. That group thus acts as a Paccaya for the entire Citta-Cetasika group of the next Wholesome Citta. The same is true for Unwholesome and *kiriya* Citta.

Because of this repetition or *Āsevana*, the subsequent Wholesome Citta arises more powerfully with the same quality than the first Wholesome Citta.

As shown earlier when *citta vīthi* (citta processes) was discussed, it was shown that after *manodvāra-āvajjana citta* (Adverting), a stream of kusala or akusala cittas—or for an arahant, a series of *kiriya* cittas—arises.

Since there was no mind of that same class before the first Wholesome or Unwholesome Citta that comes after the Adverting Citta, that mind does not receive the support of *Āsevana Paccaya* from any mind. *Āsevana* occurs from the second Citta onwards up to the last Wholesome, Unwholesome, or Action Citta in that series. Because of the *Āsevana Paccaya*, **the probability of the next mind arising being of the same class is increased.**

There is no *Āsevana* relationship among *vipāka-citta*. Each *vipāka-citta* becomes a Resultant Citta because a previous Kamma was the origin for its arising. That is, a subsequent Resultant Citta is established after a preceding Resultant Citta not due to *Āsevana*, but due to influences like *Anantara*, *Upaniśśaya*, and *Kamma Paccaya*. The *Kamma Paccaya* will be explained later.

This *āsevanapaccaya* is **always a relationship among nāma dhamma.**

As a very rare occasion of āsevanapaccaya, it appears that ahetuka somanassa saḥagata kiriyā citta (mere functional citta with pleasant feeling without roots) is paccaya to such a kiriyā citta arising afterward. ³²

This is always a paccaya relationship among **nāma and nāma** dhamma. It is assistance received from the past to the present.

13. Kamma Paccaya (Kamma Condition)

Kamma paccaya is twofold: **nānakkaṇṇika** (different-moment) and **sahajāta** (conascent).

Nānakkaṇṇika Kamma Paccaya

Kamma and vipāka relationship, the causal effect, is designated through this paccaya among the twenty-four paccaya.

By this is meant the assistance made for a vipāka citta or kammaja rūpa to arise later because of a kusala or akusala kamma. When kamma is said, here only the (thinking) of a **kusala or akusala citta is taken**. Because the cētanā in an arahant's kiriyā citta has no capacity in assisting through Kamma Paccaya to vipāka citta.

Because of kusala or akusala cētanā that arose at a given moment, vipāka citta can arise later in that very life, or in an immediately following life, or after aeons (kappa). When arising thus, the previous cētanā is assisting to the vipāka citta cetasa through kammappaccaya.

Although other citta cetasa in a kusala or akusala citta make some influence on the future through upanissaya, āsevana, and so

³² See note – page 442

forth—that is, although they make some influence in building a quality corresponding to their quality—an influence on the future through kammappaccaya does not occur from them. However, because cētanā descends through the assistance of other citta cetāsika, and because **if they are powerful, cētanā also becomes powerful**, it can be said that other citta cetāsika have also influenced vipāka indirectly.

For example, when an act of killing (Prāṇaghāta) is performed with a mind dominated by Hatred, the intensity of the hatred causes the cētanā to be powerful. The number of Resultant Minds that can arise from such a powerful cētanā is relatively higher. The lifespan (āyu) of a single Resultant Mind can also be longer.

Likewise, when some cētanā arises from powerful loving kindness, compassion, and insight, the tendency for vipāka to arise from it is relatively greater. Therefore, it should be understood that while cētanā assists vipāka through kammappaccaya, the citta cetāsika conascent with that cētanā have contributed to vipāka indirectly.

Why does cētanā have such greater power? Cētanā is the quality of thinking. Viññāṇa and saññā are merely the nature of knowing and identifying. Those phenomena have no goal for the future. However, cētanā directs the mind toward a goal for some event to be so. Therefore, when the mind is divided as aggregates (skandha), in the sense of configuring the future, cētanā is grouped in the saṅkhāra skandha. It becomes the principal of saṅkhāra skandha.

When someone intends to kill an animal, he thinks in a targeted manner for that killing event to be just so, for its accomplishment. He directs the mind toward that goal. Thus, it appears that kusala

and akusala cētanā build some momentum, some power, of bringing some vipāka more than other citta cetasika.

Cētanā arise for an arahant too. From that cētanā and other citta cetasika that ascend, upanissaya and āsevana to the future occur. However, our view as to why there is no assistance to a vipāka through kammappaccaya is thus:

Generally, a person thinks about something along with grasping it. When thinking about another human, one thinks about him by clinging, mentally grasping him. When cutting paddy, one grasps and holds with the hand, and cuts with the sickle. One grasps a loaf of bread with one hand and cuts with the other. A human can hardly conceive of cutting without grasping thus. When an arahant thinks, it is like cutting paddy without grasping. When he thinks about something, taking something as object, it is without grasping.

When an ordinary human think — "this should be done to this," "this should be said to him," "my mind should remain thus," — he thinks, he performs that function, subtly going toward the "**There it is**" extreme (seeing the object in a fixed independent manner). He is there. Thus, should be said to him, and so forth. The mind is there. This mind should be transformed thus, and so forth.

The Cētanā of the Venerable One, who does not go to the **extreme** of "**There It is,**" is not coarse like of an ordinary person. That subtle thinking has no ability to yield a Result (Vipāka) in the future.

On the other hand, it appears that there is no targeting anywhere by this cētanā. When an ordinary human thinks "may this be thus for him," "thus should be said to him," he does target for those relevant things. He has importance, necessity, sometimes intense desire for those relevant targets to occur. An arahant who sees all

saṅkhāra (formations) as suffering (dukkha), even when thinking to do or say something, has no attitude that **something important is accomplished through performing that function**, or that something beneficial occurs.

The Venerable One knows that whatever arises is suffering. Except for doing or saying what is appropriate for that specific situation, excessive power is not exerted by the Cētanā of the Venerable One toward the accomplishment of that action. It shows that only to the level necessary for performing the action is engaged in that cētanā. **Therefore, it seems that no leftover from action for the future.** It seems to have stopped there.

Another point is that when an ordinary person thinks "I should do thus," "I should say thus," he makes that action attach to himself. Therefore, whatever power remains from that cētanā, has a tendency to encounter himself again, to encounter his own stream of consciousness. An arahant who sees everything as impermanent, when thinking, does not grasp something called "self" and attach anything to it, therefore it shows that there is no space for some result of that cētanā to come back to himself. That is, it is as if there is **no place for the energy of that cētanā to be directed.**

Thus, it can be understood that an arahant's cētanā does not configure vipāka through kammaṭṭhāna.

Together with this, the difference between **puñña and kusala** will be easier for readers to understand. When a kusala citta arises, all citta cetasaṅga grouped together become kusala dhamma. The cētanā arising with it also designated as a kusala dhamma. Because this cētanā is also called kamma or action (kriyā), that cētanā can also be called puññakriyā (meritorious action).

If many wholesome *Cētanā* that have not yet yielded results exist for a certain being, there is a tendency for many good things, desirable things, to happen to him often in his life. Because of this tendency for life to be successful, and because he experiences a lot of pleasure, he is said to be a **fortunate person (*puññavantah*)**. When a small child is pointed out as being very fortunate, it is because he has received a good-looking pleasant body due to merit and is constantly in comfort. However, it does not mean that the wholesome phenomena such as loving-kindness and compassion are present in him frequently, when he experiences those results.

Thus, kusala *cētanā* arises based on kusala dhamma. To the capacity of that kusala *cētanā* to build future vipāka cittas and kammic rūpa is also called *puñña* (merit). Therefore, *puñña* is connected to kusala *cētanā*. **Therefore, there is a difference between *puñña* and kusala dhamma. However, there is also a relationship in terms of cause and effect.**

Designation, That kusala *cētanā* is shown as "*puññābhi saṅkhāra*" (merit-constructing formations) and akusala *cētanā* as "*apuññābhi saṅkhāra*" (demerit-constructing formations) in the *Paṭiccasamuppāda Vibhaṅga* of the *Abhidhamma Piṭaka* conforms this. In the sense of *cētanā* that supports and configure a purified existence (*bhava*), kusala *cētanā* is designated as *puññābhi saṅkhāra*.

Other kusala dhamma are not designated in connection with *puñña*. In the suttas too, where the ten *puññakriyā* (meritorious actions) are shown, the Blessed One has shown them as ten *puññakriyā*, not as ten *puñña dhamma*—because *puñña* relates to action, that is *cētanā*. Therefore, it should be understood that when performing *dāna* (giving), *sīla* (virtue), *bhāvanā*

(meditation), and so forth, whatever cētanā that are the basis for them are shown as puññakriyā.

From kusala and akusala cētanā, not only vipāka cittas but also kammic rūpa arise. In the Rūpa Section, the eye, ear, and other rūpa that arise from kamma were shown.

This is an influence from past nāma to present nāma and rūpa.

Sahajāta Kamma Paccaya

It is shown that the cētanā existing in not only a kusala or akusala citta, but in any citta, is paccaya through sahaajāta kammapaccaya to the citta cetasika co-arising with it and to the rūpa which can initiate together with that. The nānakkaṇṇika kammapaccaya shown earlier is a relationship between past and future dhamma. This is always a **relationship among sahaajāta (co-arising) dhamma**. The cētanā in any citta assists through sahaajāta kammapaccaya to the other citta cetasika conascent with it, the cittasamuṭṭhāna rūpa arising together with that citta, and at paṭisandhi, the kammic rūpa.

Clear example would be when one intends to change his posture — with that thinking— simultaneous bodily changes occur. That is arising of Kāyaviññatti Rūpa (Bodily Intimation Form).

It appears that by this paccaya is meant assistance in a manner of directing the other citta cetasika for performing an action because of the power in thinking. Vipāka cittas and an arahant's kiriya cittas also assist sahaajāta dhamma through this paccaya.

14. Vipāka Paccaya (Maturing Condition)

The meaning of vipāka is "ripening." It is maturing. This becomes evident when a fruit ripens. When a vipāka citta arises, the citta cetasika dhamma like viññāṇa, feeling, perception, and so forth existing within it assist each other through this paccaya. Therefore, that citta subsists in a manner of **ripening from within**.

When a vipāka arises because of a kusala kamma, that citta will ripen toward the good side. That is, it will ripen toward sublime (praṇīta) or somanassa vēdanā . When arising from akusala, it will ripen toward inferior equanimity or painful feeling.

Therefore, it shows that a person does not experience vipāka, but that the arising of a vipāka occurs as anattā (not-self), as an effect of a cause. This phenomenon is seen only in vipāka cittas, which appears to be because past kamma influences it.

Thus, the nāma dhamma existing in a vipāka citta are paccaya to other nāma dhamma through vipākapaccaya. Furthermore, to whatever vipāka citta-initiated rūpa. At paṭisandhi , for the arising of kammic rūpa, citta cetasika are paccaya through vipākapaccaya.

15. Āhāra Paccaya (Nutriment Condition)

All beings depend on āhāra (nutriment). When āhāra is mentioned, what is fundamentally remembered is material nutriment. That is, **kabaḷiṅkāra āhāra** (edible food). Solid or liquid food absorbed into the body assists the body's sustenance and existence.

From the Pāli word "**āharati**," it is meant that something is brought near to oneself. Likewise, from food that has come near into, been

absorbed into the interior of the body, various flesh and so forth of the body are maintained. Although not stated in the text, it is clear that things like **water and air also become nutriment** to the body. Furthermore, things like the fat layer built up inside the body also sometimes become nutriment to other parts of the body. That is, in occasions when food coming from outside is minimal, the fat layer is consumed and assists the existence of other parts of the body.

When a embryo grows in a mother's womb, even the mother's bones may dissolve and become nutriment for the child's bones to grow. Thus, what is meant as nutriment is not only external food. The four great elements existing inside the body also become nutriment to other rūpa. Thus, there are two principal changes visible in the body because of nutriment existing in the interior of the body: embryo

1. **Sustaining rūpa that currently exist.**
2. **The arising of new rūpa forms.**

It is shown that kabaḷiṅkāra āhāra assists through āhārapaccaya in both these ways. That is, kabaḷiṅkāra āhāra is assisting through **āhārapaccaya** even to kammaja rūpa like the eye. Even ōpapatika (spontaneously born) beings like devas (gods) and petas (ghosts) receive the assistance of food. Although it seems like that plants depend on essence absorbed from the earth, it is not meant that their āhārasamuṭṭhāna rūpa (nutriment-originated materiality) arise. Their existence should be understood merely as an external rūpa process. It should be understood as merely a chemical process.

In addition to kabaḷiṅkāra āhāra, there are also several immaterial nutriment:

1. **Viññāṇa āhāra**
2. **Mano sañcetanā āhāra (mental thinking nutriment)**
3. **Phassa āhāra (contact nutriment)**

The triad of dhamma—viññāṇa, cētanā, and phassa (contact)—assist sahaḷāta dhamma through āhārapaccaya.

When someone is eager to know various things, when what he expects is being known, that knowledge becomes nutriment to the mind. When someone get to know various things in the world through a newspaper, his life proceeds through knowledge. It is as if that **knowing became nutriment for him to live**. When someone inquires about others' information, viññāṇa āhāra becomes evident.

The Manosañcetanā Āhāra becomes evident in a person who is accustomed to being active through various things. That is, living by **doing various things is a nutriment for him**. Generally, it is difficult for a human to remain without doing work. A small child spends time constantly doing something. Immersed in that work, child lives in it. The feeling of difficulty someone has after retiring from a job he was engaged in for years, when there is no work to do, is because of the loss of this thinking food.

Contact also brings nutriment to the mind. The object taken in by contact becomes nutriment to feeling. It becomes nutriment to recognition. It becomes nutriment to greed. For someone greedy for food, just seeing food, taking it as object, craving arises. These occasions are when the nutriment nature of contact becomes evident.

In addition to this, these immaterial dhamma are also assisting through āhārapaccaya to cittasamuṭṭhāna rūpa, and at paṭisandhi, to kammaja rūpa. When those immaterial dhamma arise powerfully, the cittasamuṭṭhāna rūpa that arise together with them also become powerful and are maintained.

Immaterial nutriment influence co-arising nāma and rūpa. Material nutriment influences rūpa. The relation is present to present.

16. Indriya Paccaya (Faculty Condition)

Indriya is a nature that keeps something under its control, that makes something follow it. Among nāma-rūpa dhamma, twenty-two dhamma that have this indriya capacity are assisting to other dhamma through indriyapaccaya.

The immaterial indriya dhamma are:

- manindriya (mind faculty)
- viriya-indriya, samādhi-indriya, paññā (wisdom), sati (recollection), saddhā (faith),
- somanassa (happiness), domanassa (sorrow), upekkhā (equanimity), sukha (pleasant bodily feeling), dukkha (painful bodily feeling),
- Arūpa jīvitendriya (immaterial life faculty).
- There are also three immaterial indriya dhamma engaged in lokuttara cittas: anaññātaññassāmītindriya, aññindriya, and aññātāvindriya.

When those dhamma arise together with a citta, they assist through indriyapaccaya to the other saḥajāta nāma dhamma and the cittasamuṭṭhāna rūpa.

Somanassa is the happiness arising with any citta whether kusala, akusala, abyākata, and so forth. Upekkhā indriya is neutral feeling. **Anaññaṭaṇṇassāmīndriya** is an aspect relating to the insight within stream-entry path. **Aññindriya** refers to the Indriyas related to the wisdoms that operates in the six Supramundane Minds from the Sotāpatti Phala Citta (Stream-entry Fruition Mind) up to the Arahatta Magga Citta (Arahantship Path Mind). **Aññātāvindriya** is engaged in the arahatta phala citta (arahantship fruition consciousness).

As an example, viriya indriya establishes the mind toward the relevant duty without allowing other citta cetasika in that mind to retreat. wisdom guides the manasikāra (adverting) and vitakka (applied thought) conascent with it. Paññā selects what should be thought and what should not be thought. Based on the power of samādhi indriya, thorough awareness of the subject range to which attention is directed occurs. Hence Samādhi indriya maintains power as to how well one becomes aware. Understand in this way the manner in which various immaterial dhamma keep other dhamma under their control through indriyapaccaya.

The five sense bases also make an influence through indriyapaccaya on the pañcaviññāṇa that arise based on them. It is not merely that seeing arises because of the eye. **What kind of seeing it is**, also depends on it. According to the manner of the eye of a certain animal, certain colors are not grasped by that being. According to the powerful eye of a young child, he grasps bright colors. Thus, the eye particularly influences the color spectrum that can be grasped. Grasping a color means contact (phassa),

awareness, and so forth arising through the color. Therefore, the eye is called cakkhu indriya (eye faculty).

Likewise, according to the form of the ear of each being, the range of sounds that can be grasped differs. A dog hears sounds a human cannot hear. An elephant hears certain sounds a dog cannot hear. Thus, the ear functions as an indriya. Therefore, it is called sōta indriya (ear faculty). When taking ghāṇa indriya (nose faculty), it is likewise. What emerges from occasions when certain subtle smells are felt by dogs is the influence of ghāṇa indriya through indriyapaccaya. Understand jivhā (tongue) and kāya (body) indriya likewise.

In addition to this, rūpa jīvitendriya (material life faculty) also makes an influence through indriyapaccaya on kammic rūpa. Rūpa jīvitendriya is important in determining the lifespan of kammaja rūpa. Therefore, it spreads its dominion in the arena called lifespan.

According to the nature of the paṭisandhi citta, that is, according to its inferior or sublime nature, the commencement of the Kammaja Rūpa in a fitting manner occurs. When the paṭisandhi citta is luminous (prabhāsvara), a divine body matching it is obtained. When it is inferior, the body of a ghost is obtained. What this shows is the change that occurs in kammaja rūpa at paṭisandhi through hetu dhamma (root phenomena), indriya dhamma, and so forth, through hetu paccaya, indriya paccaya. Vipāka and nissaya paccaya are also connected to it. However, the influence of kamma paccaya from past kamma appears to be the principal factor.

In this way, the six Rūpa phenomena have the ability to influence the other phenomena by way of Indriya Paccaya. The five sense-

bases acts as a support for the pañcaviññāṇa by indriya Paccaya. The Rūpa Life Faculty acts as a support for the Katattha Rūpa.

The immaterial indriya shown earlier assist through this paccaya for sahaṇā nāma dhamma, cittasamuṭṭhāna rūpa, and at paṭisandhi, kammic rūpa.

17. Jhāna Paccaya (Absorption Condition)

The phenomena Vitakka, Vicāra, Pīti (Rapture), Sukha (Pleasure), and Ekaggatā (One-pointedness) are the Jhāna factors. When these phenomena are present in a Citta, they act as a Paccaya for the co-nascent Citta and Cetasikas and the Mind-initiated rūpa by way of Jhāna Paccaya.

At paṭisandhi, because there are no cittasamuṭṭhāna rūpa, they assist only kammic rūpa through jhānapaccaya.

The mind is captivated (like an anchor) on a certain object, when it is driven by powerful Jhāna factors. These Jhāna factors, operate not only in minds at the absorption attainment but also functions to a certain level in most of Citta types, and support the other phenomena by way of Jhāna Paccaya according to their respective strength.

Only in the **pañcaviññāṇa are jhāna factor influence not present.** Because their one-pointedness mental factor is very weak while other jhāna factors are absent, the jhānapaccaya does not operate. At the absorption concentration level, because the mind is engaged again and again powerfully in the object (ārammaṇa), on such occasions the influence of jhānapaccaya is extremely powerful. By that influence, sublime rūpa natures arise powerfully throughout the entire body. **The fundamental reason for**

sublimity is hetupaccaya (root condition). It appears that **jhānapaccaya is fundamental for powerfulness**. Therefore, an intense physical pleasure, like a pervading coolness spread throughout the entire body, is experienced by the person who has attained the absorption.

The word “jhāyati” is meant engaging again and again. In the Aggañña Sutta, it is stated that hermits (Tāpasa) who lived in the forest at the early age later abandoned their ascetic practices and were inclined to reciting (sajjhāyana) Mantras and Sūtras, while residing in village-edge dwellings.

Because time was spent engaging in them, because of frequent reciting (sajjhāyana), the name **"ajjhāyaka"** was attached for them. That name has evolved and in current times the word adhyāpanaya (education) is used in society.

This assistance is always given by mental dhamma only. What receives assistance is both mental and rūpa dhamma. This is only a relationship among dhamma existing in the present. The depiction of the powerful One-pointedness operating in one Citta causing powerful Ekaggatā in subsequent Citta is represented through the Upaniśaya and Āsevana Paccayas. Not this Jhāna Paccaya

18. Magga Paccaya (Path Condition)

What is designated by maggapaccaya is assistance made through guidance. The magga dhamma (path phenomena) assist through maggapaccaya to the rūpa that initiate together with them, the other sahaṇā nāma dhamma, and at paṭisandhi, the kammic rūpa.

The phenomena like Right View, Right thought, Right Effort, Right recollection, and Right Concentration were previously stated to be the Path factors that operate in an ordinary Kāmāvacara Kusala Citta. When those dhamma are engaged in a kusala citta, or kiriyā citta, or vipāka citta with roots, they assist other citta cetasika through maggapaccaya. The akusala unwholesome path factors engaged as micchādiṭṭhi (wrong view), micchāsaṅkappa (wrong thought), and so forth in an akusala citta also assist other dhamma through this paccaya.

The influence of this maggapaccaya occurs only in sahetuka cittas (citta with roots). Although dhamma like vitakka and effort are engaged in cittas without roots, they do not assist another dhamma through maggapaccaya.

Dhamma like insight and micchādiṭṭhi provide guidance to co-arising immaterial dhamma toward good or bad. When the mind is being built through vitakka, guidance occurs as to which direction it should propagate. When maintaining bodily posture, because bodily intimation rūpa transforms in accordance with vitakka, it appears that guidance by vitakka occurs regarding the manner in which the configuration of that rūpa should pervade. A dhamma like viriya also directs the mind toward the necessary goal, therefore it guides the mind to the target so as not to go on another path.

What assists through maggapaccaya is always immaterial dhamma. What receives assistance is both nāma-rūpa. Maggapaccaya is also a relationship among present dhamma.

19. Sampayutta Paccaya (Association Condition)

The dhamma in one citta cetasika group assist each other through being associated (sampayutta) with each other. This is always

assistance received by an immaterial dhamma from another immaterial dhamma existing conscently with it. Citta is never associated with rūpa.

Association (Sampayutta) implies mixing together. It shows an engagement together. Since the Citta and Cetasikas have a connection to the same object and arise based on the same base (Vatthu Rūpa), they show a kind of unitary nature. One cannot be separated and taken away from the other. Because of being coordinated in a unified manner thus, the assistance received by one mental aggregate from another nāma skandha has been shown by the Blessed One as "**sampayutta paccaya.**"

This is always a **relationship among present co-arising dhamma.** It is a relationship between nāma and nāma.

20. Vippayutta Paccaya (Dissociation Condition)

A manner of being separate **yet connected** is shown by vippayuttapaccaya. The meaning of "payutta" is "engaged together." When taken as vippayutta, therefore, a meaning of separate yet engaged together emerges. Sometimes nāma assists rūpa and rūpa assists nāma through this paccaya.

In a being's life, although there are two aspects as mind (citta) and body, without body, mind also does not exist. If the existence of mind is lost, the life of the body is also lost. Then there is no process of breathing, no circulation of blood—it becomes merely a corpse. **Thus, the connection and relationship existing between mind and body is analyzed under this paccaya in a subtle manner, in greater detail.**

Earlier in the analysis of citta-originated rūpa, it was shown that those respective cittas assist the cittasamuṭṭhāna rūpa and also

assist in strengthening the existence of the entire body. From the very moment cittasamuṭṭhāna rūpa arise, a coordination with the relevant citta occurs. A unified existence comes about. That unification is principally shown because of the assistance of this vippayuttapaccaya.

Not only to the cittasamuṭṭhāna rūpa, but the entire body that arose from kamma, āhāra (nutriment), or utu is vitalized and strengthened by those respective cittas. According to the power of those respective cittas, the assistance received by the body will also differ. There are also instances where a subsequent mind further strengthens a Rūpa that had arisen with a previous mind.

Thus, when the entire body that existed having arisen previously to the citta is strengthened, it is called "**pacchājāta vippayutta paccaya**" (post-arisen dissociation condition).

It is shown in the Paṭṭhānappakaraṇa that the citta cetasika that arose afterward (pacchājāta) assist this body that arose previously through pacchājāta vippayuttapaccaya. Due to the support of this Paccaya, the body is drawn forward (sustained). When asked whether life and body are two, it cannot be said that they are two because of the assistance of this paccaya.

In this way, that respective mind supports its initiated Rūpa by Sahajāta Vīppayutta Paccaya, and its pre-arisen body by Pacchājāta Vīppayutta Paccaya.

On the other hand, vatthu rūpa assists those respective cittas through vippayuttapaccaya. Among kamma-born materiality, the vatthu rūpa that is the foundation for manoviññāṇa and manodhātu, holds a special importance in life. Except at paṭisandhi (rebirth-linking), this vatthu rūpa is pre-arisen to every citta.

Vatthu rūpa assists every manoviññāṇa and manodhātu citta through **"purejāta vippayutta paccaya"** (pre-arisen dissociation condition). That is, a **unitary existence** occurs from the very originating moment (Utpāda-khana) of those Citta with the Vatthu Rūpa. A kind of joining together occurs. An engagement together occurs.

If the entire body is not operating, the Vatthu Rūpa also breaks down. Therefore, a guidance is received through this Paccaya to think of existence of citta as long as the body sustains as a living entity, as a Vipassanā Contemplation.

Thus, mind assisting rūpa and rūpa assisting mind in a vippayutta manner is actually a certain kind of coordination. However, it does not mean coordination to the extent that nāma dhamma are associated (sampayutta) with each other. But vippayutta is not separation. Because the word sampayutta was used previously to designate nāma dhamma being connected in a unified manner, the word **vippayutta** is used here, but by the word vippayutta is not meant an effort to separate nāma from rūpa.

Since the Vatthu Rūpa is a part of the body, when the entire body is strengthened by the respective mind through Pacchājāta (Postnascence condition), the Vatthu Rūpa is also strengthened. At paṭisandhi, citta assists vatthu rūpa and vatthu rūpa assists citta through **sahajāta vippayutta paccaya**.

It is also shown that the five sense bases assist the pañcaviññāṇa that arise founded upon them through vippayutta-paccaya. A Nāma phenomenon does not support another Nāma phenomenon, or a Rūpa phenomenon does not support another Rūpa phenomenon, by way of Vīppayutta Paccaya. This Paccaya also **does not apply to Rūpa in the external environment**. This

shows an extremely important Paccaya relationship in the life of a being.

Although presented as Pacchājāta (post-arisen) and Purejāta (pre-arisen), since it is a relationship among already arisen phenomena, it can be said to be a relationship among present phenomena.

At the very moment vatthu rūpa is assisting in purejāta manner to citta, citta is assisting pacchājāta manner to vatthu rūpa. Though appearing to be at two occasions, this occurs at **the same time.**

Every citta arising in kāmāvacara or rūpāvacara receives the assistance of vippayuttapaccaya. When spontaneously born beings ascend, because rūpa like eyes, ears, femininity, masculinity, and so forth become evident in addition to vatthu rūpa, the paṭisandhi citta assists them through vippayuttapaccaya. However, of those kammic rūpa, **only vatthu rūpa in the other direction gives vippayutta assistance to citta.**

A relationship between present nāma and rūpa in a being's life is shown by this paccaya.

21-24. Atthi and Avigata Paccaya

Being a paccaya by existing is atthipaccaya (presence condition). Being a paccaya by not having disappeared is avigatapaccaya (non-disappearance condition). The elaborations of these two paccaya modes are shown identically in the text. Therefore, as said for samanantara and anantara paccaya, although the examples are the same, it should be understood that there are two paccaya.

A basic paccaya mode necessary for any nāmarūpa dhamma to prevail is shown by these two paccaya. That is, rather than special assistance, by this is meant the assistance to another dhamma's existence merely through a nāmarūpa dhamma's existence, merely **because of its being there.**

Sometimes when Buddhist talk about cause-and-effect relations in daily life, they omit the obvious. If one is to burn his hand when handling fire or a heater, most of the time people will say that happens due to negligence or bad past kamma or someone nearby. The Tējo element which is the object of body consciousness is neglected. **If such Tējo element was not there such incident would never occur.**

As all formations are impermanent and non self, every **nāma rūpa has it own share in an incident.** Also, as the effect can be cause for another thing, so every nāma rūpa will show their own identity. With this context in mind one can easily understand what is meant by atthipaccaya. That is assistant through existence.

It is shown that nāma dhamma in one citta cetasika group assist each other through atthipaccaya. In any four mahābhūta configuration, one mahābhūta assists the others by existing. Citta assists cittasamuṭṭhānarūpa, and the four mahābhūta assist upādāya rūpa by their existence.

The five sense bases assist the pañcaviññāṇa, vatthu rūpa assists manodhātu and manoviññāṇa by existence. In addition to this, phenomena like color, sound, and so forth that are the domain of the pañcaviññāṇa and manodhātu cittas also assist as objects through atthipaccaya. Not only that, but it is also shown that when rūpa like eyes, ears, hadayavatthu rūpa, and so forth existing in the

present are taken as objects, those dhamma assist the relevant manoviññāṇa through atthipaccaya.

Although atthipaccaya is a relationship only among present dhamma, according to the manner in which it operates, it has five aspects. The five modes: **sahajāta** (conascent), **purejāta** (pre-arisen), **pacchājāta** (post-arisen), **āhāra** (nutriment), and **indriya** (faculty).

Sahajāta - When nāma dhamma assist nāma dhamma arising with them or cittasamuṭṭhāna rūpa, and when the four mahābhūta assist each other and upādāya rūpa through atthipaccaya, this occurs conascently (sahajāta).

Purejāta - When vatthu rūpa (except at paṭisandhi) supports manodhātu and manoviññāṇa, and when pañcāyatana supports pañcaviññāṇa, since those dhamma are pre-arisen, assistance through their existence is designated as purejāta atthipaccaya. When present rūpa dhamma taken by citta as objects, those color, sound, and other dhamma are also pre-arisen. Then purejāta atthipaccaya applies. A special point is that when the mode of another person's mind is known to someone else in the present, those object dhamma do not assist through atthipaccaya

Pacchājāta - When a kusala, akusala, or kiriya citta assists pre-arisen rūpa that exists concurrently through atthipaccaya, that is designated as **pacchājāta atthipaccaya**. Because the relevant citta has arisen after the rūpa. Concurrently with this, pacchājāta vippayutta paccaya also applies.

Āhāra - That kabalīṅkāra āhāra conditions this body by existing is atthipaccaya related to nutriment.

Indriya - It is shown that rūpa jīvitendriya conditions kammic rūpa through atthipaccaya by existing.

In the same way said for atthipaccaya, so too for avigatapaccaya.

Thus, atthipaccaya is a relationship among paccuppanna (present) dhamma. This relationship occurs between nāma and nāma, between rūpa and rūpa, and between nāma and rūpa.

Not only for a being's life but external environmental rūpa also receive the assistance of atthipaccaya. When considering external environmental Rūpa, such as stones and air, one Great Element in them is helpful to the other three Great Elements only by the five Paccaya types: **Nissaya, Aññamañña, Atthi, Avigata, and Sahajāta**. No Paccaya received from the mind is relevant to their arising. There is also no influence of Kamma power.

22-23. Natthi and Vigata Paccaya

Natthipaccaya (non-existence condition) means "being a paccaya by **not existing**." Vigata means "**having disappeared**." Here too, since the Blessed One has shown the elaborations identically, it is difficult to clearly state the difference in the two paccaya modes. This is always a paccaya relationship **from citta to citta**. That is, only among nāma dhamma.

When one citta cetasika group has arisen and disappeared, space opens for another citta to arise. As long as one citta exists, another citta cannot arise. As long as painful feeling exists, pleasant feeling cannot arise. As long as hatred exists, loving-kindness cannot arise. Therefore, the disappearance and passing away of one citta assists the arising of the next citta in a certain way. Thus, the

Blessed One has shown that previous citta and cetasika assist adjacent citta cetasika through natthi and vigata paccaya. In the cases of samanantara and anantara paccaya, the previous citta gives a push to the adjacent citta, but here it appears that **no such push occurs**. Because it conditions by non-existence and by having disappeared.

Another point understood from this paccaya mode is that for the arising of **rūpa there is never any need for natthipaccaya**. This is so because **there is no temporal relationship in terms of before and after among rūpa**. Furthermore, for one being, only one type of citta cetasika group arises at one time. But for that being, many types of rūpa can exist.

Having thus understood the twenty-four paccaya system, the manner in which any nāmarūpa dhamma arises can be easily understood. **To understand the existence of the world, an omnipotent god or brahma is not necessary**. The anattā (not-self) view emerges. An idea can be gained about the astonishing comprehension of the Blessed one.

Now a detailed understanding of the twelve-factored paṭiccasamuppāda (dependent origination) can easily be obtained.

Dvādasākāra Paṭiccasamuppāda (Twelve-Factored Dependent Origination)

"Katamoca bhikkhave paṭiccasamuppādo? Avijjā paccayā bhikkhave saṅkhārā; saṅkhārapaccayā viññāṇaṃ; viññāṇa paccayā nāmarūpaṃ; nāmarūpa paccayā saḷāyatanaṃ; saḷāyatana paccayā phasso; phassa paccayā vēdanā; vēdanā paccayā taṇhā; taṇhā

paccayā upādānaṃ; upādāna paccayā bhavo; bhava paccayā jāti; jātipaccayā jarāmaraṇaṃ sokaparideva dukkhadomanassupāyāsā sambhavanti. Evametassa kevalassa dukkhakkhandhassa samudayo hoti. Ayaṃ vuccati bhikkhave paṭiccasamuppādo."

For a vehicle to operate, its engine must work. Fuel must be present. The electrical system must work properly. Intermediate mechanical parts must convey power from the engine to the wheels.

One person knows how the vehicle operates, along with the functioning of its minute internal parts. He knows that if the electrical system stops, the engine will stop. He knows that if various other mechanical components break down, the vehicle's journey will stop.

However, another person knows clearly that the vehicle's journey will stop due to the exhaustion of fuel. He does not know the activity of the other minute parts. He too knows a way for the vehicle's journey to stop. He knows that there are intermediate components, that he does not know the functioning of those components, but whatever the intermediate components exist, if the fuel runs out, the vehicle's journey will eventually stop.

If the necessity is to find a way for the vehicle's journey to stop somehow, the second person's knowledge is sufficient for that. Even if the seats or windows of the vehicle are removed, the vehicle will still travel. Therefore, if it is necessary to stop the vehicle's journey, it is not the non-essential components, but the process related to the engine must be stopped.

Thus, in the vehicle called saṃsāric life, twelve central components are shown by the dvādasākāra paṭiccasamuppāda. Understanding the manner in which it exists in connection with

each other and the manner in which it stops is understanding the dvādasākāra paṭiccasamuppāda. From the dvādasākāra paṭiccasamuppāda too, **a view of causality regarding life is presented.**

A Buddhist generally knows that contact occurs because of the saḷāyatana (six sense bases), that having experienced vēdanā through contact, taṇhā arises, and that it becomes coarser and upādāna arises. One may know up to upādāna through the twenty-four paccaya as well. One knows that cakkhu-viññāṇa arises conditioned through the paccaya of the eye by atthi, avigata, purejāta, and indriya. Another knows only that cakkhu viññāṇa occurs merely because of the eye.

But the knowledge of both these persons is not complete even at that point. Why? Because they do not know what happens next. Even another religionist will accept that cakkhu-viññāṇa arises because of the eye. Furthermore, he will accept that taṇhā arises because of the vēdanā. But he may also say that the saḷāyatana that is the foundation for all this was created by Brahma or built by the Almighty God.

Only if one knows the manner in which saḷāyatana (Sense-Bases) arises again, empowered by cētanā through taṇhā and upādāna due to avijjānusaya (latent tendency of ignorance), **does he complete the cycle.**

To state it in terms of the twenty-four paccaya system: assisted by the forces of samanantara, anantara, and so forth from the cuti citta to the paṭisandhi citta, and through the upanissaya of previous defilements like taṇhā and avijjā, the paṭisandhi citta arises through the influence of kamma-paccaya of a past kamma.

With it is the descent into the kammic body through the influence of kammaṇipaccaya as well.

If one knows that without that avijjā, taṇhā, and upādāna, descent into another saḷāyatana does not occur, and if one knows that when that avijjā-taṇhā-anusaya exists, arising of saḷāyatana absolutely occurs, then he has no uncertainty regarding saṃsāric movement. **Avijjā, taṇhā, cētanā, upādāna, saḷāyatana, and so forth are essential components of the vehicle called saṃsāric movement.** If even one of these components is absent, saṃsāric movement does not occur.

Thus, what is demonstrated by understanding the dvādasākāra paṭiccasamuppāda is understanding the manner in which life's movement circulates cyclically. As long as that is not understood, uncertainty regarding saṃsāric movement does not cease. Knowing merely as book knowledge, that rebirth occurs because of taṇhā is not sufficient. One must see it directly realized within oneself.

For this reason, in understanding the dvādasākāra paṭiccasamuppāda, understanding the connection between at least two existences (bhava) is necessary. Because that is where bhava breaks. For this very reason, the statement that arahants make in the phrase declaring their arahantship—"after the body breaks and after death there will be no further rebirth"—becomes more meaningful. By this is said that the connection between two existences is seen through special insight.

When the connection between two existences is thus stated in terms of before and after, a doubt may arise for someone: "Is the Dhamma not sandiṭṭhika (visible here and now)?" This is in a certain way a question about one's own viewpoint. Even though

one may think that one will die in the future, in reality death is not something that occurs in the future.

When the cuti citta happens, at that moment your living is declared through that moment of dependently arisen. When paṭisandhi occurs again, that too is now your present. Therefore, birth, existence, and death are nāma-rūpa dependently arisen.

"Ettāvatā kho ānanda **jāyetha vā jīyetha vā miyetha vā cavetha vā upapajjetha vā**. Ettāvatā adhivacanapatho ettāvatā niruttipatho ettāvatā paññattipatho **ettāvatā paññāvacaraṃ** ettāvatā **vaṭṭaṃ vattati** itthattaṃ paññāpanāya yadidaṃ **nāmarūpaṃ saha viññāṇena aññamaññapaccayatā pavattati.**"

Dīghanikāya - Mahānidānasuttaṃ

"To the extent that this **nāma-rūpa exists** in mutual assistance with viññāṇa, to that extent, Ānanda, **one is born or ages or dies or passes away** or is reborn. To that extent are the pathways of linguistic usage, to that extent the pathways of language (nirutti patha), to that extent the pathways of designation (paññatti patha), **to that extent the range of wisdom** (paññā), to that extent the **round (vaṭṭa) turns** for the manifestation of this existence."

Just as a vehicle in motion, when its fuel runs out, goes a little further distance before stopping, so too when avijjā, taṇhā, and so forth are exhausted, the vehicle called saṃsāric movement may continue forward for a short time without stopping, by that momentum. See the "Bālapaṇḍita Sutta."

Herewith the chapter on paccaya modes is completed.

Based on the methodology given in the Dhammasaṅgaṇi, the basic knowledge necessary for the ease of those studying Abhidhamma has been presented through this work. The Abhidhamma information included in this work has been shown especially as a **foundation for vipassanā practice**. I believe that readers have already obtained a basic foundation for vipassanā practice. Through this knowledge, one will gain the ability to independently consult texts like the Vibhaṅga, Paṭṭhāna, and so forth.

Dhamma study is a gateway to nibbāna. As is understood by **"dhammakāmo bhavaṃ hoti, dhammadessī parābhavo"**—"the person fond of Dhamma advances, while the person disinclined falls into decline." Receiving education about nāmarūpa dhamma is itself a kind of vipassanā.

Some information presented within may not be applicable for some readers. But the Blessed One has to give a descriptive sermon **for the completeness**.

This is the fruit of the effort the Bodhisatta made over immeasurable time. Having analyzed all dhamma in the universe, and having condensed that information, the Blessed one preached it to us in a manner necessary for understanding. I believe that readers now have a general idea about all life from the brahma world to the four woeful states, and a general idea about everything from a being's body to the material world. You have all been fortunate to come to know this noble Dhamma that arose from the supreme knowledge of the Omniscient One. It is our fortune to be able to present it.

Based on this knowledge, may fortune come to you all to proceed toward that supreme liberation.

Endnotes

1. note - for page 30

In the tradition, often seven works of the Abhidhamma Piṭaka are shown including the Kathāvatthu. But it is a fact known to all that the Kathāvatthu was composed by the Venerable Moggalīputtatissa after 200 years of Bhagawan passing away. In the tradition, based on the belief that it was elaborated according to the methodology given by the Bhagawan, it has been included in the Abhidhamma Piṭaka. But since it is a work **composed to refute various wrong views that arose in that era**, it is difficult to believe, that the Blessed One laid down topics for the future in this way. Nevertheless, it is our view that it is an excellent work. Through highly elegant, logical Dhamma analyses, important Dhamma points can be discovered through that work.

2. note - for page 30

The Dhātukathā is a teaching that reveals the common connections among Dhamma designations, like khandha (aggregates), dhātu (elements), āyatana (sense bases), catūrāryasatya (Four Noble Truths), and paṭiccasamuppāda (dependent origination). As an example, it is examined therein how a dhamma that is included as a khandha appears in the dhamma classification as āyatana.

In the Puggalapaññatti it is elaborated what dhamma principles form the basis for various person-designations. As an example, if it is necessary to find out to what extent someone should be regarded as an ariya person (noble person), that text should be

consulted. Likewise, to know to what extent one is a puthujjana (ordinary person).

3. note - for page 33

Regarding nāma-rūpa, what is most often meant by nāma in this work is the four arūpa skandha (four immaterial aggregates). The four skandha of vēdanā, saññā, saṅkhāra, and viññāṇa. In some suttas, five dhamma are shown by the term nāma: phassa, vēdanā, saññā, manasikāra, and cētanā. In the Abhidhamma Piṭaka, all four arūpa skandha are included in the category nāma. It is not limited only to the group of five: phassa, vēdanā, etc. According to some sutta passages, it is shown that viññāṇa is also included by the term nāma.

"Nāmañca rūpañca paṭicca phasso" Kalahavivāda Sutta - Sutta Nipāta

"Because of nāma and rūpa, contact occurs." Since viññāṇa is also a powerful cause for the arising of contact, it shows that here viññāṇa is included under nāma.

"Acchechi taṇhā idha nāma rūpe" "Craving regarding this nāma-rūpa has been cut off" Sutta Nipāta - Nigrodhakappa Sutta

Here it speaks of an arahant who has removed craving regarding nāma and rūpa. Removal of craving regarding only the five mental dhamma—phassa, vēdanā, etc.—is not appropriate.

In the Aṅguttara Nikāya, Navaka Nipāta, Samiddhi Sutta: When Venerable Sāriputta asked Venerable Samiddhi what gives rise to saṅkappa-vitakka (thoughts), Venerable answered **"Nāmarūpārammaṇā bhante"** - "Taking nāma-rūpa as object,

venerable sir." Since saṅkappa-vitakka arise taking all five skandha as object, it appears that bhikkhus at that time used the term nāma-rūpa as a brief expression for that.

But in the teaching of paṭiccasamuppāda, to show the paccaya relationship, viññāṇa had to be shown separately from some mentalities classified under nāma dhamma.

It appears that the nāma-rūpa bifurcation is established based on the fact that nāma dhamma take an object, while rūpa dhamma arise without an object. When this is the case, it is more appropriate to include viññāṇa, which is fundamental to taking objects, in the category nāma.

There is a view of some venerables, that says the dhamma phassa, vēdanā, saññā, manasikāra, and cētanā are called nāma "because they are the cause for naming various things." **If various things were not known through viññāṇa, naming could not be done.** Therefore, that view cannot be accepted. It is also not appropriate to consider that the diversity of dhamma is established only from the dhamma phassa, vēdanā, saññā, manasikāra, and cētanā. Because there are eighteen dhātu (elements).

As mentioned earlier in this work, it was taught that diversity of expression (vyavahāra nānatta) is based on diversity of perception (saññā nānatta), and diversity of perception is based on diversity of elements (dhātu nānatta).

As an example, people call the place where the eye is located "eye" rather than "flesh" because of the special function of the cakkhu dhātu (eye element). The various words used in the world are seen because of the diversity of bodily and mental dhamma. Not only because of the above five dhamma.

4. note - for page 49

Note that the knowing when the above pañcaviññāṇa are existing, was sometimes described by combining the states of awareness existing when the manodhātu and manoviññāṇadhātu cittas arising adjacent to them. When it occurs as one stream, it was shown thus considering the practical meaning. The differences among cakkhu-viññāṇa and the adjacent cittas are elaborated where manodhātu and other cittas are shown.

5. note - for page 57

"Kathaṃ rūpaṃ attato samanupassati? Idhekacco paṭhavīkasiṇaṃ attato samanupassati - '**yaṃ paṭhavīkasiṇaṃ so ahaṃ**, yo ahaṃ taṃ paṭhavīkasiṇaṃ'ti."

Paṭisambhidāmagga Pāḷi - Attānudiṭṭhiniddeso

Above, as an example of taking rūpa as self (ātma), the jhāna object called paṭhavī kasiṇa (earth meditation device) is shown.

6. note - for page 58

When thinking that saḷāyatana is impermanent, it is an object that is a combination of nāma and rūpa.

7. note - for page 60

In some later commentaries, in the classification of objects (ārammaṇa), a confusion has occurred in such situations as

'paññatti ārammaṇa' (conceptual object). The uncertainty about this matter in those works is shown by the following quotation from the **Sikkhāpada Vibhaṅga in the Sammōhavinodanī commentary**:

"Ārammaṇattikesu pana yāni sikkhāpadāni ettha sattārammaṇānīti vuttāni, tāni yasmā sattoti saṅkhaṃ gate saṅkhāreyeva ārammaṇaṃ karonti."

From the above sentence it is shown that "what was previously called sattārammaṇa (being as an object), in reality takes saṅkhāra (formations) as object." This had to be said because in that very Sikkhāpada Vibhaṅga, the Aṭṭwācharin (commentary-Thera) mentioned thus:

"Ārammaṇato pañātipāto jīvitendriyārammaṇo, adinnādānaṃ **sattārammaṇaṃ vā saṅkhārārammaṇaṃ vā**, micchācāro itthipurisārammaṇo, musāvādo sattārammaṇo vā saṅkhārārammaṇo vā, surāpānaṃ saṅkhārārammaṇaṃ."

8. note - for page 65

In later Abhidhamma studies, it appears that some have considered the lifespan of a citta as fixed. Whether it is an extremely powerful jhāna citta, or a weak citta associated with restlessness (uddhacca), whether it is a citta arising due to a powerful object or a citta arising due to a weak object, they have taken it to have a fixed lifespan.

It appears that a citta arising in the brahma plane and in the kāmāvacara plane has also been considered to have a fixed lifespan in this manner. It must be said that **this is an unrealistic**,

impractical, highly erroneous assumption. Intelligent readers should understand that if such a universal principle regarding any citta existed, it should have been mentioned by the Blessed One in the Abhidhamma Piṭaka itself. **It is unlikely that the Buddha would have omitted to mention such a fact, only for it to be presented in later texts.**

it appears that the lifespan of a citta has also been taken as fixed. In the later constructed explanations, may be unawarely, since the lifespan of a rūpa is taken as seventeen citta moments.

Considering cittas arising in various circumstances due to various causes as having equal lifespans **is contrary to the fundamental principle of Buddhism—the principle of cause and effect.** Why? Because when it is so, however the causes are, whether powerful or weak, it is considered that the citta breaks up after a fixed lifespan. Showing fluctuating dhamma as fixed creates ease in teaching but **later becomes misleading.**

9. note - for page 65

In later Abhidhamma studies, the lifespan of a citta has been represented in three parts as **uppāda, ṭhiti, and bhaṅga.** This is not in accordance with the Pāḷi Text. Regarding a citta, the words 'uppādakkhaṇa' and 'bhaṅgakkhaṇa' taught in the Blessed One's own words are found in the Yamaka of the Abhidhamma Piṭaka.

The meaning of the word 'yamaka' is pairs. In the Yamakappakaraṇa, various nāma-rūpa principles are taken in pairs and the manner of their arising and disappearing, whether these arisings or disappearances are simultaneous or not simultaneous, are elaborated.

In the Citta Yamaka it is mentioned thus:

"Yaṃ cittaṃ uppajjati taṃ cittaṃ uppannanti: āmantā"

The inquiry meant here is: "Should a **citta** that is arising (**developing**) be called **uppanna**?" As an answer, "**Yes**" is stated.

Next, in that same text, the Bhagawan inquires thus:

"Yaṃ vā pana cittaṃ **uppaṇṇaṃ** taṃ cittaṃ **uppajjati**: bhaṅgakkhaṇe cittaṃ uppaṇṇaṃ, no ca taṃ cittaṃ uppajjati, uppādakkhaṇe citta uppaṇṇaṃ ceva uppajjati ca."

Yamaka - 2 - Bu.Ja.

The simple meaning here is: "Does a citta that exists in the **uppanna state** also exist as arising (being built, growing)?" As an answer: "In the **bhaṅgakkhaṇa**, that is, in the **state of diminishing**, the citta is uppanna, that is, exists in the state of having arisen. At that time the citta does not developing at all. In the state of arising, the citta is uppanna and also developing."

According to the above Pāḷi, only two states of citta are mentioned. No *ṭhiti* state is mentioned. The state of existing while developing, being built, arising, is represented by uppādakkhaṇa. The state of existing while weakening, becoming feeble is represented by bhaṅgakkhaṇa. **To both these states, the word 'uppanna' is applied commonly.**

Therefore, what is meant by 'uppanna' is, in relation to a citta, the state in which it exists, whether growing or weakening. Even in the state when a citta exists while weakening, since it has not yet disappeared, it is still alive. Even in the state when it exists while developing, it is still alive. Therefore 'uppaṇṇaṃ' shows that a dhamma exists presently, has arisen through conditions.

For existing while **diminishing**, the word '**nirujjhati**' is used in the Yamaka Pāḷi. In the previously mentioned Citta Yamaka itself, it is stated thus:

"Yaṃ cittaṃ nirujjhati taṃ cittaṃ uppannanti: āmantā"

"Yaṃ vā pana cittaṃ uppaṇṇaṃ taṃ cittaṃ nirujjhatīti: uppādakkhaṇe cittaṃ uppaṇṇaṃ, no ca taṃ cittaṃ nirujjhati, bhaṅgakkhaṇe cittaṃ uppaṇṇaṃ ceva nirujjhatī ca"

" When a citta is dissolving, should it still be considered as 'arisen' ? " Yes " " then when citta is said to be 'arisen,' does it simultaneously weakening? During the Uppādakkhaṇa (arising phase), citta is 'arisen' but not diminishing. During the Bhaṅgakkhaṇa (diminishing phase), citta is both 'arisen' and diminishing."

From first phrase in the passage, it is understood that any mind that is diminishing or **weakening is still considered an arisen phenomenon**. This illustrates that 'Nirujjhati' occurs specifically during the moment of bhaṅga.

The second phrase implies that a mind that is developing at Uppādakkhaṇa is considered ' Uppanna ' that it is existing in present and at that moment it is not-weakening(Nirujjhati). However, at the moment of diminishing, the mind is both categorized as ' Uppanna ' and diminishing simultaneously.

From all this information, it is clear that the lifespan of a citta was divided into two parts and represented as uppādakkhaṇa and bhaṅgakkhaṇa. It is also clear that **no such thing as ṭhitikkhaṇa** is shown.

This confusion arose from confusing the three **saṅkhata lakkhaṇa** (characteristics of the conditioned), namely **uppāda** (emergence),

vaya (cessation), **ṭhitassa aññathattaṃ**(change in what stays), with the lifespan of a citta. By failing to understand that the arisen state of citta while being built and while weakening is "the changing of what is standing." That is "ṭhitassa aññathattaṃ".

The manner in which this mistaken later interpretation arose is shown in detail in our compiled work "**Seeing the spontaneous Destruction, Theravada, and Vipassana**"

10. note - for page 73

"Cattārimāni, bhikkhave, suvidūravidūrāni. Katamāni cattāri? Nabhañca, bhikkhave, paṭhavī ca, idaṃ paṭhamam suvidūravidūre. Orimañca, bhikkhave, tīraṃ samuddassa pārimañca, idaṃ duttiyaṃ suvidūravidūre. Yato ca, bhikkhave, verocano abbhudeti, yattha ca atthameti, idaṃ tatiyaṃ suvidūravidūre. Satañca, bhikkhave, dhammo asatañca dhammo, idaṃ catutthaṃ suvidūravidūre, imāni kho, bhikkhave, cattāri suvidūravidūrāni"ti.

Aṅguttaranikāya - Catukkanipāṭapāli - Suvidūrasuttaṃ

As the sky is from the earth, as the near shore of the ocean and the far shore, as the east is from the west, **so the virtuous dhamma is very distant from the non-virtuous dhamma** —the Blessed One has mentioned this above.

11. note - for page 83

<https://valagamba.net/books/>

12. note - for page 94

Those seeking more details regarding the lifespan of a citta should read the work titled "**Seeing the spontaneous Destruction, Theravada, and Vipassana**"

13. note - for page 101

Saṅkhāra (formations) are both mental and material phenomena. They are called saṅkhāra because they are formed by causes. Furthermore, Cetana (thinking) is often referred to as saṅkhāra because it fabricate other phenomena.

14. note - for page 102 and 107

Many misunderstand Samma Sati as ‘Present moment awareness’. In Satipattana Sutta, collective mental process is elaborated by Bhagawan. Repeated word ‘**Pajanathi**’ in that sutta relate to the wisdom aspect of mind. Awareness is more related to consciousness. If one were to single out ‘**sati**’ it is more about correctly remembering or recollecting. When one is recollecting correctly he is correctly aware of the situation. One can recollect about impermanence suffering and non-self-nature while attending to day-to-day activities.

Pali word ‘**Bhuddhanusati**’ means remembering Bhagawan’s meritorious qualities. It does not sound well, if it is translated as “awareness of Bhagawan’s qualities. Likewise, ‘**Marananusati**’ Means not forgetting about death. Recollecting again and again that one surely dies.

In many Sutta passages the characteristic of **sati** is clearly defined as “ **remembering the things done and said long time ago** “ (“Katamañca, bhikkhave, satindriyaṃ? Idha, bhikkhave, ariyasāvako satimā hoti paramena satinepakkena samannāgato **cirakatampi cirabhāsītampi saritā anussaritā** – idaṃ vuccati, bhikkhave, satindriyaṃ.”

So, it should be noted, this misconception about **Sati** has arisen due to either taking collective mental process as a sole thing or only studying initial passages of **Kayanupassana** (Body contemplation) in Satipattana Sutta without giving much attention to sections such as nine types of corps contemplation where “Present moment awareness” is not applicable. Another reason may be due to the way some teachers adopt in explaining that sutta to the beginners who do not seek deep follow-up.

If one were to be aware of his activities without letting his mind slipping here and there about worldly things, it is good and beneficial. But that is collective work of determination, Effort, Concentration, Sati and wisdom. Not everything that is good is **Sati**.

Readers who seek more clarification may check the Pali word for remembering past lifes. Also check which bikku was given the status of having greatest **Sati**. Also, may check how the word Sati in normal vocabulary was used in Vinaya and sutta pitaka.

15. note - for page 106

Basic meaning of “Not self” is that there is no soul or something pertaining to a soul within any entity. The subtle meaning is that there is no fixed stable entity, which can control other entities or have ownership of other entities, while it is staying firmly.

17. note - for page 151

This usage is done centering on the human world. In relation to the second magga citta, what is meant by sakadāgāmi is one who comes to the kāma world once more. When the second magga

citta is called sakadāgāmī magga citta, it does not apply everywhere.

1. If the second magga citta descends upon a being in the brahma world and he dies without developing the third magga citta, he will never come to the kāma world.

2. After the second magga citta descends, in that very existence one can also become an arahant through the third and fourth magga cittas. Before passing away, one can also develop the third magga citta. Without doing so, after death he may also come to the kāmāvacara world again. But he does not come again to the kāmāvacara world because of a characteristic of that magga citta. That is, he did not become sakadāgāmī because of the magga citta. Rebirth occurs again because of defilements.

Thus, for the third magga too, when calling it anāgāmī magga (non-returner path), literally it does not apply everywhere. But for ease of usage, and when speaking centered on the human world, it is used thus.

18. note - for page 158

"Katame dhammā dassanena pahātabbā? Tīṇi saṃyojanāni - sakkāyadiṭṭhi, vicikicchā, sīlabbataparāmāso. ... Imāni saṃyojanāni; tadekaṭṭhā ca tīṇi kilesā; taṃsampayutto vēdanākkhandho viññāṇakkhandho; taṃsamutṭhānaṃ kāyakammaṃ vacīkammaṃ manokammaṃ - ime dhammā dassanena pahātabbā"

"What dhamma are to be abandoned by seeing (dassana)? The three fetters—sakkāyadiṭṭhi (personality view), vicikicchā (doubt), and Sīlabbataparāmāsa (clinging to incorrect rites and rituals), and **the kleśa unified with them**, and whatever the vēdanā aggregate,

saññā aggregate, saṅkhāra aggregate, viññāṇa aggregate, associated with those defilements and whatever the bodily action, verbal action, and mental action arising with those—these are dhamma to be abandoned by seeing."

Above, by "**kleśa unified with them**" is refers to the other lust, hatred, and delusion that are abandoned simultaneously with seeing.

19. note - for page 159

No special mention was found in the Tipiṭaka or Theravāda Abhidhamma texts regarding the specific nature of the paññā (wisdom) that applies when this citta arises. The main component of a magga citta is its paññā. Without elaborating on it, there is not much significance in merely counting the cetasika of the magga citta. Our personal view is this: Through the second magga citta, a certain coarse form of subha saññā (perception of the attractive) and upādāna (clinging) is abandoned.

Generally, a person has a feeling that special fundamental forms exist in the world relating to objects or beings. When a young child recognizes a new object in the environment, or recognizes female, male, and so forth, what he understands is that he too has recognized an object or special dhamma known to everyone and existing in the world.

Even though particular objects disappear, he has the feeling that the fundamental form relating to that dhamma exists in the world. Then when a new object of that type is encountered—for example, when a woman or man is seen—he looks at the new woman or man through the archetype relating to a woman or man imprinted in his mind. That is, he uses a prototype connected to a

woman to measure a woman. Like using the foot in an England museum to measure a foot.

But in reality, such archetypes do not exist in the world. Every dhamma is different from one another. All of them have uniqueness. When looking at a newly encountered dhamma through such an archetype, through the subha-asubha saññā (perception of attractive-unattractive) constructed about it, defilements arise more strongly. If the notion about that archetype is abandoned, greed and hatred are greatly reduced.

20. note - for page 189

In some later Abhidhamma books, this matter has become confused, and a strange type called "**paññatti ārammaṇa**" (conceptual object) is shown. This is from confusing a certain classification of objects called "**na vattabbārammaṇa**" that comes in the Vibhaṅgappakaraṇa of the Abhidhamma Piṭaka. More details about this can be found in the work "**Abhidhamma That is Not Abhidhamma**"

21. note - for page 220

After this too, more vipāka cittas can arise. No fixed number is stated because it varies according to circumstances.

22. note - for page 238

According to the Yamakappakaraṇa, it shows that if a rebirth with three roots is not obtained, magga-phala (path and fruition) cannot be obtained.

23. note - for page 248

That arahants contemplate the three characteristics (tilakkhaṇa) for the sake of pleasant abiding in the present (diṭṭhadhamma sukha vihāra) is shown in the "Sīla Sutta" from the Khandha Vagga in the Saṃyutta Nikāya.

24. note - for page 262

"Katamaṃ taṃ rūpaṃ rūpāyatanaṃ yaṃ rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappatighaṃ nīlaṃ pītakaṃ lohitaṃ odātaṃ kālakaṃ mañjiṭṭhakaṃ hari harivaṇṇaṃ ambaṅkuravaṇṇaṃ dīghaṃ rassaṃ aṇuṃ thūlaṃ vaṭṭaṃ parimaṇḍalaṃ caturaṃsaṃ chaḷaṃsaṃ aṭṭhaṃsaṃ soḷasaṃsaṃ ninnaṃ thalaṃ chāyā ātapo āloko andakāro abbhā mahikā dhūmo rajo candamaṇḍalassa vaṇṇanibhā sūriyamaṇḍalassa vaṇṇanibhā ādāsamaṇḍalassa vaṇṇanibhā tārarūpānaṃ vaṇṇanibhā maṇisaṅkhamuttāveḷuriyassa vaṇṇanibhā jātarūparajatassa vaṇṇanibhā, yaṃ vā panaññampi atthi rūpaṃ catunnaṃ mahābhūtānaṃ upādāya vaṇṇanibhā sanidassanaṃ sappatighaṃ"

25. note - for page 272

But later, these rūpa have been made overly complex by dividing them into two parts as fleshy eye and ultimate eye, fleshy ear and ultimate ear, and so forth.

Even the word "**Paramattha**" (Ultimate Reality) is not found in the Abhidhamma Piṭaka.

The cause of this confusion is not understanding these rūpa natures **in qualitative nature**. It is due to attempting to divide the

eye region finely through color. The eye is not a color. It is true that the color arises where the eyes, ears, and so forth are located.

The real problem is not that the eye, ear, etc., cannot be perceived as Rūpa. It is relishing them as "I" and "mine." That those rūpa are taken in such a manner, is shown in many places in the Abhidhamma. Therefore, understand that **you can already contemplate phenomena like eyes and ears as impermanent.**

If someone does not believe this, he should enter into deep samādhi and look at the interior of the eye with divine light to find the eye. Then start to contemplate the impermanence of the eye.

Facts in the Abhidhamma shows that kammic rūpa do not exist in a being's body after death. As soon as someone dies, the eyes in the dead body appear the same as when alive, so one might think that the kammic eye could be a subtle nature within the eye socket.

Most of a person's body is built from food (āhāra). After death there is also no āhārasamuṭṭhāna rūpa. When this is so, one will have to assume āhārasamuṭṭhāna rūpa in a living body as extremely subtle. **Therefore, it should be understood that this is established based on definition.** From whatever moment past kamma ceases to influence a rūpa system, from that point that rūpa is not considered kammic rūpa.

26 note - for page 291

In later Abhidhamma books, departing from the above interpretation that is understood from the very word-meaning of

'upacaya' (accumulation), it has been interpreted as the birth of rūpa, following a commentary explanation "**jāti rūpasseva etaṃ adhivacanaṃ.**"

The word jāti is used both for birth and in the sense of various species. That is, as animal species, human species, and so forth. That is, it conveys the form of a special body. Because the manner in which the āyatana gather together shows a body characteristic to each being, for example, having stripes and other special bodily features makes it called a tiger, and when somewhat different from that, called a lion. For this reason, upacaya rūpa has a connection with the existence of various being-species. What an early teacher meant as being-species may have later become confused as birth.

27. note - for page 296

Information can also be found by consulting the work "**Seeing the spontaneous Destruction, Theravada, and Vipassana**"

28. note - for page 307

The manner in which rūpa lifespan of 17 citta moments and 7 javanas arose

In later Abhidhamma studies, there is a teacher's opinion that, just like the life span of a Citta, the life span of Rūpa is also fixed. In the ancient commentaries (The commentary that the Buddhaghosa Thera based his commentary on), this is shown as 16 or a close quantity, while in the main Commentary, it is shown as 17 Citta moments.

What must be said about the lifespan of rūpa, just as said about the lifespan of citta, is that showing it thus is inconsistent with the

principle of cause and effect. If the lifespan of rūpa throughout the entire universe is 17 citta moments, since **that would be a universal principle**, anyone with simple logical reasoning should understand, that the **Blessed One should have taught it at the very beginning of the Rūpa Section**. It should necessarily be included in the Tipiṭaka Abhidhamma.

Since it is not so, this is a matter with no foundation whatsoever, no meaning whatsoever, existing only for harm. The harm in it is that because rūpa are interpreted subtly through it, the notion arises that rūpa encountered daily cannot be contemplated as impermanent and so forth.

Just as smoke does not arise without fire, the causes that gave rise to this talk of seventeen citta moments can be shown to some extent. A rough idea of the manner in which such an assumption was constructed due to some elaborations in the Paṭṭhāna is as follows:

In the pañcaviññāṇa citta processes(vīthi), it is shown that the rūpa object approaching assists them as purejāta. Since the same rūpa object also approaches the pañcadvārāvajjana (five-door adverting), and subsequently the cakkhu viññāṇa, and afterward the manodhātu and manoviññāṇadhātu cittas, and then the kiriyā manoviññāṇadhātu citta (voṭṭhapana) that can arise next, since that rūpa can be an object in the present, for the citta process to proceed thus, the lifespan of the approaching rūpa object must minimally be more than 5 citta moments.

Since it appears that for the bhavaṅga citta process to break, some stimulation within the body must arise before the pañcadvārāvajjana citta, one can assume that the rūpa must have arise before the pañcadvārāvajjana.

As a special division of āsevana paccaya, it shows according to the points in the Paṭṭhāna that there is āsevana among ahetuka kiriya cittas. To clarify this, it appears that in later eras an assumption may have presented that two voṭṭhapana arise adjacent to each other. Therefore, there are reasons in the commentary (though not in the Pāli text) to mention that two voṭṭhapana arise adjacently. Assuming that after those two voṭṭhapana, the rūpa that approached that citta vīthi exists for at least another citta moment, or if not so, assuming that the rūpa existed for two citta moments before the pañcadvārāvajjana, one can assume that minimally there is a rūpa lifespan of about 8 citta cycles.

Since all upādāya rūpa exist conascently with the four mahābhūta, one can assume that the lifespan of every rūpa like color, sound, and so forth is equal. Then in an era, rather than showing with the uncertain meaning "at minimum," it would come to be used definitively as 8.

Taking the lifespan of a rūpa as eight citta moments thus, when kusala or akusala citta series flow in the manodvāra vīthi, since there are reasons that the present, future, or past state of the object, approaching it does not change, it may have been considered, that in a kusala-akusala citta vīthi arising with a present rūpa object, after allocating one moment for the manodvārāvajjana, maximally only about seven citta moments can proceed. Or taking the vatthu rūpa's lifespan as 8, one might consider that for this reason javana are 7. For this reason, the matter that there are 7 javana in a citta vīthi may have arisen.

In yet another later era, the manner in which the lifespan of a rūpa was constructed being forgotten, since after the cakkhu-viññāṇa citta series, kusala or akusala javana can proceed after one voṭṭhapana, for all those citta series to proceed together, one can

assume that the lifespan of a rūpa must minimally be about 15 citta moments. The earlier 8 plus javana 7 makes 15.

Since tadārammaṇa cittas can proceed after javana, and since they too take that object, and since tadārammaṇa cittas also sometimes can arise as more than one citta as it appears in the text, if one or two citta cycles are allocated to them too, the lifespan of a rūpa becomes close to 16 or 17. Thus taking the lifespan of a rūpa as minimally 16 in one era, then considering ease of usage for ease of teaching, it may have been fixed as 16 or 17.

Thus, to take the lifespan as 17, a collection of many absurd assumptions must be made:

1. The lifespan of every citta must be assumed as equal.
2. These assumptions must be made taking the rūpa forms approaching cakkhu viññāṇa and so forth not as pervasive modes but merely as individual rūpa. By this, it comes to the position where one must say that cakkhu viññāṇa arises taking a **dot of color** as object, and that in the javana cittas that follow, kusala or akusala cittas arise taking the dot as object.
3. Since the text shows that rūpa like eyes, ears, and vatthu rūpa can be objects in the present, when the lifespan of a rūpa is taken as 8 or 17 citta moments, a contradiction arises as to how they are taken as objects. Why? Because such rūpa become objects by way of upanissaya from knowledge obtained through previous citta vīthi.
4. For coming into the range of one citta vīthi, from the minimum assumption that the lifespan of a rūpa is 8, one

cannot conclude that the lifespan of other upādāya rūpa constructed with other four mahābhūta systems must also be so.

5. Since it is shown in the Paṭṭhāna that defilements arise taking present rūpa as object, a contradiction arises as to how these rūpa become objects to a mōha-accompanied citta that lacks dibbacakkhu ñāṇa (divine eye knowledge of seeing directly).

Therefore, it should be understood that this matter of 17 citta moments, fixing the lifespan of rūpa and citta, and the matter of 7 javana are **distortions from thousands of years ago without logical foundation.**

29. note - for page 323

According to a later opinion, there is a hypothesis presented that, as Citta is assisting for Cittasamuṭṭhāna, Utu is assisting for Utu-born Rūpa (Utusamuṭṭhāna). Clearly the method in the Paṭṭhāna has been disregarded here.

The four mahābhūta of the external environment are also classified under utusamuṭṭhāna rūpa in later categorization.

According to that assumption, it is assumed that the tējō (heat element nature) that has reached ṭhiti (stability) in one rūpa kalāpa (material group) prepares another four mahābhūta configuration adjacent to it.

Taking rūpa subtly as permanent and therefore taking rūpa in the same environment as before and after, may be causes for this confusion.

There is no mention in the Paṭṭhāna that these Utu-born Rūpa or external four mahābhūta receive any assistance from an external tējō dhātu. If the tējō dhātu that has reached “ṭhiti” generates rūpa kalāpa, that tējō dhātu should condition the four mahābhūta of the new rūpa kalāpa through purejāta paccaya.

But rūpa dhamma are never mentioned in the Paṭṭhāna as conditioned arisen of purejāta paccaya. The matter becomes more certain by the fact that in the paccānikavāra (negative expositions) of the Paṭṭhāna, utusamuṭṭhāna rūpa shown as rūpa not receiving purejāta paccaya.

The tējō dhātu of the original kalāpa should at minimum condition the four mahābhūta of the rūpa structure it produces through **atthi and nissaya paccaya**. But it is not shown thus either. Always in the Paṭṭhāna, only internal interrelationships are shown within a mahābhūta structures—one mahābhūta to the remaining three, two to two.

If the tējō dhātu produces an adjacent rūpa structure, the paccaya mode should be shown as one dhātu to four dhātu. If the two rūpa kalāpa's paṭhavī and so forth are considered as two, the tējō dhātu should assist seven dhātu through atthipaccaya. This too is not shown in the Paṭṭhāna.

Thus, according to the Paṭṭhāna methodology, it is clear that the tējō dhātu of a rūpa structure does not assist the arising or existence of an adjacent rūpa kalāpa through paccaya like atthi, avigata, purejāta, or nissaya.

The main core of a rūpa kalāpa is the paṭhavī dhātu. Without its assistance, it is also unreasonable to think that rūpa arise only from the tējō dhātu. It is unreasonable to think that the tējō dhātu has such miraculous power.

30. note - for page 327

The Blessed One, in giving meaning to the term 'saṅkhāra skandha' in relation to a kusala citta, has shown thus:

"Katamo tasmim samaye **saṅkhārakkhandho** hoti? Phasso cētanā vitakko vicāro pīti ... ye vā pana tasmim samaye aññepi atthi paṭiccasamuppannā arūpino dhammā ṭhapetvā vēdanākkhandhaṃ ṭhapetvā saññākkhandhaṃ ṭhapetvā viññāṇakkhandhaṃ - ayaṃ tasmim samaye saṅkhārakkhandho hoti."

"What at that time is the saṅkhāra skandha? Phassa, cētanā , vitakka, vicāra, joy..... whatever other dependently arisen immaterial dhamma exist at that time, excluding vēdanā skandha, excluding saññā skandha, excluding viññāṇa skandha—these dhamma at that time are the **saṅkhāra skandha**."

For other citta types as well, excluding vēdanā, saññā, and viññāṇa skandha, the other cetasa are shown as saṅkhāra skandha in the same way.

31. note - for page 376

It is shown that the nature called rūpa jīvitendriya (material life faculty) that applies with kammic rūpa assists kammic rūpa through indriyapaccaya. Furthermore, except when kabalīṅkāra āhāra (physical nutriment) conditions the entire four mahābhūta body, it appears that in no other circumstance do upādāya rūpa condition the four mahābhūta through any paccaya mode. The conditioning in these two circumstances does not occur consensually.

32. note - for page 391

Since in the **kusala tika (wholesome triad) paccānīyānuloma** it states "**na hētupaccayā āsevane dve**" (two from not root condition but within repetition), it appears that āsevana occurs from one ahetuka citta to another ahetuka citta. Since kusala and sahetuka kiriyā cittas always have two hetu dhamma, no instance is found there where āsevana occurs without receiving hetupaccaya. For the mōha in the uddhacca-accompanied mōha-accompanied akusala citta, the above elaboration applies. Therefore, it appears that āsevana occurs among ahetuka kiriyā cittas as well.

In relation to the vēdanā tika (feeling triad) paccānīyānuloma also, states "na hētupaccayā āsevane dve," and since somanassa-accompanied kusala or akusala cittas always have two hetu dhamma, for there to be two in relation to the above counting, āsevana must occur from an ahetuka somanassa-accompanied citta to a citta. Since there is no āsevana in kāya viññāṇa where dukkha vēdanā arises, and since paṭigha cittas have two hetu, the other applies to akusala citta with mōha alone. Therefore, it appears that āsevana occurs among somanassa-accompanied ahetuka kiriyā manodhātu cittas, not in relation to upekkhā-accompanied ahetuka kiriyā manoviññādhātu.