

PATTHANA DHAMMA

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PATTHANA DHAMMA

1

In Theravada Buddhism, Patthana Dhamma is the most admirable Dhamma as can be heard citation of Patthana everywhere in most Theravada Buddhist countries. The Buddha preached Abhidhamma at Tavatimsa Deva realm and Patthana is one part of Abhidhamma Pitaka. As it is frequently heard Dhamma, understanding of Patthana will be very valuable for every Buddhist.

There are 24 Patthana texts in Patthana part of Abhidhamma Pitaka. This number 24 is not the number that all Buddhists know. 24 Paccaya or 24 conditions in causal relationship between and among Dhamma has been set as a summary of Patthana Dhamma that have been described in 24 Patthana texts.

As a summary, Patthana Dhamma are packed into 24 Paccaya or 24 conditions. They are

1. Root condition (Hetu Paccayo)
2. Object condition (Arammana Paccayo)
3. Predominance condition (Adhipati Paccayo)
4. Proximity condition (Anantara Paccayo)
5. Contiguity condition (Samanantara Paccayo)
6. Conascence condition (Sahajata Paccayo)
7. Mutuality condition (Annamanna Paccayo)
8. Dependence condition (Nissaya Paccayo)
9. Decisive Support condition (Upanissaya Paccayo)
10. Prenascence condition (Purejata Paccayo)
11. Postnascence condition (Pacchajata Paccayo)
12. Repetition condition (Asevana Paccayo)
13. Kamma condition (Kamma Paccayo)
14. Vipaka condition (Vipaka Paccayo)
15. Nutriment condition (Ahara Paccayo)
16. Faculty condition (Indriya Paccayo)
17. Jhana or absorptive condition (Jhana Paccayo)
18. Path condition (Magga Paccayo)
19. Association condition (Samyutta Paccayo)
20. Dissociation condition (Vippayutta Paccayo)
21. Presence condition (Atthi Paccayo)
22. Absence condition (Natthi Paccayo)
23. Disappearance condition (Vigata Paccayo)
24. Non-disappearance condition (Avigata Paccayo)

These 24 conditions are just a summary of Patthana Dhamma. To understand Patthana Dhamma, it is essential to understand Paramattha Dhamma or ultimate realities or universal truths.

There are only four Paramattha Dhamma and nothing more than these exists as reality or in ultimate sense. These four Dhamma are Citta, Cetasika, Rupa, and Nibbana. Before going deep into Patthana, these four Dhamma need to be digested.

PATTHANA DHAMMA

2

In paramattha dhamma, citta and cetasika are nama dhamma. Nama dhamma are mind related things. Rupa dhamma are things that are not conscious to anything at all. Or they will not be able to know themselves or their environment. And these dhamma are always influenced by other dhamma like kamma, citta, utu, and ahara.

Nibbana on the other hand is much much more subtler and it is quite difficult to realize its existence by non-experiencers even though intellectual people may sense its existence with their limited mental faculties through intellectual consideration.

Nama dhamma and rupa dhamma are known as sankhata dhamma. Because these dhamma are conditioned by other things and their arising is more or less related to appropriate conditions. If there is no condition for their arising they will not arise and if there is condition, then they arise due to that condition.

Nibbana is asankhata dhamma. Sometimes nibbana is said as asankhata dhatu. This means that nibbana is not conditioned by anything and it is free of any condition. It is not related to nama or rupa in any way. But if it has to be related, then nibbana is said to be a state where there is no lobha, no dosa, and no moha or avijja.

These are just a touch to paramattha dhamma and further detailing is needed to understand to some extent. Now some starts have been given to rupa and nibbana. Nama dhamma comprises citta and cetasika.

Patthana involves all these dhamma and if these dhamma are not understood then patthana will be much much more difficult to understand. So far initialization of paramattha dhamma has been done and through out the course of discussion of patthana, some facts will be repeated so that dhamma becomes seeming to be easier .

Glossary:

1. paramattha _ This Pali (language used by The Buddha) word comes from a word combination of ' parama ' and ' attha '. Parama means superior, excel, great. Attha means essence, meaning, content, core. So paramattha means ' superior core ' or ' great essence '. This is ultimate reality. When everything we can sense is analysed, ultimately there comes out nothing but just ultimate reality. These ulitimate realities are paramattha dhamma. These are universal truths. They are always true so they are

universal truths. They were true millions of years ago, aeons ago and they are still being true and they will be true in next endless time and even in timeless states. So they are always true and they can be called as universal truths. Paramattha the word is an adjective but it is sometimes used as a noun in the sense of paramattha dhamma.

2. **Dhamma_** This word has many meanings.a) If it is expressed as ' The Dhamma ' with capital 'D' it represents one of three refuges that is The Buddha, The Dhamma, and The Sangha. b)Dhamma is the doctrines of The Buddha teachings, c) dhamma is nature or natural things, d) dhamma is law, e) dhamma is an action, f) dhamma is truth, g) dhamma are good things or good actions. Still there are many of its meanings. The dhamma here in this article is truth if it is associated with paramattha.
3. **Citta_** means consciousness. It is the nature that is able to know or sense or be aware of objects. Objects may be visual objects or sight, auditory object or sound, smell, taste, touch and intellectual things or thinking. Seeing mind, hearing mind, smelling mind, tasting mind, touching (feeling) mind, thinking mind are examples of citta.
4. **Cetasika_** is the nature that always arises along with citta and it also passes away with the disappearance of citta. It always depends on the same base that citta based that is if citta arises at eye-base, cetasika also arises at eye-base and if heart-base, then heart-base. It always takes the same object that is taken by citta. If citta takes colour or sight or visual object cetasika also takes that. If citta takes sound as an object, cetasika also does so. Examples of cetasikas are annoyance, hatred, anger, fury, depression, jealousy, stinginess, repent, ignorance, distraction, shamelessness, fearlessness, love, attachment, craving, clinging, conceit, and many other things. As they always arise with citta, the combination may become annoyed mind, furious mind, depressed mind, ignorant mind, distracted mind, loving mind, conceited mind, and many other minds depending on cetasikas.
5. **Nama_** This is a nature that has a quality of bending toward objects. It tends to know object. It is mind related thing. It is not material. So it can never be sensed by material things like electric detectors. Citta and cetasikas are nama dhamma. Mind is nama dhamma.
6. **Rupa_** This is things in the worlds or in the universe after excluding nama dhamma. It is material things. Some of rupa are substance or materials. Science says many are complex materials, many are compound materials, and some are elements. Element here is being talked on scientific elements like hydrogen, oxygen, nitrogen, carbon. Ultimate things in physical world from science view are proton, neutron, electron etc. But rupa is more than that.
7. **Kamma_** It is potential energy that can induce effect or result. If we did something good, we got a good kamma and if bad, a bad kamma. These good or bad potentials always stay with us without being able to be sensed their existence and we only know them when the effect are shown due to revealing of its result.
8. **Utu_** It is physical environment. It is temperature. It is weather. The earth can be wet and it can also be dry. This is due to weathering effect of utu. There may be breeze, wind, gale, storm or movement of air and they are weathered by utu. The environment may be warm or may be cold due to weathering effect of utu. Dead animals change in different stages start from dead bodies to old dry bone pieces and dust. These changes are due to weathering effect of utu. We hear some sounds produced in our environment and these sounds if not produced by beings (beings with citta) they are the result of

utu. Utu weathers these sounds like sounds of wind and storm, sounds of thundering and so on.

- 9. Ahara_It is nutriment or nutritious things that support the result. All living beings need nutriment as their ahara. The food they eat are ahara. Food when digested and support the body they are called ahara. Food is just for physical body. It is just ahara for the physical body. There are other ahara for us. There are 3 kinds of nama ahara. These 3 kinds support mind. Cetasika Phassa or contact is a need for mind. It supports mind. Mind only senses object with the aid of contact or Phassa. So Phassa is an ahara for mind. There are other ahara for mind and these will appear in due course.**
- 10. Nibbana_It is an ultimate reality. It exists. Here it is difficult to understand as it is not a rupa dhamma and it is also not a nama dhamma. So some may assume it as non-existence or annihilation. But it is not. It is an absolute peace. This peace is being seen from mundane side. We say it absolute peace because it is void of any suffering. It is total extinguishment of all fire and total eradication of everything.**
- 11. Sankhata_It means influenceable, conditionable**
- 12. Dhatu_It is a nature that brings its own characteristic.**
- 13. Lobha_attachment, greediness, craving, clinging etc etc.**
- 14. Dosa_hatred, anger, fury**
- 15. Moha_ignorance, lacking wisdom**
- 16. Avijja_the opposite of vijja, which is panna or wisdom of Arahats. So Arahats have Panna or Vijja and all other non-arahats do not have this Vijja. Instead they all have avijja.**

PATTHANA DHAMMA

3

Citta is the nature that senses objects. It knows the object. It bends toward the object. As nuclear particles cannot be countable, Cittas are also not countable. As it is not a physical material, sometimes it is difficult to describe how it exists and how it works.

We are sattas. Sattas are beings with the faculties to know themselves and their environments. There are different kinds of satta. Sattas are grouped into different realms. There are 31 realms or planes of existence. According to senses available, these realms or bhumis are divided into three separate groups. They are kama bhumi, rupa bhumi, and arupa bhumi.

Cittas are arising at these 31 bhumis. There are 89 kinds of cittas if all cittas in sankhata domain have to be characterised. These 89 cittas are states of consciousness. These 89 are just a summary. In real terms, there is immense amount of cittas in sankhata domain. Sometimes cittas are discussed as 121 cittas.

There are 54 cittas which are most frequently arising in kama bhumi even though they may sometimes arise in other bhumi if appropriate. These 54 cittas are called kamavacara cittas.

There are 15 cittas which are most frequently arising in rupa bhumi even though they may arise in kama bhumi and arupa bhumi if conditions favour and if appropriate. These 15 cittas are called rupavacara cittas as they mostly arise in rupa bhumi.

There are 12 cittas which are most frequently arising in arupa bhumi even though they may arise in kama bhumi and rupa bhumi if conditions favour their arising and if appropriate. These 12 cittas are called as arupavacara cittas.

There are 8 cittas that are not taking objects in the sankhata domain. They are supramundane consciousness and they are the highest and noblest cittas among 89 cittas. They are not related to loka or sankhata domain and they are called lokuttara cittas. These cittas can arise in kama bhumi, rupa bhumi, and arupa bhumi if conditions are there to arise these cittas.

Kamavacara cittas are 54, rupavacara cittas are 15, arupavacara cittas are 12, and lokuttara cittas are 8 and in total there 89 cittas. At any given time, at any given blink, at any given moment, there is only one and only one citta in a satta. This one may be one of these 89 cittas.

If lokuttara cittas arise while in jhana, then lokuttara cittas are talked as 1st jhana lokuttara cittas, 2nd jhana, 3rd jhana, 4th jhana, and 5th jhana lokuttara cittas. As these are 8 lokuttara cittas there are 40 lokuttara cittas in total if talk in this way.

In sankhata domain or loka that is kama loka or kama bhumi, rupa loka or rupa bhumi, and arupa loka or arupa bhumi, there are 81 cittas and these all 81 cittas always deal with loka related things and they do not involve in lokuttara related things. These 81 lokiya cittas along with 40 lokuttara cittas will constitute 121 cittas. This should be noted as cittas are discussed as 89 and sometimes discussed as 121 according to the setting.

There are 54 kamavacara cittas. They are 24 sobhana cittas or beautiful cittas and 30 asobhana cittas or non-beautiful cittas (not ugly cittas. If want to use 'ugly' it should be assigned to 12 akusala cittas.).

30 asobhana cittas can be divided into three groups according to their origion or jati. They are 12 akusalacittas, 15 vipakacittas, and 3 kiriyacittas.

Akusalacittas can again be divided into three groups according to the root or hetuka they mainly have. They are 8 lobhacittas, 2 dosacittas and 2 mohacittas.

There are 8 lobha mula cittas. They are

1. Somanassa sahatam ditthi sampayutta asankharika citta.
2. Somanassa sahatam ditthi sampayutta sasankharika citta
3. Somanassa sahatam ditthi vippayutta asankharika citta
4. Somanassa sahatam ditthi vippayutta sasankharika citta
5. Upekkha sahatam ditthi sampayutta asankharika citta
6. Upekkha sahatam ditthi sampayutta sasankharika citta
7. Upekkha sahatam ditthi vippayutta asankhrika citta
8. Upekkha sahatam ditthi vippayutta sasankharika citta

All these cittas are rooted by dosa. The first 4 are associated with piti cetasika or joy. So they all are designated as 'Somanassa sahatam'. Somanassa means joy. Saha means together and gati means 'to go'. The first pair are ditthi smpayutta. Ditthi means wrong view. Sampayutta means exist together, mix together, stay in common. In the first pair are asankharika citta and sasankharika cittas. Asankharika means 'unprompted ' and sasankharika means 'prompted'. The last 4 are the same but they do not have joy. So in simple English they may be mentioned as follows.

1. Happy disbelieving unprompted consciousness
2. Happy disbelieving prompted consciousness
3. Happy believing unprompted consciousness
4. Happy believing prompted consciousness
5. Equanimous disbelieving unprompted consciousness
6. Equanimous disbelieving unprompted consciousness
7. Equanimous believing unprompted consciousness
8. Equanimous believing prompted consciousness

But if these cittas are translated in this way, their originality and original senses may lose. The best thing I think is that they should be learned as they originally are and then assume each citta as a single unit and give it a name whatever you want.

Examples are like these.

1. Happy disbelieving unprompted consciousness (HDUC)
2. Happy un-believing unprompted consciousness (HUUC)
3. Joyous disbelieving unprompted consciousness (JDUC)
4. Joyous un-believing unprompted consciousness (JUUC)
5. Joyous un-believing non-prompted consciousness (JUNC)
6. Joyous hardly-believing unprompted mind (JHUM)

And any other term may be used But in real terms that citta is only one ever exists in terms of its characters.

The first citta ' somanassa sahagatam ditthi sampayutta asankharika citta differs from other cittas.

Lobha or greediness may be explicit or very subtle. If explicit it expresses arising somanassa cittas. If subtle, the lobha expresses as arising upekkha cittas.

In the second pair that is (3 and 4) joyous cittas without ditthi or wrong view, there is no ditthi. So it believes kamma and effects. This means it does not have wrong view. So it is stated as ditthi vippayutta or without wrong view.

Akusala actions with or without ditthi will not be the same in terms of kamma. With wrong view is worse than without it.

In the first pair of citta, there are two cittas, asankharika and sasankharika citta. Asankharika does not need to be prompted or stimulated. Again, without promptedness is much much more powerful in producing kamma.

1. Somanassa sahagatam ditthi sampayutta asankharika citta
Joy kamma-disbelieving un-stimulated mind

In case of ' a young child eating a sweet, there arise the first citta. He or she does not know anything about kamma. Children like sweet food. So he or she will be happy while eating what he or she likes. No one prompts him or her to be happy.

2. Somanassa sahagatam ditthi sampayutta sasankharika citta

In this, example would be like this. A child gets a thing. He grasps it in his hand. He does not know what is in his hand but only know there is a thing in his hand. His mother says ' Tom. Eat that sweet, it is really nice. ' As soon as he knows that it is a kind of food

eatable and it is sweet that is what he likes than a lobha citta arise. But this time it is prompted. So the arising citta will be sasankharika citta.

3. Somanassa sahatam ditthi vippayutta asankharika citta

In this, a man steals something from a food store because he forgets money to bring with him. He knows that it is not good to do so but he did it as his lobha dictates him to do so. He does himself (asankharika). He knows there might be a result (ditthi vippayutta) and still he is happy as he is going to have food in hand.

4. Somanassa sahatam ditthi vippayutta sasankharika citta

In this, a man steals something from a shop. He met a friend after his stealing. His friend thief said, ' Friend thief. Whatever thing did you get today? ' The man showed him the thing he stole. He did not know the value of the thing he has stolen. Friend thief said, ' Oh! What a nice thing you have stolen. This thing is very valuable. Then the 4th citta arises. Stealing is not good and he knows. But he has to do it because it is his profession. His lobha has to arise after prompting by his friend.

Upekkha cittas are just the same but there is no trace of joy in these upekkha citta.

5. The case like stealing a thing that is not very valuable on his own decision or own effort.
6. This case will like stealing thing that is not very valuable. But he has to steal because his mother said she needs it. Or alternatively the accompanying friend tells him to steal it. In the first instance there is no one stimulating but still it is prompted because he just remember his mother's word and with that prompt he did stealing.
7. This case will like in case of a wise man telling a lie. He believes kamma. But he still does akusala and kusala whatever he faces. He just lies and and he is not joyful when he lies. There is no ditthi or wrong view. And he does telling the lie on his own.
8. This case will like that of a case when the above man tells a lie in connection with some influence. Example is, an employee tells a lie. He does so because of his employer. This may be to protect his employer or may be he is afraid of his employer. So he does not tell the truth and instead he tells a lie. This is prompted. Another example is someone urges him to tell a lie and he does not wish to do so but he does.

There are many different occasions that these lobha mula cittas have to arise. As they all are rooted by lobha, they are called as lobhacitta.

There are 2 dosa mula cittas that is 2 cittas with dosa-root or dosa hetuka. They are

1. Domanassa sahatam patiga samyutta asankharika citta
(feeling bad) (destructiveness)
2. Domanassa sahatam patiga samyutta sasankharika citta

These two cittas are cittas that arise whenever there is annoyance in mind. There are different degree of annoyance from very very subtle form to very explicit hatred that leads to the most wicked crime ever exists.

The first citta can easily be understood as almost all people have come across such thing. When hungry and there still lack of food, dosa arise. When being hit, dosa arise. When being cursed, dosa arise and whenever unsatisfactory thing happen dosa arise. As soon as it arise dosa affect its home that is angry person. He will feel bad in his mind or pain in his mind.

The second citta is prompted. A man hears a word. He does not hurt. But nearby friend tells him that he is being told such and such. Then dosa has to arise. This is prompted.

There are 2 moha mula cittas. There is no lobha and no dosa in these 2 moha mula cittas as they both are ekahetuka cittas (single-rooted mind). Since they do not have any other root like lobha and dosa, the feeling here is both equanimous.

Moha cittas are

1. Upekkha sahatam uddhacca citta
2. Upekkha sahatam vicikiccha citta

The first citta is moha with uddacca. Uddhacca means restlessness. When cittas are mainly uddhacca they all are upset and cittas are wandering here and there. When uddhacca is main cittas, then the person concerned will be restlessly thinking over many topics and wandering around on many objects. This citta can be noticed in case of ' a man who lost 100 billions just now. Why lost? What happen? Who did it? That's not me. It's not my fault. Is it justifiable that I lost all these properties? And many endless restless thought arise successively in a matter of seconds and minutes even though he may settle down with time.

The second citta is moha with vicikiccha. Vicikiccha is disbelief. It is indecisiveness. It is suspicion on realities such as nibbana and way to nibbana and other dhamma. As soon as this citta arise there is no more saddha or confidence or belief. This citta can be noticed in cases of people thinking indecisively. They are mainly thinking. Where am I? Am I here? Who am I? Is there a world? Is there bhumi? Are there deva, brahmas? Is nibbana a real thing? If I die, what will be next? There should not be any life after death. Disbelief in The Buddha, The Dhamma, The Sangha, Patichsamuppada, the past, the future, the present, and Noble Eightfold path.

All these 12 cittas are called akusala cittas because these cittas have to arise whenever akusala actions are done. They work as javana cittas in vithi series.

Glossary

1.satta _ beings, lives

2. bhumi_ realm, where suttas of the same characters exist
3. kama_ 5 sense-related, related to sensual sphere
4. rupa bhumi_ rupa brahma realms
5. arupa bhumi_ arupabrahma realms
6. kamavacara_ kama + avacara, frequently arising in sensual sphere
7. loka_ where suttas exist. kama loka, rupa loka, arupa loka. The world.
9. lokiya_ related to loka
10. lokuttara_ loka + uttara uttara- unattached, liberated, beyond loka, supramundane
11. sobhana_ beautiful
12. asobhana_ non-beautiful

PATTHANA DHAMMA

4

Patthana is the dhamma that reveals how each dhamma relates other dhammas. Dhamma here are paramattha dhamma. Paramattha dhamma are ultimate realities. They are citta, cetasika, rupa, and nibbana. Some details about citta has been started.

There are 54 cittas that are happening in kama loka or sensual sphere. They arise most frequently in kama bhumi. These cittas are kinds of citta that arise in us. 24 cittas are beautiful cittas and 30 are non-beautiful cittas. These non-beautiful 30 cittas can be divided into 3 groups according to jati or origion. They are 12 akusala cittas, 15 vipaka cittas, and 3 kiriya cittas.

12 akusala cittas have been described in PATTHANA3. Kiriya cittas are kind of consciousness that do not carry any kamma potential or kammic force. These cittas just do their jobs and their actions do not have any long-bearing result-giving potential or kamma. They just perform what they have to do as their functions.

In 30 asobhana cittas, there are only 3 kiriya cittas. They are

1. Upekkha sahagatam ahetuka pancadvaravajjana citta or simply pancadvaravajjana citta
2. Upekkha sahagatam ahetuka manodvaravajjana citta ot simply manodvaravajjana citta
3. Somanassa sahagatam ahetuka hasituppada citta

Pancadvaravajjana citta is a state of conscoiusness that contemplates on the arising arammana or object. It contemplates whether the arising object is a 1.visual sense or 2.auditory sense or 3.smell sense or 4.gustatory sense or 5.body sense. It contemplates on the arising object what the sense is like and it diverts that object to the next arising citta called pancavinnana citta.

In pancadvaravajjana citta there is no moha, no dosa, no lobha, no amoha (panna), no adosa (metta), no alobha (dana). These 6 cetasikas are called hetuka or roots. As all these 6 cetasikas are not in pancadvaravajjana citta, it is called ahetuka citta. The feeling in that citta is just upekkha or equanimous feeling. As it just performs its function, it is a kiriya citta.

Manodvaravajjana citta is a state of consciousness that contemplates on the arising dhammaarammana or the arising mind object. It contemplates on the arising object what it is like and decides how to feel how to realize on that object and senses all about that object and decides completely what it should be and what the characters of that object are. In this citta, there are no lobha, dosa, moha, alobha, adosa, and amoha. So it is called ahetuka citta or rootless consciousness. The feeling in that citta is upekkha or equanimous feeling. It just decides on the object and it has no kamma potential. So it is a kiriya citta.

Somanassa sahatatam ahetuka hasituppada citta or simply hasituppada citta is a state of consciousness that can arise only in arahats including Sammasambuddhas and paccekabuddhas. It also does not have any of lobha, dosa, moha, alobha, adosa, amoha and it is so rootless consciousness or ahetuka citta. But unlike the above two ahetuka kiriya cittas, it is associated with somanassa or joy. This citta just smiles and it has no kammic force. So it is also a kiriya citta.

There are 15 ahetuka vipaka cittas (8 kama sahetuka vipaka cittas, 5 rupa sahetuka vipaka cittas, and 4 arupa sahetuka vipaka cittas are 17 sahetuka vipaka cittas). Sahetuka means with roots like lobha, dosa, moha, alobha, adosa, and amoha. There are ekahetuka cittas or single-rooted consciousness, dvihetuka cittas or double-rooted consciousness, and tihetuka cittas or triple-rooted consciousness. These will be discussed in root condition or 'Hetu Paccayo'.

15 ahetuka vipaka cittas will be discussed in pair that is akusala and kusala. So there will be 7 pairs of ahetuka vipaka cittas and one extra vipaka citta which is somanassa citta or consciousness with joy while other 14 with the exception of 2 kayavinnana cittas are all upekkha cittas or consciousness with equanimous feeling.

The first pair is cakkhuvinnana cittas. They are called dvi-cakkhuvinnana. One citta arises due to akusala kamma and another citta arises due to kusala kamma. They both are conscious to vanna or colour (rupa or sight). No other consciousness knows visual sense except this pair. They arise at eye. They know visual sense particularly, especially, and distinctively. So they both are called cakkhu (eye) vinnana (special-knowledge).

They both arise with equanimous feeling. To do their job, there need not to produce effort (virīya) and they are accompanied by only 7 universal cetasikas including 1.phassa or contact, 2. vedana or feeling, 3. cetana or volition, 4.sanna or perception, 5. ekaggata or one-pointedness, 6. jivitindriya or mental life, and 7. manasikara or attention. So in arising this pair of cittas, there is no vitakka or initial application, no vicāra or sustained application, no virīya or effort, no pīti or joy, no chandha or wish, and no adhimokkha or decision.

The second pair behaves all the same with the exception that they both sense sound object. They are conscious to sound. They arise at ear and they are called dvi-sotavinnana or 2 sotavinnana cittas. One is for akusala kamma and the other is for kusala kamma. They are ear-consciousness.

The third pair behaves all the same with the exception that they both sense smell object. They are upekkha sahagatam ghanavinnana cittas. They are conscious to smell. They both arise at nose and they are called dvi-ghanavinnana or 2 ghanavinnana cittas. One if akusala and the other is kusala citta. They are nose-consciousness.

The fourth pair is called dvi-jivhavinnana. They are jivhavinnana cittas. They know the sense of taste and they arise at tongue. They are accompanied by equanimous feeling or upekkha and all other characters are much the same as other dvi-pancavinnana but they are specific for taste and arise at tongue. One is for akusala and the other is for kusala citta.

The fifth pair is called dvi-kayavinnana or 2 kayavinnana cittas. One is dukkha sahagatam akusala kayavinnana citta. It arises at body and knows body sense particularly. It is accompanied by dukkha or unpleasant feeling. The other kayavinnana citta is sukha sahagatam kusala kayavinnana citta. It arises at body and knows body sense particularly and is associated with pleasant feeling. Except feeling, all other characters are all the same with other pancavinnana cittas.

The sixth pair is called sampaticchana cittas. One for akusala kamma and another for kusala kamma. They both are accompanied by equanimous feeling.1. Upekkha sahagatam akusala sampaticchana citta and 2. Upekkha sahagatam kusala sampaticchana citta arise along with arising of 7 universal cetasikas (phassa_contact, vedana_feeling, cetana_volition, sanna_perception, ekaggata_one-pointedness, jivitindriya_mental life, and manasikara_attention

) and 3 other cetasikas called vitakka_initial application, vicara_sustained application, and adhimokkha_decision. There is no chandha_wish, no piti_joy, no viriya_effort in arising of these cittas.

They receive the object that was sensed by pancavinnana citta while they are sensing that sense and knowledge of the sense arises along with arising of these cittas. They both have to depend on hadaya vatthu to arise and they both arise in relationship with pancadvara. If pancavinnana citta is at cakkhu, they are related to cakkhu or if sota, ghana, jivha, or kaya, then they will be related to the respective pancadvara of sota, ghana, jivha, or kayadvara.

They can both be called receiving mind. These 2 sampaticchana cittas and pancadvaravajjana citta all together 3 cittas are also called manodhatu. Unlike other (89 - 10 dvipancavinnana cittas - 3 manodhatu = 76 cittas) manovinnana cittas, these 3 cittas cannot fully know all about the sense and they just sense the object. So these 3 cittas are called manodhatu while all other manovinnana cittas are called manovinnanadhatu. Panvavinnana cittas are called pancadhatu that is cakkhudhatu, sotadhatu, ghanadhatu, jivhadhatu, and kayadhatu.

The seventh pair is called santirana cittas. One is for akusala kamma and the other is for kusala kamma. 1. Upekkha sahagatam akusala santirana citta and 2. Upekkha sahagatam kusala santirana citta. They both arise behaving all the same as sampaticchana cittas. That is they depend on hadaya vatthu for their arising and they are related to respective pancadvara at which pancavinnana citta arose. They are accompanied by 7 universal cetasikas and 3 other cetasikas (vitakka, vicara, adhimokkha) as in manodhatu. Santirana cittas take the same object of sampaticchana citta and their function is to investigate the object. These 2 upekkha santirana cittas also perform the job of patisandhi_linking lives, bhavanga_maintaining mental lives, cuti_dying consciousness, and tadarammana citta.

One extra ahetuka vipaka citta is somanassa sahagatam ahetuka kusala santirana citta. Its functions are doing the job of patisandhi, bhavanga, cuti,tadarammana and santirana citta. In this citta there arises an extra cetasika called piti or joy as it is a somanassa citta. So in this citta there are 11 cetasikas all together.

So, there are 7 ahetuka akusala vipaka cittas and 8 ahetuka kusala vipaka cittas totalling in 15 ahetuka vipaka cittas.

7 ahetuka akusala vipaka cittas are

1. upekkha sahagatam ahetuka akusala cakkhuvinnana citta
2. upekkha sahagatam ahetuka akusala sotavinnana citta
3. upekkha sahagatam ahetuka akusala ghanavinnana citta
4. upekkha sahagatam ahetuka akusala jivhavinnana citta
5. dukkha sahagatam ahetuka akusala kayavinnana citta
6. upekkha sahagatam ahetuka akusala sampaticchana citta
7. upekkha sahagatam ahetuka akusala santirana citta

and 8 ahetuka kusala vipaka cittas are

1. upekkha sahagatam ahetuka kusala cakkhuvinnana citta
2. upekkha sahagatam ahetuka kusala sotavinnana citta
3. upekkha sahagatam ahetuka kusala ghanavinnana citta
4. upekkha sahagatam ahetuka kusala jivhavinnana citta
5. sukha sahagatam ahetuka kusala kayavinnana citta
6. upekkha sahagatam ahetuka kusala sampaticchana citta
7. upekkha sahagatam ahetuka kusala santirana citta
8. somanassa sahagatam ahetuka kusala santirana citta

Glossary

1. kamma : the potential that is borne with beings all the time and when conditions favour their results will be given rise to. Doing good things cause arising of good kamma and doing bad things cause arising of bad kamma.

2. loka : world. There are kama loka or kama bhumi or realm, rupa loka or rupa brahma bhumi or realm, and arupa loka or arupa brahma bhumi or realm. Loka is related to samsara or round of rebirth that is life after life endlessly.

3. bhumi : where beings with the same characters arise and dwell. It is realm or plane of existence.

- 4.jati : class, kind, origion (in this writing). Jati also means rebirth.**
- 5.akusala : bad deed, the result of bad action, actions that may give rise to bad deed.**
- 6.vipaka : resultant, effects, results**
- 7.kiriya : just doing, not producing kamma**
- 8.asobhana : non-beautiful. Asobhana cittas_ non-beautiful consciousness. But not ugly consciousness because some are not ugly.**
- 9.upekkha : equanimous, not pleasant nor not unpleasant**
- 10.sahagatam : saha_ together, gati_ to go, sahatm _ arise together**
- 11.ahetuka : without hetuka or without root conditions such as greed or lobha, hatred or dosa, ignorance or moha, wisdom or panna or amoha, non-attachment or dana or alobha, loving-kindness or metta or adosa.**
- 12.pancadvaravajjana : panca_five; dvara_door, avajjana_contemplating five-sensedoor-contemplating**
- 13.manodvaravajjana : mano_mind; dvara_door, avajjana_contemplating mind-sensedoor-contemplating**
- 14.somanassa : joy, happy**
- 15.hasituppada : hasita_humorous, uppada_arising**
- 16.sahetuka : with hetuka or rooted**
- 17.arammana : object such as colour or sight, sound, smell, taste, touch, thought**
- 18.pancavinnana : panca_five; vinnana_vi-distinctively, differentiatingly & nana-knowledge, vinnana_special knowledge**
- 19.dhammarammana : thought, intellectual things, mind object**

20. arahats : those who have eradicated all defilements and so who no more have potential to be reborn another life.

21. paccekabuddha : those who are self-enlightened but who do not preach dhamma or who do not teach dhamma to be liberated.

22. sammāsambuddha : those who have perfected 10 perfections offering, moral conduct, deserting, wisdom, effort, patience, truthfulness, determining, lovingkindness, equanimity at least 4 asencheyya and 100 thousand kappa and finally self-enlightened and teach all dhamma to other to help them to be liberated.

23. ekahetuka : single rooted that is only moha hetuka or the root of ignorance

24. dvihetuka : double rooted that is two roots; may be moha and lobha combination or moha and dosa combination or adosa and alobha combination.

25. tihetuka : triple rooted that is three roots involving alobha, adosa, and amoha or panna.

26. phassa : contact

27. vedana : feeling

28. cetana : volition

29. sanna : perception

30. ekaggata : one-pointedness

31. jivitindriya : mental life

32. manasikara : attention

33. vitakka : initial application, initial thought, applied thought

34. vicāra : sustained application, sustained thought

35. pīti : joy, rapture, rejoice

36. viriya : effort

37. chandha : wish

38. adhimokkha : decision

39. patisandhi : linking

40. bhavanga : Bhava_life; Anga_ part; bhavanga_ part of life, life continuum

41. cuti : end of life. Very end of life, final consciousness in a life, the last consciousness in a life

42.tadarammana : continuing mental impulse or receiving of arammana or object of javana with further sensing or feeling

43. sampaticchana : receiving , sam_well/ in good manner, paticchana receive

44. santirana : investigating

PATTHANA DHAMMA

5

Before beginning discussion on patthana, paramattha dhamma need to be digested. Now citta and cetasika are being explored hand in hand. Out of 89 cittas, as 8 are lokkuttara cittas, there left 81 lokiya cittas. 27 cittas are jhana cittas or mahaggata cittas. And 54 cittas are kama cittas or kamavacara cittas. There are 24 beautiful cittas and 30 non-beautiful cittas. All 30 non-beautiful kamavacara cittas have been delineated in PATTHANA 3 and 4. This is file, beautiful kama cittas will be discussed.

There are 24 beautiful cittas called sobhana cittas. They can be classified into 3 separate groups according to their nature or their origin or jati. They are kusala citta, vipaka citta, and kiriya citta.

Kusala cittas are state of consciousness that arise when we are doing meritorious deeds like offering things to someone with good mood, observing precepts and cultivating the practice of meditation, learning dhamma, preaching dhamma and so many other meritorious deeds. Consciousness that arises at these times are called kusala cittas if the doer of actions is not arahats.

If the doer of actions is an arahat, then any state of consciousness that arises doing such things will be kiriya cittas. Kiriya cittas are states of consciousness that lack any kammic force because the doer of actions does not have any craving or clinging and as he is devoid of all types of defilements all his actions are performed by such citta called kiriya citta. These cittas just perform the actions. When they are performing the actions there is no attachment and so there is no kammic force.

The third group of sobhana kamavacara cittas is called vipaka cittas. These states of consciousness are all the results of the past actions that means the effects of the kamma which was produced when kusala or akusala actions were being performed at any point in the past including this time immediate past, which lapse a moment ago.

24 kamavacara cittas are three sets of cittas namely mahakusala, mahavipaka, and mahakiriya cittas. Here maha is used because they are other cittas like ahetuka kiriya citta, rupa kiriya citta, and arupa kiriya citta. There are also

other vipaka cittas and other kusala cittas. The first set of 8 kamavacara cittas is like this:

1. somanassa sahagatam nana samyutta asankharika mahakusala citta
2. somanassa sahagatam nana samyutta sasankharika mahakusala citta
3. somanassa sahagatam nana vippayutta asankharika mahakusala citta
4. somanassa sahagatam nana vippayutta sasankharika mahakusala citta
5. upekkha sahagatam nana samyutta asankharika mahakusala citta
6. upekkha sahagatam nana samyutta sasankharika mahakusala citta
7. upekkha sahagatam nana vippayutta asankharika mahakusala citta
8. upekkha sahagatam nana vippayutta sasankharika mahakusala citta

Somanassa means joy, saha means together, gata means to go. Somanassa sahagatm means arising together with joy. Nana here means panna or wisdom that realizes that there is kamma and any action will have kammic force unless defilements are completely destroyed and eradicated. Samyutta means along with. So nana samyutta here means citta arising along with nana or panna (pannindriya cetasika). Asankharika means non-prompted. So arising of this citta has no prompt or no pre-stimulation. Sasankharika means prompted or stimulated. This matter will be clear in the example which will follow later in this file.

Vippayutta means without or not along with. Nana vippayutta here means citta arises without panna. Upekkha means equanimous feeling that is not pleasant nor not unpleasant. If 'mahakusala' the word is replaced by mahavipaka or mahakiriya, then there will be 8 mahavipaka and 8 mahakiriya cittas. So there will be in total 24 kamavacara sobhana cittas.

Mahakiriyacittas are consciousness of arahats when they are doing offering, preaching dhamma, discussing dhamma, etc etc. Mahavipaka cittas are bhavangacittas of most of us. They also also act as patisandhicitta and cuticitta when they are the first and the last respectively in the same life.

The first citta in the set of 8 mahakusala citta is a consciousness that arises when an adult who have known kamma and its implications well and when he is doing good things like dana or offering to other people or monks with a great joy. As he has a great joy, it is somanassa sahagata. As he has learned well and panna arises it is nana samyutta and he does the offering on his mood so it is asankharika citta.

The second citta is sasankharika citta. An adult has an opportunity to offer things. But he does not do it. But one of his friends or one of his teachers or one respectful person advises him to offer and he offers. At that exact moment there arise somanassa sahagatm nana samyutta sasankharika citta. This is because he needs to be advised or stimulated. He does not do on his own merit.

The third citta is nana vippayutta citta. This arises when he offers as a charity. But he does not believe kamma and The Buddha dhamma. But he does it as a good thing. Or this consciousness also arises when a child does offering things to other with joy by his own judgement. So it is asankharika citta.

The fourth citta is a consciousness that arises when a child gives sweet to his younger brother because he is urged by his mother to give the sweet to him. He still has joy but needs to be urged by his mother. He is not well learned or he does not have enough wisdom and so wisdom does not arise.

The fifth citta is a consciousness that arises when an adult with wisdom do good deed on his own but just with equanimous feeling. The sixth citta is when he is urged to do so. And the seventh citta is without wisdom but he does himself without any outside influences. And eighth citta is a consciousness when a child gives his old shirts to the poor. He does not have much joy. He does not have wisdom yet. And he is advised by his mother to give his old shirts to the poor.

All these cittas are arising when these specific actions are doing. At the time of doing there arise kamma but it is not obvious to the doer or non-doers or anyone else but kamma is there and it always follows each successively arising citta till the cuti citta of arahats. These kamma give rise to their specific cittas called vipaka cittas. If the kamma is mahakusala kamma then vipaka cittas that arise will be hamavipaka cittas.

Mahakiriya cittas are those states of consciousness that arise in arahats and as all their actions are without any defilement there is no kammic force. But in them, somanassa or piti does not always arise and in that case upekkha arises. Sometimes wisdom or panna does not arise even though there is no avijja. And sometime they do actions with prompts. Examples are tasks ordered by The Buddha or other Elders like Sariputta or Moggallana or Mahakassapa. These arahats just do actions but they do them because their teacher said to do so. Glossry: All words in this file have been explained in the previous files.

PATTHANA DHAMMA

6

Patthana reveals how dhamma are related to each other. These dhamma are paramattha dhamma. They are citta, cetasika, rupa, and nibbana. Regarding citta all 54 kamavacara cittas have been explained. There are 27 jhana cittas or 27 mahagatta cittas or 27 majjhima cittas.

They are 15 rupavacara cittas and 12 arupavacara cittas. Rupavacara means frequently arising in rupa brahma bhumi or realm and arupavacara means frequently arising in arupa brahma bhumi or realm. These 27 cittas are called Jhana cittas because they are associated with factors of jhana. They are also called mahaggata cittas because they are great kind of consciousness. They are also called majjhima cittas or middle consciousness because they are not as noble as supramundane consciousness or lokuttara cittas but they are nobler than kama cittas or kamavacara cittas.

15 rupa jhana cittas can be classified into three groups as in case of kama sobhana cittas. There are 5 rupakusala cittas, 5 rupavipaka cittas and 5 rupakiriya cittas.

5 rupakusala cittas are

1. vitakka, vicara, piti, sukha, ekaggata samyutta pathamajjhanika rupakusala citta
2. vicara, piti, sukha, ekaggata samyutta dutiyajjhanika rupakusala citta
3. piti, sukha, ekaggata samyutta tatiyajjhanika rupakusala citta
4. sukha, ekaggata samyutta catutthajjhanika rupakusala citta
5. upekkha, ekaggata samyutta pancamajjhanika rupakusala citta.

These cittas arise when rupa brahma are staying in jhana that is when they are not in bhavanga cittas. These cittas can also arise in kama bhumi like deva realm and manussa realm or human realm when they achieve jhana and they are staying in jhana.

5 rupavipakacittas are the same as above 5 rupakusala cittas but as they are vipaka citta the function is totally different. Vipaka cittas are resultant cittas.

These rupavipaka cittas can only arise in rupa brahma bhumi and not in other bhumi. They never arise in other satts except rupa brahmas.

Their main functions are patisandhi or linking of the past life's cuti citta and the first bhavanga citta of rupa life, life continuum or bhavanga function and they also arise as cuti citta of rupa brahmas.

5 rupakiriya cittas are those cittas that arise in Arahats when they are staying in Jhana. As Arahats are free of defilements they actions as jhana do not have any kammic force and all their jhana are just performance and they all are called rupakiriya cittas.

There are 12 arupavacaracittas. Again these 12 cittas can be classified into 3 separate groups called 4 arupakusala cittas, 4 arupavipakacittas, and 4 arupakiriya cittas. Arupakusala cittas arise when arupa brahmas are staying in jhana that is while they are staying in their respective arupa jhana.

Arupakusalacittas also arise in rupa brahmas if they practise arupa jhana and in kama bhumi satts while they are practising arupa jhana.

Arupavipakacittas are those cittas of arupa brahmas and they never arise in other bhumi. They just do patisandhi, bhavanga and cuti function.

Arupakiriyacittas only arise in Arahats. These arahats may be human or deva or brahma or rupa or arupa loka.

- 1. upekkha, ekaggata samyutta akasanancayatana arupakusala citta**
- 2. upekkha, ekaggata samyutta vinnanancayatana arupakusala citta**
- 3. upekkha, ekaggata samyutta akincinnayatana arupakusala citta**
- 4. upekkha, ekaggata samyutta n'evasannanasannayatana arupakusala citta**

Arupavipaka cittas and arupakiriya cittas also have the same name with the exception of the last name which has to be replaced with arupavipaka citta and arupakiriya citta respectively.

So far 81 lokiya cittas have been delineated. There are 8 lokuttara cittas. They are

- 1. Sotapatti magga citta**
- 2. Sakadagami magga citta**

3. Anagami magga citta
4. Arahatts magga citta
5. Sotapatti phala citta
6. Sakadagami phala citta
7. Anagami phala citta
8. Arahatta phala citta

Jhana citta, magga citta, and phala citta are difficult to understand and they need separate discussion.

In rupa jhana there are 5 jhana cittas each in the three classes of rupavacara cittas namely kusala, vipaka, and kiriya cittas. Why are there 5 different cittas? Because there are different jhana factors and as there are 5 jhana factors, there have to be 5 jhana cittas. 5 jhana factors are vitakka, vicara, piti, sukha vedana, and ekaggata cetasa.

There are 4 different arupa jhana cittas each in the three classes of arupavacara cittas namely kusala, vipaka, and kiriya cittas. Why are there 4 different arupa jhana cittas in each class of arupavacara cittas? Because there are 4 different objects for each of them.

The first arupa jhana citta takes the object of pannatta which is boundless space or akasa. It is where citta can be stay as its place and it is called ayatana so the object space or akasa becomes akasanancayatana. The first arupajhana citta takes the object, akasanancayatana. So it is also called akasanancayatana citta.

The second arupajhana citta takes the first arupajhana cittas as its object. As akasa is boundless, the citta that take that object is also boundless. So boundless citta or vinnanancayatana is the object of 2nd arupa jhana citta. The 3rd arupajhana citta does not take the 2nd arupa jhana citta as its object and it also does not take any object. But as all cittas have at least one object, the 3rd arupa jhana citta takes the object pannatta which is nothingness. That is empty sphere. The 4th arupa jhana citta takes the 3rd arupa jhana citta as its object but with the view that there is neither sanna nor non-sanna.

There are 4 magga cittas because as there have long been defilements thought out samsara which cannot be imaginable to count and so clearing of all these defilement needs to take stepwise manner. As there are 4 magga

cittas, their resultant effects phala cittas also have 4 cittas. Each corresponds with their respective magga citta.

Glossary:

1. jhana _ absorption
2. mahaggata _ great, noble
3. majjhima _ middle
4. vitakka _ initial application
5. vicara _ sustained application
6. piti _ rapture
7. sukha _ pleasant feeling
8. ekaggata _ one-pointedness
9. patthama _ first
10. jhanika _ related to jhana
11. dutiya _ second
12. tatiya _ third
13. catuttha _ fourth
14. pancama _ fifth
15. akasanancayatana _ akasa/ space, ayatana/sense-base
16. vinnanancayatana _ vinnana/ consciousness, ayatana/sense-base
17. akincinnayatana _ akinca/ nothing, ayatana/sense-base
18. n'evasannanasannayatana

Na Eva Sanna, Na Eva Nasanna that is not sanna and also not non-sanna. Ayatana means sense-base.

19. Sotapatti _ Sota/river, patti/arrive; reach
20. Sakadagami _ Sakim/once, Agami/reborn or come back to kama
bhumi
21. Anagami _ Ana/no; none, Agami/reborn or come back to kama
bhumi
22. Arahatta _ deserving to be refuted
23. magga _ path
24. phala _ fruit, result

PATTHANA DHAMMA

7

Lokuttara cittas sometimes arise along with jhana cittas. In that case, lokuttara cittas are also called lokuttarajhana cittas. According to jhananaga or factors of jhana, there are 5 jhanas. All arupajhana cittas are 5th jhana cittas according to factors of jhana. Because there are only two jhanic factors in all arupa jhana. They are upekkha vedana and ekaggata cetasikas.

All 8 lokuttara cittas may arise along with one of these 5 jhanas. So if lokuttaracittas while arise along with jhanas are viewed they will be as followings:

1. vitakka, vicara, piti, sukha, ekaggata sahagatam patthamajjhanika sotapatti magga citta.
2. ” ” ” ” ” ” ” sakadagami magga citta
3. ” ” ” ” ” ” ” anagami magga citta
4. ” ” ” ” ” ” ” arahatta magga citta
5. ” ” ” ” ” ” ” sotapatti phala citta
6. ” ” ” ” ” ” ” sakadagami phala citta
7. ” ” ” ” ” ” ” anagami phala citta
8. ” ” ” ” ” ” ” arahatta phala citta

9 to 16 are

vicara, piti, sukha, ekaggata sahagatm dutiyajjhanika sotapatti magg citta...sakadagami..anagami..arahatta magga citta...vicara,....sotapatti phala citta..sakadagami..anagami..arahatta phala citta .

17 to 24 are

piti, sukha, ekaggata sahagatam tatiyajjhanika sotapatti magga citta..sakadagami..anagami..arahatta magga citta...piti,....sotapatti phala citta..sakadagami..anagami..arahatta phala citta.

25 to 32 are

sukha, ekaggata sahagatam catutthajhanika sotapatti magga citta..sakadagami..anagami..arahatta magga citta...sukha,.....sotapatti phala citta..sakadagami..anagami..arahatta phala citta.

33 to 40 are

upekkha, ekaggata sahagatm pancamajjhanika sotapatti magga citta..sakadagami..anagami..arahatta magga citta...upekkha,.....sotapatti phala citta..sakadagami..anagami..arahatta phala citta.

As there are 81 lokiya citta, there will be in total 121 cittas if 40 lokuttara cittas are added to 81 that is $81 + 40 = 121$ cittas.

Citta is the nature that is capable to know what the object is like. Citta always takes an object. There is no citta that does not take any object and citta cannot arise without any object.

So far 89 states of mind or 89 states of consciousness have been delineated. And 121 cittas or 121 states of consciousness are also described. Actually citta is totally pure, utterly clean, and it is free from any sin any bad thing and it is brilliant and luminous. In terms of character there is only one citta.

However, there are other mental factors that influence citta and due to these mental factors citta has to be classified according to the co-presence of these mental factors. When mental factors are present in various combinations then citta has different names according to these influencing mental factors.

These mental factors are called cetasikas. Cetasika is a mental factor which arises along with citta. It always take the very same object that is being taken by citta. And cetasika also has to depend on the same vatthu or base like cakkhuvatthu, sotavatthu, ghanavatthu, jivhavatthu, kayavatthu, hadayavatthu. Cetasika always passes away along with co-arising citta.

There are 52 cetasikas are 52 mental factors. They can also be called mind conditioners. Because they condition the mind and the mind then has the name according to the co-arising mental factors or cetasikas.

There are 7 cetasikas which are common to any citta whether they are vitthiccittas or bhavangacittas, kusala-akusala cittas or kiriya cittas or vipaka cittas. This does not mean that these 7 are permanent. Each of these 7 at each citta is not the same even though characterwise they look like the same. These

7 cetasikas are called sabbacittasadharana cetasika. Sabba means universal, all and sadharana means always bring up with.

They are

- 1. phassa or contact**
- 2. vedana or feeling**
- 3. cetana or volition**
- 4. sanna or perception**
- 5. ekaggata or one-pointedness**
- 6. jivitindriya or mental life**
- 7. manasikara or attention**

Phassa is a mental factor or cetasika. It can be called as contact mind. It makes contact of object, sense-base, and citta. When an iron surface is hit with an iron rod there arises spark. The surface (eye or sense-base) is hit by the rod (colour or the object) producing spark (citta). All happen while they all are in contact. This function is carried out by phassa cetasika. Each citta has a phassa.

Vedana is a mental factor that feels how the object is like. It is a feeling mind. When spark arises there is also heat produced at the hit point. That is feeling. There are sukha or pleasant, dukkha or unpleasant and adukkhamasukha or neither pleasant nor unpleasant. This is also known as upekkha vedana. This is according to anubhavanabheda. There are 5 feelings according to indriyabheda. They are sukha, somanassa, dukkha, domanassa, and upekkha. Each citta has a vedana.

Cetana is a mental factor. It is volition. It urges citta to do its function. It encourages citta and its accompanying cetasikas to do their functions well at full effort. It is said that cetana in actions of kusala and akusala later becomes Kamma. Cetana pushes any mental components of each citta to act according to their function. Each citta has a cetana. But regarding Kamma, only cetana in kusala and akusala javana citta become Kamma.

Sanna is a mental factor. It cognizes the object how remarkable it is. It perceives the object but it cannot fully know the object, which is the function of citta. It acts like a register. It perceives particularness of the object like shape, form, colour, darkness, brightness, loudness, softness, pitch, quality,

sweetness, stinginess, foulness, sourness, bitterness, etc etc. Each citta has a sanna.

Ekaggata is a mental factor. It just fixes at a point. It stabilizes all mental components of mind. It is one-pointedness. It is one-directionedness. It is singleness. If cittas arising are taking the same object for a long time, then ekaggata cetasikas in the whole series of cittas become samadhi or concentration. There are two kind of concentration or samadhi. Miccha-samadhi or sinful concentration and samma-samadhi or right concentration. Here samadhi are not absorption or jhana. Jhana or absorption will be discussing while jhana pacayo comes in the later discussion files.

Jivitindriya is a cetasika. It supports citta to live its life and it also supports other co-arising cetasikas to live their lives while they co-arise with citta. It is a mental life. Without which nothing will arise. Jivitindriya cetasika is present in all kinds of citta. Each citta has jivitindriya as its life.

Manasikara is a mental factor. It is attention. It can be also called attending mind. Its function is to attend the object. It makes citta attend the object. And it also makes all other co-arising cetasikas to attend the object which the citta takes because of its (manasikara) dictation. Manasikara works as a controller or steerer. It directs the way how citta should view on the object and so on. Each citta has manasikara as attending mind.

Glossary:

- 1.jhanika_related to jhana or absorption**
- 2.phassa_contact**
- 3.vedana_feeling**
- 4.cetana_volition**
- 5.sanna_perception**
- 6.ekaggata_one-pointedness**
- 7.jivitindriya_jivita/life; indriya/ faculty_mental life**
- 8.manasikara_attention**
- 9.miccha_wrongful,sinful**
- 10.samma_right**
- 11.samadhi_concentration**

PATTHANA DHAMMA

8

Patthana reveals how dhamma are related to each other in the most detail manner. Dhamma here are all ultimate realities or paramattha dhamma. 89 cittas or 121 cittas have been described and cetasikas have been introduced. 7 cetasikas common to any type of citta have also been delineated.

There are 6 cetasikas that mostly arise along with many cittas. When they arise together with beautiful cittas they behave as if they are beautiful. Again when they arise together with non-beautiful cittas and akusala cittas they again behave as if they are bad dhamma. These 6 cetasikas, therefore, flexibly work with co-arising cittas according to the nature they have. These 6 cetasikas are also called pakinnaka cetasikas or particular mental factors.

Vitakka is a cetasika that arises along with most of kammavacara cittas and it also arises in vitakka samyutta 1st jhana cittas. There are 8 of 1st lokuttarajhana cittas, 1st jhana rupakusala citta, 1st jhana rupavipaka citta, and 1st jhana rupakiriya citta totalling 11 of 1st jhana cittas. Out of 54 kamavacara cittas, dvi-pancavinnana or pair of kusala and akusala cakkhuvinnana, sotavinnana, ghanavinnana, jivhavinnana, kayavinnana (eye, ear, nose, tongue, body-consciousness of good and bad) totalling 10 cittas do not need vitakka in their arising as they are already conditioned by 7 common cetasikas, pancarammana, pancavatthu, and media such as light, sound medium, air, saliva, nerves. So only 44 kamavacara cittas will need vitakka. Along with 11 jhana cittas, a total of 55 cittas out of 121 always arise together with vitakka cetasika.

Vitakka puts the citta on the arammana. As citta has been put on the arammana then it also help other co-arising cetasikas to be on the same arammana. It inserts citta and its alliances into the arammana. It exerts so that citta and its accompaniments take the object. It makes citta take a particular object. As vitakka arises with most of cittas that arise in us (see that we all mostly deal with 54 kamavacara cittas), its real function may or may not be apparent to dhammafarrers. Vitakka just takes the object. When a single citta is viewed, the function of vitakka may not be apparent.

Here are many examples of vitakka. When a person is committing stealing or having sex or taking intoxicants such as drugs and alcohol, there arise lobha mula cittas. Even though there are other kinds of citta such as bhavanga cittas, avajjana kiriya cittas, during the particular period for example an hour, most cittas will be lobha mula cittas. In all 8 lobha mula cittas there arises vitakka cetasika. Here vitakka makes citta take the object and successively arising cittas are also accompanied by new and new vitakka cetasika. But overall view on the event in an hour may sound like that it is kama vitakka or sensual thinking. Because all thought processes are directed to sensual feeling such as gaining of properties, achieving of sexual pleasure, attaining of mental pleasure respectively. These vitakka are kama vitakka.

Vitakka should not be confused with the ordinary English word thinking or thought. This may create misunderstanding. Thinking in the conventional term involves a lot of mental faculties and not just vitakka cetasika. In the thinking process of a person, there are more than vitakka. Vicara also arise. Decision of adhimokkha also arise. Chandha or wish also leads thinking to a specific way. Feeling are always mixed in ordinary thinking. So thinking or thought in conventional sense should not be confused with the function of vitakka which is quite specific. Vitakka is just a part or component of thinking. As compared to the function of vicara, which will be discussing later, vitakka is translated as initial application, initial thought, applied thought and so on. But all these phrasal words should be assumed as single word for vitakka, which is not thought. However differently translated into English, interpretation should be all the same. Because vitakka is a paramattha dhamma. Vitakka is a reality. It is an ultimate reality. Whichever word we are using, vitakka is an ultimate reality. It stands on its own right. It arises when conditions and does not arise when conditions do not favour as in pancavinnana cittas.

Vitakka also arises in dosa mula citta. When a person is killing other beings or saying bad words or anything like that, vitakka arises along with dosa mula cittas. His dosa has to continue because vitakka is continuously putting citta on the object that stimulates his dosa. As soon as objects change for example if the object is not for the source of dosa then dosa citta does not arise, instead other kinds of citta arise. Vitakka also works for dosa cittas. In moha mula citta uddhacca citta, it is apparent that vitakka is putting cittas to different objects. Here each arising vitakka is new and each arising citta is also new. Vitakka here just represent a typical vitakka for its own character. As it takes different objects it sounds like spreading of seeds here and there, it sounds

like throwing a stone into a heap of ash causing dusting spreading all over. This is also kama vitakka. Whenever there is suspicion, the mind of the person concerned is no more stable. Citta repeatedly takes the object with disbelief and suspicion. This again is pushed by vitakka cetasika.

The Buddha and arahats smile because vitakka puts hasituppada citta on the object that makes amused. Both pancadvaravajjana citta and manodvaravajjana citta are accompanied by vitakka. As these 2 cittas advert or turn the attention to a particular object that is they are put on to the particular object they both need vitakka cetasika. As said above dv-pancavinnana cittas do not need vitakka as they are already conditioned to arise. But in vithi vara, pancavinnana citta is immediately followed by sampaticchana citta which works as a receiving mind. It takes the object of pancavinnana. When it takes, that citta need to put on to that arammana taken by pancavinnana citta. So kusala and akusala sampaticchana citta need vitakka cetasika. This kind of citta in vithi vara is followed by santirana citta which is an investigating mind. It also needs to be put on to the arammana so that it can investigate what the arammana is like. So both kusala and akusala santirana need vitakka cetasika. Somanassa santirana citta also needs vitakka when it does its function as santirana , tadarammana, patisandhi, bhavanga, and cuti. All 24 kamavacara sobhana cittas need vitakka as they all have to take the object so that citta can work accordingly. All these are kama vitakka.

Jhana vitakka on the other hand is different from kama vitakka. All rupa jhana take the object pannatta. These rupa jhana citta do not take paramattha object. Example if pathavi kasina is being the object of meditation, then it is not the rupa pathavi that is sensed by cultivating mind or by bhavana but pannatta. For jhana the object is patibhaga nimitta which is a pannatta. Vitakka continuously put bhavana citta onto that pannatta object of patibhaga nimitta. All kasina take patibhaga nimitta of their specific object. All asubha kammattana take the object patibhaga nimitta. Both Kayagatasati and anapanassati take the object patibhaga nimitta. All anussati kammattana take the object pannatta. All 4 brahmavihara or 4 brahmacariya kammattana take the object pannatta that is satta pannatta such as man, woman, deva, brahma which are all pannatta. The function of vitakka is to put onto the object.

If it works that is if new and new vitakka arises at the same object of meditation, those all vitakkas collectively become jhana vitakka. This will be discussed in Jhana Paccayo in detail. All 1st jhana cittas need vitakka as a

jhanic factor. In higher jhanas, there arises no more vitakka because vitakka has no more chance to arise as conditions do not favour its arising in higher jhana cittas.

On the other hand, all lokuttara cittas need vitakka. Without vitakka lokuttara citta can never arise. Vitakka in lokuttara cittas is also known as samma-sankappa magganga of the Noble Eightfold Path (NEP). Vitakka is not a concentration. Vitakka is not a volition. Vitakka is not a contact which is phassa. Vitakka is not a one-pointedness which is ekaggata. Vitakka is not an attending mind, which is manasikara cetasika. Vitakka is different from vicara which function is different. Vitakka is not an effort which is viriya cetasika. Vitakka is not a wish which is chandha cetasika.

Glossary:

- 1. pakinnaka_ separate entities mixed in a particular way**
- 2. pancarammana_panca;five/ arammana; object_sight, sound, smell, taste, touch**
- 3. pancavatthu_panca;five/ vatthu;base or sense base_cakkhuvatthu or eye, sotavatthu or ear, ghanavatthu or nose, jivhavatthu or tongue, kayavatthu or body. Here eye, ear, nose, tongue, body are not ordinary words of English but they represent sense-receptors like eye-sense-receptor, ear-sense-receptor, smell-sense-receptor, taste buds, body touch-receptor. Vatthu are the bases for arising of citta.**
- 4. Patibhaga_counter image of mental image which again is attained through the practice of taking real image.**
- 5. Asubha_not pleasurable, disgusting**
- 6. Kayagatasati_mindfulness on parts of body**
- 7. Anapanassati_mindfulness on breath**
- 8. Pannatta _concept, names, idea**
- 9. Jhananga_jhana;absorption/ anga;part _ jhanic factor**
- 10.Magganga_magga;path/ anga; part _ part of Noble Eightfold Path**

Most other Pali words have been explained in the other files and readers can check themselves with Pali-English dictionary.

PATTHANA DHAMMA

9

Patthana correlates all dhamma in many different ways. It shows the cause and it also reveals the effect. And it also relates how the cause and effect are related in a particular way. This is more than paticcasamuppada in which the mode of relationship has not been clearly stated but just shows they are related.

Before going deep, dhamma have to be reviewed so that all patthana things can well be understood. Dhamma here means naturalness or reality or uninfluenced existence or ultimate realities or paramattha dhamma. As already been said, these dhamma or these nature are citta or state of consciousness, cetasika or associated mental factor, rupa or materiality that is subjected to change but serves as base for nama dhamma or mind related spiritual things, and nibbana or a state when or where there is no citta, no cetasika so no defilements and no fetters and no related rupa. Nibbana is absolute peace when or where there is complete extinguishment of all fire.

In the earlier files most areas related to citta have been well discussed. Cetasikas have also been introduced. 7 universal mental factors or sabbacittasadharaṇa cetasikas phassa or contact, vedana or feeling, cetana or volition or intention, sanna or perception or cognition, ekaggata or one-pointedness, jivitindriya or mental life or mind supporter, and manasikara or attention have all been described. After that vitakka has been discussed in some detail and will be dealt with again in jhana paccaya part of patthana dhamma.

In the group of cetasikas which is a particular group and they are mixedly put in a group as pakinnaka cetasikas. When they arise with kusala cittas they behave as if they are kusala cetasika and when they arise with akusala cittas they behave as if they are akusala cetasikas and when they arise with vipaka cittas or kiriya cittas they again behave as if they are avyakata cetasikas. So they are flexibly working together with all cittas. They do not arise in all cittas but they can arise most cittas. Vitakka has been discussed but it mostly works together with vicara. They are like very intimate friends or best friends.

Vicara is a cetasika or a mental factor that arise together with citta. It reviews on the object. It investigates what the object is like. It examines the object. It considers over the object. It works in close connection with vitakka, its friend. There are similes for this pairs. When a bell is hit the first hit and sound is like vitakka. Vitakka put citta and associated cetasikas on the specific object here on the bell. The bell rings as soon as it is hit. That ringing is like the act of vicara. Vicara is on the object because vitakka put him along with citta. Vicara works as a reviewer. It reviews the object.

Another simile is the act of a bee to the flower. When he dives down right to the flower is like vitakka and before he rest on the flower he makes wandering round over the flower. That wandering round is like vicara. This pair is also like rowing a boat. At first the boat is row with an oar with effort. That initial rowing is like vitakka and next pushing back in the water is like vicara. So some said vitakka is initial application and vicara is sustained application. Again there are other translational English words. Whatever word is used, it is not a problem. But their real essence and their nature should well be understood.

Vicara is translated as sustained thought while vitakka is called as initial thought. Here we need to be careful that vitakka and vicara as their function is not of thought as in ordinary English word 'thought'. But vitakka and vicara in millions and billions may constitute thought. But in thought process there are more than vitakka and vicara. When vitakka puts citta and vicara onto the object, again vicara helps vitakka and citta and other mental factors not to separate or depart from the object. This is the work of vicara. While it maintains or sustains citta and all other cetasikas not to separate or depart from the object, it makes citta review on the object. So it also is a reviewer or investigator or examiner. While vitakka arises in 55 cittas in 121 cittas, vicara also arises in all these 55 cittas. There are 11 extra cittas where vitakka does not arise. These are 11 dutiyajjhanika cittas. There are 66 cittas out of 121 that vicara arises.

In the group of six particular cetasikas or pakinnaka cetasikas there includes piti cetasika. Piti or joy is a cetasika. It arises along with citta and directed to the same object or arammana and has to depend on the same base or vatthu as the citta does. Piti energises citta and other cetasikas. It makes citta like the object. It fills citta with joy. Piti is emotion of joy. It is delightment or zest or exuberance. There are fivefold piti or pancavanna piti or there is 5 grades of joy.

When there arises a slightest sense of interest, there is a minimal piti. This interest is piti. Because it makes citta like the object. Interest makes to take the object. If there is no interest the object will not be taken. This kind of piti is called khuddika piti. When the interest last a bit long it is called momentary joy or khanika piti. When there is flood of joy and interest is oscillating it is called okkantika piti. It is like oceanic waves passing through heart and it is a heart-felt thing.

When piti is higher in grade more than above these piti are sometimes labeled as out of body experience (OBE) by non-Theravada learners. Actually it is not. They are within the body or rupa as citta and rupa works hand in hand and they works in close connection. When joy becomes higher and higher in degree they becomes thrilling emotion and sometimes this is called ecstasy. This piti arises in jhana and it becomes a jhanic factor. It is called ubbega piti. When the whole body is wrapped with joy and interest amounting to rapture or the body is suffused with joy, it is like that every part of the whole body is filled with joy and the body feels like weightless and may even float in the air without any attainment of jhana. This piti is called pharana piti. Piti arises in 51 cittas out of 121 cittas. They are 4 somanassa lobha cittas, 1 somanassa kusala santirana citta, 1 ahetuka hasituppada kiriya citta, 12 kamavacara somanassa cittas, 11 patthamajjhanika cittas, 11 2nd jhanika cittas, and 11 3rd jhanika cittas totaling 51 cittas.

Viriya is another cetasika in the group of six pakinnaka cetasikas. It is an effort. It helps citta make an effort. It puts forth energy. It helps citta not to withdraw from the present action that is when citta is taking an object viriya helps citta take that object while it also making an effort not to withdraw from doing so. In arising of dvi-pancavinnana cittas of 10 there does not need effort as there are already conditions for their arising. So viriya does not arise in 10 of these cittas. Pancadvaravajjana citta or 5-sense-door-adverting-consciousness also does not need viriya as it is the first vithi vara citta and conditions favouring its arising are already there. Viriya does not arise in 2 sampaticchana cittas and 3 santirana cittas. So out of 89 total cittas after excluding 16 cittas (10 pancavinnana cittas + 1 pancadvaravajjana citta + 2 sampaticchana cittas + 3 santirana cittas), there are 73 cittas that viriya co-arises.

Chanda is a cetasika in the set of six flexible mental factors. It is mental impulse. It is a wish or will. It is excitement, intention or resolution. It also

means desire for wish for, delight in, and zeal. It is will power. Without chanda the actions of cittas are not as strong as those of cittas with chanda. Chanda is a force and push everything to accomplish. Chanda is one of four iddhipada dhamma for the root causes of success. Chanda is also one of 4 adhipati dhamma, which are leading dhamma and these will be discussed in adhipati paccayo. Chanda does not arise in 18 ahetuka cittas and 2 moha mula cittas. So out of 89 total cittas $18 + 2 = 20$ do not need chanda. Therefore $(89 - 20 = 69)$ chanda arises in 69 cittas.

Adhimokkha is also a cetasika in six particular cetasikas or pakinnaka cetasikas. It helps citta decide on the object. It determines on the object and also helps other cetasikas in determining on the object. It establishes a firm resolution regarding the object. 10 Dvi-pancavinnana cittas do not need adhimokkha cetasikas as they do not decide anything but just sense the object according to their faculties. As conditions favouring their arising already fulfilled there does not need adhimokkha in these 10 cittas. When in vicikiccha or in indecisive mind, there does not arise adhimokkha cetasika. (89 – 11) Adhimokkha cetasika arises in 78 cittas out of 89 cittas.

Glossary:

All have been explained in the due course.

PATTHANA DHAMMA

10

While patthana reveals how dhamma are related to each other, it is desirable to learn what dhamma are. Out of four ultimate realities citta has been explained in some detail and now it is in the middle of expounding cetasikas.

So far 13 cetasikas have been delineated. They are phassa (contact), vedana (feeling), cetana (volition), sanna (perception), ekaggata (one-pointedness), jvitindriya (mental life), manasikara (attention), vitakka (initial application), vicara (sustained application), viriya (effort), piti (joy), chanda (will or wish), adhimokkha (decisiveness).

These above 13 cetasikas are called annasamana cetasikas because they agree with citta that they co-arise with. This means that when they arise with kusala dhamma they agree with kusala and they become kusala cetasikas. When they arise with akusala dhamma they agree with those akusala citta and they become akusala cetasikas. When they arise together with avyakata citta that is vipaka citta or kiriya citta, they agree with vipaka citta if citta are vipaka and they agree with kiriya citta if they arise with them. So called they are annasamana cetasikas.

There are 52 cetasikas in total. $52 - 13 = 39$ cetasikas left to be explained. There are 14 akusala cetasikas and 25 sobhana cetasikas or 25 beautiful cetasikas. Akusala cetasikas should be digested so that we can understand daily life events and happenings. There are 4 moha led cetasikas , 3 lobha led cetasikas, 4 dosa led cetasikas and 3 miscellaneous cetasikas. Moha led cetasikas are 1. Moha 2. Ahirika 3. Anottappa 4. Uddhacca cetasikas.

Moha is a cetasika that arises with any akusala citta so called it is sabbaakusalasadharana cetasika. It is ignorance. It conceals right dhamma so that citta cannot know the real dhamma. It has veiling effect. It covers everything so citta cannot penetrate through that hard cover. It may arise in different degrees from vividly apparent degree to very subliminous degree. When in grief there arises uddhacca or spreading mind. At that time moha works the most powerfully than at any other time. Moha arises with any of 12 akusala citta. It is also known as avijja.

Ahirika is a cetasika that arises with any akusala citta. So it arises with 12 akusala citta. Ahirika is shamelessness. As it is shameless, it also advises citta not to be shameful to do anything. It is a major dhamma that can commit any crime however wicked they are. As shamelessness prevails, co-arising citta that is akusala citta can do bad things from stealing minor things to killing of beings in mass with strong intention to destroy all.

Anottappa is a cetasika and it is an intimate friend of ahirika. It always co-exists with ahirika. Anottappa is fearlessness. As it is fearless, it dare do anything from very minor bad things to the worst the most wicked things ever exist like anantariya kamma such as patricide, matricide , killing of arahats, making bruise to The Live Buddha and division of sangha. It always arises with any of 12 akusala citta.

Uddhacca is a cetasika that also arises with any of 12 akusala cetasikas. It is restlessness. It is distraction. It is spreading mind, distracting mind, restless mind. It never settles down to calmness. This is the nature of uddhacca. It is spreading like ash dust when a heap of ash is thrown with a stone. As it is restless and inconcentrated it helps moha or ignorance and other moha led cetasikas ahirika and anottappa when akusala citta are arising. Uddhacca works the most efficiently in upekkha sahagatam uddhacca samyutta citta. These four akusala cetasikas moha, ahirika, anottappa and uddhacca are called sabbaakusalasadhara cetasikas as they always arise with any of 12 akusala citta.

There are 3 lobha led cetasikas. They are 1.lobha, 2.ditthi , and 3.mana cetasikas. They are also called papanca dhamma as they expand the samsara so that satta concerned cannot get through the samsara. They mostly arise with 8 lobha citta.

Lobha is a cetasika that arises with all kind of lobha citta that is it co-arises with 8 lobha citta. Lobha is craving. It is thirsty to commit many akusala dhamma. It is also called tanha. It has a very strong force and akusala things are attracted to citta because of lobha cetasika or tanha. It also has many different degrees from subliminous lobha like bhavatanha to the most strongest degree of lobha like cetasika lobha in the most greediest mind while committing lobha-led akusala like robbing treasure, power, sex or anything like that.

Ditthi is a cetasika. It is wrong viewer. As it itself is a wrong viewer, it advises co-arising citta take the object with wrong view. It always covers the right dhamma and causes wrongful belief. Ditthi always co-arises with 4 ditthi samyutta lobha cittas and these lobha cittas commit akusala dhamma with wrong view. Sotapanna eradicate ditthi cetasika with sotapatti magga nana and these ditthi samyutta cittas never arise in them forever since their sotapamship.

Mana is another papanca dhamma. It is conceit. It is very proud. It is also wrongful lobha-like cetasika which is possibly an alternative form of a wrong-viewer while ditthi views real dhamma as satta or any other things, mana views dhamma in a different way but with very conceited manner. Mana still exists until arahatship is attained that is only arahatta magga nana can kill mana and eradicate it. It also has different degrees from sublimous to apparently vivid proud. Mana arises in 4 ditthi vippayutta lobha cittas.

There are 4 dosa led cetasikas. They are 1.dosa 2. Issa 3. Macchhariya 4.kukkucca. Dosa arises in 2 dosa mula cittas. Sometimes dosa is accompanied by issa and sometimes by macchhariya and at another time by kukkucc. Dosa is aversion. It is hatred. It can be detected in angry mind, furious mind, annoying mind, distressing mind, depressing mind, crying mind, weeping mind, jealous mind, stingy mind, repenting mind and so on. Dosa is destructive in nature. It destroys its home that is co-arising citta and other cetasikas and cittaja rupa and hadaya vatthu where it depends.

Issa is jealousy. It does not want to see anyone is better than him in any aspect. Issa also arises in superior men (health, wealth, power and anything) when they see or hear that someone who was inferior to them achieves something even though the poor do not excel them in any aspect. Issa is also destructive in nature. It sounds like an opposite of mudita which is a sympathetic joy.

Macchhariya is stinginess. It does not want other people deal with his achievements or properties or qualities or status. It is also a destructive nature. It sounds like an opposite of alobha cetasika. It is an opposite of dana or offering. Issa and macchhariya are not good dhamma. While they do not help in any aspect they are destroying to their home and their environment. Macchhariya is actually more than the meaning of stinginess. It can also arises in the poor of any aspect.

Kukkucca is also a dosa-led cetasika. It is repenting mind. It causes citta to be repent on the past for having done akusala while he might be able to avoid them or not having done kusala while he had a chance to do them. Actually past is not the present and arising of such mind does not help anything. Instead much more akusala are being created because of arising of such repent. Kukkucca is a useless cetasika and it helps dosa in destroying their home and their environment.

There are 3 miscellaneous akusala cetasikas. They are 1.thina 2. middha 3. vicikiccha. Thina is sloth. It is sluggishness of citta functioning. It is inactiveness of citta. It is laziness of citta. It helps citta not to be alert and citta cannot perform its function in full effect.

Middha is torpor. It is a cetasika that causes cetasikas become sluggish or lazy or inactive. It does cetasikas not to be alert in their functioning so that they cannot perform their jobs in full effect. Middha always arises with thina cetasikas. Actually thina and middha down-tone akusala cittas. They arise in 5 asankharika cittas or 5 prompted consciousness. Thina and middha are not simply sleepiness but they are both down-toners of functions of other cetasikas.

Vicikiccha is a cetasika. It only arises in one and only one citta. That is upekkha sahatagata vicikiccha samyutta citta. It arises in vicikiccha citta. Vicikiccha is disbelief in triple gem that is The Buddha, The Dhamma, The Sangha. It is indecisiveness. It is suspicion. It cannot decide whether dhamma are right or wrong and which is real dhamma and which is not.

These 14 akusala cetasikas are frequently arising in daily life. Inside (Ajjhata) and outsidewise (Bahiddha). 4 moha-led cetasikas always arise in all 12 akusala cittas. Lobha cetasika always arises in 8 lobha cittas. Ditthi cetasika arises only in 4 ditthi samyutta lobha cittas and mana cetasika arises only in 4 ditthi vippayutta lobha cittas. Ditthi and mana are mutually exclusive. Dosa cetasika always arises in 2 dosa cittas. Issa, macchhariya, and kukkucca are mutually exclusive to one another. That is while issa arises, there is no macchhariya and kukkucca, while there arises macchhariya there is no issa and kukkucca and when kukkucca arises, issa and macchhariya cannot co-arise with it. Vicikiccha only arises in one and only one citta called vicikiccha citta. Thina and middha always arise together and they arise in 5 sasankharika citta that is 4 lobha sasankharika cittas and 1 dosa sasankharika citta.

Glossary:

- 1. annasamana _ anna..annehi- when dealing with, samanaca - agree..suitable..appropriate/ annasamana_appropriating**
- 2. avyakata_neither kusala nor akusala. Vipaka, kiriya and rupa are avyakata dhamma. That is they do not give rise to any kamma.**
- 3. Ajjhatta_inside, intrinsic, internal**
- 4. Bahiddha_outside, extrinsic, external**
- 5. Moha_ignorance, delusive or delusion, illusive or illusion**
- 6. Avijja_ignorance, inability to see real dhamma, moha**
- 7. Ahirika_shamelessness**
- 8. Anottappa_fearlessness**
- 9. Uddhacca_restlessness**
- 10.Lobha_greediness**
- 11.Tanha_craving**
- 12.Ditthi_wrong view**
- 13.Mana_conceit**
- 14.Dosa_aversion, hatred**
- 15.Issa_jealousy**
- 16.Macchariya_stinginess**
- 17.Kukkuccha_repent**
- 18.Thina_sloth**
- 19.Middha-torpor**
- 20.Vicikiccha_suspicion, disbelief**

PATTHANA DHAMMA

11

Patthana dhamma is noble dhamma and it is difficult to understand. It looks into details of dhamma as they really are. It correlates one dhamma to another. There are 52 cetasikas that can arise with citta depending on conditions. 13 annasamana cetasikas and 14 akusala cetasikas have been described in previous files. So there left 25 cetasikas. These 25 cetasikas are called sobhana cetasikas or beautiful mental factors.

There are 19 cetasikas common to any sobhana citta. They arise with any kind of sobhana citta. So they are called sobhanasadharana cetasikas. 19 cetasikas compose of 7 beautiful cetasikas and 6 pairs of enforcing cetasikas.

7 beautiful cetasikas are

- 1.saddha (belief or confidence)
- 2.sati (mindfulness or remembrance)
- 3.hiri (shamefulness)
- 4.ottappa (fearfulness)
- 5.alobha (detachment or dana)
- 6.adosa (unhurting or metta)
- 7.tatramajjhatthata (balance)

1.Saddha is a cetasika that co-arise with any kusala citta and any sobhana citta. It is belief or confidence. It clears up the mind and makes confident in dhamma. Saddha makes impartial belief in triplegem. When saddha arises and it works to its full strength it stays as mental faculty and it can also lead other mental factors to be fully enlightened. It is one of 37 bodhipakkhiya dhamma that leads to nibbana. Saddha co-arise with 59 sobhana cittas that is 24 kamavacara sahetuka citta, 27 jhana cittas and 8 lokuttara cittas.

2.Sati is a cetasika. It is mindfulness or remembrance. Sati always arises with 59 sobhana cittas. Sati advises citta to be mindful. Sati advises citta to remember its functions and sati also organizes other cetasikas to be mindful at their work. When sati is there, all mental work becomes facilitated and everything in mind is well organized. As goal-keeper keeps goal post, sati

keeps the mind. As gate watcher watches the gate, sati watches all 6 sense-doors.

3.Hiri is a cetasika. It is shamefulness. As it is shameful, it will not do any shameful action. It advises citta to be shameful to do bad things. Hiri is a form of inhibition. When hiri becomes dominant, mind will keep in good deeds. Hiri also arises with 59 beautiful cittas mentioned above.

4.Ottappa is a cetasika. It is fearfulness. As it is fearful, it will not do any bad thing. If bad things were done, the wise would blame on the actions. It is frightened by this blame. Ottappa is also a form of inhibition. It always works with its close friend hiri. Even though both are inhibition their manifestations are not the same. They work together and they are called lokapala dhamma.

5.Alobha is a cetasika. It advises citta to detach. It is detachment. Alobha can be dana or offering. It is the opposite to lobha which is attachment. When alobha becomes evident, all mental factors and citta become plastic, flexible and the mind becomes tender and light. It arises in 59 sobhana cittas.

6.Adosa is also a beautiful cetasika. It advises citta not to do destructive things and advises it not to hurt anyone anything. It is metta. Adosa is the opposite of dosa which always destroy its home and environment. When adosa becomes a major component of mental force, all other cetasikas become obedient and they all become flexible and productive. It also arises in 59 sobhana cittas.

7.Tatramajjhatthata is a cetasika that balances everything co-arise with him. It works as a charioteer. When a side become weak, the imbalance makes deviation to one side. When a side become stronger, the imbalance arises and there also is a deviation from the tract. This cetasika arises in 59 sobhana cittas.

There are 6 pairs of cetasikas all work together with any sobhana citta.

8 & 9

(1) Passaddhi_cittapassaddhi and kayapassaddhi

Passaddhi is calmness, tranquility, serenity. Cittapassaddhi is tranquility of citta. Kayapassaddhi is tranquility of cetasikas. They both arise with 59 sobhana cittas.

10 & 11

(2) Lahuta_cittalahuta and kayalahuta

Lahuta is lightness. It is buoyancy. Cittalahuta is buoyancy of citta or lightness of citta. Kayalahuta is buoyancy of cetasika or lightness of cetasikas. They both arise together with 59 sobhana cittas.

12 & 13

(3) Muduta_cittamuduta and kayamuduta

Muduta is softness. It is plasticity. Cittamuduta is softness or tenderness of citta. Kayamuduta is softness of cetasikas or plasticity of cetasikas. They both co-arise with 59 sobhana cittas.

14 & 15

(4) Kammannata_cittakammannata and kayakammannata

Kammannata is workableness. It is adaptability. It is readiness to response or to work. Cittakammannata is adaptability of citta while kayakammannata is adaptability of cetasikas. They both co-arise with 59 sobhana cittas.

16 & 17

(5) Pagunnata_cittapagunnata and kayapagunnata

Pagunnata means being familiar with. Pagunnata is experience. Pagunnata is well-learned mental factor. It is proficiency. Cittapagunnata is proficiency of citta and kayapagunnata is proficiency of cetasikas. They both arise with 59 sobhana cittas.

18 & 19

(6) Ujukata_cittujukata and kayujukata

Ujukata means straightness. It is uprightness. Ujukata is rectitude. Cittujukata is uprightness of citta. Kayujukata is uprightness of cetasikas. They both arise along with 59 sobhana cittas.

20 & 21 & 22 are virati cetasikas. Virati means refrain from or keeping not doing bad things. There are 3 virati cetasikas. They are sammavaca, sammakammanta, and sammaajiva.

20. Sammavaca is the nature that keeps not to say bad things or things that are not good. It is right speech. When refrain from telling lie sammavaca arises. Not saying harsh words, not saying slandering words, not saying useless words are all led by sammavaca cetasika. This cetasika always arises with magga citta and phala citta. It sometimes arises in 8 kammavacara mahakusala citta.

21. Sammakammanta is the nature that keeps not to do bad things. It is right action. When refraining from killing, torturing, stealing, robbing of properties or sex, taking intoxicants such as alcohol or recreational drugs, sammakammanta arises. It always arise in 8 lokuttara citta and it arises sometimes in 8 kamavacara mahakusala citta.

22. Sammaajiva is the nature that keeps not to live on livelihood related to killing, torturing, stealing, robbing, telling lies, slandering, intoxicants, weapon etc etc. It is right livelihood. It always arises in 8 lokuttara citta and sometimes arises in 8 kamavacara mahakusala citta.

23 & 24 are appamanna cetasikas. Appamanna means countless, boundless, limitless, unlimited. There are 2 cetasikas. They are karuna and mudita.

23. Karuna is a cetasika. It is compassion. It is also opposite of dosa. It is also unhurting in nature. It arises in 12 rupajhana citta that is 1st, 2nd, 3rd, 4th jhanacitta of kusala, vipaka, and kiriya. It also arises in 8 mahakusala citta and 8 mahakiriya citta. So karuna can arise in 28 citta in total.

24. Mudita is a cetasika. It is sympathetic joy. It is direct opposite of issa cetasika. It makes citta happy when satta are being flourished in any aspect. It arises in each of 3 1st jhana, 3 2nd jhana, 3 3rd jhana, 3 4th jhana all together 12 rupajhana citta. (Three are kusala, vipaka, and kiriya here). It also arises in 8 kamavacara mahakusala citta and 8 kamavacara mahakiriya citta. So mudita can arise in 28 citta.

25. Pannindriya cetasika

Pannindriya or simply panna is a cetasika. Pannindriya is panna + indriya. Panna means knowledge in detail with analytical and penetrative wisdom. This cetasika is one of five faculties. Panna is amoha. It arises in 47 cittas. They are 12 nana samyutta kamavacara sobhana cittas, 15 rupajhana cittas, 12 arupajhana citta, and 8 lokuttara cittas.

Glossary:

- 1. saddha_ faith, confidence, belief**
- 2. sati_ mindfulness, remembrance**
- 3. hiri_ shamefulness**
- 4. otappa_ fearfulness**
- 5. alobha_ detachment, dana**
- 6. adosa_ metta**
- 7. tatramajjhatthata_ balance**
- 8. cittapassaddhi_ calmness of citta**
- 9. kayapassaddhi_ calmness of cetasikas**
- 10. cittalahuta_ lightness of citta**
- 11. kayalahuta_ buoyance of cetasikas**
- 12. cittamuduta_ softness of citta**
- 13. kayamuduta_ tenderness of cetasikas**
- 14. cittakammannata_ workableness of citta**
- 15. kayakammannata_ workableness of cetasikas**
- 16. cittapagunnata_ proficiency of citta**
- 17. kayapagunnata_ proficiency of cetasikas**
- 18. cittujukata_ uprightness of citta**
- 19. kayujukata_ uprightness of cetasikas**
- 20. virati_ avoid, refrain**
- 21. sammavaca_ right speech**
- 22. sammakammanta_ right action**
- 23. sammaajiva_ right livelihood**
- 24. appamanna_ endless, countless, limitless, boundless**
- 25. karuna_ compassion**
- 26. mudita_ sympathetic joy**
- 27. pannindriya_ faculty of wisdom**
- 28. bodhipakkhiya_ bodhi means bodhi nana or enlightenment, pakkhiyameans companions.**

PATTHANA DHAMMA

12

In the previous files, citta and cetasika have been described. In this file rupa dhamma will be discussed. Rupa are dhamma that are subjected to change and impermanent as in case of nama dhamma. Changes in rupa dhamma seem more obvious than changes in nama dhamma.

There are 28 separate rupa dhamma and they all are paramattha dhamma and they do have their own characteristics, functions, manifestations and immediate causes. Overall, all 28 rupa have to depend on 4 mahabhuta rupa which are the four basic elements.

Without these four rupa, no other rupa can exist. The four elemental rupa or

A. mahabhuta rupa are_

- 1. pathavi**
- 2. tejo**
- 3. vayo**
- 4. apo**

Pathavi is hardness-firmness-softness of materials. It is solidity state of materials. It is density of material or thickness-thinness of material. Tejo is an element that serves as temperature in materials. It is coldness-hotness of materials. Vayo is motion. It is compressibility-repressibility of materials. It is movement or pressure intrinsic to materials. Apo is an element that is cohesion in materials. It flows, sticks, glues, etc etc. it is wet-dry state of materials. But these 4 mahabhuta rupa never exist as a single rupa and instead they exist together. And serve as base for all other rupa.

There are 7 gocara rupas. They serve as objects for citta so called gocara rupa. Gocara means where citta visits. All these 7 rupa have to depend on 4 mahabhuta rupa even though they are separate entities as paramattha rupa. Among them pathavi, tejo, and vayo re-included because they can be sensed by physical body through body sense receptors.

B. 7 gocara rupa are_

1. rupa (or vanna that is colour)
2. sadda (sound)
3. gandha (smell)
4. rasa (taste)
5. photthabba (pathavi, tejo, vayo or touch senses)

Rupa or vanna here is colour that is rupa that serves as object for eye-consciousness or seeing-consciousness or cakkhuvinnana citta. It functions as arammana. It is ruparammana. As it is a base of arising of nama dhamma, it is also called ayatana and it is rupayatana. It bears its own characteristic and it is also dhatu. It is rupa dhatu.

Sadda or sound is rupa that serves as object for ear-consciousness or hearing-consciousness or sotavinnana citta. It is sotarammana. It is also sotayatana. It is sota dhatu as well.

Gandha or smell is rupa that serves as object for nose-consciousness or smelling-consciousness or ghanavinnana citta. It is gandharammana. It is gandhayatana and it is also gandha dhatu.

Rasa or taste is rupa that serves as object for tongue-consciousness or tasting-consciousness or jivhavinnana citta. It is rasarammana. It is rasayatana. It is rasa dhatu.

Photthabba or touch-sense is rupa that serves as object for body-sense-consciousness or touching-consciousness or kayavinnana citta. It is photthabbarammana. It is photthabbayatana and it is also photthabba dhatu.

These five are objects for five physical senses. They are each categorized into arammana, ayatana, and dhatu because they serve as though for arising of nama dhamma. These five are aggregate and it is known as rupakkhandha whereas all cittas and cetasikas are categorized into 4 namakkhandha namely_

1. vedanakkhandha which is aggregate of feeling
2. sannakkhandha which is aggregate of perceptions
3. sankharakkhandha which is aggregate of sankhara dhamma that is 50 mental factors or conditioners after exclusion of vedana and sanna from 52 cetasikas

4. vinnanakkhandha which is aggregate of vinnana or cittas that is 89 cittas or 121 cittas in total.

Where collection of 4 mahabhuta rupa becomes clear and if they fit for serving as sense receptors they are called pasada rupa because they do have their own characteristics separated from 4 mahabhuta rupa even though pasada rupa themselves are 4 mahabhuta rupa.

C. 5 pasada rupa are_

- 1. cakkhu pasada (eye)**
- 2. sota pasada (ear)**
- 3. ghana pasada (nose)**
- 4. jivha pasada (tongue)**
- 5. kaya pasada (body)**

These five rupa are not simple rupa as they would be thought by some as eye, ear, nose, tongue and body.

Eye in conventional sense is not cakkhu pasada rupa. Cakkhu pasada rupa is kammaja rupa or kamma-derived rupa and all kammaja rupa pass away with disappearance of cuti citta or death. So eye at postmortem period is not cakkhu pasada even though it is still eye in conventional sense. But when alive cakkhu pasada lie in eye. It may well be cornea or retina or nerve or anything but cakkhu pasada is a paramattha rupa.

It is also a base for vinnana or citta and nama dhamma. It is also called vatthu. It is the place where object comes through to mind and it is called dvara or door. So cakkhu pasada is also cakkhu vatthu, cakkhu dvara. And it is a cause in arising of cakkhuvinnana citta. So it is also called cakkhayatana. It is also called cakkhu dhatu.

Sotapasada is by the same token called sota vatthu, sota dvara, sotayatana, sota dhatu. Ghanapasada is ghana vatthu, ghana dvara, ghanayatana, ghana dhatu. Jivhapasada is jivha vatthu, jivha dvara, jivhayatana, jivha dhatu. Kayapasada is kaya vatthu, kaya dvara, kayayatana, kaya dhatu.

D. 2 bhava rupas are_

- 1. purisattabhava rupa**

2. itthatthabhava rupa

Purisa means male. Satta means being. Bhava means life or entity or existence. Purisattabhava rupa is maleness. It is present in all bodily parts of male beings. Itthi means female. Itthi bhava rupa exist in all body parts of female.

E. 1 hadaya rupa

This rupa is the seat of vinnana or citta and in a life patisandhi citta, bhavangacitta, cuti citta all depend on hadaya vatthu when in pancavokara bhumi or where all physical materials are present.

F. 1 jivita rupa

This rupa is physical life. It supports other co-existing rupa to be alive and active. It is kammaja rupa or kamma-derived rupa and it exists in all rupakalapa or aggregate of materials when in life.

G. 1 ahara rupa

It is also called oja rupa. It is nutriment or nutrition that support other rupa to proliferate.

There are 4 mahabhuta rupa, 7 gocara rupa (4 further rupa), 5 pasada rupa, 2 bhava rupa, 1 hadaya rupa, 1 jivita rupa, 1 ahara rupa altogether these 18 rupa are called nipphanna rupa. Because they all are influenced by kamma, citta, utu or temperature or weather, and ahara.

There are 10 anipphanna rupa. 18 and 10 make 28 paramattha rupa.

H. 1 pariccheda rupa

This is a paramattha rupa that space between rupa and itself is space. It is also called akasa.

I. 2 vinatti rupa

- 1. kayavinatti rupa**
- 2. vacivinatti rupa**

Kayavinatti rupa is gesture or special body activity that expresses someone's wish. Vacivinatti rupa is verbal activity that expresses someone's wish.

J. 3 lahutadi rupa

- 1. rupa lahuta**
- 2. rupa muduta**
- 3. rupa kammannata**

Rupa lahuta is lightness of rupa. Rupa muduta is tenderness of rupa. And Rupa kammannata is wieldiness or workableness of rupa.

K. 4 lakkhana rupa

- 1. upacara rupa**
- 2. santati rupa**
- 3. jarata rupa**
- 4. aniccata rupa**

Upacaya rupa is initial formation of other rupa. It is just characteristic. Santati is continued formation of rupa and it is also characteristic of other rupa. Jarata is decaying of rupa and it is also characteristic of other rupa. Aniccata is disappearance of other rupa and it is also characteristic of other rupa. So called all these as characteristics or lakkhana rupa.

Among 28 paramattha rupa

Rupa or vanna works as ruparammana, rupayatana, and rupa dhatu.

Sadda works as saddarammana, saddayatana, and sadda dhatu.

Gandha works as gandharammana, gandhayatana, and gandha dhatu.

Rasa works as rasarammana, rasayatana, rasa dhatu.

Photthabba works as photthabbarammana, photthabbayatana, photthabba dhatu.

There left 21 rupa as above rupa are (1. rupa or vanna, 2. sadda, 3. gandha, 4. rasa 5. patthavi, 6. tejo, 7. Vayo)

These 21 rupa are 5 pasada rupa and 16 sukhumma rupa. Both are dhammarammana.

But 5 pasada are pancayatana that is cakkhayatana, sotayatana, ghanayatana, jivhayatana and kayayatana. Only 16 sukhuma rupa will be dhammayatana and they are also dhamma dhatu.

PATTHANA DHAMMA

13

To summarize, there 28 paramattha rupa. They are _

1. 4 mahabhuta rupa
2. 4 visaya rupa or gocara rupa (7 gocara rupa , 4 + 3 bhuta rupa)
3. 5 pasada rupa
4. 2 bhava rupa
5. 1 hadaya rupa
6. 1 jivita rupa
7. 1 ahara rupa_ (in total these 18 rupa are nipphanna rupa)
8. 1 pariccheda rupa (akasa)
9. 2 vinatti rupa
10. 3 vikara rupa
11. 4 lakkhana rupa (the last 4 kinds_ in total 10 are anipphanna rupa)

Nipphanna means influenced by causes like kamma, citta, utu, and ahara. And anipphanna is the opposite, that is there is no influence and no cause and not governed by anything.

All 28 rupa do not have lobha, dosa, moha, alobha, adosa, amoha. All rupa are ahetuka dhamma.

As rupa are associated with cause or paccaya, they are called sappaccaya dhamma. Sappaccaya means 'with causes'.

As they are arammana of asava dhamma, they are sasava dhamma. Arammana means 'object of attention or object of consciousness'. Asava means 'to flow'. Asava dhamma or flowing natured things are kama or sensual things , bhava or existence , ditthi or wrong view, and avijja or ignorance.

As they are governed by kamma, citta, utu, and ahara, they are called sankhata dhamma.

They are arammana of upadana dhamma or clinging things and as they are part of sankhara loka, they are also called lokiya dhamma.

They are where kama tanha or sensual craving arises and stays, they are called kamavacara dhamma.

They cannot take object and they are called anarammana dhamma.

5 pasada rupa are called ajjattika rupa (intrinsic material) and other 23 are called vahira rupa (extrinsic material).

5 pasada and hadaya rupa altogether 6 rupa are vatthu rupa or base material. Other 22 are avatthu rupa.

5 pasada and 2 vinatti rupa totalling 7 rupa are dvara rupa. Other 21 are advara rupa. Dvara means 'door'. Here it means 'sense door and expression door'.

5 pasada, 2 bhava, 1 jivita totalling 8 rupa are called indriya rupa (faculty material). Other 20 are anindriya rupa.

5 pasada and 7 visaya or gocara rupa totalling 12 rupa are called olarika rupa (rough material) and other 16 are sukhuma rupa (subtle material).

These 12 olarika rupa are readily sensible and they are close mind and are called santike rupa and 16 sukhuma are also called dure rupa (far material_ far away to be understood). 12 olarika rupa are associated with apparent contact and they are also called sappatigha rupa and 16 sukhama rupa are also called appatigha rupa.

5 pasada, 2 bhava, 1 jivita, 1 hadaya, 4 mahabhuta rupa, 1 vanna rupa or rupa rupa, 1 gandha, 1 rasa, 1 ahara and 1 pariccheda totalling 18 rupa can be caused by kamma and they are called upadinna rupa and other 10 are called anupadinna rupa.

1 rupa rupa or vanna rupa is sanidassana rupa and other 27 are anidassana rupa.

5 pasada rupa are called gocaraggahika rupa and other 23 are agocaraggahika rupa. Gocaraggahika means 'able to receive object'.

Pathavi, tejo, vayo, apo, vanna, gandha, rasa and ahara or oja rupa altogether 8 rupa are called avinibbhoga rupa and other 20 are called vinibbhoga rupa.

There are 12 akusala cittas, 8 mahakusala cittas, 5 rupakusala cittas and 4 arupakusala cittas. These 29 cittas are associated with cetana and cetana in these 29 cittas when they arise become 'KAMMA'.

Out of 29 kamma, 4 arupa kamma do not give rise to any rupa as they are arupa kamma. So the remaining 25 kamma cause arising or kammaja rupa or rupa derived from kamma.

Out of 89 cittas, 10 cittas called dvipancavinnana citta do not cause rupa. Nor do 4 arupavipaka cittas. So the remaining 75 cittas cause cittaja rupa. Cittaja rupa arise as ajjattika rupa.

26 appana javana cittas also support body positions or iriyapatha. 26 appana javana cittas are 5 rupakusala, 5 rupakiriya, 4 arupakusala, 4 arupakiriya, 4 magga cittas and 4 phala cittas.

12 akusala, 8 mahakusala, 8 mahakiriya, 1 hasituppada, 1 votthapana (manodvaravajjana) totalling 30 cittas (including 2 abhinna) cause vinatti rupa and they also support body positions.

4 akusala somanassa lobha cittas, 4 mahakusala somanassa, 4 mahakiriya somanassa, and 1 hasituppada citta totalling 13 cittas cause smiling.

There are sita tejo or cold temperature and unnha tejo or warm or hot temperture are called utu or weather. Patisandhi samyutta rupa or rupa that arise along with patisandhi do have tejo intrinsically and they are called ajjattika utu and when they combine with bahiddhika utu they cause utuja rupa.

Ahara in 8 avinibbhoga rupa at patisandhi is called ajjatta oja. Outside nutriments are called bahiddha oja. When ajjatta and bahiddha combine they cause ahara rupa.

5 pasada, 2 bhava, 1 jivita, 1 hadaya are solely caused by kamma and not by any other causes.

2 vinatti rupa are solely caused by citta.

Sadda or sound can be caused by citta or utu and it is called dvija rupa that is the rupa that can be caused by 2 generators.

3 lahutadhi rupa namely rupa lahuta, rupa muduta, rupa kammannata can be caused by citta, ahara, and utu. These 3 are called tija rupa or rupa that can be caused by 3 generators.

8 avinibbhoga rupa that is pathavi, tejo, vayo, apo, vanna, gandha, rasa, ahara altogether 8 and 1 pariccheda rupa or akasa can be caused by kamma, citta, utu, and ahara. These 9 rupa are called catuja rupa or rupa that can be caused by 4 generators.

4 lakkhana rupa (upacaya, santati, jarata, aniccata) are not caused by anything and they are called 'na kutoci rupa'.

Rupa that arise together, that fall away together, that depend on the same base or vatthu, and that co-exist are called rupa kalapa as a collective term.

There are 21 rupa kalapa. They are 9 kammaja rupa kalapa, 6 cittaja rupa kalapa, 4 utuja rupa kalapa, and 2 aharaja rupa kalapa.

Kammaja kalapa are

- 1. cakkhudassaka rupa kalapa (1 cakkhu pasada, 8 avinibbhoga, 1 jivita totalling 10. So called dassaka)**
- 2. sotadassaka rupa kalapa (sota, avinibbhoga, jivita)**
- 3. ghanadassaka rupa kalapa (ghana, avinibbhoga, jivita)**
- 4. jivhadassaka rupa kalapa (jivha, avinibbhoga, jivita)**
- 5. kayadassaka rupa kalapa (kaya, avinibbhoga, jivita)**
- 6. itthibhavadassaka rupa kalapa (itthibhava , avinibbhoga, jivita)**
- 7. pumbhavadassaka rupa kalapa (pumbhavo, avinibbhoga, jivita)**
- 8. vatthudassaka rupa kalapa (hadaya vatthu, avinibbhoga, jivita)**
- 9. jivitanava rupa kalapa (8 avinibbhoga rupa and 1 jivita rupa)**

6 cittaja rupa kalapa are

- 1. suddhattha rupa kalapa (8 avinibbhoga rupa)**
- 2. kayavinattinava rupa kalapa (1 kayavinatti and 8 avinibbhoga)**
- 3. vacivinattisaddadassaka rupa kalapa (vacivinatti, sadda, 8 avinibbhoga rupa)**
- 4. lahutadiekadassaka rupa kalapa (3 lahutadi rupa and 8 avinibbhoga rupa)**

5. **kayavinattilahutadi dvadassa rupa kalapa (kayavinatti, 3 lahutadi, 8 avinibbhoga)**
6. **vacivinatti sadda lahutadi terassaka rupa kalapa (vacivinatti, sadda, 3 lahutadi, 8 avinibbhoga)**

There are 4 utuja rupa kalapa. They are_

1. **suddattha rupa kalapa (8 avinibbhoga)**
2. **saddanava rupa kalapa (sadda, 8 avinibbhoga)**
3. **lahutadi ekadassaka rupa kalapa (3 lahutadi, 8 avinibbhoga)**
4. **sadda lahutadi dvadassa rupa kalapa (sadda, 3 lahutadi, 8 avinibbhoga)**

There are 2 aharaja rupa kalapa. They are_

1. **suddattha rupa kalapa (8 avinibbhoga rupa)**
2. **lahutadi ekadassaka rupa kalapa (3 lahutadi, 8 avinibbhoga)**

Among rupa kalapas, suddattha rupa kalapa and saddanava rupa kalapa can also be found outside or extrinsically or in bahiddha. This means they can arise in avinnanaka , savinnanaka, and lifeless materials. All other rupa kalapa arise only as ajjattika rupa and never as bahiddha rupa.

PATTHANA DHAMMA

14

There are citta, cetasika, rupa, and nibbana as ultimate realities. No other things are realities. Only these four are real in the ultimate sense and they are always true at any given time and at anywhere. Citta, cetasika, and rupa have been delineated in some detail.

The fourth reality is nibbana. Nibbana, the term, derives from 'ni vana' or 'nirvana' which means 'ni' that is 'nikkhanta' or liberated from 'vana' or the dhamma that bind various different lives in the samsara. So nibbana means liberated from binding in the samsara and it is beyond the samsara. This binding is tanha.

Even though there is only a single nibbana as its nature, nibbana is talked to have two kinds.

These two kinds are saupadisesa nibbana and anupadisesa nibbana.

Saupadisesa nibbana is nibbana state when in life. This can be seen in case of nirodha samapatti. Nirodha means 'disappearing or extinguishing'. Samapatti means 'to be in a state of'. Anupadisesa nibbana is the state that will be after disappearing of cuti citta of arahats, when all kammaja rupa, cittaja rupa, and aharaja rupa all have been completely disappeared.

From the view point of contemplation, there are 3 kinds of nibbana. They are_

1. sunnata nibbana
2. animitta nibbana
3. appanahita nibbana

Sunnata nibbana means 'nibbana is free of arammana of tanha, raga, etc etc. There is no atta in ultimate sense. Nibbana is free of attajiva. When ariya-to-be was contemplating on dhamma as anatta then the nibbana that he saw is called sunnata nibbana. Because as he is viewing as anatta and as there is no atta and free of atta then nibbana is called sunnata nibbana.

Animitta nibbana means 'nibbana is free of raga, kilesa, and free of base and causal things. When ariya-to-be was seeing dhamma at magga citta, if he saw

dhamma as anicca then the nibbana that he saw is called animitta nibbana. Because there is no nicca or permanent nimitta.

Appanihita nibbana means 'nibbana is not to be craving for as in cases of tanha, raga, kilesa, etc etc.' When the ariya-to-be was seeing the dhamma as dukkha or suffering then the nibbana that he saw is called appanihita nibbana. Because nibbana is free of tanha and raga and any other defilements.

Even though these are contemplated there is only one and single nibbana in terms of ultimate sense and its character.

Nibbana is absolute peace. This peace can be understood by viewing absence of any fire or any suffering. When not in nibbana, then beings will be in sankhata domain that is they all will be in loka that is kama loka or sensual sphere, rupa loka or rupa brahma bhumi or fine material sphere, arupa loka or arupa brhama bhumi or immaterial sphere.

As long as they are in these sphere or they are in the samsara, then they all will have been suffering from all sorts of sufferings. These sufferings are called fires. When fire are totally extinguished, the absence of fire can be compared with its presence when it is hot. So complete extinguishing of fire is absolute peace.

Nibbana is nama dhamma because it can be bent. Citta and cetasika are also called nama dhamma. Because they can also be bent. Citta and cetasika can bend toward arammana or object.

Nibbana is not a khandha. But nibbana is one of the ayatana. Ayatana are arammana or base for citta. Nibbana is dhammayatana. In terms of paramattha element or dhatu, nibbana is included in dhamma dhatu.

Nibbana is not influenced by kamma, citta, utu, and ahara unlike other paramattha dhamma like rupa, citta, and cetasika. Rupa, citta, and cetasika are said to be in the domain of sankhata or they are influenced by or governed by outside causes like kamma, citta, utu, and ahara.

So far, citta, cetasika, rupa, and nibbana have been discussed to some detail. There are only these four dhamma really exist and they are real in ultimate sense. Apart from these four dhamma, nothing really exists in this universe.

If these four dhamma can well be understood, then the whole universe can be understood. All teachings of The Buddha are related to these four dhamma and The Buddha preached Dhamma according to the needs of the individual or individuals or group or groups.

How these four dhamma relate to each other and their relations and connections will be seen in patthana dhamma, which is the greatest dhamma in The Buddha Abhidhamma.

As patthana dhamma is wide, deep, and large, even ordinary arahats will not be able to explore as Buddhas do. In Tipitaka there are 7 texts on Abhidhamma. Patthana is one of these 7 texts and it is the most difficult to understand. There are 24 separate patthana texts in The Buddha teachings.

But as we are just ordinary people, we will learn just the summary of patthana paccaya. In patthana dhamma there are 24 conditions and these conditions are called paccaya and these 24 conditions have been summarised in the introductory portion of these files.

PATTHANA DHAMM

15

In patthana dhamma there are 24 conditions that relate or cause dhamma in turn. Hetu paccaya is root condition for dhamma.

In a tree, roots are the source for developing of the whole tree. From the roots, stem, branches, twigs, leaves etc. receive the necessary nutriment, minerals and water and the whole tress lives in existence.

In dhamma that is dhamma in ultimate sense, there are cittas, cetasikas, rupas which are supported by roots.

There are 6 roots. They are lobha, dosa, moha, alobha, adosa, and amoha. These 6 roots support their related dhamma as root condition or hetu paccaya.

Lobha, dosa, and moha are collectively known as akusala hetuka. They are akusala cetasikas.

Alobha, adosa, and amoha are kusala hetuka. They are also abyakata hetuka. Abyakata dhamma are dhamma that do not produce kamma. Abyakata dhamma are vipaka, kiriya, and rupa.

There are 71 sahetuka cittas. That is 71 rooted consciousness. 18 cittas are ahetuka cittas and they are rootless consciousness.

71 rooted consciousness are supported by one or two or three of these 6 roots. One-rooted consciousness are called ekahetuka cittas. Double rooted consciousness are called dvihetuka cittas. Triple rooted consciousness are called tihetuka cittas.

These 71 sahetuka cittas are_

- 1. 2 eka hetuka cittas**
- 2. 22 dvihetuka cittas**
- 3. 47 tihetuka cittas**

There are 2 ekahetuka cittas. These 2 cittas are moha cittas. They are 1. upekkha sahagatam uddhacca samyutta citta and 2. upekkha sahagatam vicikiccha samyutta citta. There is only moha as a root and there is no other root in these 2 cittas. So they are called ekahetuka cittas.

In uddhacca citta, associated cetasikas are phassa, vedana, cetana, sanna, ekaggata, jivitindriya, manasikara, vitakka, vicara, viriya, adhimokkha, ahirika, anottappa, moha, and uddhacca altogether 15 cetasikas arise. Along with arising of these nama dhamma there also arise cittaja rupa and at the same time other rupa like kammaja rupa, utuja rupa and aharaja rupa also arise at the same time. Here in this uddhacca citta tree, the root is moha cetasika. It serves as root and this paccaya is called hetu paccaya.

In vicikiccha citta, there arise phassa, vedana, cetana, sanna, ekaggata, jivitindriya, manasikara, vitakka, vicara, viriya, ahirika, anottappa, uddhacca, moha, and vicikiccha altogether 15 cetasikas arise. In this citta is moha is root condition for the whole set of dhamma.

There are 22 dvihetuka cittas.

In dvihetuka cittas, two roots that arise together may be one of the following combinations.

- 1. moha and lobha**
- 2. moha and dosa**
- 3. alobha and adosa**

Moha and lobha combination can be seen in 8 lobha cittas.

Moha and dosa combination can be seen in 2 dosa cittas.

Alobha and adosa combination can be seen in 12 nana vippayutta kamavacara cittas. So in total there will be $8 + 2 + 12 = 22$ dvihetuka cittas.

In 8 lobha cittas, associated cetasikas are

7 sabbacittasadhara cetasikas, 6 pakinnaka cetasikas, 4 sabbakusalasadhara cetasikat that is moha, ahirika, anottappa, uddhacca, and ditthi and lobha altogether $7 + 6 + 4 + 2 = 19$ cetasikas in the 1st lobha citta.

In the 2nd lobha citta that is sasankharika citta there arise thina and middha and there will be 21 cetasikas.

In the 3rd lobha citta that is ditthi vippayutta citta, ditthi is deducted so there will be 18 but mana arises and there will again 19 cetasikas in the third lobha citta. In the 4th lobha citta, thina and middha make 21 cetasikas in total.

In the 5th, there is no piti as it is an upekkha citta, there will be 18 cetasikas. In the 6th thina and middha make 20 cetasikas.

In the 7th lobha citta, ditthi is replaced by mana and there will be 18 cetasikas. In the 8th lobha citta, there will be 20 cetasikas as thina and middha also arise.

In all these 8 lobha cittas, roots are moha and lobha.

In 2 dosa cittas, there arise 13 annasamana cetasikas, 4 sabbaakusalasadharana cetasikas, and dosa cetasika arise. So there will be 18 cetasika when a dosa citta arises.

But if that dosa is associated with jealousy or issa then there will be 19 cetasikas, if stinginess macchhariya is added and there will be 19 cetasikas. If that dosa is repent then kukkucca is added and there will be 19 cetasikas. If it is 2nd dosa citta that is sasankharika citta, thina and middha have to arise and there will be 20 cetasikas if dosa only and there will be 21 cetasikas if it is issa or macchhariya or kukkucca. In all these dosa cittas, roots are moha and dosa.

There are 12 nana samyutta kamavacara cittas. 4 mahakusala, 4 mahavipaka, and 4 mahakiriya.

4 mahakusala cittas arise along with 13 annasamana cetasikas, 19 sobhacittasadharana cetasika, 2 appamanna cetasikas, 3 virati cetasikas, altogether 37 cetasikas are possible to arise.

But in the 3rd and 4th mahakusala citta, there arise 13 and 19 in total 32 cetasikas arise. If citta is compassion or karuna then there will be 33 and if sympathetic joy, there will also be 33 cetasikas. If sammakammanta arise there will be 33 and if sammavaca there will also be 33. If sammaajiva arise, there will be 34 cetasikas in total.

In the 7th and 8th mahakusala citta piti is excluded as they are upekkha citta. 1st, 2nd, 5th, and 6th are nana samyutta cittas and they are tihetuka cittas not dvihetuka cittas.

In these 4 mahakusala dvihetuka cittas, roots are alobha and adosa. There is no pannidriya cetasika as they are nana vippayutta cittas. There are 4 mahavipaka nana vippayutta cittas. So they are dvihetuka cittas. In mahavipaka there arise 13 annasamana and 19 sobhanacittasadharana cetasikas totalling 32 cetasikas are possible to arise. In the 3rd and 4th 32 cetasika arise. In the 7th and 8th piti is excluded and there will be 31 cetasikas in total.

Asankharika citta produces ukkattha kusala and sasankharika citta produces omaka kusala. Ukkattha is greater and omaka is lesser. There are only alobha and adosa as roots and they are also dvihetuka cittas.

There are 4 mahakiriya nana vippayutta cittas. There arise 13 annasamana, 19 sobhanacittasadharana cetasikas can arise. In total 32 cetasikas are possible. If karuna or mudita arises there will be 33. In the 3rd and 4th there will be 32 or 33. In the 7th and 8th piti is excluded and there will be 31 or 32 depending on whether krana or mudita arises. These 4 cittas are also dvihetuka cittas as there is no pannindriya cetasika arises.

HTOO NAING