

## Dhamma Threads

### By Htoo Naing

There are Dhamma seekers. They seek Dhamma. They want Dhamma. They know that Dhamma has healing power. It heals the sore of suffering. May you all be well and happy here while you visit this group.

With Unlimited Metta,

Dhamma in its name has many definitions. Dhamma may be the nature. It may be the truth. It may be justice. It may be law. It may be the teachings of The Buddha. But if it is the Dhamma or The Dhamma, then it is one of three gems or triplegem called The Buddha, The Dhamma, The Sangha.

The Dhamma is the whole set of teachings of The Buddha. Buddhas are those who in their past lives had perfected 10 paramis or perfections, 10 upaparamis or 10 higher perfections and 10 paramattha paramis or the greatest perfections and when in their final life be reborn as a human being and finds all Dhamma ( all truths ) by themselves and preach to suttas or beings who are ready to attain some nana and some kusala.

After The Buddha and The Dhamma have been explained to some extent, The Sangha needs to be understood. The Sangha are those who are ordained in the order of sangha and abide all the vinaya or rules and regulations passed as vinaya by The Buddha. They maintain what The Buddha taught and they practise what The Buddha taught. They preach Dhamma to people whenever the conditions favour.

These three gems or triplegem are referred to as gems. Gems are rare to be found while dirt is easily found. Gems are precious and keep as admirable things. Even these conventional gems may be ubiquitous while triplegem is the most precious to all as Buddhas appear as a rare event.

The Buddha preached many dhammas. He preached whenever there was a condition for preaching the Dhamma. He lived 80 years as a human being. But He was not an ordinary human being. All the perfections that His past lives made, made Him the greatest person in the whole universe.

The Buddha Siddhattha Gotama entered Buddhahood on His 35th birthday. In His remaining 45 years, He preached Dhamma a lot for suttas. He sometimes preached to a single person while there were countless

witnessing devas and brahmas. Sometimes The Buddha preached to a group of people.

At the time of The Buddha Mahaparinibbana, there arose opposing words from puthujana bhikkhus and some bhikkhu followed him and joined him because they disliked vinaya because tight vinaya limited their itchiness or puthujana's endless desire. Since then, there have been many many divisions. These divisions were mainly happened among puthujana bhikkhus.

Puthujhana is a Pali word. It is made up of 'puthu' and 'jananam'. Puthu means many and jananam means causing to arise. Puthujana means causing many many defilements to arise. These defilements made those bhikkhus to deviated from The Buddha teachings which included vinaya or rules and regulations for bhikkhus to abide by.

As they could see the foreseeable danger to The Buddha Sasana, arahats sangha all agreed and decided to compile all teaching. 4 months after Mahaparinibbana of The Buddha, The First Buddhists' Council was held with the aid of the king Ajatasattu.

Venerable Mahakassappa acted as the main questioner and Venerable Ananda acted as the sole answerer. The Dhamma were brought forward by The Sangha at first through oral citations. At hard time of famine, The Sangha continued to cite not to forget the taught Dhamma so that some had to vomit blood.

The same fashion of Buddhists' Councils were taken successfully another two times. At 4th Buddhist Council, there appeared written language and Dhamma were recorded on leaves and they were stored in a safe place so that enemies could not destroyed.

Candamukhi was an ogress and lived on a hill called Mandalar. When The Buddha and Ananda were there, Candamukhi cut her breasts and offered The Buddha. The Buddha smiled. Smiling of The Buddha was rare. 'Ananda! This ogress would be reborn as a human around this place. He would become a king and he would maintain My Sasana.

That ogress became the sponsor of the 5th Buddhists' Council which was taken in the mid 19th century and he had Dhamma sculptured on 729 marble stone slabs which can still be seen today.

Citta is thought to be consciousness, mind, spirit etc etc. But it does not equate with them. Consciousness is a translated word for

citta. So there may be different meanings in the term consciousness but citta does not. Citta has its own character.

Consciousness the simple term means a state of awareness to self and the surrounding. This state is too big for citta. Because citta only lasts just a moment, possibly less than a billionth second. This again is because to be aware of the surrounding, there have to happen billions and billions of citta.

So the second meaning of consciousness becomes needed to define. This second meaning is direct equivalent to citta. This consciousness is not like the first term simple consciousness. So it is needed to be careful whenever 'consciousness' the word appears, this should be assumed as 'citta' in the setting of dhamma talking.

Again, citta as a single moment is quite far away from understandability. But to understand citta, simple English is needed to explain what citta means.

Citta is a nature which is aware of its specific object. This capability of awareness is the characteristic of citta. For example, there are lobha cittas or lobha mula cittas.

Lobha means craving. It is a special desire which itself has been deluded by ignorance and it has a strong force of attraction to do things. Lobha is like thirst. While thirst is craving for water, lobha is craving for sensual things or other subtle things. Mula means root.

Lobha cittas arise when a conventional being has a strong desire for something with deluded mind. Example: when a man win the lottery. But in that example, to be aware of that there is lobha, there have to arise billions of lobha cittas.

But each citta has their own object to be aware of. This matter will be explained in the course of talking on citta to some detail. There are different kind of citta in our daily life and these will be delineated in the coming posts.

There are many classifications of citta. The first one has been discussed in the previous post. From the message, all new words have been explained. With repetition, these Pali words will become familiar with continuing reading. But I may repeat some explanation so that new readers can grasp the idea well.

There are 31 planes of existence. They are also called 31 realms. In

Pali it is called bhumi. Bhumi is where satta or beings with the same characters live and enjoy and dwell. These 31 realms will be explained in coming posts. But currently citta has been classified according to the realms where they most frequently arise.

I will repeat them here. There are 89 cittas. They are 54 kamavacara cittas, 15 rupavacara cittas, 12 arupavacara cittas, and 8 lokuttara cittas. If lokuttara cittas arise with jhanas, there will be 40 lokuttara cittas and there will be 121 cittas in total.

Here there are 4 new Pali words. If they are repeatedly used, they will be familiar with readers. They are kamavacara, rupavacara, arupavacara and lokuttara. Avacara means 'most frequently arising'. Kama are sensual things like rupa or sight ( colours ), sound, smell, taste, touch and related thoughts. But kama in kamavacara means kama bhumi. So do other 2 words rupavacara and arupavacara. Rupa in rupavacara means rupa brahma bhumi and arupa in arupavacara means arupa brahma bhumi.

Lokuttara comprises 'loka' and 'uttara'. Loka here means all of kama loka, rupa loka, and arupa loka that is three lokas. Kama loka is all kama bhumis or sensual sphere, rupa loka is fine material sphere or rupa brahma bhumis, and arupa loka is immaterial sphere or arupa brahma bhumis. Lokuttara is beyond all these three lokas and lokuttara always excels lokas. Uttara means 'great', 'superior to', 'beyond something'. So lokuttara always excels other cittas.

Kamavacara cittas may be simply called kama cittas. By the same token, rupavacara may be called rupa cittas, and arupavacara may be called arupa cittas. But lokuttara citta is always called lokuttara cittas or simply 'lokuttara'. Sometimes they may be referred to as 'lokuttara dhamma'.

Citta is one of ultimate realities. Definition of citta has been discussed in the previous post. There are immeasurable and enormous amount of cittas in any given moment.

Even though there are many many cittas, in terms of their character, there is a single nature. That is capability of awareness to its object or knowing of its object.

Although citta is just only one reality, depending on its accompanying cetasikas ( cetasika will be discussed in later posts ), citta becomes many in terms of its associated cetasika or mental factors. Due to these mental factors, citta gets different names.

There are 89 cittas in total. Again if 8 lokuttara cittas or 8

supramundane consciousness are seen as 40 lokuttara cittas, then there will be 121 cittas in total.

Cittas may be grouped as kamavacara cittas, rupavacara cittas, arupavacara cittas, and lokuttara cittas in terms of their origin or where they arise or which sphere of realm they arise.

Kamavacara is composed of kama + avacara. Kama means sensual things like sight, sound, smell, taste, and touch. Realms where these things prevail are called sensual sphere or kama bhumi. Again bhumi means realm. Bhumi are where suttas with the same characteristics dwell and stay.

Avacara means frequently arising. So kamavacara means 'frequently arising in sensual sphere or kama bhumi.' Kama bhumis are niriya or hell, tiracchana or animal, peta or hungry ghost, asurakara or demon, manussa or human, and 6 deva realms. So kamavacara cittas are cittas that frequently arising in these 11 bhumis or realms.

This does not mean that kamavacara cittas do not arise in other non-sensual sphere. But there are some limitation and they will be discussed in due course.

Rupavacara comprises rupa and avacara. Rupa here means rupa brahmas. So rupavacara means frequently arising in rupa brahma realms. Again this does not mean rupavacaras cittas arise only in rupa brahma realms. They are frequent in rupa brahma realms but they are still possible in other realms such as human and deva.

Arupavacara composes of arupa and avacara. These cittas frequently arise in arupa brahma realms. But they can still arise in manussa or human realm, deva realms and rupa brahma realms.

Lokuttara is made up of loka and uttara. Loka means kama loka or sensual sphere, rupa loka or fine material sphere, and arupa loka or immaterial sphere. Lokuttara means not related to these three loka or three sphere and lokuttara cittas are beyond loka or spheres of sense, fine material, and immaterial. Lokuttara cittas are the highest and the greatest of all cittas.

In terms of the sphere where citta frequently arises, cittas are grouped into kamavacara, rupavacara, arupavacara and lokuttara. There are 54 kamavacara cittas, 15 rupavacara cittas, 12 arupavacara cittas and 8 lokuttara cittas. So altogether there will be  $54 + 15 + 12 + 8 = 89$  cittas. If lokuttara citta arises with jhana then there will be 40 lokuttara cittas. In that case  $54 + 15 + 12 + 40 = 121$  cittas can be considered as a total.

Citta can also be classified according to its implication on the future. They are akusala cittas, kusala cittas, vipaka cittas, and kiriya cittas. These terms will be explained in due course.

If a citta is unwholesome or akusala, it does have a future implication that is bad result. That future will come as result when conditions favour. By the same token, if a citta is wholesome or kusala, its future implication will be good result.

Kusala means wholesome or promoting goodness or adding goodness to action. Akusala means unwholesome or badness-tagged actions. Both kusala actions and akusala actions are collectively called 'kammapatha actions'.

Kamma here means seed-potential. There are seeds. When they are in right conditions such as good soil, having wet, receiving heat appropriate to its needs, they give rise to plantation. So do kamma in citta niyama. Niyama means natural law that is no one governs the nature and the nature goes on its own.

If we do good things, this doing become seeds or kamma. As seeds give rise to plants when conditions favour, kamma give rise to result cittas or vipaka when conditions favour. Kammapatha means 'kama-giving' or 'resulting in kama as effect of actions'.

Vipaka means result. Vipaka or vipaka cittas are just the result of our past kamma or our past performances or actions which had kammapatha effect. Examples are as soon as we start to see colour and light, that initial seeing is vipaka cittas. So vipaka cittas do not have kammapatha effect and they will never give rise to future implication or vipaka never give rise to kama potential as in case of akusala and kusala cittas.

Kiriya cittas are cittas that do not have any kamma potential and these cittas are just performing what they do and they do not have kamapatha effect. Examples of kiriya citta in our kamma suttas or humans are pancadvaravajjana citta and manodvaravajjana citta. These 2 will be explained in the due course. All actions of arahats are kiriya and they do not have kamma potential and they do not have kammapatha effect.

There are 12 akusala cittas, 21 kusala cittas, 36 vipaka cittas, and 20 kiriya cittas totalling  $12 + 21 + 36 + 20 = 89$  cittas. If lokuttara cittas are lokuttara jhana cittas then there will be 12 akusala cittas, 37 kusala cittas, 52 vipaka cittas and 20 kiriya cittas totalling  $12 + 37 + 52 + 20 = 121$  cittas.

In this kind of classification, there are akusala, kusala, vipaka, and kiriya citta. Akusala and kusala both give rise to kamma while vipaka are just the result of past kamma or past akusala or past kusala actions. Kiriya cittas are not the result or not kammapatha cittas.

Citta can be classified in a number of ways. Everyone knows feeling. Everyone has felt different feelings at least once in their life. These feelings are pleasant physical feeling or sukha, pleasant mental feeling or somanassa, unpleasant physical feeling or dukkha, unpleasant mental feeling or domanassa, and equanimous feeling or upekkha.

Sukha is a Pali word. 'Su' in general means good, sound, fine, pleasant, agreeable, desirable. Sukha is agreeable physical feeling. Dukkha comprises 'Du' and 'Kha'. Dukkha means 'rarely bearable' or 'unbearable' feeling.

Somanassa is made up of 'So' and 'Manassa'. 'Su' and 'So' may be the same meaning here. It is agreeable or good or desirable. 'Mana' means mind. So 'somanassa' means mentally pleasant feeling.

By the same token, domanassa is made up of 'Do' and 'Manassa'. 'Du' or 'Do' are for bad. So domanassa means 'mentally unpleasant feeling like fury or angry or aversion.

Upekkha is made up of 'Upa' and 'Ekkha'. 'Upa' means not extreme and but appropriate and flexible to the current object. 'Ekkha' means feeling or sensing. Upekkha means not extreme and it is just in the middle of sukha, somanassa and dukkha, domanassa.

According to these five feelings citta is grouped into five.

1. 62 somanassa cittas or consciousness with pleasant mental feeling
2. 1 sukkha citta or consciousness with pleasant physical feeling
3. 55 upekkha cittas or consciousness with equanimous feeling
4. 1 dukkha citta or consciousness with unpleasant physical feeling
5. 2 domanassa cittas or consciousness with unpleasant mental feeling

Altogether there will be  $62 + 1 + 55 + 1 + 2 = 121$  cittas.

There a number of classification of citta. There are root conditions that support citta. The root support the whole tree while in the absence of it, the tree will not live.

There are 6 hetus or 6 roots that support citta. According to whether there is hetu or not, citta is classified as ahetuka citta and sahetuka citta.

Ahetuka means without hetu or without root. Hetus or roots are lobha or attachment, dosa or aversion, moha or ignorance, alobha or non-attachment, adosa or metta or non-aversion, and amoha or panna or pannindriya.

There are 18 ahetuka cittas and 71 sahetuka cittas. Sahetuka means 'with hetu or with root'. 18 ahetuka cittas and 71 sahetuka cittas make a total of 89 cittas.

Among sahetuka cittas, there are 2 ekahetuka cittas, 22 dvihetuka cittas, and 47 tihetuka cittas altogether 71 sahetuka cittas.

Eka means 'one'. So ekahetuka means 'single-rooted'. Dvi means 'two or double or twice'. Dvihetuka means 'double-rooted'. Ti means 'three'. Tihetuka means 'triple-rooted'.

These cittas will again be explained in the following messages. Even though citta is just awareness of its own object, depending on its associated cetasikas and their implication, there have been many classifications of citta.

There are still more classifications of citta. Citta always takes an object. No citta can exist without any object. Objects are called arammana in Pali. Arammanas are where citta visits.

These objects or arammanas are ruparammana or sight which is colour, saddarammana or sound, gandharammana or smell, rasarammana or taste, phoththabbarammana or touch-sense, and dhammarammana or mind-object.

Ruparammana comprises 'rupa' and 'arammana'. Rupa here means visual object or sight and it is colour. Saddarammana is composed of 'sadda' and 'arammana'. Sadda means sound. So it is sound-object. Gandha means smell and rasa means taste and phoththabba means touch-sense. In touch senses there are three realities which can be aware of through body. These touch senses are pathavi, tejo, and vayo.

Pathavi is the sense of softness-hardness/ tenderness-roughness. Tejo is the sense of warmth-coldness. And vayo is the sense of pushing-pulling/ compression-repression/ resilience etc etc.

Dhammarammana or mind-object will be discussed in the coming posts. These six senses or six objects are experienced through one of 6 sense doors or dvara.

Depending on dvara, citta can be classified as

1. 36 ekadvarika cittas
2. 3 pancadvarika cittas
3. 31 chadvarika cittas
4. 10 chadvarika-non-chadvarika cittas
5. 9 advarika cittas

Eka means 'one'. Dvarika means 'door-related'. Ekadvarika means 'arising at a single door.' Panca means 'five'. Pancadvarika means 'arising at one of five sense doors.' Cha means 'six'. Chadvarika means 'arising at one of six sense doors.'

Chadvarika-non-chadvarika means 'arising at one of six sense doors or arising not at any door.' Advarika means doorless or 'arising not at any door.'

So there will be  $36 + 3 + 31 + 10 + 9 = 89$  cittas in total.

Citta can still be classified depending on what it does. Some citta does the job of linking cuti citta or dying consciousness with the first bhavanga citta of next life. This citta is called patisandhi citta or linking consciousness.

Bhavanga is made up of 'bhava' and 'anga'. Bhava means existence or life while anga means part. So bhavanga means 'part of life'. So bhavanga cittas are all part of a life while vithi cittas are another part of a life.

Vithi means 'series' 'in serial' 'each in turn with each place or time'. Vithi cittas are consciousness or cittas that arise in the order of exact series. Vithi cittas in our daily life can be assumed as conscious mind.

All cittas in a conventionally defined life are part of that life. So all cittas are bhavanga or anga of bhava or part of life. But very initial citta is called patisandhi citta as it functions as linking.

Pati means 'again'. Sandhi means 'to link'. So patisandhi means 'linking again'. In a life the first citta is called patisandhi citta or linking consciousness. The last citta in a life is also a part of bhava or life and it is bhavanga. But its function is to release the current life or to leave the current life or to end the current life. So the last citta which is also a part of life (bhavanga) is called cuti citta or dying consciousness.

This is why patisandhi citta, bhavanga citta, and cuti citta are all the same in terms of realms where they arise ( bhumi or realm or

plane of existence ), in terms of origin or jati that is they all are vipaka cittas, in terms of sankhara dhamma that is those dhamma that are conditioning these three kinds of citta, in terms of sampayutta dhamma that is accompanying dhamma, and in terms of the object they take or arammana ( object ).

All vithi cittas are also part of life (bhavanga ) but they always come in the exact order and always follow the rule while bhavanga cittas always come in continuous flow like flowing rivers ( sota or river ). So vithi cittas have got the name vithi citta because of their character of arising in the exact order unlike bhavanga citta which always flow without interruption.

Citta can also be classified according to what it does. There are many functions that citta can perform as its function. A life as defined by the conventional sense actually constitutes uncountable cittas.

All cittas that constitutes a life are each a part of that life. Vithi cittas are also part of a life. But as vithi cittas abide the rule that they arise in the exact order, all these cittas have got the name vithi cittas. But actually they all are also part of that life.

Vithi cittas come in series. They arise in series. First, the 1st citta arises. Its initiation is called upada. Upada means 'arising'. Anything that exists when they exists is called to be in the state of thi. Thiti means exist, live, stay, stand, situate. When the 1st citta arises, it exists. Its arising sub-moment is called upada and its existing sub-moment is called thi.

Then it vanishes. Its disappearance is called bhanga. Bhanga means 'die' 'disappear' 'destroyed' 'fade away' 'fall away' 'pass away'. Any citta just exists. Their arising is in sub-moment called upada-khana, their existing sub-moment is called thi-khana, and their moment of passing away is called bhanga-khana.

These three sub-moments upada, thi, and bhanga are called cittakkhana and three sub-moments are called anukhana. Khana means 'a moment'.

First the 1st citta arises. It passes away. Next citta arises. Again it passes away. Depending on the clarity of the object or arammana, the number of vithi cittas that arise as a series varies. Rupa or material lives longer than citta. Citta lives shorter than rupa or material. When the life of a rupa is compared with a citta, rupas are seen to live 17 times the citta's life.

As there are 17 cittakkhana or 17 moments, there will be 51 anukhanas or 51 sub-moments. At their arising, rupa are not so clear as to give rise as an arammana or object because initiation of rupa is so weak to give rise to as an object even in the clearest object.

In a rupa there is 1 anukhana or sub-moment called upada or rupa. Then it is followed by 49 anukhanas and then ends with 1 bhanga anukhana.

In a given time when there is no sense impression or no object citta arises as bhavanga citta and they are flowing as a river. When bhavanga citta are arising, if an object of the clearest quality arise and hit one of 5 sense receptor or one of 5 pasada rupa, no vithi citta can arise as bhavanga cittas are there.

At the 1st anukhana or upadakhana or initiation of object rupa and initiation of pasada rupa, the existing bhavanga citta passes away and rupas continue to their thikhana. Passing away bhavanga citta is called atita bhavanga citta. Atita means 'past' or 'the past'.

As bhavanga cittas are very rapidly flowing like a running man, they cannot stop suddenly. If running man is ordered to stop, he will only be able to stop after a few steps. Like that, when a sense impression arises, after passing away of atita bhavanga, another 2 bhavanga cittas have to arise.

The first one is engaged but cannot sense the object and it is like a vibrated water surface and called bhavanga calana citta. Calana means 'vibrating' 'shaking' 'quivering' 'quaking'. The last bhavanga citta is called bhavangupaccheda citta. Upaccheda means 'cut' 'stop'. Because after this citta, vithi citta starts to arise.

As there are 17 cittakkhanas in a rupa, as 3 cittakkhana were occupied by 3 bhavanga cittas, there left 14 cittakkhanas. If the object is with the clearest quality, then all 14 cittakkhanas will be occupied by vithi cittas. There are 7 kinds of vithi citta. They are 1.avajjana citta or contemplating consciousness, 2.vinnana or sense-consciousness, 3.sampaticchana citta or receiving consciousness, 4.santirana citta or investigating consciousness, 5.votthapana citta or determining consciousness 6.javana citta or impulsive consciousness, 7.tadarammana citta or retenting consciousness.

There are 7 vithi cittas. They are 1.avajjana citta, 2.pancavinnana citta, 3.sampaticchana citta, 4. santirana citta, 5. votthapana citta, 6. javana citta, and 7.tadarammana citta.

There are 17 cittakkhanas. When an object which is a rupa arises, it

stays for 17 cittakkhanas. In the 1st cittakkhana, rupa is not strong enough to give rise to as an arammana or object. Only at the 4th cittakkhana, vithi citta can arise even in the case of the clearest object. The first 3 cittakkhanas are occupied by 3 bhavanga cittas.

The first vithi citta is avajjana citta. Here 'avajjana' is made up of 'arammana or aa' and 'vajjana'. Arammana means object that sense organ can perceive and giving rise to sense-consciousness. Vajjana means 'contemplating' 'considering' 'checking'. Avajjana means 'checking the arammana'.

There are 2 cittas which function as avajjana citta. They are pancadvaravajjana citta and manodvaravajjana citta.

Pancadvara avajjana citta is the citta that contemplates on the arammana checking which door it comes through. Pancadvara means five doors. These five doors are 5 sense doors of eye, ear, nose, tongue, and body. Manodvaravajjana citta contemplates on arammana that arises at manodvara.

Manodvara means 'the door of mind'. In a life, there are many cittas starts with patisandhi citta and ends with cuti citta. In between are cittas which may be bhavanga cittas when there is no sense impression or vithi cittas when bhavanga cittas have passed away while arammana or sense impression has appeared.

Normally a life starts with patisandhi and ends with cuti. In between is filled with all bhavanga cittas. But depending on kamma vipaka cittas have to arise as vithi citta. Most of the time cittas are bhavanga cittas. These are intervened with vithi citta. These vithi cittas come through a door. That door is manodvara or mind sense-door. It is the last bhavanga citta just before vithi citta arises. So bhavangupaccheda citta may be assumed as manodvara or mind sense-door.

When in bhavanga cittas, there is no active thinking. There is no thought apart from components of bhavanga citta. When a dhammarammana arises or mind object arise, bhavanga cittas have to give way to vithi citta. Due to arising of dhammarammana, existing bhavanga becomes vibrated and next bhavanga which is the last bhavanga arises and passes away. Through that door, dhammarammana or mind object comes in and manodvaravajjana citta arises.

Manodvaravajjana contemplates on the object and passes away. Pancadvaravajjana citta and manodvaravajjana citta do the job of avajjana or contemplating on arammana what kind they are what they are what they are like and what they mean. The function is avajjana and performing citta may be pancadvaravajjana citta if the object is

pancarammana or one of 5-senses and manodvaravajjana citta if the object is mind object.

The first vithi citta in vithi series does the function of avajjana. If the object is one of five senses, then the citta will be pancadvaravajjana citta. If the object is mind object, then the citta arising will be manodvaravajjana citta. Both do the job of avajjana. Avajjana is made up of 'arammana or aa' and 'vajjana'.

Vajjana means 'contemplating' 'considering' 'thinking' of 'examining'. So both citta think of the object or arammana. In pancarammana or 5-senses, pancadvara avajjana citta thinks of the object and knows that it is at so and so dvara or door. So next arising citta will be according to that dvara. In manodvara vithi series, after bhavangupaccheda, manodvaravajjana citta arises and contemplates on the object and then 7 successive javana cittas arise taking the same object with impulse.

2nd vithi citta in pancadvara vithi series is pancavinnana citta. Panca means five. Vinnana comprises 'vi' and 'nana'. Vi means distinctly, distinguishingly, particularly, especially. Nana means knowledge or knowing. So pancavinnana means knowledge of one of 5 physical senses. No other citta can do the job of pancavinnana citta.

Pancavinnana citta is a collective term for cakkhuvinnana citta, sotavinnana citta, ghanavinnana citta, jivhavinnana citta, and kayavinnana citta. Cakkhu means 'related to eye'. Cakkhuvinnana means 'knowing particularly at eye'. Sota means 'related to ear', ghana means 'related to nose', jivha means 'related to tongue, and kaya means 'related to body'. The function here is vinnana function that is special knowledge of sense.

There have been a total of six Buddhists' Councils. In the sixth Buddhist Council, all teachings were made into printed form and translations are available. Dhamma are a lot. But in essence, there are four in terms of their characters.

They are four paramattha dhamma. Paramattha is made up of parama and attha. Parama means great while attha means meaning or essence. So paramattha means the greatest essence. These 4 dhamma are citta, cetasika, rupa and nibbana.

They each have their own characteristics and they are realities in ultimate sense. They are also called universal truth. These four dhamma are ultimate truth. This means that they are always true at

any time and at any era and anywhere.

Citta is translated as consciousness. Cetasikas are translated as mental factors. Rupa is material. Nibbana is translated as absolute peace. Apart from these four dhamma, there is no other realities in essence.

Vithi citta series starts with avajjana citta which is a contemplating mind which contemplates on arammana or object. Due to its contemplation it knows that the object comes through one of 5 sense door but the citta immediately falls away.

Next arises pancavinnana citta. If the object is rupa, cakkhuvinnana citta arise, if sadda or sound sotavinnana citta, if gandha or smell ghanavinnana citta, if rasa or taste jivhavinana citta, and if phothhabba or touch kayavinnana citta arises. If avajjana citta is akusala then pancavinnana citta is also akusala and if kusala then kusala.

Pancavinnana citta then immediately falls away. Next arise sampaticchana citta. Sampaticchana is a Pali word made up of 'sam' and 'paticchana'. Sam means 'in a good manner' 'well' 'neatly' and paticchana means 'to receive'.

Sampaticchana citta just receives the message of object that pancavinnana took. It also in accordance with kusala or akusala dhamma depending on the preceding cittas. There are 2 sampaticchana cittas or 2 receiving minds. They are akusala and kusala sampaticchana cittas.

In a life, patisandhi citta or liking consciousness is the first and cuti citta or dying consciousness is the last. In between are bhavanga cittas or life-continuum if there is no vithi cittas or orderly-serialised consciousness which arise due to conditions including appearing of senses.

These serial consciousness or vithi cittas starts with panca dvara avajjana citta or door-checking mind. This citta is followed by panca vinnana citta or five-sense-consciousness. These five sense-consciousness are sight-consciousness at eye called cakkhu vinnana citta, sound-consciousness at ear called sota vinnana citta, smell-consciousness at nose called ghana vinnana, taste-consciousness at tongue called jivha vinnana citta and touch-consciousness at body called kaya vinnana citta.

Starting with avajjana citta, followed by one of 5 sense-consciousness, the sense or arammana or the object is then received by sampaticchana citta or receiving mind. It just receives and does not fully know with wisdom and effort is not needed in it arising. As soon as sampaticchana citta passes away, next arises santirana citta or investigating mind. Santirana means 'look into' 'examine in detail' 'scrutinize' 'investigate'. Again this citta passes away without ever fully aware of detailed and analytical knowledge of the object as there is no wisdom with this citta.

Next arises votthapana citta which is manodvara avajjana citta. Votthapana means 'to determine' 'to decide' 'to judge'. This citta just determines that the essence of the object should be felt and fully realised in such and such way. This citta just decides or determines what to do and he is not doing so. So manodvara avajjana citta are not kusala or akusala but it is kiriya citta that is non-resultant-non-kamma-producing citta.

In a series of vithi citta when there arises one of five senses such as sight, sound, smell, taste, and touch, the existing bhavanga citta series has to stop and after 3 citta moments for atita bhavanga citta or past life-continuum, bhavanga calana citta or vibrating bhavanga, and bhavangupaccheda or the last bhavanga citta which is cutting up bhavanga citta series, vithi citta starts to arise.

1st citta in the vithi series is pancadvara avajjana citta. The 2nd citta is pancavinnana citta. The 3rd citta is sampaticchana citta or receiving mind. The 4th citta is santirana citta or investigating mind. The 5th citta is votthapana citta or determining mind, which is manodvara avajjana citta. This citta is a kiriya citta which does not give rise to any kamma while the preceding 3 citta pancavinnana citta, sampaticchana citta, and santirana citta are vipaka citta or resultant consciousness.

After passing away of votthapana citta which is manodvara avajjana citta, there arises the 1st javana citta. Javana means 'swift' and quick movement. Javana citta come in 7 successive series in most of the vithi citta series. These 7 citta are mental impulse and all these citta fully sense the object with full feeling. Depending on the conditions, there may or may not be wisdom or panna.

As manodvara avajjana citta or mind-door-contemplating consciousness has determined the object, next arising citta the 1st javana citta senses the object with response along with a particular act.

This act is mostly akusala or unwholesome in daily life. As we can

see in our daily life, most acts in mental impulse are unwholesome or akusala. For unlearned person, as soon as he gets up from his bed, he will first think he is hungry as he has to fast over night when he was asleep. The thoughts make him to choose from a varieties of alternatives. When he does not have the chance, then he would feel sorry ( aversion ) and when he gets what he wants he would feel pleased ( lobha ).

When someone is in grief then he would be in the state of wandering spreading mind and the act in javana cittas will be ignorance or delusion ( moha ). An alternative is he may have had a plan to offer food and robes to a group of members of sangha. As soon as he gets up from the bed, he has to plan with good mood to offer those thing. At that time javana cittas may be in the act of adosa and alobha.

Another possibility is the he may be practising samatha or vipassana bhavana. If so javana cittas would be in the act of amoha or panna. Panna is always associated with alobha or non-attachment, adosa or non-aversion all the time.

If the mental impulse or javana cittas arise in those who are arahats, then all javana will be kiriya javana cittas and there is no act or there is no kamma producing action in all those javana cittas.

If the 1st javana citta is akusala all the following 6 javana cittas have to be akusala cittas. If the 1st is kusala without wisdom or dvihetuka citta, then all following javana cittas will be dvihetuka javana cittas. If the 1st is tihetuka citta, all the following javana cittas will be tihetuka cittas.

A life what we call is a being who exists starts with patisandhi citta or linking consciousness and ends with cuti citta or dying consciousness. In between are part of life.

What are there in between patisandhi citta or linking consciousness and cuti citta or dying consciousness? There are uncountable consciousness each lasts just a moment which is said to be one billionth of a blink.

After linking consciousness or patisandhi citta, bhavanga citta immediately follows and again it passes away. Similarly at each moment there arise a citta. As long as there is no perceivable 5 senses or 6 senses that is object for attention, bhavanga cittas arise one after another.

In the most vivid sense or object, the object which is a rupa starts its full power after one anukhana or sub-moment. At initiation or

initial formation of rupa, it is not strong enough to give rise to as an object but only after that initiation. At that time one bhavanga citta upada ( initiation ) has finished. And one bhavanga citta became a past bhavanga citta or atita bhavanga citta.

When rupa starts to work as object or arammana, the continuously flowing bhavanga citta's have been disturbed and the citta after past bhavanga citta or atita bhavanga citta seems to be disturbed and quaked, shaken, vibrated, etc etc. That citta is called bhavanga calana citta. Calana means shaking or vibrating. Next arises citta is also bhavanga citta but it is the last bhavanga just before vithi citta starts to arise. That bhavanga citta is called bhavangupaccheda citta. From the 17 cittakkhana or rupa life, 3 citta moments have passed away. There left 14 citta moments.

These 14 moments are occupied by citta's in serial order.

Numerous Bhavanga Citta's....!Rupa as an object arises here at B1..

Bhavanga\_B1.ABC ( Atita Bhavanga Citta )

B2.CBC ( Calana Bhavanga Citta or Bhvangacalana Citta )

B3.UBC ( Upaccheda Bhavanga Citta or Bhavangupaccheda )

Vithi \_V1. PAC ( Pancadvara Avajjana Citta )

V2. PVC ( Panca Vinnana Citta )

V3. SCC ( Sampatic-Chana Citta )

V4. STC ( San-Tirana Citta )

V5. VTC ( Vot-Thapana Citta )

V6. 1st JC( First Javana Citta )

V7. 2nd JC( Second Javana Citta )

V8. 3rd JC( Third Javana Citta )

V9. 4th JC( Fourth Javana Citta )

V10.5th JC( Fifth Javana Citta )

V11.6th JC( Sixth Javana Citta )

V12.7th JC( Seventh Javana Citta )

V13.1st TDC( First Tadarammana Citta )

V14.2nd TDC( Second Tadarammana Citta )

Tadarammana citta is retention consciousness. Tadarammana comprises of 'tada' and 'arammana'. Tada means 'then' 'after'. Arammana is object. It just retains the object sensed by javana citta's.

Tadarammana citta or retention consciousness arise twice.

At the time tadarammana citta passes away, all 17 citta moment have passed away and rupa also completely falls away. So no vithi citta can arise at that time and next citta arises is bhavanga citta or life continuum.

In this way our lives starts with patisandhi citta or linking consciousness and it will end up with arising of cuti citta or dying consciousness. In between are bhavanga cittas arise one after another like water flowing in a flowing river. When an object arises, bhavanga cittas are disturbed and come to a halt and vithi cittas arise and in this way vithi cittas series and bhavanga cittas serial flow arise as long as we are here in this life as satta or being as in conventional sense.

These are functions of citta and citta can still be classified according to their function.

Citta can be classified in many ways. Citta can do different jobs. Some cittas do the job of patisandhi or linking. Some do bhavanga or maintaining life. Some do avajjana or contemplating on the object. So do vinnana ( cakku..s..g..j..kayavinnana ) or sense-consciousness. Some do sampaticchana or receiving. Some do santirana or investigation.

Only one does votthapana or determining. This single citta is manodvara avajjana citta. It does the function of votthapana or determining on the object. Some cittas do the job of javana or mental impulse which is a swift series of 7 in most vithi varas or serial terms.

And some do tadarammana or retention of the sense of the object. And some do the job of cuti or ending of a life.

According to their functions cittas are grouped into functional ones.

1. 19 patisandhi cittas ( same as cuti cittas )
2. 19 bhavanga cittas ( same as cuti cittas )
3. 2 avajjana cittas ( 1 is included in votthapana )
4. 10 pancavinnana cittas
5. 2 sampaticchana cittas
6. 3 santirana cittas ( 2 is included in cuti cittas )
7. 1 votthapana citta
8. 55 javana cittas
9. 11 tadarammana cittas ( 3 in santirana and 8 in cuti cittas )
10. 19 cuti cittas

So in total there will be

1. 0
2. 0
3. 1
4. 10

5. 2

6. 1

7. 1

8. 55

9. 0

10.19  $0+0+1+10+2+1+1+55+0+19 = 89$  cittas in total.

Cittas can still be classified depending on where they have to depend. No citta can arise without rupa where they have to depend with the only exception of arupavacara cittas.

1. 2 cakkhu vinnana cittas ( 1 akusala and 1 kusala )have to depend on cakkhu pasada rupa. Cakkhu means 'related to eye'. Vinnana is made up of 'vi' and 'nana'. Vi means 'distinctly, distinguishingly, particularly, especially' and 'nana' means knowledge or awareness or knowing. Pasada means 'orderly arranged in clear manner'. Pasada rupas are sense receptors such as eye, ear, nose, tongue, and body.

But these eye, ear, nose, tongue, and body of conventional things are not of pasada rupa. Eyes that we can see with our eyes are not cakkhu pasada and other sense organ like ear, nose, tongue, body what we can see, smell, hear, taste, touch are not of pasada rupa. Pasada rupa are subtle rupa called sukhuma rupa. Cakkhu pasada rupa is also called cakkhu vatthu. Vatthu means 'place to stand' 'site to dwell' 'home to live' 'material to depend'.

2. 2 sota vinnana cittas ( akusala and kusala )have to depend on sota vatthu. Sota means 'related to ear'.

3. 2 ghana vinnana cittas ( akusala and kusala )have to depend on ghana vatthu. Ghana means 'related to nose'.

4. 2 jivha vinnana cittas ( akusala and kusala )have to depend on jivha vatthu. Jivha means 'related to tongue'.

5. 2 kaya vinnana cittas ( akusala and kusala )have to depend on kaya vatthu.

10 pancavinnana cittas ( 5 akusala and 5 kusala ) have to depend on 5 panca vatthu.

6. 33 cittas always depend on hadaya vatthu. These 33 are 3 manodhatu namely 1 pancadvaravajjana citta and 2 sampaticchana cittas ( kusala and akusala ), 3 santirana cittas of 1 akusala santirana, 1 upekkha santirana, 1 somanassa santirana cittas, 8 mahavipaka cittas ( half somanassa and half upekkha, again each half has half nanasampayutta and half nana vippayutta, and again these 4 halves have half asankharika and half sasankharika ), 2 dosa cittas

of 1 asankharika and 1 sasankharika citta, 1 sotapatti magga citta ,  
1 hasituppada citta, and 15 rupavacara cittas.

3 manodhatu + 3 santirana + 8 mahavipaka + 2 dosa + 1 sotapatti magga  
+ 1 hasituppada + 15 rupavacara = 33 cittas always have to depend on  
hadaya vatthu.

7. 42 cittas sometimes have to depend on hadaya vatthu and sometimes  
do not have to depend on hadaya vatthu. This sometimes means 'when in  
arupa brahma bhumi'. In pancavokara bhumis that is bhumis where all 5  
khandhas or aggregates are present, these 42 cittas always have to  
depend on hadaya vatthu. When in catuvokara bhumis that is when in  
arupa brahma bhumis where there is only 4 nammakkhandhas are present,  
these 42 cittas do not have to depend on hadaya vatthu. 4  
namakkhandhas are 1.vedanakkhandha, 2. sannakkhandha, 3.  
sankharakkhandha, and 4. vinnanakkhandha.

42 cittas here are 8 kama kusala cittas, 4 arupa kusala cittas, 10  
akusala cittas ( 12 - 2 dosa which depend on hadaya ), 8 mahakiriya  
cittas, 4 arupa kiriya cittas, 7 of 8 lokuttara cittas ( 8 - 1  
sotapatti magga citta which depend on hadaya vatthu ) and 1  
manodvaravajjana citta.  $8 + 4 + 10 + 8 + 4 + 7 + 1 = 42$  cittas.

8. 4 cittas never have to depend on any vatthu. These 4 cittas are 4  
arupavipaka cittas. As vipaka cittas they are patisandhi, bhavanga  
and cuti cittas of arupa brahmas and they are dvāra vimutti cittas  
that is they do not have to depend on dvāra and they also do not have  
to depend on any vatthu.

10 cittas have to depend on pancavatthu.

33 cittas always have to depend on hadaya vatthu.

42 cittas depend on hadaya vatthu while in pancavokara bhumis and  
do not depend on hadaya vatthu while in catuvokara bhumis.

4 cittas never depend on any vatthu.

$10 + 33 + 42 + 4 = 89$  cittas.

Cittas can still be classified according to their objects. Each  
arising citta has to hold an object. Each has to take an object or  
arammana. There is no citta that does not have object or arammana.

10 pancavinnana cittas or 10 sense-consciousness that is 2 of each of  
eye-consciousness or cakkhu vinnana cittas, ear-consciousness or  
sotavinnana cittas, nose-consciousness or ghana vinnana cittas,  
tongue-consciousness or jivhavinnana cittas, body-consciousness or  
kayavinnana cittas have to take their respective object.

Pancadvaravajjana citta, 2 sampaticchana cittas of kusala and akusala have to take their respective arammana or object of 5 that is rupa or sight, sadda or sound, gandha or smell, rasa or taste, and photthabba or touch.

11 kamavacara vipaka cittas that is 8 mahavipaka cittas and 3 santirana cittas and hasituppada cittas have to take kamavacara arammana or object that is sense-related object.

So 10 pancavinnana cittas, 3 manodhatu and 12 cittas cited above altogether 25 cittas always take one of kamavacara arammana or kama object that is senses from 5 object of sight, sound, smell, taste, and touch.

Among 25 cittas which always take only kamavacara arammana or sensual object, hasituppada is a citta of arahats including The Buddha. These 25 kama cittas are 10 dvipancavinnana cittas or 10 sense-consciousness, 3 manodhatu that is 1 pancadvaravajjana citta, 2 sampaticchana citta, 8 mahavipaka cittas, 3 santirana cittas and 1 hasituppada citta.

12 akusala cittas, 4 nana vippayutta mahakusala cittas, 4 nana vippayutta mahakiriya cittas totalling 20 cittas can take any object with the exception of lokuttara arammana that is the object of nibbana or nibbana which is dhammarammana or thought-object.

4 nana sampayutta kamavacara mahakusala cittas can take any object with the only exception of arahatta magga and arahatta phala. Rupavacara 5th jhana abhinnana citta also does the same.

4 nana sampayutta kamavacara mahakiriya cittas and manodvaravajjana citta can take any object that is of kama, mahaggata or jhana, lokuttara, nibbana, panatta. Rupavacara 5th kiriya jhana citta does the same.

3 vinnanancayatana cittas ( kusala, vipaka, kiriya ) and 3 n'evassannasannayatana cittas ( kusala, vipaka, kiriya ) altogether 6 jhana cittas always take mahaggata arammana and they never take any other object. These 6 cittas are only cittas that do not take pannatta as their object. Instead they take paramattha arammana or real object that is '1st arupa citta and 3rd arupa citta'.

3 akasanancayatana cittas, 3 akincinnayatana cittas and all 15 rupavacara cittas take panatta arammana only and they do not take any paramattha arammana as their object.

4 magga cittas and 4 phala cittas always take nibbana as their object.

Depending on arammana, cittas can be grouped into

1. 25 kama-arammana cittas
2. 20 non-lokuttara-arammana cittas
3. 4 non-arahatta-arammana cittas ( 5th rupa jhana abhinna included )
4. 5 sabba-arammana cittas ( 5th rupa jhana kiriya abhinna included )
5. 6 mahaggata-arammana cittas
6. 21 pannatta-arammana cittas
7. 8 lokuttara-arammana cittas

$25 + 20 + 4 + 5 + 6 + 21 + 8 = 89$  cittas in total.

So far 25 messages will tell what is citta and how cittas can be classified.

Still Cittas can be classified according to how many functions they can perform. In this kind of grouping, we need to know what are cittas in full sense as they have been numbered as 89 cittas or 121 cittas.

Now 89 cittas or 121 cittas will be delineated to some details. Citta may be kusala/akusala or vipaka or kiriya. These terms have been explained in the previous threads. But as repetition is better for deep understanding, they will be discussed here again.

Kusala is wholesome. Akusala is unwholesome. A citta may be kusala or akusala if it is not vipaka or kiriya. ( Vipaka and kiriya will be explained in this thread.) When a citta is not vipaka or not kiriya, then it has to be kusala or akusala.

Kusala cittas and akusala cittas are cittas that have kamma-producing power and they are called kammapatha cittas. Kammapatha means 'kamma producing' or 'kamma generating'.

Vipaka are resultant dhammas. Vipaka cittas are the resultant cittas derived from kamma that had been produced or generated when kusala or akusala actions were done. So basically kamma were generated in the past. In the past here means not now. So the past may be time in this life including today and in the past lives.

Kiriya cittas are cittas that are not vipaka and not kusala or akusala cittas. They are actions without kamma-generation. They are ineffectual actions. They just do their jobs but they will not give rise to any kamma potentials for later life. With the exception of 2 cittas called pancadvaravajjana citta and manodvaravajjana citta, all kiriya cittas arise in arahats.

There are Kamavacara cittas, rupavacara cittas, arupavacara cittas and lokuttara cittas. Kamavacara cittas are cittas that frequently arise in kama bhumi or sensual sphere that is in 4 apaya bhumis of 1. niriya or hell, 2. tiracchanna or animal, 3. peta or hungry ghost, 4. asurakara or demon, 1 manussa bhumi or human realm, and 6 deva bhumis or deva realms. Altogether there are 4 apaya, 1 manussa, 6 deva so 11 kama bhumis or 11 realms that nearly always provide with kama senses or 5 senses and their related dhamma.

Rupavacara cittas are cittas that frequently arise in rupa brahma bhumis and arupavacara cittas are cittas that frequently arise in arupa brahma bhumis. Lokuttara cittas are not related to lokiya that is not related to kama loka or 11 kama bhumis, rupa loka or 16 rupa brahma bhumis, arupa loka or 4 arupa brahma bhumis. Lokuttara cittas are superior to all other cittas.

Kamavacara cittas have 3 different kinds of cittas. They are

1. akusala/ or kusala cittas ( kama-generating cittas )
2. vipaka cittas ( resultant cittas )
3. kiriya cittas (non-kamma-generating cittas )

Rupavacara cittas also have 3 kinds of cittas. But there is no akusala kind. Rupavacara cittas may be rupa kusala or rupa vipaka or rupa kiriya. Arupavacara cittas also have 3 kinds of cittas. They are arupa kusala, arupa vipaka, arupa kiriya. There is no akusala kind in arupavacara cittas. Lokuttara cittas may be lokuttara kusala or lokuttara vipaka. There are only two kinds in lokuttara cittas. 4 cittas are kusala cittas and other 4 cittas are the resultant cittas of lokuttara kusala cittas and they are called phala cittas. These phala cittas are lokuttara vipaka cittas.

So citta may be kammapatha citta that is akusala or kusala citta. Or it may be vipaka. Or it may be kiriya. Cittas have been classified according to jati or their origin and this classification can be viewed in the earlier threads. In the next post 89 cittas will be counted from 1 through 89th and will be explained while ongoing to 89th citta starts from 1st citta.

Citta always takes an object. 25 cittas take only kamma objects that is sight, sound, smell, taste, or touch and their related things. These cittas are 10 dvipancavinana cittas, 3 manodhatu that is pancadvaravajjana citta, 2 sampaticchana cittas, 8 mahavipaka cittas and 3 santirana cittas.

These cittas never take other objects apart from kama object. They do

have their limitations. For example 10 dvipancavinnana cittas always deal with 5 senses and they never take other object.

Pancadvaravajjana citta just checks 5 sense door and it is just related to 5 senses. Sampaticchana also does the same and so does santirana.

8 mahavipaka cittas are bhavanaga cittas of kama sattas and they always just related to kama arammana. So all these 25 cittas are related to kama arammana.

12 akusala cittas and 4 nana vippayutta mahakusala cittas and 4 nana vippayutta mahakiriya cittas altogether 20 cittas can take any object with the exception of lokuttara dhamma that is 9 dhammas namely, sotapatti magga citta, satopatti phala citta, sakadagami magga citta, sakadagami phala citta, anagami magga citta, anagami phala citta, arahatta magga citta, arahatta phala citta and nibbana.

There are 89 cittas. The Tipitaka does not number these cittas as the first citta, the second citta, the third, the 4th ,....., the 87th, the 88th, and the 89th citta. But for the reason of easy reference for 'Dhamma Thread' these 89 cittas will be numbered.

There are 54 kamavacara cittas, 15 rupavacara cittas, 12 arupavacara cittas and 8 lokuttara cittas. Again each has kusala ( also akusala in kamavaca cittas ), vipaka and kiriya kinds with the exception of lokuttara cittas.

There cannot be lokuttara kiriya cittas because all lokuttara kusala cittas only arise once in the whole samsara. In lokiya cittas, kusala cittas arise as frequently as the conditions favour. But when there is no more defilements or kilesas, cittas in action are called kiriya cittas.

As lokuttara kusala cittas just arise once, there will never be any lokuttara kiriya cittas. But there are lokuttara vipaka cittas. These cittas are phala cittas and they are the resultant cittas of corresponding lokuttara kusala cittas.

There are 54 kamavacara cittas. Again these 54 cittas have two separate groups. They are 30 asobhana cittas or non-beautiful consciousness and 24 sobhana cittas or beautiful consciousness. All rupavacara cittas, all arupavacara cittas, all lokuttara cittas are sobhana cittas. Asobhana cittas only arise as kamavacara cittas. Asobhana cittas have 3 kinds of cittas that is 1.akusala, 2.vipaka, 3.kiriya and equally sobhana cittas have 3 kinds of cittas namely 1.kusala, 2.vipaka, 3.kiriya.

After repeatedly explained, these terms will help a lot understanding of ongoing discussions on 'Dhamma Thread'. I think maintaining of originality of some Pali terms will help understanding of Dhamma much more effective than learning in translated words even though understanding is still possible.

In 30 asobhana cittas, there are 3 kinds of cittas. They are akusala cittas, vipaka cittas, and kiriya cittas. In 30 asobhana cittas, only 12 akusala cittas have hetus as root condition and these 12 akusala cittas are sahetuka cittas or consciousness with roots. All other asobhana cittas that is 15 vipaka cittas and 3 kiriya cittas do not have any root and they are rootless consciousness and called ahetuka cittas. So there are 12 sahetuka akusala cittas ( no ahetuka akusala cittas ), 15 ahetuka vipaka cittas ( there are sahetuka vipaka cittas and they are sobhana cittas and will appear later ), and 3 ahetuka kiriya cittas.

There are 30 asobhana cittas or 30 non-beautiful cittas. They are called asobhana cittas or non-beautiful cittas because they are akusala or they are cittas that do not have beautiful cetasikas like alobha or non-attachment, adosa or non-aversion and amoha or panna or pannindriya cetasika.

Among 30 asobhana cittas or non-beautiful consciousness, 12 cittas are akusala cittas. Other 18 cittas are 15 vipaka cittas and 3 kiriya cittas. Among 12 akusala cittas, lobha cittas or consciousness with attachment are easily understandable even though they are hardly avoidable for most of us in this world, in this loka.

There are 8 lobha mula cittas, 2 dosa mula cittas, and 2 moha mula cittas. Lobha is attachment. It is a cetasika and cetasikas will be discussed in due course. Mula means 'root'. So lobha mula cittas are cittas that are rooted by mainly lobha or attachment. Dosa is aversion, hatred and it is a cetasika and it will be explained later. 2 moha mula cittas are rooted by moha cetasika. Moha is ignorance, delusion, illusion and it is a cetasika and will be explained later.

So in 12 akusala cittas, 8 are lobha cittas, 2 are dosa cittas, and 2 are moha cittas in short. All 89 cittas will be numbered in the discussions of 'Dhamma Thread'. The first 8 cittas will be on lobha cittas, then 2 dosa cittas will be followed and next will be 2 moha cittas.

The first 1st citta of 89 cittas is, in its full name,

"somanassa sahatatam ditthi sampayuttam asankharika citta."

This is its full name. This should be just a unit and it is a citta.

But that citta has such and such characters and so it has such a name.

Somanassa here is a Pali word. It comprises 'so' , 'mana' , and 'assa'. 'So' means good, fair, sound, pleasurable, desirable etc etc. 'Mana' means 'mind related'. 'Assa' means to show possession. Therefore, somanassa means simply 'mental pleasure' or 'pleasant mental feeling'.

Saha means 'together' , 'along with' , 'concomittant'. 'Gata' means 'to go'. So 'sahagatam' means 'to go together with'. Somanassa sahagatam means 'to go together with pleasant mental feeling'.

'Ditthi' here means 'wrong view' that there is no kamma effect for any action etc etc. 'Sampayutta' means 'co-exist', 'co-arise' , 'in parallel with' , 'mixed with' . Therefore ditthi sampayuttam here means 'that lobha citta is mixed inseparably with ditthi cetasika which has a wrong view.

'Asankharika' means 'without any prompt', 'without any influence' , 'without any inducement' , 'without any stimulation'.

So the 1st citta of 89 cittas has many implications and we will need to consider it in connection with our daily life activities so that we can understand what that lobha citta is and what are its implications.

The first citta of 89 cittas is called 'somanassa sahagatam ditthigata sampayuttam asankharika citta'.

Functionwise, this lobha mula citta or simply lobha citta does the job of javana or mental impulse. Javana means 'swift' 'quick' 'fast' 'rapid'. Javana cittas or consciousness in mental impulse arise one after another successively in a swift manner.

Lobha cittas are cittas that arise most of the time. People are filled with moha cittas nearly all the time with a few exception. As moha cittas are hard to see, let us see dosa cittas and lobha cittas. Dosa cittas can easily be recognised in our own mind. So do lobha cittas.

We are most of the time in lobha cittas or otherwise in dosa cittas if we are not specifically practising dhamma in some way. The first lobha citta is associated with joy or piti. Citta likes the object very much with joy. So the first lobha citta is associated with somanassa or pleasant mental feeling.

In our daily life, when we are heavily attached to something and we feel happy then we are in lobha cittas associated with joy or piti and this is called samanassa as explained in the previous post. This first lobha citta is associated with ditthi or wrong view. This can happen in all ordinary people or beings.

If someone does not believe kamma and its implication then that lobha citta is said to be associated with ditthi cetanika. Asankharika shows no need to be prompted. There are many examples in our daily life for this very first lobha citta of 89 total cittas.

When a young child is having a sweet food, he or she feels happy eating that food. He is happy eating that food, so there is somanassa. He will not know kamma and its implication and there will be ditthi associated with that citta. He eats himself and he likes it on his own and no one is stimulating him 'baby you like it'. The whole action arises without any outside stimulation or prompting or influence.

This citta can arise not only in babies but in all other beings of different maturity when there is ditthi or wrong view and there is somanassa or joy then that attachment or lobha citta is the first lobha citta. There is an exact lay out of how lobha citta arises in a vithi vara series of citta. Vithi means 'serial'. Vara means 'the turn' and this will be discussed in the coming posts.

The first citta of 89 citta is somanassa sahagatam ditthigata sampayuttam asankharika citta. As soon as this citta arises, there arises associated cetana cetanika. When both lobha citta and cetana cetanika in that citta has disappeared, the potential or kamma does not disappear. Instead it stays dormant for a long time transferred to next successive cittas that arise one after another and this happen till cuti citta of arahats.

This first lobha citta if it has arisen, the possible kamma are kamma of patisandhi cittas and kamma of pavatti cittas. Patisandhi is made up of 'pati' and 'sandhi'. Pati means 'again' and sandhi means 'to link' Patisandhi means 'to link again'. Pavatti means 'in life'. As soon as lobha citta arises, it gives rise to kamma.

That kamma may give rise to patisandhi cittas. If this happens, this patisandhi will be duggati patisandhi. Duggati means 'bad realms'. That is upekkha sahagatam akusala santirana citta will serve as patisandhi citta. This patisandhi citta is the result of past kamma while lobha citta had arisen.

At pavatti or when in life that is after patisandhi, the kamma that arisen from lobha mula citta gives rise to ahataka akusala vipaka

cittas. They will be explained in the coming threads. Some of ahetuka akusala cittas are seeing of bad things, hearing of bad things, smelling of bad things, tasting of bad things, touching of bad things.

The 2nd citta of 89 cittas is also lobha mula citta or attachment rooted consciousness. This lobha citta in its full name is called as

'somanassa sahatagata ditthigata sampayuttam sasankharika citta'.

This citta arises with somanassa or pleasant mental feeling. It arises mixed with ditthi cetasaika or wrong view believing that there is no results of any action and there is no kamma.

Sasankharika is made up of 'sa' and 'sankhara'. Sa means 'with' 'together with' 'along with' 'in the presence of something'. So sasankharika means 'with prompt' or 'with influence' or 'with stimulation'.

There is a child. He is given a unknown packet. He takes it. He does not know what is in it. His mother tells him, 'John, open it up and take the sweet inside'. At the time of receiving the packet, the child did not know anything connected to the packet and he is indifferent. But as soon as he hears his mother's word 'sweet' he becomes delighted. Because he has experience with sweet.

At that time lobha citta arises in him. That citta brings pleasant mental feeling. The child does not know any kamma or anything related to it. So there is somanassa and ditthi. And the citta arise only when prompted at least by himself or by his mother's word.

This sasankharika citta can also arise in any other people with different maturity. In this sasankharika lobha citta, there arise thina cetasaika and middha cetasaika. Thina is sloth, slowness of citta and middha is torpor, slowness of cetasaikas. Sasankharika cittas are not so strong as in cases of assankharika cittas.

In terms of kamma, asankharika cittas will give rise to much much more strong degrees of effects while sasankharika cittas will result in less strong effect. As these 2 cittas are akusala cittas, their results will be vipaka cittas which will be bad things as they are the result of akusala cittas.

The 3rd citta of 89 cittas in its full name is

'somanassa sahatagata ditthigata vippayuttam asankharika citta'.

Somanassa has been explained and it is 'pleasant mental feeling'. It is happiness. Vippayutta means 'not associated with'. So this citta

is a state of mind when there is happiness and when there is a belief that kamma does exist and when there is no prompt or stimulation.

This citta can be seen in case of greediness of an adult who is a learned person. When a man wins the state lottery, there arise the 3rd citta if he is a well-learned person and knows kamma well. So there is no ditthi at that time. So it is ditthigata vippayuttam.

As he is happy at that time, he has somanassa as a feeling. No one need to push him to be greedy in this case and this is asankharika or unprompted.

The 4th citta of 89 cittas in its full name is

'somanassa sahagatam ditthigata vippayuttam sasankharika citta'.

This citta as compared to the 3rd citta, it needs to be prompted.

This citta can be seen in case of a man having greediness as a mental impulse while he hears that the blacken materials in his hand, which he picked up from on a common road, is gold. As an adult who is a learned and knows kamma, there is no ditthi and this citta is ditthi gata vippayutta. As soon as he hears the things in his hand is gold he feels happy and joyous. This is somanassa. But when he picked these materials on the way he did not feel anything. As the things he picked up are on the common road, he has an opportunity to possess all those thing. But he does not know that it is gold. When it is said to be gold, he become greedy. This information as sound from outside is prompting to arise greediness. So the 4th citta is sasankharika citta.

The first 4 cittas of 89 cittas are all somanassa cittas. Next 4 cittas are all the same in serial number with the first 4 cittas with the exception of equanimous feeling or upekkha vedana.

The 5th citta of 89 cittas in its full name is

'upekkha sahagatam ditthigata sampayuttam asankharika citta'.

Upekkha here means equanimous feeling. Upekkha comprises 'upa' and 'ekka'. Ekkha means 'feeling' while 'upa' means non-extreme, in the middle, flexible, in balance. Upekkha means balanced feeling of not pleasant and not unpleasant.

This citta can be seen in case of a child receiving things which are not very attractive for him but they draw his attention and cause greediness. This citta arise in greediness of mental impulse in 7 successive arising of javana citta. As the object is not very

attractive, it does not cause happiness and causes just equanimous feeling.

As he is just a child and not mature to know any kamma or its implication, there arises wrong view. So there is ditthi cetasika arising along with this lobha citta. He receives things and his greediness does not need to be prompted. So it is asankharika citta.

The 6th citta of 89 cittas is

'upekkha sahagatam ditthigata sampayuttam sasankharika citta.'

In this citta, there needs promptness. A man comes and gives things to one of 2 children. Only after taken, the man realises that he gave to the wrong child and he amends. Sorry Paul. These are not for you. These are for John. As soon as he hears this, John becomes greedy and his mental impulse runs on those things brought by that man. Things are not very attractive and there is just equanimous feeling. So it is upekkha citta. As a child without maturity, there arises ditthi or wrong view. SO it is ditthigata sampayutta citta. His greediness needs promptedness by his own will or by the speech of the man. So it is sasankharika citta.

Both 5th and 6th cittas can arise in adults if they have wrong view and their feeling at that time is equanimous feeling.

The 7th citta of 89 cittas is

'upekkha sahagatam ditthigata vippayuttam asankharika citta'.

This is the citta that may arises in case of a well learned man who just receives ordinary daily materials which are not of his urgent need or which are not of his favourite. So in this, his feeling is just equanimous and there is no ditthi or wrong view and his greediness does not need to be prompted.

The 8th citta of 89 cittas is

'upekkha sahagatam ditthigata vippayuttam sasankharika citta'.

This citta is much the same with the 7th citta but with the exception of requirement of promptedness. A well learned man receives a packet which is not very attractive for him. When he opens it there comes out something and still unattractive for him but still it has some usefulness. He does not have happiness and he is just indifferent to this thing. So there is upekkha. There is no wrong view. As he is not interested in that he needs some promptedness. As things are still useful, he become a bit greedy and mental impulse arises as javana.

This lobha citta is sasankharika citta.

There are 8 lobha mula cittas and they have been described to some extent. In any life, after patisandhi citta, there follow uncountable bhavanga cittas or life continuum. But when there happens that vithi cittas have a chance to arise early in a life, the very first vithi citta will be one of avajjana citta. After some moments, there follow 7 successive javana cittas. These cittas are the very first kamma-patha cittas in that life and they will be one of these 8 lobha mula cittas.

8 lobha mula cittas are

- 1.somanassa sahatatam ditthigata sampayuttam asankharika citta
- 2.somanassa sahatatam ditthigata sampayuttam sasankharika citta
- 3.somanassa sahatatam ditthigata vippayuttam asankharika citta
- 4.somanassa sahatatam ditthigata vipayuttam sasankharika citta
- 5.upekkha sahatatam ditthigata sampayuttam asankharika citta
- 6.upekkha sahatatam ditthigata sampayuttam sasankharika citta
- 7.upekkha sahatatam ditthigata vippayuttam asankharika citta
- 8.upekkha sahatatam ditthigata vippayuttam sasankharika citta

By reviewing these 8 cittas, there can be seen that associated cetikas have many effects on citta, which originally is to know the object but as somanassa or piti cetasika, ditthi cetasika, thina cetasika or sloth, middha cetasika or torpor, all influence on citta and citta has different names here as 8 lobha mula cittas.

Presence or absence of piti, lobha cittas separate into 2 groups. Presence or absence of ditthi, each of the groups become divided into ditthigata sampayutta and vippayutta groups. Again these 4 separate groups fall into another 2 separate categories called asankharika and sasankharika. So even though this is lobha citta according to accompanying cetikas there are 8 separate lobha cittas in terms of their each character. Again there are many lobha citta countless in a single satta panatta and again there are many lobha citta as bahiddha dhamma. And bhumiwise, still there are enormous amount of lobha cittas which are never possible to be counted.

The 9th citta and the 10th citta of 89 cittas are both dosa mula cittas. Dosa means hatred or aversion and mula means root. These 2 cittas have dosa as their root condition.

The 9th citta in its full name is called

'domanassa sahatatm patigha sampayutta asankharika citta'.

Domanassa constitutes 'do' , 'mana' , and 'assa'. Mana means 'mind

related' and 'do' or 'du' means bad. So domanassa means 'disagreeable or unpleasant mental feeling'.

Sahagata means 'to go with'. Patigha means 'hurting'. Sampayutta means 'mixed with'. Asankharika means 'not prompted'.

Both dosa cittas are the same in terms of hurting nature. But the 9th citta is asankharika dosa citta. So it does not need any prompt. This citta can be observed in case a being who is annoyed.

When a man is hit and hurt, he will feel pain and after pain he starts to feel unease in his mind and this uneasiness may later change to much more aggressive form of dosa. No one influences him to be angry. There are many other examples in our daily life. As long as unprompted, all dosa cittas are the 9th citta of 89 cittas.

The 10th citta of 89 cittas in its full name is

'domanassa sahagatam patigha sampayutta sasankharika citta'.

There is a man who heard the news of burglary. He did not feel anything at the time he heard the news. But someone told him that the house that was done was his house. Then the man started to feel angry. At least, in this example, his hatred is associated with sluggishness and it has to be prompted by other or outside influence.

There are 89 cittas in total in terms of characteristics. These citta have to arise in connection with other dhamma like cetasikas and rupa dhamma. There is no atta or life or being in ultimate sense but arising and falling away of these dhamma such as cittas, cetasikas, and rupas. At any given time, any moment there is at least a citta. This again will be one of 89 cittas. So far 11 cittas have been discussed in the previous posts.

The 12th citta of 89 cittas in its full name is called as

'upekkha sahagatam uddhacca sampayutta citta'.

Upekkha here is a kind of feeling and it has been explained in the thread ( 034 ). It is indifferent feeling. It is not happy state nor equally not sad state. Sahagatam means 'to go together'. So this 12th citta arises along with upekkha vedana or indifferent feeling.

Uddhacca means 'unstable state' , 'upset state' , 'unstillness' , 'spreading' , 'wandering about' , 'disparsing' etc etc. Uddhacca is a cetasika and in this 12th citta uddhacca cetasika co-arises and so this citta is called as uddhacca citta. Sampayutta means 'to blend with' , 'to mix with' , 'in parallel with'.

When we experience loss such as loss of close family members, close friends, relatives soon after we heard or we knew anything like that we start to grieve and sorrowful state arises. At that particular time, this 12th citta evidently arises and our mind will not stay still. Instead we may think one event after another in connection with the lost person.

This is just an example and uddhacca citta can arise at any time when there is restlessness. The main cetasika in uddhacca citta is uddhacca cetasika causing citta to become restless. But uddhacca cetasika always arises with any of akusala citta. However, when other akusala cittas arise, other akusala cetasikas dominate and the work of uddhacca cetasika is not much evident as in case of this 12th citta.

All lobha mula cittas or simply lobha cittas do have uddhacca cetasika as their accompaniment. All dosa mula cittas or simply dosa cittas do have uddhacca cetasika as their accompaniment. The 11th citta or vicikiccha citta does have uddhacca cetasika as its accompaniment. But in these 11 cittas which have been explained in the previous posts, the work of uddhacca cetasika is not much evident as in case of uddhacca citta or 12th citta of 89 cittas.

There are 89 cittas in total as a compact package in terms of characteristics they each have. There are infinite cittas even in a defined or given single mind moment. But characterwise they all will fall into one or another or the other of these 89 cittas. So far 10 cittas have been discussed in the previous threads.

The eleventh ( 11th ) citta in its full name is called

'upekkha sahatam vicikiccha sampayutta citta'.

Upekkha has been repeatedly explained in the previous posts. To re-mention, upekkha is a Pali word made up of 'upa' and 'ekkha'. Upa means 'not extreme' 'not oppose to sukha-not oppose to dukkha' or 'right in the middle of all extreme feelings' and ekkha means 'to feel'. In this 11th citta, there is no happiness, no sadness, no aversion but just indifferent feeling arises. This feeling is vedana cetasika that co-arises with this 11th citta.

11th citta arises in parallel with vicikiccha. Vicikiccha means 'indecisiveness'. Vicikiccha is made up of 'vici' and 'kiccha'. Vici means 'investigate for truth' and kiccha means 'exhaustion from indecisiveness.' So when there is vicikiccha, citta cannot decide anything on the object whether true or not, right or wrong. This 11th citta is a special citta and it does not always arise. But when there

are conditions that favour its arising then this 11th citta arises along with vicikiccha cetasika and so it is called vicikiccha citta. This citta is rooted by moha hetu which is a cetasika.

11th citta only arises when searching for truth without realising anything related to truth but just causing exhaustion and tiredness. This citta arises when we think whether The Buddha exists or not, whether The Buddha knows everything or not, whether The Buddha is God or not, whether The Buddha is superhuman or not. This citta arises when we suspect the abilities and attributes of The Buddha, any of His Teachings or The Dhamma. This 11th citta arises when we suspect the validity of paticcasamuppada dhamma. Vicikiccha citta arises when we do not believe Noble Eight fold Path and existence of Nibbana.

There are 89 cittas in total in terms of characteristics. These cittas have to arise in connection with other dhamma like cetasikas and rupa dhamma. There is no atta or life or being in ultimate sense but arising and falling away of these dhamma such as cittas, cetasikas, and rupas. At any given time, any moment there is at least a citta. This again will be one of 89 cittas. So far 12 cittas have been discussed in the previous posts ( Dhamma Thread (001) to (035).

All these 12 cittas are akusala cittas and these cittas can easily be understood as we are experiencing daily in our day to day life. Example is lobha citta or lobha mula citta. Lobha cittas may have different degrees from very subtle ones to the highly agitated lobha cittas. So do dosa cittas. Among thousands of millions of people in this world, the whole of which is just one plane of existence that is manussa bhumi or human realm, dosa cittas arise so frequently. Dosa has different forms. The whole world is searching for their food.

Those who obtain enough food for them as they will think will have lobha cittas in connection with achievement of their wealth. Again, this might lead to stinginess which is associated with dosa. Feeling low or depression is just a manifestation of dosa and most people will have faced with such thing once or may even ever as they occur so frequently.

Moha cittas on the other hand is a bit subtle as compared to lobha cittas and dosa cittas. But they still happen as frequently as lobha cittas and dosa cittas do.

After going through 12 akusala cittas, on this Dhamma Thread, the next citta or 13th citta of 89 cittas is one of vipaka cittas.

Cittas have been classified in different ways in the previous threads. They may be akusala or kusala or vipaka or kiriya.

The 13th citta in its full name is..

Upekkha sahagatam akusala vipaka cakkhuvinnana citta.

This citta is one of vipaka cittas. It is a kama vipaka citta as it most frequently arises in kama bhumi even though it can also arise in rupa brahma bhumi.

Vipaka cittas are resultant cittas. They have to arise because of past kamma or past action which might be akusala or kusala. This 13th citta is the result of bad action. So it is called akusala vipaka.

Here is needed to be clear that vipaka citta is not akusala citta. But akusala vipaka citta is the result of past akusala citta.

What does the 13th citta do?

It knows sense impression at cakkhu pasada. It is knowledge of sight. It is knowledge of form. It is knowledge of ruparammana which is vanna or colour. It just knows colour nothing more than that.

As accompaniments there are only 7 cetasikas arisen together with it. They are phassa or contact, vedana or feeling, cetana or volition, sanna or perception, ekaggata or one-pointedness, jivitindriya or mental life, and manasikara or attention.

It can be roughly said that when we see something, at that time of seeing, there arise cakkhuvinnana citta. But when we notice that we see things there have been many cittas arisen not only cakkhuvinnana cittas but other cittas as well.

Anyway, upekkha sahagatam akusala vipaka cakkhuvinnana citta is the first gate to possible future akusala actions if not mindful and by the same token, it is also the first gate to possible vipassana nana arising.

Among 89 cittas, 13 cittas have been discussed in the previous posts. The 14th citta in its full name is..

"Upekkha sahagatam akusala vipaka sotavinnana citta". Its implications are the same as cakkhuvinnana citta with the exception of knowledge of sound.

The 14th citta is sound-consciousness and it particularly knows sound at ear. Its feeling is just upekkha and not somanassa or happiness not domanassa or sadness or aggressiveness. It is a kind of vipaka citta or a resultant consciousness due to past bad action. Sotavinnana

particularly knows sound-object and no other citta knows sound as sotavinnana citta does.

The 15th citta is "upekkha sahagatam akusala vipaka ghanavinnana citta". It is a vipaka citta. Resultant consciousness. It knows smell at nose. Knowledge of smell is its characteristic and no other citta can take the position of ghanavinnana citta. Ghanavinnana citta only knows smell and just knows smell. Nothing more than that.

The 16th citta is "upekkha sahagatam akusala vipaka jivhavinnana citta". Again this citta is also a resultant consciousness arisen as dictated by past kamma when bad action had been done at some time in the past. Jivhavinnana citta knows taste and no other citta can know the sense of taste and this is the characteristic of jivhavinnana citta.

The 17th citta is "dukkha sahagatam akusala vipaka kayavinnana citta". What is conspicuous here is that this citta is accompanied by dukkha unlike other 4 akusala vinnana cittas mentioned above. While cakkhuvinnana citta, sotavinnana citta, ghanavinnana citta, and jivhavinnana citta are accompanied by upekkha vedana, akusala vipaka kayavinnana citta is always accompanied by dukkha vedana. This citta knows the sensation of touch which may be pathavi or solidity or hardness-softness or the texture of rupa, tejo or temperature, and vayo or resiliency or supportiveness of rupa.

The 18th citta is "upekkha sahagatam akusala vipaka sampaticchana citta". Sam means 'well', 'rightly', 'truly' and paticchana means 'to receive'. This citta just receives the object sensed by pancavinnana cittas. It is like a relayed centre and just receives the message without ever realising detailed knowledge of the object but just transfers the object to the other citta as soon as it receives the message. It is one of three manodhatu.

The 19th citta is "upekkha sahagatam akusala vipaka santirana citta". Santirana means investigating appropriately. While sampaticchana citta just receives the message, santirana citta does investigation by characterising the data received from sampaticchana citta. Sampaticchana receives a box of painting materials. Santirana opens the box and sees painting materials but it does not decide anything.

So far 12 akusala cittas and 7 ahetuka akusala vipaka cittas have been explained. The last 7 cittas are called ahetuka cittas because there is none of lobha, dosa, moha, alobha, adosa, and amoha hetus.

In the earlier posts of the series 'Dhamma Thread', different classifications of citta have been explained. But if needed, they

will be dealt with again in later posts. Currently, the thread is on each citta as a single unit.

So far 19 cittas have been discussed in some detail. 12 are akusala cittas and 7 are vipaka cittas. The latter cittas are vipaka but they are the result of bad kamma. The coming 8 cittas are also vipaka cittas but they are the result of good kamma. Both are ahētuka cittas as explained in the thread ( 037 ).

20th citta in its full name is..

'Upekkha sahaḡatam kusala vipakam cakkhuvinnana citta'.

The citta arises as a result of past good kamma or kusala. Other implications are just the same as 13th citta which is 'upekkha sahaḡatam akusala vipakam cakkhuvinnana citta. Both 13th citta and 20th citta are collectively known as dvi-cakkhuvinnana cittas.

By the same token, 21st citta and 14th cittas are called dvi-sotavinnana cittas. The 21st citta in its full name is called..

'Upekkha sahaḡatam kusala vipakam sotavinnana citta' and its function is to know the sound.

22nd citta is 'upekkha sahaḡatam kusala vipakam ghanavinnana citta'. 22nd citta and 15th citta are called dvi-ghanavinnana cittas. Their function is to know the smell. The difference is that kusala vipaka is the result of past good action and akusala vipaka is for past bad action.

23rd citta is 'upekkha sahaḡatam kusala vipakam jivhavinnana citta'. 23rd citta and 16th citta are called dvi-jivhavinnana cittas and they are to do with sensing taste. One is for kusala and another is for akusala. Otherwise sampayutta dhamma or co-arising things are all the same.

24th citta is 'sukha sahaḡatam kusala vipaka kayavinnana citta'. 24th citta and 17th citta are collectively known as dvi-kayavinnana cittas. Here the difference is remarkable unlike other vinnana cittas where they have upekkha vedana. 24th citta or ahētuka kusala vipaka citta is the result of past good action and it has pleasant feeling while ahētuka akusala vipaka citta has unpleasant feeling.

25th citta is 'upekkha sahaḡatam kusala vipaka sampaticchana citta'. This citta is just to receive the message or the sense that has been known by pancavinnana cittas. The difference from 18th citta is that this 25th citta is the result of kusala. This 25th citta is another manodhatu while the 18th citta is also manodhatu. ( Manodhatu will be

discussed later as Connie reminded ).

26th citta is 'somanassa sahagatam kusala vipaka santirana citta'. This citta is like 19th citta which is also santirana citta. The difference is that 26th citta is the result of kusala and the 19th citta is the result of akusala. Moreover, 26th citta is a not patisandhi citta or bhavanga citta or cuti citta as 19th citta. One more thing is 26th citta is associated with somanassa or joy.

27th citta is 'upekkha sahagatam kusala vipaka sasntirana citta'. This citta is totally the same with 19th citta in terms of accompanying things but this 27th citta is the result of kusala. 27th citta can do the job of patisandhi, bhavanga and cuti.

Among 89 cittas, the first 12 cittas are akusala cittas. Then followed by 7 vipaka cittas which are the result of bad actions and then next is 8 vipaka cittas which arise due to kusala. The latter 2 groups are called ahetuka cittas as they do not have any hetu such as lobha, dosa, moha, alobha, adosa, and amoha. These 15 cittas ( 7 + 8 ) are called ahetuka vipaka cittas. There are sahetuka vipaka cittas that is cittas with hetus.

Again 7 cittas are called ahetuka akusala vipaka cittas and later 8 cittas are known as ahetuka kusala vipaka cittas. Not to be confused, both have to be remembered as vipaka cittas.

PS: So far 38 posts have been released. Initially each Pali word is explained. But in later posts they are not repeated. If there needed, please just reply the corresponding post for clarification. Cittas are numbered in this series for easy reference. ( Htoo )

In 89 cittas, the first 12 cittas are akusala cittas. They are first discussed because they are very common and so that cittas connected with these akusala cittas can be understood.

Next comes 7 vipaka cittas which are the result of past bad actions. These cittas are also very very common and without these 7 cittas there will not be life on this earth.

After that comes 8 vipaka cittas which are the result of past good actions. These are also very very common as do the above 7 vipaka cittas. I avoided some word here not to be confused.

So far 27 cittas have been discussed. The 28th citta of 89 cittas is also very common and it arises very frequently.

The 28th citta in its full name is called..

'Upekkha sahatam pancadvaravajjana citta'.

This citta is the third citta in three cittas which are manodhatu. Manodhatu will be discussed in far later posts.

This citta has once been discussed when cittas were being classified. But here it will be discussed again for those who follow this series "Dhamma Thread".

This citta has a feeling. That feeling is upekkha. Upekkha has been explained before. Upa and ekkha makes upekkha. Upa means not extreme, not good not bad and ekkha means to feel. This citta arises with such feeling.

Pancadvaravajjana comes from panca + dvara + avajjana. Panca is five, dvara is door. Pancadvara means five sense-doors. Actually it is avajjana citta. It does the job of avajjana. When does at eye, it is cakkhudvaravajjana citta, at ear sotadvaravajjana citta, at nose ghanadvaravajjana citta, at tongue jivhadvaravajjana citta, at body kayadvaravajjana citta.

Avajjana is one of 14 kiccas that cittas can perform as their job. Kicca means 'to perform' 'to do' 'to implement' 'to carry out'.

So what is the job description for avajjana. Once I wrote on this. I used similes of trucks, gates, gatekeepers, control-tower-personnel and so on.

I would prefer to translate avajjana like this:

Avajjana is a Pali word and it is 'arammana or aa' and 'vajjana' combination. Vajjana means 'to contemplate'. Contemplate is looking at with special intention. So avajjana is 'contemplation of arammana'.

On the highway there are many trucks. These trucks are bhavanga cittas and their arammanas. Once one of the trucks approach to the conscious mind compound or vithi vara. When it approaches the first person to notice is the control-tower-watcher. He is pancadvaravajjana citta. He knows the truck is approaching.

Next the gate-keeper of cakkhuvinnana citta opens the gate and the truck comes in.

Avajjana is to contemplate on arammana that is which arammana is approaching whether rupa or sight, sadda or sound, gandha or smell, rasa or taste, photthabba or touch truck.

Pancadvaravajjana citta or 28th citta of 89 cittas arises only when there is pancadvara vithi vara.

Pancadvaravajjana ( panca-five, dvara-door, avajjana-adverting/contemplating ) citta is 5-sense-door-contemplating mind. As I gave a simile in the previous post, he is a tower-watcher and checks which ( truck )sense of five comes in.

Vithi means series or serial. When you take a route from a city to a city, there are many villages and small towns in between. The route is made up with road linking each of these villages and small towns and each village and town are situated in their specific place. When go driving along that road, villages and towns appear in their specific order.

Vara means 'turn' that is 'turn' like her turn, his turn, their turn, our turn, my turn, your turn, etc etc.

Vithi vara means " the turn of vithi cittas ". That is in this turn, such and such vithi cittas arise and in that turn such and such vithi cittas arise.

Pancadvara vithi vara means " the turn of series of cittas in their specific serial place while experiencing one of five physical senses".

Pancadvaravajjana citta appears only in pancadvara vithi vara. It never arises while in manodvara vithi vara. 28th citta or pancadvaravajjana citta is one of three manodhatu. The other two cittas are sampaticchana cittas of akusala and kusala each.

29th citta of 89 cittas in its full name is ..

"upekkha sahagatam manodvaravajjana citta".

This citta by its name is like pancadvaravajjana citta with the only difference it has the name mano. It works at manodvara.

Pancadvara can easily be understood as they are 5 sense organs of eye ( cakkhu pasada rupa ), ear ( sota pasada ), nose ( ghana pasada ), tongue ( jivha pasada ), body ( kaya pasada ).

Manodvara unlike pancadvara is not a rupa. Dvara means door, hole, aperture, slit, etc etc.

Life starts with patisandhi citta and ends with cuti citta. In between are bhavanga cittas if there are no vithi cittas. If in the

whole there had not been any vithi citta, that whole life will be patisandhi citta+ bhavanga citta1+ bhavanga citta2+ bhavanga citta...infinity..bhavanga citta+ cuti citta.

The block of bhavanga citta would be solid without any holes. But this is not the case. Because there are vithi citta coming and going in between bhavanga citta.

So just before small block of vithi citta must be a hole or door. Through that door vithi citta come in life.

Where is that door? That door or manodvara is a bhavanga citta just before manodvaravajjana citta because manodvaravajjana citta is a vithi citta. The last bhavanga citta before manodvaravajjana citta is called bhavanguppaccheda citta and it is manodvara.

When the 29th citta or manodvaravajjana citta does the job of avajjana or tower-watching, it is called manodvaravajjana citta. But in pancadvara vithi, manodvaravajjana also has a function and its function there is determination on the transferred object from santirana citta ( 19th citta for akusala and 26th citta or 27th citta for kusala ). At that time manodvaravajjana citta is called votthapana citta or determining mind.

Both pancadvaravajjana citta and manodvaravajjana citta are kiriya citta. Kiriya citta do not give rise to any kamma or later effect because they just perform their function and do not do any harm. While other 18 kiriya citta arise only in arahats, these two kiriya citta 28th and 29th or pancadvaravajjana and manodvaravajjana can arise in any person or puggala provided conditions are there. This means when in arupa brahman bhumi, pancadvaravajjana citta will not arise as there is no rupa at all.

Manodvaravajjana citta is accompanied by 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, 8. vitakka or initial application/ applied thought, 9. vicara or sustained application/ sustained thought, 10. adhimokkha or determination, and 11. viriya or effort.

In manodvara vithi vara, when an object appears at mano dvara, there arises manodvaravajjana citta immediately if the object is very very clear.

In manodvara vithi vara, the tower-watcher cannot do anything except watch and knows the truck ( mind-object ) is coming in. Then 7 successive javana citta arise which may or may not be followed by 2 tadarammana citta.

In pancadvara vithi vara, before javana cittas can arise there are five different stations that the object ( truck ) has to pass. The first is 1.pancadvaravajjana citta ( tower-watcher ), then 2.pancavinnana citta ( gate-keeper ), 3.sampaticchana citta ( goods-receiver ), 4.santirana citta ( quality-checker ), 5. votthapana citta which is manodvaravajjana citta ( decision-maker/ determiner ).

But in manodvara vithi vara, there is no obstruction between the first encounter citta manodvaravajjana citta and javana cittas. If mind object arises but manodvaravajjana citta does not arise there will not be any vithi citta in mind but just bhavanga cittas. As soon as manodvaravajjana citta arises, there follow 7 successive javana cittas.

The 30th citta of 89 cittas in its full name is called..

"somanassa sahatatam hasituppada citta".

Somanassa has three components namely 'so' 'mana' and 'assa'. 'So' means good, pleasurable, pleasant, positive. 'Mana' means mind. 'Assa' is a possessive word for grammatical use. All in all, somanassa means pleasurable mental state. It is joy. Mana is mind but maana which is also written as 'Mana' is a cetasa which is conceit. This is for clarification.

Saha means along with, in parallel with and gata means 'to go'. So this citta goes together with pleasant mental state that is joy. Hasituppada again is made up of 'hasi' which is 'smile' and 'uppada' which means 'arising'. So hasituppada citta is 'smile producing mind'.

There are 20 kiriya cittas. 18 cittas arise only in arahats. Among 18 javana kiriya cittas this 30th citta is ahataka kiriya citta. That is there is no hetu such as lobha, dosa, moha, alobha, adosa, and amoha.

Arahats including The Buddha very occasionally smile. When they smile, this citta somanassa sahatatam hasituppada citta arise. One of the occasions that The Buddha smiled is when Venerable Ananda expressed that Patthasamuppada is easy for him ( Ananda ).

So far 30 cittas out of 89 cittas have been discussed. These 30 cittas are called asobhana cittas. Asobhana means 'not beautiful'. It is quite clear that 12 akusala cittas are not beautiful and no one would deny this fact.

But 7 akusala vipaka cittas and 8 kusala vipaka cittas are not kusala

cittas and not akusala cittas. These 15 vipaka cittas which very frequently arise are also asobhana cittas. They are not beautiful because there is no beautiful hetu such as alobha, adosa, and amoha associated with them.

Again both pancadvaravajjana citta and manodvaravajjana citta which are kiriya cittas are not beautiful ones. This again is because they are not accompanied by beautiful hetu such as alobha, adosa, and amoha.

Hasituppada citta which arises only in arahats is not a beautiful citta because this citta does not have any beautiful hetu like alobha, adosa, and amoha.

Apart from these 30 cittas all other cittas are called sobhana cittas or beautiful cittas because they have two or three beautiful cetasikas called alobha, adosa, and amoha. There are 59 beautiful cittas. If cittas are calculated as 121 cittas in total because of jhana cittas in lokuttara, then there will be 91 sobhana cittas.

So far, 30 of 89 cittas have been described with examples. There left 59 sobhana cittas or beautiful consciousness. Among these 59 cittas, 8 cittas are lokuttara cittas or supramundane consciousness. So there left 51 cittas as loki sobhana cittas.

These 51 cittas can be grouped into 3 separate kinds of citta. They are kusala or wholesome, vipaka or resultant, and kiriya or in-operative or ineffectual cittas. So there will be 17 in each group.

These 17 cittas are 8 kamavacara cittas, 5 rupavacara cittas, and 4 arupavacara cittas. These terms have been explained in the previous posts in this thread. But for the benefit of all, I will repeat them.

Kama ( should be pronounced as kar-ma and should have written kaama but to avoid special character of letter simple kama is used. This means that kaa = k with special-charactered a such as ka~ma ) means related to one or all of 5 physical senses.

Avacara means frequently arising. Kamavacara is made up of kama and avacara. Kama here means bhumis where 5 kama arammana prevail and are abundant. Kamavacara means frequently arising in kama bhumis that is 4 apaya bhumis or woeful planes of existence, 1 manussa bhumi or human realm, 6 deva realms altogether 11 realms.

Even though it is named as kamavacara cittas, this kind of citta can also arise in other realms such as rupa brahma bhumis and arupa brahma bhumis. So it is called kamavacara that is frequently arising in kama bhumis. Rupavacara is made up of rupa and avacara. Rupa here

means rupa bhumi. Arupavacara is made up of arupa and avacara. Arupa here means arupa brahma bhumis.

Therefore, among 51 loki sobhana cittas, there are 8 kamavacara kusala cittas, 5 rupavacara kusala cittas, and 4 arupavacara kusala cittas.

If these citta arise in dying beings, they will serve as maranasanna javana cittas and at the end of these javana cittas, there will follow bhavanga citta or cuti citta and respective being passes away.

As these cittas are kusala cittas and they do have kamma producing or kamma generating effect, so called being who died will be reborn with their respective vipaka cittas as patisandhi cittas.

These patisandhi cittas also function as bhavanga cittas and at the end of a life, they function as cuti cittas. They are 8 kamavacara vipaka cittas, 5 rupavacara vipaka cittas, and 4 arupavacara vipaka cittas.

At any point, those who so called beings become arahats, they have already eradicated all kilesa from root and as there is no more anusaya, there only arise as in-operational cittas or in-effective cittas which are called kiriya cittas. These are javana cittas of arahats.

These loki sobhana kiriya cittas are 8 mahakiriya cittas, 5 rupakiriya cittas, and 4 arupakiriya cittas.

Vipaka cittas of these loki sobhana cittas are quite specific and they do not arise in other bhumi. Even The Buddha did not have rupavacara vipaka cittas and arupavacara vipaka cittas. Niyamas do not exempt The Buddha.

But loki sobhana kusala cittas can arise if conditions are right. Kamavacara kusala cittas can also arise in rupa brahmas and arupa bhahmas not only in kama bhumis.

Rupavacara kusala cittas can arise in human beings, devas, and rupa brahmas but not in arupa brahma because arupa brahma will not practise rupa jhana by any chance.

Arupavacara kusala cittas can arise in human beings, devas, rupa brahmas and arupa brahmas.

Kamavacara kiriya cittas can arise in human beings, devas, rupa brahmas, and arupa brahmas. Rupavacara kiriya cittas can arise in human beings who are arahats and also attained jhanas. They arise in

rupa brahma arahats but not in arupa brahma as they are not in rupa jhanas. Arupavacara kiriya cittas can arise in human beings who are arahats and attain arupa jhanas. They also arise in arupa brahma arahats. They may arise in rupa brahma arahats who attain arupa jhanas.

These are overviews on loki sobhana cittas. In the coming posts, each citta will be named and given a number so that we can easily quote on citta when we talk about cittas.

The 31st citta of 89 cittas in its full name is called

'somanassa sahagatam nana sampayuttam asankharika citta'.

This citta is a citta that arises when we do kusala action. As this thread has left behind, I will repeat some meanings.

Somanassa here is made up of 'so' and 'manassa'. 'So' means good, acceptable, desirable, pleasurable. Manassa again is made up of 'mana' and 'assa'. Mana means mind. Assa shows grammatical possiveness. Here, please do not confuse with the word 'mana' which is written as m~ana or maana which is conceit. When there is no special character on the key board of PC m~ana is written as mana. Somanassa means 'mental joy'.

Sahagatam means to arise together. Gata or gati means 'to go' and 'saha' means in community with, in parallel with, in common with, together. Somanassa sahagatam means this citta arises together with mental joy.

Nana here means amoha cetasika. This cetasika helps citta that the citta knows the sense without obstruction. Sampayutta means 'mix with'. This means citta and nana cannot be separated and they are like Hydrogen and Oxygen in water.

Asankharika means there is no sankhara. Sankhara here is cetana cetasika. Asankharika means there is no special volition in arising this citta. This means there is no prompt. No stimulation.

When we offer food to The Sangha in a long queue, we are offering with this citta. We feel joy. Our mind is alert and cheerful as we are offering. We are offering unobstructively that is with a clear mind which know realities. We act ourselves and behave ourselves. There is no one urging to do so.

This citta is kamavacara sahetuka mahakusala citta. Here maha is used because there are three lokiya kusala cittas. They are kama kusala citta, rupa kusala citta, and arupa kusala cittas.

PS: Any comments are welcome and any queries are welcome. If there is unclarity of any meaning, please just give a reply to any of these posts. Htoo

The 32nd citta of 89 cittas is called..

'somanassa sahatam nana sampayuttam sasankharika citta'.

Before going deep, I would like to re-mention what we are proceeding.

We are beings. We are satta. We are lives. All these are conventional terms and they can well be understood. As an ultimate truth, there is no being. You can check yourselves right now.

There are nama dhamma and rupa dhamma. That is all that exist. There is another reality. It is nibbana. There are four ultimate truths or 4 realities. They have their own characteristics. Among these four realities. Nibbana is noble one. Other three things are related to lokiya. Nibbana is lokuttara dhamma.

As nama are the leading dhamma, we have started detail investigation of nama dhamma. There are citta and cetasika as nama dhamma.

At any time, there is at least a citta. In actual term, there are countless cittas. However many these cittas are in terms of character, there are only 89 characters of citta. There have to be 89 cittas because of their accompanying cetasikas. Cetasikas will be discussed in the due course.

If you yourselves check, you will notice that there have been many different cittas. Once you may be angry. Once you may be happy. At other time, you may be missing and so on. So far, 31 cittas have been discussed.

Now 32nd citta's turn comes. This citta is very much like 31st citta which is asankharika citta. Even though they are very similar, their implications are not the same. It is totally different, rather than not the same. Why?

Both are kusala cittas. Both are nana sampayutta cittas. That is they are both tihetuka cittas. But when they do kusala actions, asankharika citta gives rise to the best kusala kamma that is tihetuka ukkattha kusala kamma.

Its result may be tihetuka patisandhi citta if the resultant citta has to arise at patisandhi and 8 kamavacara aheta vipaka citta and

8 kamavacara sahetuka vipaka cittas if that kamma has to give rise to result while in living life.

But, if 32nd citta or sasankharika citta works when kusala actions are done then kamma that arises will be tihetuka omaka kusala kamma. This kamma may result in dvihetuka patisandhi citta if the result has to arise at patisandhi and 8 kamavacara ahethuka vipaka cittas and 4 kamavacara sahetuka nana vippayutta cittas.

What a different! Very dreadful. If you are born with dvihetuka citta, you will never attain any jhana in this life. You will never attain magga citta in this life. So when ever you do kusala, you should do them with greatest wish, volition and joy.

32nd citta may arise when you give properties to someone with reluctant mind and with mental withdrawal. At that time, you yourself have to prompt your mind to give things to other. Or more surely you will have to be urged by another person or other people.

The 33rd citta of 89 cittas is called..

'somanassa sahagatam nana vippayuttam asankharika citta'.

This citta is called kamavacara sahetuka kusala citta. It is dvihetuka citta. It has alobha and adosa as hetu dhamma. But there is no amoha cetasika or panna which is also known as nana.

Somanassa sahagatam. This citta is associated with joy but does not have nana as in case of 31st citta. But this citta is asankharika citta. That is there is no need to be prompted.

The wish to do kusala arises and just does it but the doer is not penetratively know what he is actually doing except his own action. He does not know how deep kusala is and he does not have nana when he does kusala.

The 34th citta is 'somanassa sahagatam nana vippayuttam sasankharika citta. In this citta, the action is needed to be prompted in some way. This may be from own will or from other outside influences. A child offers food to a monk because he is urged to do so by his parents. But when he does offering, he is happy of his action.

35th citta is similar to 31st citta but it is upekkha sahagatam citta. There is no joy. 36th is like 32nd but no joy. 37th is like 33rd but no joy. 38th citta is similar to 34th. But it does not have any joy.

- 35. upekkha sahagatam nana sampayuttam asankharika citta
- 36. upekkha sahagatam nana sampayuttam sasankharika citta
- 37. upekkha sahagatam nana vippayuttam asankharika citta
- 38. upekkha sahagatam nana vippayuttam sasankharika citta

39th to 46th cittas are the resultant cittas because of kamma that was done in the past as 31st to 38th citta.

31st citta results in 39th kamavacara sahetuka mahavipaka citta.

32nd citta can give rise to 40th vipaka citta.

33rd citta can give rise to 41st vipaka citta.

34th to 42nd, 35th to 43rd, 36th to 44th, 37th to 45th and 38th to

46th citta. These 8 mahavipaka cittas have their full names.

39.somanassa sahagatam nana sampayuttam asankharika mahavipaka citta

40.somanassa sahagatam nana sampayuttam sasankharika mahavipaka citta

41.somanassa sahagatam nana vippayuttam asankharika mahavipaka citta

42.somanassa sahagatam nana vippayuttam sasankharika mahavipaka citta

43.upekkha sahagatam nana sampayuttam asankharika mahavipaka citta

44.upekkha sahagatam nana sampayuttam sasankharika mahavipaka citta

45.upekkha sahagatam nana vippayuttam asankharika mahavipaka citta

46.upekkha sahagatam nana vippayuttam sasankharika mahavipaka citta

These 8 mahavipaka cittas are our human beings' patisandhi cittas.

They also serve as bhavanga citta. We will die in as cuti citta while one of these 8 mahavipaka citta which arose as patisandhi citta also arises as the last citta in this life.

These 8 mahavipaka cittas can also function as retention consciousness or tadarammana citta. Tadarammana citta has been discussed in previous posts long time ago. But they will again be discussed later in this thread.

There are 8 kamavacara sahetuka mahakiriya cittas. They are very similar to kamavacara sahetuka mahakusala cittas that is from 31st to 38th citta. Their full names are

47.somanassa sahagatam nana sampayuttam asankharika mahakiriya citta

48.somanassa sahagatam nana sampayuttam sasankharika mahakiriya citta

49.somanassa sahagatam nana vippayuttam asankharika mahakiriya citta

50.somanassa sahagatam nana vippayuttam sasankharika mahakiriya citta

51.upekkha sahagatam nana sampayuttam asankharika mahakiriya citta

52.upekkha sahagatam nana sampayuttam sasankharika mahakiriya citta

53.upekkha sahagatam nana vippayuttam asankharika mahakiriya citta

54.upekkha sahagatam nana vippayuttam sasankharika mahakiriya citta

These 8 mahakiriya cittas are cittas of arahats when they are performing actions such as helping The Buddha, offering flowers to

The Buddha or Buddha image, giving help other sangha members etc etc when they are just doing worldly thing as javana these 8 cittas arise.

When there is a great joy, the first four cittas arise and when there is just equanimity, then the last four cittas arise. Even though they are arahats, nana may or may not arise while doing these actions and when without nana, then nana vippayutta cittas have to arise.

Sometimes, the elders have to remind them to do things. At that time their cittas are sasankharika cittas. But as they all are arahats, the cittas arise in actions are all kiriya cittas. As they are all worldly thing, all these cittas are kamavacara kiriya cittas.

Kiriya cittas are cittas who do not have any operational potential that is there is no co-arising kamma at the time of arising of kiriya cittas. In the other way to describe, they are not kammogenic or kamma-generating cittas as in case of mahakusala cittas.

So far, we have reviewed on all kamavacara cittas. People these days do not have jhanas. So rupa jhana cittas and arupa jhana cittas are rare to arise. More rare are lokuttara cittas which are 4 magga cittas and 4 phala cittas.

Therefore, at any given time there will be these 54 kamavacara cittas. Again, among these 54 cittas, 8 mahakiriya cittas are javana cittas of arahats. Arahats are rare puggala these days. So there will be 46 cittas left for most of us.

These 46 cittas are actually what are arising at our eye, ear, nose, tongue, body and mind for all non-arahats and arahats. Let us see how these 46 cittas are our cittas and how they work.

Example, when an arammana arises that is when an object arise, say ruparammana as an example that is vanna as object for eye-consciousness and when there is cakkhu pasada as base and there is attention there arise cakkhuvinnana citta or eye-consciousness.

0. bhavanguppaccheda citta ( 8 mahavipaka cittas of ours )\_bhavanga
1. pancadvaravajjana citta ( 1 of 3 ahetuka kiriya cittas )\_vithi
2. cakkhuvinnana citta ( 1 of 2 cakkhuvinnana cittas )\_vithi
3. sampaticchana citta ( 1 of 2 sampaticchana cittas )\_vithi
4. santirana citta ( 1 of 3 santirana cittas )\_vithi
5. votthapana citta ( manodvaravajjana cittas, 1 of 3 ahetuka citta )
6. javanacittas ( 12 akusala cittas, 8 mahakusala cittas )\_vithi
7. tadarammana cittas ( 1 of 8 mahavipaka cittas and 3 santirana cittas )

Therefore there are 8 mahavipaka citta, 1 pancadvaravajjana citta, 2

cakkhuvinnana cittas, 2 sampaticchana cittas, 3 santirana cittas, 1 manodvaravajjana citta, 12 akusala cittas, 8 mahakusala cittas

$8 + 1 + 2 + 2 + 3 + 1 + 12 + 8 = 37$  cittas

When we see an object of eye, these 37 cittas do arise. There are other 8 cittas, each 2 for sotavinana, ghanavinnana, jivhavinnana, and kayavinnana. So there will be  $37 + 8 = 45$  cittas. At eye, ear, nose, tongue, body there can arise a citta called hasituppada citta which is a citta of arahats. This citta does the job of javana.

So we will possess 37 cittas at each time we see, hear, smell, taste, touch and overall we are nothing but arising and falling away of these 45 cittas unless we become arahats or become jhanalabhi when total cittas possible will change.

In mind process of citta that is manodvara vithi or in our thinking or reasoning or in any mental activity, there will arise only these 45 cittas as long as we do not obtain jhanas or maggas or phalas.

We are kama sattas. So all these 45 cittas are called kamavacara cittas. Some of these cittas can still arise in non-kama sattas like rupa brahmas and arupa brahmas. Otherwise these 45 cittas are very very frequently or almost always arise in kama sattas such as hell beings, animals, ghosts or peta, demons or asura kaya, manussa or human beings, and devas.

This is the end of kamavacara cittas. In the following posts, rupa jhanas and arupa jhana cittas will be discussed. After that magga cittas and phala cittas will be discussed. These will be followed by combination of jhana and magga-phala cittas as an extra discussion.

Hoping most Pali words have been explained in the previous posts. If there is anything to be re-explained, just reply this post.

We have discussed many things about cittas and have gone into some details about kamavacara cittas. So far 54 cittas of 89 cittas have been discussed.

In loki cittas which are sobhana cittas that is beautiful consciousness, there always are three classes of cittas. These are call jati or origin.

They are kusala cittas, vipaka cittas, and kiriya cittas. In kama bhumi, there are frequently arising cittas. They are called kamavacara cittas. Among them 24 cittas are sobhana cittas. These 24 kama sobhana cittas are divided into three groups according to their origin or jati. They are 8 mahakusala cittas, 8 mahavipaka cittas,

and 8 mahakiriya cittas. These have been discussed in the previous post.

Likewise, as kama loka, there are another two loka. They are rupa loka and arupa loka. These three lokas are also called three bhumis. They are kama bhumis, rupa bhumis, and arupa bhumis. All these three bhumis are collectively called 'tebhumi' and anything happening in these three bhumis or these three lokas are called 'tebhumaka'.

As in kamavacara cittas, rupavacara cittas are also divided into three classes of cittas. They are 5 rupakusala cittas, 5 rupavipaka cittas, and 5 rupa kiriya cittas. Kusala cittas are those cittas which operate actions and giving rise to kamma, which again have the potentials of giving rise to resultant cittas when appropriate and conditions are fulfilled.

Each rupakusala citta has corresponding rupavipaka citta. Vipaka cittas are resultant cittas and they have to arise according to conditions. If a satta is reborn as brahma, he will be reborn with rupavipaka patisandhi citta. This is because when in the immediate past life last moment, the corresponding satta was in rupakusala javana cittas. As soon as he died, his kamma which is rupa kusala kamma and very very heavy called garuka kamma then immediately gives rise to rupa patisandhi and he is reborn as rupa brahma.

There are 5 rupakiriya cittas. These are rupa jhana javana cittas of arahats. Here even though the names are rupavacara which means 'frequently arising in rupa brahma bhumi', these rupakiriya cittas can also arise in manussa bhumi or human beings who are arahats. If rupa brahmas become arahats their jhana cittas when in vithi vara will all be rupakiriya cittas. These kiriya cittas are inoperational and they will not give rise to any kamma effect. So at the end of the life when maranasanna javana have to arise these rupakiriya cittas arise and at the end of cuti citta, there is no more citta as there is no more patisandhi citta and no more rebirth.

There are 89 states of consciousness or 89 states of mind or 89 cittas. These cittas have been classified in different ways according to their pertaining characters and their implications. So far we have discussed up to 54 cittas which are all kamavacara cittas or consciousness that mainly arise in kama bhumis or sensuous sphere including 4 apaya bhumis, 1 manussa bhumi or human realm, and 6 deva bhumis or deva realms or 6 heavens.

In the last post, rupavacara citta in general has been discussed. These 15 cittas are mainly the cittas of rupa brahmas excluding asannisatta brahmas who do not have any cittas. Among 15 rupavacara

cittas, 5 cittas which are rupavacara rupavipaka cittas are only cittas that serve as patisandhi, bhavanga and cuti citta functions in rupa brahma bhumi. No other citta can take place of these 5 rupavipaka cittas.

Kiriya cittas or inoperational consciousness which are javana cittas are cittas of arahats only. These kiriya cittas can never arise in non-arahats. Non-javana kiriya cittas such as pancadvaravajjana citta or 5-sense-door-contemplating consciousness, and manodvaravajjana citta or mind-sense-door-contemplating consciousness can both arise in any suttas arahats or non-arahats if there are conditions for their arising.

These 5 rupakiriya cittas are like rupakusala cittas. The different is that rupakiriya cittas do not give rise to any kamma or they will not give rise to any vipaka because of their arising. So when arahats are going to die, these 5 rupavacara rupakiriya cittas arise in very quick succession without any interruption. Even The Buddha did mahaparinibbana with one of these rupakiriya cittas that is 'upekkhekaggataa sahita pancamajjhana kiriya citta' as maranasanna javana cittas just before the cuti citta.

So even though there are 15 rupavacara cittas, there are only 5 jhanas. They are 1st, 2nd, 3rd, 4th and 5th jhana kusala cittas. There are 5 jhanas because there are 5 jhanangas or 5 parts of jhana. But jhanas are counted as four and this is correspondent with rupa jhana bhumis where rupa brahma arise with jhana vipaka or rupavipaka cittas. The 3rd jhana kusala cittas can give rise to 3rd rupavipaka cittas which are patisandhi cittas of 2nd jhana bhumis.

To be much more clearer, 4 jhanas will be counted below and then 5 jhana cittas will be discussed later on.

There are 5 jhanangas or 5 jhana anga or 5 parts of jhana. They are vitakka or initial application, vicara or sustained application, piti or rapture or joy, sukha or tranquility or somanassa vedana, and ekaggata or one-pointedness. These 5 jhanangas are actually 5 cetasikas. But when in jhanas these cetasikas are much much more powerful than their counter part while not in jhanas.

The first rupa jhana has all of these 5 jhana factors.

The second rupa jhana does not have vitakka and vicara. So 2nd jhana will have only piti, sukha, and ekaggata as jhana factors.

The third jhana does not have piti. It has only sukha and ekaggata as jhana factors.

The fourth jhana does not have sukha. Instead it has upekkha. So there will be ekaggata as jhana factor along with upekkha vedana.

When jhana cittas are considered they are counted as the first to the fifth jhana.

3 sets of rupavacara cittas that is rupakusala cittas, rupavipaka cittas, and rupakiriya cittas in general has been discussed in the previous posts.

54 kamavacara cittas have been discussed earlier. There are in total 89 cittas according to their unique nature.

55th citta in its full name is called

'vitakka, vicara, piti, sukhekaggata sahitam pathamajjhana kusala citta'.

Vitakka is vitakka cetasika, vicara is vicara cetasika and piti is piti cetasika. Sukhekaggata is sukha and ekaggata. Sukha is vedana cetasika of pleasant feeling. Saha means 'in common with' 'in combination with' 'along with' 'in parallel with'. Pathama means 'the first'.

Jhana means 'very closely' that is so close that approaching things are both seem to be fused. This is sometimes referred to as absorption. Approaching things here means 'the object' and 'the citta'. The citta approaches to the object very closely and seems to be merged with the object.

Jhana also means a dhamma that can drive out nivarana dhamma or hindrances. Jhana is dhamma that can dry out fiery defilements or kilesa. When someone climb up the watch tower and see the view there is no obstruction and he can clearly see the view what is approaching, what is leaving and who are coming in and who are going out.

Like watch-tower man, jhana cittas do not have any obstruction in viewing their object. No obstruction here means there is nothing in between jhana citta and jhana object. This means they are fused. They each merges into each other. This merging is called appama samadhi in terms of concentration.

But jhana has many meanings. And people used to confuse jhana, samadhi, absorption and so on. Jhana as a simple word can be anything that is stick to a single thing. If someone is well concentrated in his bodily posture he is said to be in sport jhana. Fishermen do have a good concentration at their pole. But jhana in these situations are

not jhana cittas but kusala and akusala cittas with very very good concentration.

Jhana in rupavacara jhana cittas are higher cittas. They are called mahaggata cittas. Maha means 'great' 'superior'. Because in these jhana cittas there always is pannindriya cetasikas while in kusala and akusala jhana there is no pannindriya cetasika.

The 55th citta of 89 total citta is called 'vitakka, vicara, piti, sukhekaggata sahita pathamajjhana rupakusala citta'. Each word has been touched in the previous post.

To understand jhana, we have to understand what vitakka, vicara, piti, sukha and ekaggata means. These 5 factors are called jhana factors or jhana anga that is jhananga. All these five are cetasika dhamma. But in this 55th citta there are also other cetasika apart from these 5 jhana factors.

Among five, vitakka needs to be understood in detail. Vitakka here is not ordinary vitakka. This vitakka that arises in jhana is called jhana vitakkas. There are many vitakka.

If vitakka is just simply translated as thought, this will not help much. There are many different vitakka. Kamavitakka, byapadavitakka, vihimsavitakka, jhanavitakka, and so on.

Vitakka is one of 52 cetasikas. There are a total of 52 cetasikas. But they do not arise all 52 in any cittas. Cittas get their names because of these accompanying cetasikas and cittas are classified differently because of these cetasika. Examples are dosa citta, lobha cittas where dosa cetasika arises and lobha cetasika arises.

Vitakka can arise in 55 cittas if total cittas are counted as 121 cittas. In higher jhanas vitakka does not arise and so vitakka will arise in 4 1st jhana magga cittas, 4 1st jhana phala cittas, and 3 lokiya 1st jhana cittas that is 1st jhana rupakusala citta, 1st jhana rupavipaka citta and 1st jhana rupakiriya citta.

There are 54 kamavacara cittas. But among them 10 pancavinnana cittas do not have vitakka as their accompanying cetasika. Because pancavinnana cittas do not need initial application for their arising and they have to arise because of presence of arammana, support of vatthu and conditioning by pancadvaravajjana citta. So vitakka does not arise in 10 dvipancavinnana cittas. Therefore 44 kamavacara cittas and 11 1st jhana cittas altogether 55 cittas of 121 cittas do have vitakka as their accompanying cetasika.

Vitakka does apply to the object. Vitakka put citta on to the object

of attention. Putting on the object is its main function. It applies to the object. It has pushing force toward the object.

Vitakka has a friend called vicara. Because they almost always arise together. The only cittas that vitakka does not follow vicara are 1 1 2nd jhana cittas. Otherwise, there always are these two cetasika arise together. They are friends because they jobs are quite similar.

As in case of vitakka, vicara also applies the citta to the object of attention. But this application is not like vitakka, the force is like from the object even though it actually is not. That is vicara is stick to the object and does not depart from the object. This indirectly means that it wanders over the object again and again. This is not departing and sustaining the citta there on the object because of that force from the object.

Vicara functions as reviewer of the object. There are some similes regarding the combination of vitakka and vicara.

1) When a bird is resting on the ground, he folds his wings up. But when it starts to fly away, the initial force that raise him up is said to be like vitakka and when he continue his flying away is said to be like vicara.

2) When a man row a boat, initial force that he makes is said to be like vitakka and when he continues to row is said to be like vicara. So vicara is assumed as sustained thought, sustained application etc etc.

3) When a bee approaches a flower, he dives down to the folwer and this is said to be like vitakka and when he continues to wander and round over the flower is said to be like vicara.

4) When a child put a pinpound ball on a table is said to be like vitakka and when the ball continues to roll over the table is said to be like vicara. Vitakka pushes while vicara pulls.

5) When rain water flow down from the gutter to the container is said to be like vitakka and the rain water's continueing flow inside the container is said to be like vicara.

They are pair and they are friends. Their jobs are similar in that they both apply the citta to the object. But the way of application is a bit different. Vitakka pushes the citta toward the object. But vicara pulls the citta toward the object.

While vicara is doing sustained pulling vitakka hits the object, pushes the citta toward the object, vitakka strikes the object. In

this case anyway vitakka is much much more rougher and stronger than vicara and vitakka is much more apparent than vicara.

As vitakka has a strong force of pushing toward the object, vitakka may go anywhere. That is why the jhana practitioners, vipassana practitioners or mahasatipatthana practitioners frequently go out of the object of their primary attention.

When the practitioner becomes calmer and calmer and well concentrated, most of cittas that arise will go to the object of jhana instead of going outside of this object of attention. When this stillness arise the arising vitakkas are nearly jhanavitakkas. But real jhanavitakka only arises at the time of jhana citta arises.

The 55th citta of 89 total cittas is rupakusala the 1st jhana citta. As jhana factors, this citta is accompanied by 5 jhana factors even though there are many other cetasikas, which I will be discussing in the future.

Vitakka and vicara have been discussed to some details in the previous post of Dhamma Thread ( 050 ). In this post the third jhana factor piti or rapture or joy will be discussed in some detail.

Piti or joy is one of 52 cetasikas. Among 52 cetasikas, 7 cetasikas arise with any kind of citta. But piti does not. But piti can arise both in kusala cittas, akusala cittas, vipaka cittas, kiriya cittas, it is called pakinnaka cetasika or particular mental factor.

Most of you once in a life feel or understand something about piti. This need elaboration because there are many translated words and they may or may not represent the same weightage as Pali piti does.

There are five different kinds of piti. They are

1. kuddika piti
2. khanika piti
3. okkantika piti
4. ubbega piti
5. pharana piti

At first you will feel unease to hear or to see these jargonic pali terms. But as you become familiar with them, you will surely master in some Pali words and master in jhana and dhamma if you give a good effort in studying dhamma. Studying dhamma is a rare chance as there are many requisites to fulfil this study.

Kuddika piti is like a feeling of slightest sense of joy and interest

in a particular object. It is actually not a feeling. The associated feeling will be somanassa or mental joy. But piti is another cetasika different from vedana or feeling. This kuddika piti is the least powerful among the five piti. There is just an interest in an object. This interest has some pleasurable effect and this effect is produced by kuddika piti. This is the function of piti.

Khanika piti is a kind of piti like a momentary mental flooding of joy. When you experience some success like passing a difficult examination or overcoming others in terms of achievement, your mind will be filled with joy. This joy is like flood and flow through out your body and the body feels very ease.

Okkantika piti is a kind of piti and it is like oscillating joy. It is oscillating interest in the object. So interest that mind frequently approaches the object again and again. This is why the interest is swinging and oscillating. The body will lighter than the body with piti of khanika kind.

Ubbega piti is another kind of piti. This joy is so intense that it acts like ecstasy. There is thrilling of emotion with intense joy. When you are in water and when large waves of water strike you, you will feel as if you are lifted. This thrilling is very powerful and the body will almost weightless.

Pharana piti is the most powerful piti. This joy has the maximal intensity in terms of joy. The interest in the object is so intense that it amounts the whole body and takes as rapture and each and every body part is weightless, very light and the body may even float in the air without even achieving real jhanas.

In the 55th citta, there may be any kind of piti but most probably the 4th or the 5th kind will prevail as a jhanic factor. Unlike other piti, jhanic piti are much much more powerful than any other kama kusala or akusala piti.

In jhana cittas there are jhana factors. They are vitakka, vicara, piti, sukha and ekaggata. Vitakka, vicara, and piti have been discussed in the previous posts.

Other jhana factors are sukha, upekkha, and ekaggata. Sukha is sukha vedana and upekkha is upekkha vedana. As all cittas have feeling, jhana cittas have feeling.

In the 1st jhana citta, the feeling is sukha vedana. This feeling is the same in the 2nd, 3rd and 4th jhana cittas. But when 5th jhana citta arises, there is no more sukha vedana. Instead, there arise upekkha vedana.

Ekaggata cetasika arises in each and every citta. It arises in akusala, kusala, vipaka, kiriya and any other kind of citta like kama citta, jhana citta, lokuttara citta, there always is ekaggata. But its existence is much more evident in case of 5th jhana. Because it becomes the chief jhana factor.

There are 5 rupavacara rupakusala jhana cittas. These 5 result in 5 correspondent rupavacara rupavipaka jhana cittas. When an arahat is dwelling in jhana, then rupavacara rupakiriya jhana cittas arise.

In initial practice, there is an object of attention. But this object later changes into another object which is exactly the same as initial object. The main difference is that newly appearing object is a mental object and it is complete mental image of initial object.

All mental faculties take this object. When this object arises, the bhavana is called parikamma bhavana and mental image is called uggaha nimitta. Soon another image arises. This is totally different from uggaha nimitta and this nimitta is very beautiful. From arising of uggaha nimitta to arising of patibhaga nimitta ( very beautiful counter image ) is called parikamma samadhi.

From arising of patibhaga nimitta when hindrances are clear to just before arising of appana samadhi is called upacara samadhi. In upacara samadhi the object is patibhaga nimitta. But citta is flexible and responsible. But when in appana samadhi, jhana citta will be absorbed into the object.

There are 89 cittas in total in terms of characteristics. If cittas are not understood, dhamma study will be a bit difficult. Cittas have been classified and explained in this series in the earlier posts.

54 kamavacara cittas have been discussed. Currently mahaggata cittas are being discussed. Maha means great. Mahaggata means higher, greater. As these mahaggata cittas or jhana cittas are linked with samatha kammattana, they need to be discussed briefly here.

There are kusalas. They may be dana kusala or offerings. They may be sila kusala or observing moral conducts. They may be bhavana kusala or mental cultivation of good will.

Bhavanas are frequently referred to as meditation. There is a term called kammattana. Kammattana is made up of 'kamma' and 'thana'. Kamma here means 'bhavana kusala kamma' and thana means place or site. Here 'thana' means the object or arammana. Kammattana means 'the object where bhavana kusala kamma citta dwell'.

There are samatha kammatthana and vipassana kammatthana. As we are now discussing on rupavacara cittas, only samatha will be discussed very briefly. There are 40 samatha kammatthanas. Only 30 of them will give rise to appana jhana and cause rupavacara rupakusala cittas.

In the previous posts jhana factors have been discussed. In this post 'how they have to be developed' will be discussed.

Samatha means 'the samadhi that extinguishes all nivarana fire' or 'the samadhi that arrests all hindrances'. Samadhi is a collection of ekaggata cetasikas that take the same samatha kammatthana bhavana object'. Ekaggata is a cetasika and it is one-pointedness. It is undisturbed stillness.

When the practitioner takes the object of samatha kammatthana, he is said to be mentally cultivating wholesome actions. He is doing bhavana kusala kamma. There are 3 different bhavana in samatha kammatthana bhavana.

They are parikamma bhavana, upacara bhavana, and appana bhavana. Parikamma bhavana or 'initial mental cultivation' is the stage of bhavana that starts from initiation of samatha kammattha bhavana till disappearance of 5 hindrances.

From that stage of parikamma bhavana, that is when 5 hindrances disappear till appana samadhi arises is called upacara bhavana. As hindrances are free in this bhavana, upacara samadhi is very pure and free of sin. When appana samadhi arises the cultivating mind is absorbed into the object of samatha kammatthana.

Appana jhana means jhanacitta along with its jhana factors look at the object of kammatthana very closely. They are so close that they both seem to be merged and fused with each other and mind is said to be absorbed into the object. This means each arising jhana citta will only take jhana object. As there is no other cittas in between these jhana cittas, it seems that there are infinite jhana cittas and they are undisturbed. If it is the highest rupa jhana, even thunder storm will not be sensed at that time because mind is totally absorbed.

Only cittas in these appana jhanas or absorptive mental states are called jhana cittas. If jhana are rupa jhana they are called rupavacara rupakusala cittas and if arupa then arupavacara arupakusala cittas.

Regarding the character of the object of samatha, the initial object which may be visual object or tactile object or mind object is called parikamma nimitta. When the power of practitioner arises, this nimitta or image becomes uggaha nimitta or 'mental image' of the

initial image or object. Samadhi from initiation till the arising of uggaha nimitta or mental image is called parikamma samadhi.

This uggaha nimitta or 'mental image' later in the practice becomes another image which is much much more beautiful and free of any impurity. This image is called counter image or patibhaga nimitta. When this arises mind is much much more calmer and purer but there are still a few hindrances arise occasionally. Samadhi from this time till arising of appana samadhi is called upacara samadhi or proximate concentration.

When appana samadhi arises, it is said to be in jhana. For the first jhana, there are 5 jhana factors as described in the previous posts.

The 55th citta of 89 total cittas is this jhana citta. It is called..

'vitakka, vicara, piti, sukhekaggata sahita pathamajjhana rupakusala citta'.

We have discussed about the 55th citta or 89 cittas. It is the 1st jhana citta. In vithi vara of arising of the 1st jhana in its greeting, there always is a single 1st jhana citta after which there follow numerous bhavanga citta.

After that, the practitioner contemplates on his jhana and its contents. Attaining the 1st jhana for the first time does not mean he is expert in 1st jhana. For proficiency, he has to develop a number of ways to polish up his 1st jhana.

At a time, he becomes proficient in his 1st jhana. This means that he can access to 1st jhana at any time if he wish. He can stay in 1st jhana as long as he wish. He can instantaneously emerge from 1st jhana at his will. He can scrutinize his 1st jhana in detail. He can contemplate on his jhana at any time.

The scrutinization makes him that vitakka the jhana factor is a weak member. He may be bribed by kama object as vitakka is a strong seacher of object, he may be misled by kama object. So his 1st jhana is quite close to jhana enemy kamacchandani varana and if this arise he may be drawn back to kama domain.

With repeated scrutinization, he becomes to realize that vitakka should be dropped out from jhana members. As he does not have any more wish on vitakka and as he is ardently and diligently striving, other jhana factors vicara, piti, sukha, and ekaggata are working in their full capacities.

At a time, there arise the 2nd jhana. This jhana citta is called

'vicara, piti, sukhekaggata sahitam dutiyajjhana rupavacara rupakusala citta'. As in the 1st jhana, the 2nd also arises once if it is the first time. In next time, 2nd jhana can arise without interposition of any bhavanga cittas. This 2nd jhana citta is 56th citta of 89 cittas.

If this arises in arahats, it is 66th citta that is 'vicara, piti, sukhekaggata sahitam dutiyajjhana rupavacara rupakiriya citta'. When a person who attain this 2nd jhana ( rupakusala citta ), he will be reborn with 61st citta that is rupavacara rupavipaka citta of 2nd jhana.

We are discussing on rupavacara cittas. 55th citta is 1st jhana citta that is rupakusala citta. 60th citta is its correspondent vipaka citta that is rupavipaka citta. 65th citta is 1st jhana citta that arises in arahats.

We also have discussed 2nd jhana cittas. 56th citta is 2nd jhana citta that is rupakusala citta. 61st citta is 2nd jhana rupavipaka citta which is the corresponding resultant citta due to kusala kamma of 2nd jhana kusala citta. 66th citta is the 2nd jhana citta of arahats.

Now those who attained 2nd jhana can stay in 2nd jhana. As in the 1st jhana, just acquisition of jhana for the first time does not make them proficient in jhana matter. They have to exercise their jhana as frequently as possible.

No one stays in jhana ever. Especially for human beings, when they are not in jhana they will have kamavacara cittas. Instead of staying in sensuous things, those who have attained 2nd jhana will practise their 2nd jhana to be much more efficient.

Through the exercises, once the practitioner becomes realised that vicara the jhana factor is also a weak member in 2nd jhana. Because he is the companion of vitakka, he may at any time call for vitakka as vitakka and vicara always pair and always arise together in lower cittas such as kamavacara cittas with the exception of 10 dvipancavinnana citta.

He dispassionates vicara as jhana factor and he tries again his jhana without vicara. He contemplates that if jhana is without vicara, it will be much much more calmer than with vicara, which always hovering over the object and wandering by reviewing on the object. As his wish is for jhana without vicara and as he is striving his jhana again, at

a time there arises the 3rd jhana without vicara.

This citta arises once and lasts only one single moment and falls away. Then followed by bhavanga citta. After that the practitioner becomes the 3rd jhana owner. But as with other jhanas, this 3rd jhana has to be polished and brushed up to be much much more proficient.

This 3rd jhana is called..

'piti, sukhekaggata sahitam tatiyajjhana rupavacara rupakusala citta'. This is 57th citta of 89 cittas. This jhana citta creates kamma as it is a kusala citta and this will result in rupavipaka citta. The corresponding citta of this 57th citta is 62nd citta which is 3rd jhana rupavipaka citta. When the 3rd jhana citta arises in arahats, that 3rd jhana citta is called 67th citta and it is 3rd jhana rupavacara rupakiriya citta.

So far we have discussed 9 rupavacara cittas. They are 3 rupakusala cittas that are the first jhana, the second jhana, and the third jhana cittas, 3 rupavipaka cittas which are the resultant cittas of their corresponding rupakusala cittas, and 3 rupakiriya cittas which are corresponding rupa jhana that arise in arahats.

The 3rd jhana composes of 'piti, sukha, and ekaggata' as jhana factors. Again through five exercises called vasis, the jhana practitioner becomes to realise that in his 3rd jhana 'piti' is the weakest factor among others. Because piti is close to vicara and this again is close to vitakka. If piti is held longer, at a time his 3rd jhana may decay and he may fall back to 2nd then 1st and then he will join back kamavacara where he may find difficulty in regaining jhana.

Through deep contemplation and exercising, he realises that piti is not a good one and with a long practice, he does not like piti any more. This makes him dispassion on piti. As he dispassionates on piti, he tries again his jhana without any piti. The object is the same as when he developed the 1st jhana. The whole mind and all mental faculties are well concentrated on that object. When the right time arises, he will be able to develop jhana without any piti.

Again, this time the arising of the 4th rupa jhana only occur just a moment and then he falls into bhavanga cittas. At a time bhavanga cittas stop and vithi cittas arise again at manodvara. Through contemplation, he knows that he has developed the 4th jhana. When contemplates, he sees that there are only two jhana factors that is sukha and ekaggata.

The 58th citta is called 'sukhekaggata sahitaṃ catutthajjhana rupavacara rupakusala citta'. This citta is a javana citta and it can give rise to kama. This kamma gives the resultant consciousness called rupavacara rupavipaka citta. This citta is 63rd citta of 89 cittas and it is called 'sukhekaggata sahitaṃ catutthajjhana rupavacara rupavipaka citta'.

When the 4th jhana citta arise in arahats this jhana citta is called rupavacara rupakiriya citta and it is the 68th citta of 89 cittas in total. The full name of this 68th citta is 'sukhekaggata sahitaṃ rupavacara rupakiriya citta'. Here the object is that of when the third jhana arises. All rupavacara cittas take pannatta as their object. No appana jhana can take paramattha dhamma as their object. Pannatta is not a paramattha dhamma.

After 54 kamavacara cittas, we have discussed 12 of 15 rupavacara cittas. The 4th jhana citta have been discussed in the previous post. Again, the practitioner needs to exercise and practise his 4th jhana to be proficient.

Through the five exercises, the practitioner becomes to realise that sukha jhana factor is just a close friend of piti and at any time piti may come back again. If so, he will fall back to 3rd jhana from his current 4th jhana.

To avoid this he has to depart sukha and he has to stay only in ekaggata. If he cannot stay in ekaggata alone, he will possibly drawn back step by step down to 3rd, 2nd, 1st and then he will be back to kamavacara cittas. If this happen, re-developing of jhana will take his energy.

By contemplating on his jhana factors that is sukha and ekaggata, he realises that sukha is weaker than ekaggata and he dispassionates sukha and tries his jhana without sukha. When there is no more sukha and he is well calm, if conditions are right, then the 5th jhana citta is ready to arise.

When arises, it arises only once and fall to bhavanga cittas for indefinite time. At a time bhavanga cittas stop and vithi cittas arise scrutinising what has happened just before and then he realises that he attains the 5th rupa jhana.

This again needs exercises and practice to become much much more proficient. In this 5th jhana citta, there is only ekaggata as jhana factor and instead of sukha, upekkha vedana replace sukha. This citta is called 5th jhana citta. Above this jhana are arupa jhanas. But all arupa jhanas are 5th jhana cittas as they have only ekaggata. Arupa

jhana cittas have upekkha vedana.

the 5th jhana citta that has been described above is 59th citta of 89 total cittas. It is called 'upekkhekaggata sahitaṃ pañcamajjhāna rūpavācāra rūpakusala citta'. This citta gives rise to kamma and this kamma will give rise to arising of rūpavācāra rūpavipaka citta. This citta is 64th citta and it is 'upekkhekaggata sahitaṃ pañcamajjhāna rūpavācāra rūpavipaka citta'.

If 5th jhana citta arises in arahats, it is called rūpavācāra rūpakiriya citta. In its full name, it is 'upekkhekaggata sahitaṃ pañcamajjhāna rūpavācāra rūpakiriya citta'. This citta is 69th citta of 89 total cittas.

So far, we have discussed on 54 kamavācāra cittas and 15 rūpavācāra cittas. It is useful to repeat these cittas so that these become familiar with and they are well understood.

54 kamavācāra cittas have 30 asobhana cittas and 24 sobhana cittas. Sobhana means 'beautiful'. 30 asobhana cittas are 12 akusala cittas, 7 ahetuka akusala vipaka cittas, 8 ahetuka kusala vipaka cittas, and 3 ahetuka kiriya cittas.

It is obvious that akusala cittas are ugly and non-beautiful. They are called asobhana cittas or non-beautiful consciousness. 7 akusala vipaka cittas and 8 kusala vipaka cittas are resultant cittas. They are just results and they are not wicked consciousness. But as they do not have any beautiful cetanā such as alobha, adosa, and amoha they are called non-beautiful consciousness or asobhana cittas.

24 cittas are kamavācāra kama sobhana cittas and 15 cittas are rūpavācāra cittas. All rūpavācāra cittas, all arupavācāra cittas, all lokuttara cittas are beautiful consciousness or sobhana cittas. 24 kamavācāra cittas have three classes of cittas. 15 rūpavācāra cittas also have three classes of citta as do 12 arupavācāra cittas.

These three classes are kusala, vipaka, and kiriya.

Kusala here mean kammogenic or kamma-generating, vipaka means resultant that is the direct result of past kusala when they were done, and kiriya means inoperative or functional and they do not give rise to any kamma and they are also not the result of any kamma. These three classes should be well understood.

There are 89 total cittas in terms of characteristics. 81 cittas are lokiya cittas and 8 cittas are lokuttara cittas.

81 lokiya cittas are 54 kamavacara cittas, 15 rupavacara cittas and 12 arupavacara cittas.  $54 + 15 + 12 = 81$  cittas. Lokuttara cittas do not have any kiriya citta and this will be explained in the coming posts.

So far 69 cittas have been discussed. Next discussion will be on arupavacara cittas.

When the 5th jhana arises, it is said to be in the 5th rupa jhana. The 5th rupa jhana have ekaggata as jhana factor and it is accompanied by upekkha vedana. All higher jhanas that is all arupa jhanas are in upekkha vedana and the only jhana factor is ekaggata. So all arupa jhanas are counted as 5th jhana cittas as they have the same jhana factor as with 5th rupa jhana.

Here, I am not going to discuss about abhinna, which bases on 5th rupa jhana. But to understand arupa jhanas, kasina kammatthanas have to be explained to some extent so that there have to be a clear picture of what arupa jhana and what are arupa jhana cittas and their objects.

There are 10 kasina objects. As long as we are not arahats, we will be doing akusala or kusala. When we are doing kusala or wholesome actions, this may be dana kusala or offering. Or this may be sila kusala or observing moral conduct. or this may be bhavana kusala or mental cultivation of good mind.

Bhavana may be samatha bhavana or vipassana bhavana. Vipassana bhavana is mahasatipatthana. There are 40 samatha bhavana kammatthanas. Samatha means samadhi that dries up kilesa and makes stillness and calm. Kammatthana is made up of 'kamma' and 'thana'. Kamma here means 'bhavana kusala kamma' and thana means place. Kammatthana means 'the place where bhavana kusala citta dwell.

There are 40 samatha kammatthana. They are 10 kasina kammatthana, 10 asubha kammatthana, 10 anussati kammatthana, 4 brahmavihara kammatthana, 4 aruppa kammatthanas, 1 aharepatikulasanna and 1 catudhatuvavatthana.

To develop arupa jhana, the practitioner must have 5th rupa jhana. Not every samatha kammatthana has the power to give rise to 5th rupa jhana. Among them 10 kasina kammatthana can give rise to all rupa jhanas that is from the 1st to 5th rupa jhana.

Kasina means 'wholeness'. There are 10 kasina kammatthana.

1. pathavi kasina ( earth-substance )

2. tejo kasina ( fire-flame )
3. vayo kasina ( wind-movement )
4. apo kasina ( water-substance )
5. nila kasina ( dark-coloured object like brown )
6. pita kasina ( golden-yellow )
7. lohita kasina ( red )
8. odata kasina ( white )
9. aloka kasina ( light )
10. akasa kasina ( bounded space )

As an example, let us take red-kasina.

As initiation, the object has to be a circular object with red colour. When this colour is totally embedded in the mind, that is the real visual object appears exactly in the mind without looking at it, this is called uggaha nimitta.

When the practitioner see the red, it is a reality. But when uggaha nimitta arises, it is pannatta. The idea arises in the mind. This uggaha nimitta or mental image once changes into another nimitta called patibhaga nimitta or counter image. This image is much more beautiful than uggaha nimitta. This again is panatta. It is not reality. Patibhaga nimitta is not a rupaarammana.

It never exists as a reality. But it is just a pannatta. The 1st jhana looks at this patigha nimitta as its sole object. So the object of 1st jhana citta with this lohita kasina or red-kasina is pannatta. This happens in all other higher rupa jhana. So the 5th rupa jhana has pannatta as its object.

Even though rupa jhanas dry out all kilesa, actually they cannot eradicate them at all. This is momentary elimination of kilesa and called vikkhambana pahana. As long as in jhana, there is no lobha, no dosa, no moha. So jhanas are free of kilesa. But they cannot eradicate anusaya kilesa.

As with lohita kasina, all other kasinas take pannatta as their object when in appana jhanas. Likewise, 10 asubha kammattanas take the object pannatta. Dead bodies are not realities. They are just mental re-construction of ideas. Asubha kammattana can give rise to the 1st rupa jhana.

Anapanassati anussati kammattana can give rise to all 5 rupa jhanas. But kayagatasati anussati kammattana can give rise to only 1st rupa jhana. Other 8 anussati kammattana give only upacara samadhi and they never give rise to appana samadhi. That is they never give rise to jhana. But they can clear away kilesa momentarily. Here all 10 anussati kammattana take panatta as their object. They never take

paramattha dhamma as their object.

Metta, karuna, and mudita kammatthana can give rise to up to 4th rupa jhana. After that if the practitioner wants further jhana, he has to practise upekkha brahmavihara kammatthana, which will give rise to 5th rupa jhana. All 4 brahmavihara kammatthana take pannatta as their object. This pannatta is satta pannatta. That is the idea of beings, which is not a paramattha dhamma.

All rupa jhanas take panatta as their object and they cannot take paramattha dhamma as their object. Here I just say all rupa jhanas. As all 5 rupa jhana kusala cittas take panatta as their object, all 5 rupavacara rupavipaka cittas take panatta as their object. Like rupakusala cittas, all rupakiriya cittas take panatta as their object.

Before going up to arupa jhana, we will study again the first jhana with lohita kasina or red-kasina.

Kasina means 'the whole' or 'wholeness'. Initially the practitioner has to look at the red-circle kasina object. His mind has to be embedded through out the surface of the whole circle and not at a single point but as a whole. This wholeness is called kasina.

The wholeness appears in his mind when it matures. This image called uggaha nimitta is almost the same as parikamma nimitta which is the initial object. But the difference is that uggaha nimitta can be seen by mind with closed eyes. At a time, there arise patibhaga nimitta which is counter image. That is some similarity with uggaha nimitta but much much more beautiful and free of any dirt, crease, wrinkles, staining, blotches, spots and it is brilliant and it glows.

When this red surface of patibhaga nimitta arises, there are no hindrances and vitakka put the practitioner's mind on that patibhaga nimitta, and vicara makes the mind just wandering over and over on patibhaga nimitta. Piti make the practitioner fresh, alert, affectionate and like the object patibhaga nimitta. Sukha makes him well calm and free of any worry, restlessness. Ekaggata makes him still.

When these 5 jhana factors are apparently working in their fullest power and practitioners is free of hindrances like sensuous thoughts like thinking on kama matters like wanting to see that he like, wanting to hear what he like, wanting to smell what he like, wanting to eat or taste what he like, wanting to feel or touch what he like, and enjoying thinking what he like.

Inappropriate thought on jhana may actually makes akusala and this likeness makes arising of lobha mula citta such as 'somanassa

sahagatam ditthi gata vippayuttam asankharika citta'. This lobha citta has ekaggata. The practitioner has ekaggata. This lobha citta has piti or joy. The practitioner thinks this piti as jhana factor which is wrong. All lobha-rooted thinking must be cleared away.

When 5 jhana factors are working to their fullest capacities, there are no ill will like wanting to attack, revenge, fight etc etc. His mind will be concentrated on patibhaga nimitta and not on any other object and he will be free of uddhacca or spreading mind like thinking on a thing then move to another thing and then move other things very quickly and does not stay still. If 5 jhana factors are working, there will be no repent. He will be active and alert and free of laziness, sloth and torpor that is thina-middha nivarana. He will have a good trust in the current practice and he is free of vicikiccha nivarana.

As this happen, his mind is still and calm. At a indefinite time, all his mental faculties that is his citta, associated cetasikas including jhana factors take the jhana object that is patibhaga nimitta very close. It is so close that there is no space between object and the object taker and it seems that they are fused and merged each other and there is just a singleness. This state cannot be interrupted. When this absorptive state arises, then this can be called as the 1st jhana.

Through 5 exercises that is contemplating exercising on 1st jhana, reaching exercise, determining-prescribing time on jhana, emerging-exiting exercise, and scrutinising exercise on the 1st jhana, the practitioner will see the weakness in jhana factors. First he will notice that vitakka is the weakest. Through exercise and continuing practice, without vitakka 2nd jhana arise, without vicara 3rd jhana arise, without piti 4th jhana arise, and without sukha the 5th rupa jhana arise with upekkha vedana.

All these 5 rupa jhana take the object patibhaga nimitta as their object, which is panatta. This object is not a paramattha dhamma. This object is not a reality. It is not an ultimate truth.

When he attain the 5th rupa jhana, he has to practise it to be proficient.

At a time, he has to expand his patibhaga nimitta to fill up the whole universe. There is nothing but red. He will only see red and nothing more than that. He just knows the red. And this redness is endless and limitless. There is boundless redness or lohita patibhaga nimitta. The whole universe is free of things and there is only red or lohita patibhaga nimitta.

When in 5th rupa jhana of lohita kasina, the object is patibhaga nimitta. It is shining brightly red colour filling the whole universe as the practitioner has expanded it. It is boundless and limitless.

Through the exercises, he becomes to realise that there is danger of rupa that he has based. As rupa are the source of kama arammana, it may at any time bring him down to 4th jhana, 3rd, 2nd, 1st and back to kamavacara cittas.

The 5th rupa jhana is well calm but not free of rupa and this may bring him down to 4th jhana with sukha and down to kamavacara again. So he starts to dispassionate on rupa and he will try his 5th jhana again without rupa.

The universe is filled with red. As rupa is dispassionated, it has to be voided. He will try harder and harder. At a time the whole universe will be void of any lohita kasina. As this lohita kasina is devoided, there left empty space. That space is boundless space and that space is limitless.

His mind is at that boundless space. As the place where deva dwell is called deva ayatana, this space where his mind dwells is also called aayatana. As it is boundless space or akasa, it is called akasananca ayatana.

This space is not the space as usual. But it is the idea and it is pannatta. This space, the idea has arisen from lohita kasina. So this object is also pannatta and not paramattha dhamma.

When the practitioner attends that boundless space with ekaggata only as jhana factor and as there is no rupa involved, his is said to be in jhana again. This jhana which does not have any rupa is called arupa jhana.

The object is akasanancayatana or boundless space. So the jhana is also called akasanancayatana arupa jhana. The citta that sees this object arises once and bhavanga cittas follow. After that the practitioner becomes an akasanancayatana jhanalabhi.

This jhana citta is called akasanancayatana arupa jhana arupakusala citta. If such jhana citta arises in arahats, it is called akasanancayatana arupa jhana arupakiriya citta. Arahats will never be reborn. But other who attain akasanancayatana arupa jhana will be reborn in arupa bhumi called akasanancayatana arupa bhumi. When reborn in this bhumi, akasanancayatana arupa jhana arupavipaka citta arises.

The 70th citta is akasanancayatana arupa jhana arupakusala citta. The 74th citta is akasanancayatana arupa jhana arupavipaka citta. And the 78th citta is akasanancayatana arupa jhana arupakiriya citta. All these three cittas take panatta as their object that is the idea of boundless space.

Akasanancayatana jhana is the 1st arupa jhana. In that jhana, there arise akasanancayatana arupavacara arupakusala cittas if non-arahats are developing these cittas and akasanancayatana arupavacara arupakiriya cittas if arahats are developing these cittas.

The viewer is citta. The viewee here is panatta, boundless space. This space is not a real. This arises from after leaving lohita patibhaga nimitta which has been filled the whole universe endlessly. The 1st arupa jhana citta takes the object panatta as all other 15 rupavacara cittas take pannatta as their object.

Now the arupa jhanalabhi has to practise his arupa jhana to become proficient. This again has to go through all five exercises. Avajjana vasi contemplates on jhana factors and the object. There are only ekaggata and upekkha vedana and the object is boundless space.

Samapajjana vasi helps him to access to his arupa jhana whenever he wants to stay in arupa jhana. Adhitthana vasi helps him to prescribe a predetermined for staying in arupa jhana exactly. Vutthana vasi helps him to be able to emerge from his arupa jhana at his will. Paccavakkhana vasi helps him to scrutinise on his arupa jhana.

Through these five exercises, he become to see the weakness in his 1st arupa jhana. That weakness is the object which is akasa, boundless space that arises from leaving of lohita patibhaga nimitta. At any time, if this lohita patibhaga nimitta arises, he will fall back to rupa jhanas and finally back to kama.

Through repeated contemplation, he realises that he must leave boundless space in order to avoid falling back to rupa jhana. When he contemplates on this matter, he starts to notice that there is akasa or boundless space. That space is viewed by akasanancayatana arupa jhana arupakusala citta.

Citta actually has 1 cittakkhana or 3 submoments called uppada, thi, and bhanga. After bhanga citta falls away. Even though citta is impermanent, they arise in succession and as the object is boundless, the citta which views that boundless space is also boundless.

Now, the practitioner just see his 1st arupa jhana arupakusala cittas which is boundless and countless and endless and limitless. At a time, while ekaggata arise in succession and well calm and upekkha

vedana continues to work well with ekaggata and as he is totally free of any hindrances, the 2nd arupa jhana arise.

This citta 71st citta is called 'vinnanancayatana arupavacara arupakusala citta'. The citta is 2nd arupa jhana citta. The object is the 1st arupa jhana citta. This is paramattha dhamma as citta are paramattha dhamma. When this kind of arupa jhana citta arises in arahats, they are called 'vinnanancayatana arupavacara arupakiriya citta, which is 79th citta of 89 cittas.

If the practitioner is not an arahat and when he dies, he will be reborn in 2nd arupa brahma bhumi with patisandhi citta called 'vinnanancayatana arupavacara arupavipaka citta'. This is 75th citta of 89 cittas in total. This citta is also bhavanga citta and cuti citta in that 2nd arupa brahma bhumi.

Vinnanancayatana arupa jhana or the 2nd arupa jhana take the object citta which is the 1st arupa jhana or akasanancayatana arupa jhana. That arammana or object is paramattha dhamma that is citta. This is a distinction in vinnanancayatana arupa jhana cittas. All 5 rupa jhanas and the 1st arupa jhana take the object pannatta. They are not taking paramattha dhamma as their object or arammana.

Again, the practitioner when he emerges from bhavanga citta that followed the single vinnanancayatana arupa jhana citta, he has a look at what has happened and he checks his mind. He realises that he now has 2nd arupa jhana or vinnanancayatana arupa jhana. He has to exercise on his attained jhana so that his jhana becomes much more proficient.

In vinnanancayatana jhana, there is ekaggata cetasika as jhana factor and upekkha vedana accompanies ekaggata. This jhana is well calm and it is calmer than akasanancayatana arupa jhana. He has to practise to be able to access vinnanancayatana jhana whenever he wants to stay in that 2nd arupa jhana. He has to practise to be able to stay in that jhana as long as he wants. He has to practise this jhana so that he can emerge from this at his will. He has to contemplate on this 2nd arupa jhana frequently.

Through these exercises and checking, he becomes to realise that this vinnanancayatana jhana is quite close to akasanancayatana jhana. His jhana may at any time fall back to akasanancayatana jhana. This again may draw him back to rupa jhanas and finally back to kamavacara dhamma. Through contemplation, he becomes dispassionate on vinnanancayatana and he tries to stay without that vinnanancayatana.

If there is no vinnanancayatana then there will be no chance to fall back to akasanancayatana. To do that, the practitioner has to

practise his mind to take attention that there is nothing at all including vinnanancayatana. Now he is trying to see at an object which is nothing. This nothingness is just an idea and it is a pannatta.

With his continued effort and practise and when conditions are there, there arise a citta that has ekaggata as jhana factor and this citta is accompanied by upekkha vedana. The object that this citta is taking is nothingness or natthibho-pannatta or the idea that there is nothing at all. There is no nivarana and there is no rupa related object. This is the third arupa jhana citta and it just arises once for the first time. After arising from bhavanga cittas, there arise vithi cittas taking contemplation on what has happened.

Now the practitioner has to practise his 3rd arupa jhana or akincinnayatana arupa jhana. When this jhana citta arise in non-arahats, it is called 'akincinnayatana arupavacara arupakusala citta'. This citta is 72nd citta of 89 cittas in total. When this 3rd arupa jhana citta arises in arahats, it is 'akincinnayatana arupavacara arupakiriya citta'. This citta is 80th citta of 89 cittas in total.

When those who attained 3rd arupa jhana die while they are in 3rd arupa jhana as maranasanna javana, they will be reborn in arupa brahma bhumi as arupa brahma. When they are reborn in that realm, the patisandhi citta is 'akincinnayatana arupavacara arupavipaka citta'. This citta is 76th citta of 89 cittas.

Akincannayatana arupa jhana is also included in 5th rupa jhana in terms of jhana factors even though it is an arupa jhana. Akincannayatana arupa jhana citta has ekaggata as jhana factor and this citta is also associated with upekkha vedana.

This 3rd arupa jhana has to be practised in order to become proficient. The citta is arupavacara citta. It is a jhana citta. Its object is natthibho pannatta that is the idea that there is nothing or nothingness.

Through different exercises, there finds weakness in akincannayatana arupa jhana. Because this arupa jhana is quite subtly close to vinnanancayatana arupa jhana if nothingness is not directed. Falling back to vinnanancayatana may also lead to falling back to akasanancayatana and this again may draw back to rupa jhana.

This step is a bit difficult. Because the citta itself that is akincannayatana arupa jhana citta itself is very subtle and almost inconspicuous for contemplation.

If there is enough panna, this citta again has weakness that there is a possibility of falling back to vinnanancayatana arupa jhana. This makes the practitioner to explore further whether there is any higher jhana.

He will continue to practise his akincannayatana arupa jhana and at a time, as he becomes to realise the weakness and become to see what this 3rd arupa jhana citta is, he will slowly detach from this akincannayatana arupa jhana.

Instead he will contemplate on the 3rd arupa jhana citta as this 3rd arupa jhana citta is very very very subtle, so inconspicuous but still it is recognisable for him as he has enough wisdom to see such matter.

He notices that the 3rd arupa jhana citta is so inconspicuous that it is hard to see and difficult to say whether there is a sanna in that citta. If it is assumed as there is not a sanna, equally it is also hard to see and difficult to say whether there is na-sanna or non-perception.

As it is equally hard to say whether there is a sanna or there is a na-sanna, in simple English it is difficult to say whether there is a perception or whether there is a non-perception.

The mind is well calm. There is just upekkha vedana in that citta. The object of this new citta is paramattha dhamma that is the 3rd arupa jhana citta. This new citta is called n'evasannanasannayatana arupavacara arupakusala citta. This citta is 73rd citta of 89 citta.

If this arises in arahats, it is called n'evasannanasannayatana arupavacara arupakiriya citta. This citta is 81st citta of 89 citta in total and the last lokiya citta.

When a person who is in n'evasannanasannayatana arupavacara arupakusala citta, he will be reborn in n'evasanna-nasannayatana arupa brahma bhumi with the patisandhi citta called "nevasanna-nasannayatana arupavacara arupavipaka citta". This citta is 77th citta of 89 citta.

N'evasannanasannayatana is a long word. It has 'Na, eva, sanna, nasanna, ayatana' as components.

Na means 'no' 'not'. Eva means 'such as' 'such' 'such that' 'such is'. N'eva means such is not. What 'such is not' is sanna and nasanna. Sanna means perception. Nasanna means non-perception. So it means that sanna or non-sanna are not. In the otherway this may mean that 'neither ..sanna.. nor ..nasanna..'. Both are wrong to say and

both are equally not right. Ayatana is where the subject dwell or depend on.

So far we have discussed all lokiya cittas that is 81 cittas. There are 8 cittas left to be discussed. They are lokuttara cittas. There are 8 lokuttara cittas.

When in the 4th arupa jhana or in n'evasanna-nasanna-yatana jhana, citta in that jhana is so subtle to be recognised. This jhana seems to be the highest of all states of mind. Because it is free of any akusala and defilements and it is very still.

However, as in cases of other jhana cittas, when this jhana is put into training to become much much more proficient by contemplating, accessing, determining, emerging, scrutinising, there may be found that this 4th arupa jhana is also not a good one as it is close to the 3rd arupa jhana akincinnayatana jhana.

Even though this jhana is the highest and still like a stone, in real it is not steady because it is close to akincinnayatana jhana and this again may step down and down and down till to the bottom. There is weakness in this citta, in this jhana. There does exist weakness in this jhana. But even though there is weakness, jhanas are free of defilements at least temporarily. So it is a good idea to train jhanas to be proficient.

After completion of proficiency training, each jhana is assessed and scrutinised one after another. As been in jhanas, cittas are pure. Cittas and their arammana or objects are examined one after another. All ajjhata dhammas are checked one after another. Then all bahiddha dhammas are checked one after another. As been in jhanas in and out, there is a complete pureness in moral conduct and complete pureness of cittas are also seen.

After checking inside and outside dhammas, there notices that there are feelings and these feelings are not the same in each of jhana cittas. These feelings are not the same ones even in the same jhana. These feelings are not separate dhammas but they arise with each arising citta. Cittas are seen along their illusionary path. As cittas are seen, their properties or their arammanas are also seen.

Some properties are close to mind and easy to understand while others are not. Some are rough and some are subtle. They have different qualities. Even though they each have their distinctive qualities, they do not last and they are actually vanishing. There are nama dhamma and there are rupa dhamma and they are seen separately even though they seem mixed and difficult to separate out.

There are not arising without reasons but as they do have causes they have to arise. Even though they arise, they vanish very rapidly. Their vanishing is so rapid that they all seem to be just vanishing. As everything is disappearing all the time, it is really frightening. It does not worth to live in the mid of such shocking things. These things are dispassionated and disregarded. It becomes needed to be liberated from such essenceless things.

Apart from dispassionating and disregarding, there is nothing to do with them and no need to respond them and they are not worthy to interact and they are not worthy to deal with. There arises strong dispassion and this dispassion makes the things to be detached.

There is continuous mindfulness working. The effort is disregarding all past bad-doing as it is forwarding to dispassion. Continuous mindfulness with thorough investigation definitely stop further bad-doing. Good minds are being developed and already developed things are being put into proficiency. There is complete stillness. This stillness is accompanied by a strong will and deep wisdom.

The Path becomes clearer. There arises a good faith. As Path is clearly seen, there is no disturbance. The continuous mindfulness feeds the deep wisdom who is investigating into all dhammas. Unlike the joy in former jhanas there arise distinctive joy and this rejoices and freshens all the time. There is complete calm and free of worry. There will not withdraw or withhold at this stage. The stillness is more than stone more than mountain. These come in balance.

The Path is clear and as on the Path, there is none that goes wrong. There is clear idea, clear thought and these make meaningful actions and through this Path as there are all necessary things already, there arises up to the peak and at the peak there is a complete dispassion and bad things are dropped and there is an absolute peace just seen.

Defiles are seen and understood. But these have been there in the samsara for a long time and their clearance cannot be done at a single moment. So they have to be clear away and wipe out repeatedly. With repeated voiding, finally there left none. As soon as none as defilement left, the mind becomes the purest one ever.

As there exist defilement for indefinite time, they are to be cleared away with 4 stages of clearing. Here magga nanas clear away step by step. Nibbana or nirvana means no binding. Nirvana = ni + vana. Ni means no, not and vana means tie, bind. So nibbana is total unbinding. Nibbana is dimensionless and timeless and without any

space. It is free from space and time. So those who fuse into nibbana are totally and completely released and liberated from avijja and tanha or craving.

Rivers are a large collection of water flowing into ocean. Once in the river, the flow takes those in the river to the ocean. Nibbana is like ocean and it is more than ocean. Initial arrivers who see nibbana for the first time are said to be in the flow. Sota means the flow of river. Aapatti means 'to reach'. Sotaapatti means 'to reach the flow of river'. That is to the ocean nibbana.

There arise the 1st magga citta when there is a clear Path made up eight components. This 1st magga citta in its full name is called 'sotaapatti magga kusala citta'. It is 82nd citta of 89 cittas in total. It is lokuttara kusala a citta.

The 82nd citta of 89 cittas in total is sotaapatti magga lokuttara kusala citta. This citta arises only once and it never arises again. This is true for the whole samsara and even if the being is liberated and does parinibbana.

In the series of cittas where sotapatti magga citta arises, the earlier cittas are loki kamavacara mahakusala cittas. While these mahakusala cittas are being matured and reach their peak, the ongoing cittas have to stop and bhavanga cittas all stop.

Immediately follow is manodvaravajjana citta, which is the most able citta in selecting any kind of citta. Jhana, magga, and phala cittas have limitations in terms of arammana. Jhana, magga, phala never take kamavacara arammana. But manodvaravajjana does not have any limitation in terms of arammana.

Now sotapatti magga citta is going to arise. First manodvaravajjana citta arises and it takes the object of mahasatipatthana. That is at this time seeing one of three characteristics of conditioned dhamma that is citta, cetasikas and rupas.

After manodvaravajjana citta, there arise successively mahakusala cittas called parikamma, upacara, anuloma. These cittas are great cittas and they are the highest kamavacara cittas and they are quite close to lokuttara dhamma. After anuloma citta, there arises gotrabhu citta.

Gotrabhu citta is still kamavacara citta and it is still a puthujana's citta here. But it is the last citta in puthujanahood. So it is also called lineage-changing consciousness. As soon as gotrabhu passes away, sotapatti magga lokuttara kusala citta arises. This is the 82nd citta of 89 cittas in total.

After that 'sotapatti phala lokuttara vipaka citta' follows. There follow another two phala cittas and after that bhavanga cittas arise. These phala cittas are fruition consciousness resulting from sotapatti magga citta. This phala citta is 85th citta of 89 cittas in total.

Now dhamma practitioner is sotapatti phalatthana puggala. He is now the second from the bottom in the list of sainthood. There are 8 ariya puggalas. 8 lokuttara cittas arise only in these 8 puggalas.

Even though he is now a sotapanna, he is not in phala cittas all the time. He has to do all the routine as he always does. But now his lineage has been changed. He is no more puthujana. He does not have any doubt in The Buddha, The Dhamma, The Sangha.

He does not have any wrong view. His defilements are not the same as he had. Now he is a stream-enterer. He is in the stream. That is the stream of dhamma flow and this flow will carry him to the ocean nibbana in not more than 7 rebirths and may be less than that if he attains further higher nanas.

He knows that things are not like before. This is not they changed. But his view has been totally changed. There is no more wrong view. He has the right view. This right view makes him live in purity. He meditates on nama dhamma and rupa dhamma. He is in mahasatipatthana whenever he remembers.

He has once passed the Path. Next time when he approaches the Path, he has much more powerful wisdom and he can penetrate more than he could. Because of his trying continuously in meditation, good mental factors are his friends even though sometimes there are some defilements.

When he reproaches the Path, the necessary dhammas arise in him and he is well calm. He is mindful and he tries to cultivate the already existing his sotapatti magga nana to obtain higher nana. Once when there are necessary dhamma there, kamavacara mahakusala cittas arise in series one after another.

At a time he lapses into bhavanga cittas. Bhavanga cittas are

arrested by manodvaravajjana citta, which now sees dhamma as anatta and increases dispassion. After its passing away, there arise successive kamavacaramahakusala cittas in the names of parikamma (preparatory consciousness), upacara (proximity consciousness), anuloma (balancing-negotiating consciousness).

After anuloma citta, there arises gotrabhu citta which is a kamavacara mahakusala citta but having a lineage-changing capacity. As soon as it arises to leave sotapamhood and it passes away. After that sakadagami magga citta arises penetrating sufferings as sufferings, removing the cause of sufferings, seeing nibbana while Noble Eightfold Path is developing fully.

This citta is called 'sakadagami magga lokuttara kusala citta'. It is 83rd citta of 89 cittas in total. After that without gap, its resultant consciousness called 'sakadagami phala lokuttara vipaka citta' arises. This citta is 87th citta of 89 cittas. There follow a further 2 successive sakadagami phala lokuttara citta if there was no parikamma citta.

Now kilesas or defilements become much much more thinner than ever before. He is now a sakadagam. Sakadagami is composed of 'sakkim' and 'aagami'. Sakkim means once. Aagami means coming back to gama or sensuous worldly realm. He may be reborn in human realm once after this life. His last life will be in one of 5 suddhavasa catuttha jhana bhumis of ariyas where anagams and arahats dwell.

Sakadagams have thinner kilesas or defilement than sotapams who have eradicated ditthi and vicikiccha. If they stay the same in this life they will be reborn twice after which there is nibbana.

This two rebirths are their final rebirths. The last rebirth will be in one of 5 suddhavasa catuttha jhana rupa brahma bhumis called aviha, atappa, sudassa, sudassi, and akanittha depending on their indriya dhamma which is the most powerful. Saddha will leads to aviha, viriya to atappa, sati to sudassa, samadhi to sudassi, and panna to akanittha.

As the last life is in rupa brahma bhumi, the life just before the last life may still be in kama bhumis including manussa bhumi or human realm. These beings are never reborn in 4 apaya bhumis as they will not do any akusala that would lead them rebirth in lower 4 realms.

The explanation on uddhacca citta in Tiika tells that sotapams, sakadagams, and anagams may well still have uddhacca which is a moha

citta and akusala citta. But they are not reborn in lower realms. This indicates that uddhacca cetasika does not cause rebirth even though it gives its results in the course of life that is pavatti effect.

For sakadagams, there left 2 more lives to be reborn. This means that if they die as sakadagams. But some do not stay the same stagnant in this stage of sakadagam. They will continue their dhamma contemplation and they will continue their mahasatipatthanas through four methods namely kayaanupassana, vedanaanupassana, citta-anupassana and dhammaanupassana.

At a time, when conditions are right, these sakadagams approach nibbana again. They see dhamma clearly. At an indefinite time, when bhavanga cittas stop and vithi cittas of anagami magga citta and phala cittas arise, the first citta is manodvaravajjana citta. It contemplates on arammana of nama and rupa dhamma that is paramattha dhamma which have marks of anicca, dukkha, and anatta.

After that as soon as mano dvara avajjana citta dies out, parikamma or preparatory mahakusala citta arises and falls away. Next arises upacara mahakusala citta which is proximate consciousness to magga citta. After vanishing of upacara mahakusala citta, there arises anuloma mahakusala citta taking the object of mahasatipatthana that is rupa dhamma or nama dhamma which have marks of anicca, dukkha, and anatta.

All these cittas are tihetuka kamavacara mahakusala cittas. They are not rupavacara jhana cittas or arupavacara jhana cittas. They are not absorbed but they are viewing paramattha dhamma as anicca or dukkha or anatta. Panatta does not arise and does not fall away. Panatta does not have anicca, dukkha, or anatta. All rupavacara cittas take the object panatta. They will never view on rupa or nama which have marks of anicca, dukkha, and anatta.

Mano dvara avajjana citta is a kiriya citta. After that parikamma, upacara, anuloma cittas arise successively without interruption. All these preliminary cittas are kamavacara mahakusala tihetuka cittas. They are not rupavacara rupa jhana cittas or arupavacara arupa jhana cittas. As soon as anuloma mahakusala citta falls away, there arises another mahakusala citta called gotrabhu citta.

This citta called gotrabhu citta is also a kamavacara mahakusala citta and it is still in the domain of non-arahats. But this citta is looking at or viewing on or holding or taking nibbana as its object, while it is leaving the old lineage. So it is called lineage-changing consciousness. After its passing away, there arises anagami magga citta.

This citta has ekaggata cetasika which is also called samadhi. This samadhi here in anagami magga citta is samma-samadhi. It is one of Noble Eightfold Path. This is dead sure. Again this citta anagami magga citta's samadhi is called appana samadhi. That is it is an absorptive concentration. Yes. The mind at that time is totally absorbed into the object, here the object nibbana. So this can be called lokuttara jhana. Up till now in this vithi vara there is no rupa jhana or arupa jhana citta.

But anagami magga itself is an appana samadhi. This is why one of Dhammapada verse says that without jhana, panna cannot arise and without panna, jhana cannot arise. It is for lokuttara jhanas. It is not for loki jhanas like rupa jhana or arupa jhana. When dhammas are not well understood some people argue that without jhana, nibbana cannot be obtained and they try jhana first and then try to develop panna. This is wrong.

For magga nanas to arise, rupa jhana or arupa jhana are not necessary even though if it is good the practitioner is proficient in these 8 jhanas. And these 8 jhanas may have some help in attaining higher nana like magga and phala nanas. But they are not necessary. That is their absence do not hinder arising of magga nana or phala nana. There are sukkavipassakas even in The Buddha time. Sukka means 'pure'. This means that they do not possess any rupavacara jhanas and arupavacara arupa jhanas. But they did attain arahatta magga nana through panna.

This arising anagami magga lokuttara kusala citta is 84th citta or 89 citta in total. As soon as it vanishes, there arise 2 successive phala citta or fruition consciousness, which are the result of former citta anagami magga lokuttara kusala citta. No other kusala citta gives rise to their resultant citta vipaka immediately but lokuttara kusala citta do this job immediately. If there is no parikamma kamavacara mahakusala citta, there will arise 3 successive anagami phala lokuttara vipaka citta. This citta, anagami phala lokuttara vipaka citta is 88th citta of 89 citta in total.

I do hope this message is clear for everyone even though words are very heavy. There left only 2 citta. After that we will have discussed all 89 citta. Initially we have discussed some classifications. But as they are useful, they may reappear in later in this thread 'Dhamma Thread'. Citta is a reality. There are 89 citta and nothing more than that. Citta and cetasikas are inseparable in a given citta. But as cetasikas do have their own characteristics and functions they do worth separate discussion.

Anagami magga nana is not the highest nana. But at least this nana

eradicate kama raga or sensuous craving and dosa or hatred. So anagams are like brahmas that is they do not have any hatred or aversion. If they die in this life without progress, they will all be reborn in one of 5 suddhavasa catuttha jhana rupa brahma bhumi.

If anagams do not have rupa jhanas and arupa jhanas they will not be able to do nirodha samapatti. But they can stay in anagami phala samapatti. When in anagami phala samapatti, there is no other object except nibbana. But unlike nirodha samapatti, there are still cittaja rupas and cittas which are anagami phala cittas and they accompanying cetasikas such as Noble Eightfold Path and other kusala cetasikas.

This is totally different that there are anagami phala samapatti and nirodha samapatti. But those anagams who do not have rupavacara rupa jhanas and arupavacara arupa jhanas cannot stay in nirodha samapatti. When in nirodha samapatti, there is no citta at all. So there is no cetasika at all. There is no cittaja rupa at all. Nirodha samapatti may be said as saupadisea nibbana. Because as soon as 7 days lifespan of aharaja rupas is reached, anagami phala citta or arahatta phala citta has to arise once followed by bhavanga cittas and then back to life as we would see.

Anagams are free of kama raga and free of dosa. They have eradicated 5 fetters or 5 samyojanas. Vicikiccha, ditthi, silabbattaparamasa, kama raga and dosa. As they do not have dosa, they will never cry, never depress, never be frightened and they are free of anxieties. But they still have to eradicate more subtle things like bhava ragaanusaya, manaanusaya, uddhaccaanusaya, and avijjaanusaya.

Mahasatipatthana is ongoing. Nibbana has been seen thrice and kilesas have been cleansed layer by layer and they anagams now have very few and thin layer of kilesa. These anusaya akusala include maana or conceit. They have seen nibbana. They have seen nibbana for three times. They may think that they do not have conceit. What is right is that there is no vitikkama kilesa. But there are anusaya kilesa and they are hard to see.

Even though they are calm and peaceful, they know that they have not done the job completely. That is the job of cleanse all kilesa including all anusaya kilesa. Anusaya are potentials and they may at any time arise and appear as pariyutthana kilesa and even vitikkama kilesa. They all have to be eradicated if total extinguishment of all fire is the goal. To fulfil this goal of extinguishing all fire, anagams have to stay in mahasatipatthana and they have to discern dhamma at any moment.

When it is the right time and all perfections have been fulfilled, then arahatta magga nana is going to arise soon. When there are all

bodhipakkhiya dhammas and arahatta magga citta is just going to arise, the existing contemplation stops and bhavanga cittas follow. They again stop and there arise mano dvara avajjana citta. This citta contemplates on the arammana that is rupa or nama with marks of anicca, dukkha, anatta.

It passes away and next arise parikamma kamavacara mahakusala citta arises taking the same object of mano dvara avajjana citta. It passes away and next upacara then anuloma followed by gotrabhu citta. Gotrabhu citta is kamavacara mahakusala citta. It is not lokuttara citta. But it is the last citta in non-arahats. But its object is not rupa or nama with marks of anicca, dukkha, anatta but its object is nibbana. This citta is lineage-changing citta. It leaves non-arahathood.

Gotrabhu citta falls away and next arahatta magga citta arises seeing nibbana as its object. This is the highest nana and as soon as it arises, this arahatta magga nana eradicates all kilesa without any trace including anusaya and then the puggala becomes totally pure and he now deserves to receive all kinds of offerings from all sattas manussa, devas, brahmas. The job is done and there is nothing left to eradicate.

This citta 'arahatta magga lokuttara kusala citta' is 85th citta of 89 cittas in total. Unlike other kusala cittas, magga kusala cittas immediately give rise to their effect without any interruption of any single moment. This means that as soon as arahatta magga citta passes away, there immediately arises 'arahatta phala lokuttara vipaka citta'. This citta is 89th citta of 89 cittas in total and it is the last citta and the highest of all cittas as it is the most pure and completely free of kilesa.

We have discussed all 89 states of mind. All 89 cittas have been touched. When these 89 cittas are understood, learning of mind phenomena becomes much more easier than without knowledge of these 89 cittas. Whoever at any time will have a citta. This citta may be one of these 89 cittas.

Another reality is cetasikas. There are 52 different cetasikas. Before going deep into cetasika dhamma, it is good to discuss cittas more detail. This detailing will make the classifications of citta much more clearer because sometimes cittas are talked as 121 cittas in total.

It is said that 'itthamekuuna navuti pabhedam pana maanasam. Ekaviisa satamvaatha, vibhajanti vicakkhanaa'. Those who are wise also critically count cittas as 121 cittas ( eka visa satam\_1, 20, 100 = 121 cittas in total ).

There are cittas which are kamavacaras, which are rupavacaras, and which are arupavacaras. Just before magga cittas arise, there always arise kamavacara mahakusala cittas namely parikamma, upacara, and anuloma. Those who do not attain jhanas when they are right and fully perfected for magga cittas to arise, the series that has been described in the previous posts arise. Magga and phala cittas arise in this way, there will be 8 total lokuttara cittas.

But those who attain 8 jhanas that is all 5 rupa jhanas and all 4 rupa jhanas, if their magga cittas arise in the vicinity of these jhanas, these lokuttara cittas are counted as lokuttara jhana cittas. There are 5 rupa jhanas as there are 5 total jhana factors. All arupa jhanas have ekaggata jhana factor and upekkha vedana as in case of 5th rupa jhana. So all arupa jhanas can be counted as 5th jhana because they do have jhana factors of the 5th jhana.

When in the 1st jhana, the object is the object of jhana. It is not a paramattha dhamma. If object is not paramattha dhamma, there is no reason to discern anicca, dukkha, anatta in that object which actually do not exist. But magga citta can arise in the vicinity of jhana cittas and these magga cittas do have the same cetasikas that jhana cittas have.

The practitioner starts with paikamma bhavana and then moves up to upacara bhavana. Unlike those without jhanas, these practitioners who attain jhanas will rise up to appana bhavana. This jhana appana bhavana is rupavacara rupa jhana citta and when in 1st jhana, all arising jhana cittas one after another are absorbed into the jhana object. At a time, as their predetermined period has lapsed they emerge from their 1st jhana and then they do paccavakkhana.

At that time and in those vithi vara, cittas are not rupavacara cittas. Instead they all are kamavacara mahakusala tihetuka cittas. They see paramattha dhamma and they see the marks on paramattha dhamma and realise that these paramattha dhamma are all impermanent, suffering, and not self. After paccavakkhana, these vithi vara arise and this is followed by bhavanga cittas. Bhavangas again stop and there arise manodvara avajjana citta arise.

After that parikamma kamavacara mahakusala citta arises. The object is jhana citta and its cetasikas and their marks. This high direct knowledge is then transferred to next citta called upacara kamavacara mahakusala citta. This gives its object to anuloma kamavacara mahakusala citta. These 3 cittas, parikamma, upacara, anuloma cittas do have the same jhana cetasikas as their preceding jhana cittas. In the vicinity of jhana cittas these vithi varas arise and after gotrabhu citta, 'vitakka, vicara, piti, sukhekaggata sahitam

sotapatti magga pathamajjhana lokuttara kusala citta' arises.

This is 82nd if cittas are counted as 121 cittas. But to avoid confusion, 40 lokuttara cittas will not be numbered again. Lokuttara cittas are all appana samadhi cittas. So all lokuttara cittas are said to be jhana cittas. But we have to be careful that these lokuttara cittas are never rupavacara cittas or they are never arupavacara cittas.

They that is all 40 lokuttara cittas are lokuttara cittas. They are not rupavacara cittas and they are not arupavacara cittas. But they can be said that they are jhana cittas because they all are appana citta. Appana means close attention, close looking, close viewing. They are so close that they are fused with the object. Here the only object is nibbana and not other object.

All lokuttara cittas have appana samadhi. All lokuttara cittas have higher nana. So it is said that 'without jhana, no panna and without panna, no jhana' in dhammapada. Panna here is not just transferred knowledge of reading or listening of others but direct knowledge of magga nana and phala nana. Jhana here is not rupavacara rupa jhanas or arupavacara arupa jhanas but they all are lokuttara appana jhana.

When lokuttara cittas arise in the vicinity of rupavacara jhanas or arupavacara jhana, they are referred to as lokuttara jhana cittas. Here we need to be clear that all magga cittas and phala cittas whether they arise in the vicinity of kamavacara mahakusala tihetuka cittas or in the vicinity of rupavacara rupakusala tihetuka cittas or arupavacara arupakusala tihetuka citta, they all are lokuttara cittas.

All these lokuttara cittas have appana samadhi. Samadhi are a collection of ekaggata cetasikas that successively arise with successively arising cittas. If the object is a single object, then it is more concentrated. In jhanas there is a single object that is the object for jhana. In maggas, there is only a single object. It is nibbana. By the same token, all phala cittas have a single object and it is nibbana.

In kamavacara cittas, if there is a single object and each arising citta takes that single object, it is said to be well concentrated. If objects are changing like 'thinking on a tree, then think about a river, then think about a train, then about a child, then about a book, etc etc, then this is quite evident that how scatter cittas are and how upset cittas are and they are not concentrated.

All lokuttara cittas are concentrated well. The concentration in them is samma-samadhi of Noble Eightfold Path and this is no doubt.

Samma means good, right, wholesome. All good concentration may be assumed as samma-samadhi. That is samadhi which are not miccha-samadhi are samma-samadhi. But if the accompanying citta is not of one of 8 lokuttara citta, then it is not of the samma-samadhi of Noble Eightfold Path. This samadhi is called lokuttara samadhi.

There are lokiya samadhi. They may be samma-samadhi if they are not miccha-samadhi.

If someone says "only jhana cittas are samma-samadhi", I have no reason to deny them. But this samadhi is lokiya samadhi. Not of lokuttara samadhi, which again is samma-samadhi of Noble Eightfold Path.

If they think that 'only jhanas are samma-samadhi and without jhanas magga and phala cannot be obtained', they can practise their way there and I have no right to stop anyone.

Those who did not have any rupavacara rupa jhanas and arupavacara arupa jhanas once developed the highest nana and attained magga nana, then magga cittas and phala cittas arose in them are all 8 pure lokuttara cittas. These 8 cittas have been discussed in the previous posts.

When these 8 lokuttara cittas arise in the vicinity of rupavacara rupa jhanas or arupavacara arupa jhanas, they do have the same character that is the same amount of cetasikas that rupavacara jhanas and arupavacara jhanas have. The only difference is that lokuttara jhana cittas all look at nibbana instead of jhana objects.

There is no citta that takes 2 objects at the same moment or at the same cittakkhana.

They are looking at nibbana, they are taking nibbana as their object. So they are lokuttara cittas. On the other hand, they arise in the vicinity of rupavacara jhanas or arupavacara jhanas. So they do have the same cetasikas as rupavacara jhanas or arupavacara jhanas.

As there are 5 jhanas, then there are 40 lokuttara jhana cittas. They are

1. vitakka, vicara, piti, sukhekaggata sahita sotapatti magga pathamajjhana lokuttara kusala citta
2. vicara, piti, sukhekaggata sahita sotapatti magga dutiyajjhana lokuttara kusala citta
3. piti, sukhekaggata sahita sotapatti magga tatiyajjhana lokuttara kusala citta
4. sukhekaggata sahita sotapatti magga

catutthajjhana lokuttara kusala citta  
 5. upekkhekaggata sahitaṃ sotapatti magga  
 pañcamajjhana lokuttara kusala citta

6. vitakka, vicāra, pīti, sukhekaggata sahitaṃ sotapatti phala  
 paṭhamajjhana lokuttara vipaka citta

7. vicāra, pīti, sukhekaggata sahitaṃ sotapatti phala  
 dutiyajjhana lokuttara vipaka citta

8. pīti, sukhekaggata sahitaṃ sotapatti phala  
 tatiyajjhana lokuttara vipaka citta

9. sukhekaggata sahitaṃ sotapatti phala  
 catutthajjhana lokuttara vipaka citta

10. upekkhekaggata sahitaṃ sotapatti phala  
 pañcamajjhana lokuttara vipaka citta.

11 to 20 are sakadagami,  
 21 to 30 are anagami, and  
 31 to 40 are arahatta.

So there will be in total 40 lokuttara jhana cittas. Their object is nibbana and not object of rupa jhana or arupa jhana. They are appana citta because they have appana samadhi. They all are absorbed into the object nibbana. Not only these 40 lokuttara jhana cittas are absorbed into the object nibbana, magga and phala cittas which arise without rupavacara jhanas or arupavacara jhanas are also appana cittas. They that is 8 lokuttara cittas all have appana samadhi. They can also be called as jhana.

That is why dhammapada says 'without jhana, no panna and without panna, no jhana'.

This referred to lokuttara cittas. This does not refer to rupavacara rupa jhana cittas nor arupavacara arupa jhana cittas. I do not say they are not good. They all are good and they are very powerful to suppress all kilesas and kilesa cannot arise in the presence of these 8 jhanas. But not all those who attain 8 jhanas are arahats or anagams or sakadagams or sotapams but puthujana can attain all 8 jhanas.

There are 89 cittas. If lokuttara cittas are counted as 40, rather than 8, there will be 121 cittas. These are realities. They all are paramattha dhamma. They all are ultimate truths. They are ultimate realities. They are true at any given time.

If these mind states are understood, study of dhamma will be much more effective than without understanding these mind states. They may be called 'states of mind' 'mind state' 'mental state' etc etc. But

it is better to call them as cittas.

Basing on these cittas, everything happening on this earth, in this world, beyond the world, beyond the earth can be understood. At any given time or at any moment, there is a citta at least in one's mind. This citta has to be one of these 121 cittas or 89 cittas.

But these cittas never arise alone. There are many accompanying factors along with their arising. These factors are called mental factors or cetasika. Cetasika means 'of citta'. Ceto means 'mind' 'citta'. Cetasikas are possessions of the mind. They are properties of mind.

It is these cetasikas or mental factors that give the names to the specific citta of each of these 121 cittas or 89 cittas. Citta and cetasikas can never be separated. But as cetasikas do have their own characteristics and their own functions, it is worthy to study all these cetasikas.

Citta itself has the character 'that knows what has to be known' or 'this is aware of what is to be aware of'. Citta is to know. Nothing more than that. How pure it is! But there is no single citta that does not have any cetasika at all. Originally transparent clean water becomes coloured when different dyes are added to that water.

We have discussed about cittas. We have discussed about water. Now we are moving to cetasikas. We are going to discuss the dyes. Classifications of different coloured water or the classifications of cittas in different ways have discussed in the earlier posts. But after finishing up discussions on cetasikas, they may appear again as these classifications are worthy to study.

This post is opening message for coming posts on cetasikas which dye the pure, luminous mind, citta. When cetasikas are understood, some understanding on kusala, akusala dhamma is expected.

Cetasikas are mental factors and they always arise with their accompanying cittas. They vanish when their citta, who is the king of mind disappears. These cetasikas take the same object when the co-arising citta takes an object. Cittas have to depend on vatthu or base which is rupa when they are in the realms where all five khandhas or aggregates are available ( pancavokara bhumis ).

There are 52 cetasikas. But not all these 52 arise at the same time with any citta. Cetasikas arise when there are conditions for their arising.

There is an army inside us. The leader is the general. The followers

are the soldiers. Citta is the general. Cetasikas are the soldiers. Citta is the king. Cetasikas are the ministers of the king citta. As the king is the head of the state, all lesser heads that are ministers have to follow what the king citta has decided and what the king citta does and prescribes as laws.

There are different ministries in the whole state which is governed by the king citta. Among ministries, job distribution is nicely done. At least there are 4 different groups.

One group of cetasikas are those who agree with kusala citta when they arise together with kusala citta. And equally, when they arise together with akusala citta, they will agree with akusala citta. More importantly, there are 7 cetasikas that arise together with each and every citta. They also agree with any citta.

But as they arise always, they may be assumed as permanent ministers. They do not change through out the reign and their posts are permanent. Here, permanent is just a simile. Please do not confuse with they are permanent. They do arise and fall away, anyway. At each election, they do not have to change their status.

There is another group of cetasikas. They also agree with the citta they arise. That is when they arise with akusala citta they become akusala cetasikas and when they arise with kusala citta, they become kusala cetasikas. So these cetasikas may be called as flexible ministers. Because they flexibly follow what the king citta does.

If the king citta is akusala citta, then they all will be akusala cetasikas and they will serve the king with liquor and dancers. If the king citta is kusala citta, then his ministers will all become kusala cetasikas and they will arrange good things for the king. So these cetasikas can be called as flexible ministers.

There is the third group of cetasikas. They are called beautiful mental factors or sobhana cetasikas. As they all are good cetasikas, these ministers are all good in manner and they all support the good king who is good citta that is these citta are beautiful consciousness or sobhana citta.

As the king citta is beautiful then all his ministers are beautiful and they have constructive power. Because of this constructive power, these ministers all construct good things for the king citta. So they can be called as constructive ministers.

Still there is another group of cetasikas. These cetasikas are bad ministers. They all advise the king citta to do all the bad things. In their presence, the king citta is no more a good king, instead he

becomes a bad king or akusala citta. All akusala cittas are accompanied by akusala cetasikas. They destroy the originally pure king citta. They drink and they make the king drink. They destroy tranquility. So they can be referred to as destructive ministers.

There are 4 separate groups of cetasikas. They are

1. permanent ministers
2. flexible ministers
3. destructive ministers
4. constructive ministers

Permanent ministers are called sabbaacitta sadharana cetasikas. Sabba means 'all'. Sabbaacitta means 'all cittas'. 'Sadharana' means 'always accompany' 'always parallel'. So these cetasikas arise with each citta whatever kind they are. There are 7 of these.

Flexible ministers are called pakinnaka cetasikas. Pakinnaka means 'particular'. They are particular mental factors. There are 6 of these cetasikas and as they are particular, they do not arise with each and every citta. But they arise with particular citta. So they are called particular mental factors.

Destructive ministers are called akusala cetasikas. Actually akusala dhammas are because of these akusala cetasikas. If these cetasikas do not arise, there will not be any akusala and all cittas that are devoid of akusala cetasikas will be beautiful. There are 14 akusala cetasikas. None of them is good and presence of any of them makes citta become very ugly.

Constructive ministers are called sobhana cetasikas. They are beautiful mental factors. Because cittas that are accompanied by these cetasikas are sobhana cittas. There are 25 beautiful mental factors. These cetasikas make the king citta beautiful. In their presence, no akusala cetasika can approach the king citta.

Among these 25 beautiful mental factors, pannindriya cetasika or panna is the most important and it is this cetasika that finally cause the release of all potentials of arising of akusala cetasika. As the potentials extinct, there no more arise any akusala citta.

Even though there arise sobhana cetasikas or beautiful mental factors, the cittas that are associated with these cetasikas are not kusala cittas. Instead they all become kiriya cittas if the cittas are javana cittas.

There are 89 cittas. There are 121 cittas. Each of these cittas are at least accompanied by 7 associated mental factors. They are

universal to all cittas and all cittas bring along these 7 cetasikas as their accompanying mental factors.

They are contact which is phassa, feeling which is vedana, perception or sanna, volition or cetana, one-pointedness or concentration or ekaggata, mental life or jivitindriya, and attention or manasikara.

Phassa or contact is a cetasika that always arises with any citta. It arises at the contact point of meeting of at least three things. They are 1. arammana or object, 2. dvara or door, and 3. citta or consciousness.

When rupaarammana or sight, cakkhu pasada or cakkhu dvara or eye-sense-base and cakkhuvinnana citta meet together, this meeting is because of introduction of phassa or contact. Contact makes meeting of object and citta, meeting of object and dvara or pasada, pasada and citta and so on. Moreover, contact also makes meeting with other associated cetasikas. Without contact or phassa cetasika, citta will never arise.

Feeling is evident in most of mental states. It is vedana cetasika. It feels the object. It advises the king citta to feel the object and then citta knows that there is a feeling. Function of citta is to know the object while function of vedana is to feel the object. As in case of phassa or contact, each and every citta has a feeling.

Even when we are sleeping, when bhavanga cittas are arising, there are feelings along with each bhavanga citta. Cuti citta does have feeling and patisandhi citta also has feeling. All bhavana cittas do have feeling as their accompanying cetasika. In all vithi citta, there are different feelings depending on the citta.

The Buddha preached vedana as a separate khandha while He did not preach contact or phassa as a separate khandha. Vedana is easy to understand. There are 3 vedana or feelings according to how it is felt. They are dukkha, sukha, adukkhamasukha.

When feelings are considered from the view point of faculties or indriya, there are 5 different feelings. They are somanassa vedana or pleasant mental feeling, domanassa vedana or unpleasant mental feeling, sukha or pleasurable physical feeling, dukkha or unpleasurable physical feeling, and upekkha vedana or neutral feeling.

This is the point where most people confuse. Here we are discussing vedana or feeling. We have not discussed tatramajjhata or balance yet. Upekkha here means not extreme. Upekkha is made up of 'upa' and 'ekka'. Upa means not extreme that is not pleasurable and equally not unpleasurable. Ekkha means feeling.

We have been discussing about cetasikas or mental factors. There are 52 cetasikas or 52 mental factors that may accompany a citta. Citta never arises alone. Instead it arises with accompanying cetasikas. This is like a king wandering through out a city. The king has many followers when he does city-wandering. Like this citta the king always brings along his minister cetasikas.

There are permanent ministers or universal cetasikas or universal mental factors. They are universal because they have to arise with each of 89 cittas. Phassa or contact and vedana or feeling as cetasikas have been discussed in the previous post. There are many things to talk on vedana and phassa. But as there are many other cetasikas, they will be discussed again later.

Another cetasika in the panel of permanent ministers or universal cetasikas is cetana. Cetana is anyway related to citta. Ceto means 'citta' or mind. Cetana is volition. Cetana always arises with each citta whatever kind they are. Cetana arises with patisandhi citta or linking consciousness, bhavanga citta or life continuum, cuti citta or dying consciousness.

Cetana also arises with vithi citta like panca dvara avajjana citta or 5-sense-door-adverting-consciousness, 10 panca-vinnana-cittas or 10 sense-consciousness, 2 sampaticchana citta or 2 receiving consciousness, 3 santirana citta or 3 investigating consciousness, 1 mano dvara avajjana citta or mind-sense-door-adverting consciousness.

Panca dvara avajjana citta and mano dvara avajjana citta are ahetuka kiriya citta. They do not have any hetu [ lobha, dosa, moha, alobha, adosa, amoha ] and they are non-javana kiriya citta. These two citta do have cetana cetasika.

More importantly, there are 55 javana citta or mental impulse consciousness. 29 citta arise at 5 sense doors or at pancadvara and 26 citta arise at mind-sense door or at mano dvara. They all have cetana as their cetasika.

29 javana citta are 1 hasituppada citta which is the smiling citta of arahats and The Buddha, 12 akusala citta or unwholesome consciousness, 8 mahakusala citta or 8 sensual sphere wholesome consciousness, 8 mahakiriya citta or 8 sensual sphere inoperational consciousness.  $1 + 12 + 8 + 8 = 29$  citta arise at 5 sense doors. They all have cetana as their cetasika. With the exception of hasituppada citta and 8 mahakiriya citta which are kiriya citta, all other 20 citta immediately give rise to kamma through this cetana as soon as they arise.

26 javana citta arise at mano dvara. They are 5 rupakusala cittas or 5 rupa jhana cittas, 5 rupakiriya cittas or 5 rupa jhana inoperational consciousness, 4 arupakusala cittas or 4 arupa jhana cittas, 4 arupakiriya cittas or 4 arupa jhana inoperational consciousness, 4 magga cittas or 4 path-consciousness and 4 phala cittas or 4 fruition-consciousness.  $5 + 5 + 4 + 4 + 4 + 4 = 26$  cittas.

These 26 javana cittas do have cetana as their accompanying cetasika. Here 5 rupakusala citta and 4 arupakusala cittas have cetana and this cetana immediately give rise to rupa kamma and arupa kamma. This kamma is a garuka ( heavy, huge ) kamma and as soon as the being dies, this kamma gives rise to its fruit that is rebirth at rupa or arupa brahma bhumi or realm.

5 rupakiriya cittas and 4 arupakiriya cittas are inoperational consciousness and they do not give rise to any future kamma that would give rise to another birth. Cetana in 4 path-consciousness immediately gives rise its fruit to phala cittas. Magga cetana are the heaviest they immediately give rise to their effect unlike other kusala citta. 4 phala cittas or fruition-consciousness do have cetana. But this cetana is vipaka cetana and they do not give rise to any further kamma.

There are other vipaka cittas and they do have cetana as their accompanying cetasika. This cetana is vipaka cetana and it does not give rise to any future kamma. But this cetana does its job there in vipaka citta while it arises with vipaka cittas.

Cetana is said to be kamma. But as explained above, not all cetana will give rise to future effect. But all cetana do their job. What is their job? Cetana is one of 7 permanent ministers of the king citta or it is one of 7 universal cetasikas that always arise with each of 89 cittas.

Cetana minister advises the king citta to do his job of knowing object. So citta knows the object. Citta is aware of the object. Cetana advises the king citta to do his job and he himself is functioning as a reminder or urger or encourager that he advises other cetasikas to do their respective jobs.

For example, this minister cetana encourages phassa to contact, vedana to feel, sanna to cognise or to see mark, ekaggata to fix at a point or at an object, jivitindriya to support all mental faculties, and manasikara to attend the object. As he is actively encouraging all of these mental factors and citta the king, then he is the chief culprit that everything that citta the king does is because of him.

As a culprit, cetana worth to receive punishment. As soon as cetana arises, kamma already arises. This is more true in case of non-kiriya javana cittas. In vipaka cittas, cetana has to arise and this is his receiving of punishment. As he is receiving punishment, cetana in vipaka cittas do not give rise to further kamma.

Cetana urges. Cetana reminds. Cetana encourages. This is much more evident when we have an impulse to do some very bad thing or some very good thing. This is the work of cetana. It is not citta. It is a cetasika. It helps citta. As it has separate character and separate function, it is recognised as a reality. It is dhamma. It is a nature. No one is creating cetana. No one is abolishing cetana. No one can influence cetana.

At the moment of reading this message you are sensing cetana as the object of your mind. Cetana can serve as object of mind. Cetana can be one of dhamma arammana or mind object. Cetana can be dhammarammana and it is also dhamma-ayatana. It is also a dhamma dhatu. Anyone who can see cetana clearly and understand cetana, this alone may suffice to meditate and arising of higher nana depending on own perfection.

Among 52 total cetasikas, the first three cetasikas have been discussed in the previous posts. They are phassa or contact, vedana or feeling and cetana or volition.

Sanna is also a universal mental factor that always arises with each citta. There are 89 cittas and all have been explained. All these 89 cittas do have sanna as their accompanying cetasika.

Sanna is perception. Sanna is cognition. Sanna or perception sees or senses or knows the mark on the arammana that is taken by the king citta. Sanna advises the king citta to note that mark which he cognises.

Citta is to know the arammana or object. It is not its function to cognises any mark on the arammana or the object of its attention. This is done by sanna. But as sanna and citta cannot be separated, it may be right to say that citta cognises.

These terms especially terms of mind and psyche are a bit complicated and sometimes there seems to be no clear line of demarcation between some words of mind and psyche.

Some say sanna is memory. This is not quite right. But memories are built up by constellation of these sanna. The constellation is just illusion. When there is mental darkness or avijja or moha, the illusion of constellation of sanna make a picture of real. But this is not a reality. The reality is sanna. And the citta.

Sanna on the other hand may be a conventional word for Pali speakers. But sanna as a cetasika does have its own characteristic. It is to mark, to cognize, to find newness, to find alienity, to find foreignness.

Sanna is impermanent. It is anicca. It arises and falls away. It just cognises or mark. There is no permanent sanna. If someone believes that there is a permanent sanna, then he is not the wise and he does not know anicca, dukkha, and anatta.

Here a sanna arises. But it never arises on its own. It always accompanies citta which is the leader. The citta is aware of the object of its attention. But it does not cognise which is sanna's function.

The arising sanna cognises the object. As he marks or cognizes the object he looks for what is new here at the present object or arammana. If there is a new mark, sanna cognises it and reports it to the king citta and citta is aware of the object with that mark.

If there is some experienced marks, it cognises those marks and reports all to the king citta. The citta is aware of the object with those old marks.

When billions and billions of sanna arise and fall away, there left an illusion. This is something like a series of electric bulbs depicted in a picture of Mickey Mouse and some words. When electricity runs along the light bulbs each light bulb is lit.

Each single light bulb is a sanna. Electricity runs from the 1st bulb to the last bulb. But there left an illusion of light depicting as a mouse and words. This illusion is what we know as memories.

Sanna is not memory while memories are made up of sanna and other mental components. When this distinction is not clear, sanna and panna are mixed up.

Sanna arises in any citta and its function is to cognise or perceive.

Phassa, vedana, cetana, sanna arise with each arising citta. There are another 3 cetasikas that always accompany each citta. They are ekaggata or one-pointedness, jivitindriya or mental life, and manasikara or attention.

Ekaggata is one-pointedness. It pinpoints at a spot. It concentrates at a point. It fixes at a point. Ekaggata cetasika advises the king

citta to fix at a point so that the king citta can work much more effectively.

Ekaggata is a cetasika that always arise with each of 89 cittas whether it is kusala or akusala or abyakata like vipaka or kiriya citta. It has its own specific function. That function is to fix at a point. It also advises other cetasika to fix at the same point that he and the king citta fix at.

Ekaggata itself is a cetasika and it is not concentration. Concentration comes from dilution. Less and less dilution means become concentrated.

Normally the mind always follow sensuous things as its object. It changes its object frequently. At a time the object is here, at another moment, the object is not the same and may totally change. Cittas at different objects are like dilution.

When citta takes the same object again and again for a long time, at each moment ekaggata will be at the same object. Instead of spreading away, it becomes concentrated. To said to have a concentration, there have to be many many cittas.

One of 2 moha mula citta is called uddhacca citta. It is upekkha sahagatam uddhacca sampayutta citta. This citta is moha mula akusala citta that arises when beings become restless and upset. This citta when it arises successively, it is said that restless.

In that uddhacca citta, there does arise ekaggata cetasika. Ekaggata is translated as concentration. Uddhacca is translated as restlessness, upsetness, spreading. These two are totally different and completely opposite.

But characterwise, ekaggata is to fix at a point. Uddhacca is to spread wide and far away. There are jhananga dhammas. Akusala cittas also have jhananga dhamma. That is why some akusala work do need a good concentration.

This concentration is called miccha-samadhi. Ekaggata in akusala jhananaga are miccha-samadhi. Here what is important is that there is no miccha-sati at all. Why? Sati never arises with akusala citta. But there are miccha-samadhi. Why? Ekaggata cetasika does arise with akusala citta.

There are 7 universal mental factors. Phassa or contact, vedana or feeling, cetana or volition, sanna or perception, ekaggata or one-pointedness, jivitindriya or mental life, and manasikara or attention. The first five cetasikas have been discussed in the

previous posts.

Jivitindriya is a cetasika. It is mental life. It is not a citta. But it accompanies a citta. Any citta has jivitindriya as its accompanying cetasika. Without this cetasika, citta the king cannot survive. And without this jivitindriya cetasika, citta will never arise.

Jivitindriya is a life faculty. It is a life. It support the citta to live on his own. This cetasika also support other associated cetasikas with his life faculties. Without jivitindriya, these cetasikas cannot also arise. Actually these nama dhamma cetasikas are difficult to understand. They always co-exist when in a citta.

These cetasikas and citta are inseparable. They are like milk. In milk there are water component, protein components, salt components, vitamin components and many other unrecognized particles. But they cannot be separable as milk. Like this citta and cetasikas including jivitindriya cetasika are not separable.

This is the nature. This relation between and among nama dhammas is called sampayutta paccaya. Even though they cannot be separated, jivitindriya does it job. That is the job of supporting citta and associated cetasikas with life faculties. As it has its own characteristic and it does its own job or function, it is worthy to study this cetasika.

Jivitindriya exists in all kind of citta. At patisandhi, it arises together with patisandhi citta and support patisandhi citta along with sampayutta dhamma other cetasikas. Jivitindriya cetasika also supports bhavanga cittas. Because of this cetasika, bhavanga cittas have life and they serve as life continuum when there are no other vithi cittas arise.

Again at cuti, jivitindriya cetasika also arises with cuti citta and this is the last jivitindriya cetasika in that whole life and its job has done. It dies out and there is no more life. All kammaja rupa, cittaja rupa and aharaja rupa die out with this jivitindriya cetasika death while cuti citta passes away.

While vithi cittas arise, again jivitindriya cetasika arises with each of these vithi cittas and it supports them as life faculties. Panca dvara avajjana citta is a vithi citta which is a non-javana kiriya citta. This citta is the first citta in any series of panca vinnana vithi vara. It is supported by jivitindriya as life faculties.

Each of all panca vinnana cittas are supported by their co-arising jivitindriya cetasikas. All sampaticchana cittas whether akusala or

kusala, all santirana citta whether akusala or kusala/ upekkha or somanassa, are supported by this cetasika jivitindriya without which they cannot arise at all.

The most important citta among 89 cittas is mano dvara avajjana citta. This citta can do many things. It can take any object unlike other cittas who do have at least limitations. This citta mano dvara avajjana citta is also supported by jivitindriya cetasika and without its support, mano dvara avajjana citta will never arise.

There are different javana cittas which mostly create kamma. These javana cittas are also supported by jivitindriya cetasika. Except kiriya javana cittas, all other javana cittas create kamma while they arise. All akusala cittas are supported by jivitindriya. All kusala cittas are supported by jivitindriya. Kusala cittas here comprise kamavacara kusala cittas, rupavacara kusala cittas which are rupa jhanas, and arupavacara kusala cittas which are arupa jhanas.

There are 8 lokuttara cittas. All these 8 lokuttara cittas are also supported by jivitindriya cetasika. While these 8 lokuttara cittas are viewing nibbana as their object, jivitindriya cetasika support them so that they can see nibbana.

Jivitindriya is life. Without jivitindriya, there will be no life. If there is no life nothing will have essence and we all do not need to learn anything. But as there are jivitindriya everywhere, we do need to learn what jivitindriya and its function. Through this, we can follow the liberation path.

Manasikara is also one of the 7 universal cetasikas that always arises with each and every citta that arises at each moment. Citta and manasikara cannot be separated.

Manasikara is not citta. Citta is to be aware of object. Manasikara or attention is a mental factor that arises along with citta. Its job is not to be aware of the object.

Manasikara or attention acts as a steerer. Manasikara cetasika or attention helps the king citta to go to the right direction. Manasikara cetasika also helps other co-existing cetasikas to go to the same direction as he goes.

Manasikara is not contact. It is not feeling. It is not volition. It is not perception. It is not fixing at any point and it is not a concentration. It does not support as jivitindriya does.

Manasikara cetasika directs the citta to the object. It points to the object. It helps to go in a specific direction. It leads to the

object. This should not be confused with vitakka cetasika, which will be explained soon.

When it is said that it leads to the object, it means that citta goes to the object in a specific direction as dictated by manasikara cetasika. While citta is going to that direction all accompanying cetasikas have to follow the king citta. So manasikara is like a steerer.

There is a word that reveals the usefulness of manasikara. It is 'yoniso manasikara' or 'wise attention'. This means 'proper attention'.

Citta always attends an object. This time, it may attend this object and at another time, it may attend another object. When the attention is in proper direction, all mental phenomena that arise due to this wise attention will be fruitful.

It is improper attention that leads to unwholesome cittas to arise. Manasikara itself is sincere and honest. It arises and falls away. It is not a kusala or akusala dhamma. But when inappropriate attention is made, akusala cittas arise and manasikaras in these akusala cittas will be akusala cetasikas.

We cannot control manasikara cetasika. We also cannot control citta. But when there are conditions they have to arise on their own accord. Even though we cannot control manasikara, we can be aware of manasikara that has arisen.

When we stay in wise attention that is when we are conscious to our mind, we will notice that mind sometimes goes to the object of attraction of sensuous pleasure. This is usual for most people. But if well learned and well trained, as soon as mind takes that direction to sensuous object, this should be withdrawn.

And then mind should be redirected to another object that may bring up wholesome fruit. When objects are wisely attended, unwholesome mental states will not arise and instead there will arise wholesome mental state.

We have discussed that there are 89 cittas in total when lokuttara cittas of magga cittas arise without any connection with rupa jhanas or arupa jhanas. And there are 121 cittas in total when lokuttara kusala cittas magga cittas arise in the vicinity of rupavacara rupa jhanas or arupavacara arupa jhanas.

In the earliest posts, different classifications of cittas have been discussed. These will again be discussed later after completion of

discussion on cetasika dhammas. When different cittas have been well understood, dhamma study will become much much more easier than without knowledge of these cittas.

Any of us at any time at any moment will be in one of these 89 or 121 cittas. This is not for only us. These cittas are for all beings who are still in their samsara and for those who are still not able to transcend the samsara as they all are bounded very very strongly by tanha or craving.

To understand each citta properly require the knowledge of cetasikas as each citta is accompanied by many cetasikas. We have discussed 7 of 52 total cetasikas. These 7 cetasikas are called universal mental factors as they always arise with each of these 89 cittas or 121 cittas.

In any of all these 89 cittas or 121 cittas, citta is accompanied by many cetasikas and at least a citta is accompanied by 7 cetasikas. Citta and cetasikas, they together constitute nama or nama dhamma. They are frequently referred to as mind or the mind. Actually mind is made up of an army of soldiers cetasikas and the general citta. Or mind is made up of many ministers cetasikas and their king citta.

Citta is the king. Citta is the general. Citta is the Field-Marshal. Citta is the leader. When the citta leads all the nama dhammas that is all cetasikas have to follow what the citta does and what the citta orders and they all have to suggest, advise the king citta while he is doing his job of consciousness and his job of awareness to the object.

Cetasika is not citta. Cetasika does not need to be aware of the object even though they all are aware of the object that the citta is aware of. The awareness of object or knowing of the object is the function of citta and this is not the function of cetasikas. Cetasikas do have their specific functions.

So cetasikas are separate realities even though they cannot be separated from citta when they arise as nama dhamma. So far 7 cetasikas and their functions have been discussed in the previous posts. It is these cetasikas that give different names to citta which originally is only one and a single entity which is just to know the object.

After discussion on the permanent ministers or universal cetasikas, we are now going to discuss on another group of cetasikas called flexible ministers of the king citta. These cetasikas are called pakinnaka cetasikas or particular mental factors. They are referred to as flexible [ by me ], because they agree with citta that they

arise together with.

If these flexible ministers cetasikas arise with kusala they are kusala cetasikas and when citta are akusala then the cetasikas will be akusala cetasikas. So these cetasikas are called flexible ministers of the king citta. When the king wants to go to The Buddha, they would agree and support the king. When the king wants to go to the festival and drink alcohol they all will happily help the king. So they are flexible ministers.

There are still other 39 cetasikas. They are not universal or they are not flexible. Because they will not arise with unspecified citta. They have exact functions and they will only arise with their specific citta. Example is 14 akusala cetasikas will not arise with sobhana citta and 25 sobhana cetasikas will not arise with akusala citta. So 39 cetasikas are not universal and they are not flexible.

In flexible ministers cetasikas there are altogether 6 cetasikas. Again they are grouped here because they may agree with kusala or akusala or abyakata dhamma. But they do not always arise and they do have their potentials to arise with specified citta. These flexible ministers cetasikas are 1. vitakka, 2. vicara, 3. piti, 4. viriya, 5. adhimokkha, and 6. chanda.

6 particular mental factors or 6 pakinnaka cetasikas or 6 flexible ministers cetasikas of the king citta are vitakka, vicara, piti, viriya, adhimokkha, and chanda.

Vitakka is a mental factor. It is not consciousness. It is not citta. But it arises with arising citta and falls away with falling citta. It takes the same object that citta takes and it bases the same rupa that citta bases.

Vitakka is a flexible minister of the king citta. When the king citta's job is to be conscious to the object or to be aware of the object or to know the object, vitakka's job is not of these. Vitakka does different job from what the king citta does.

Vitakka is initial application. This is the best explanation on vitakka cetasika. There are many translated English words for cetasika vitakka. But they all are confusing at least for me. I will point out some translated words how they are confusing.

Some translate vitakka as applied thought. This is confusing because the readers may think that cetasika vitakka is a kind of thought. Vitakka is not conventional thought. And vitakka cetasika is not thinking. Thinking is the activity of mind and this is confusing when vitakka is referred to as applied thought. Here 'applied' will have

to be explained.

Some translate vitakka as applied thinking. Thinking is an activity. It is a conventional term for the activity of the mind. When this word 'applied thinking' is used, it is confusing for beginners. Cetasika vitakka is not conventional thinking. Thinking is one activity of citta.

Some translate vitakka as initial thinking. This is also confusing. If vitakka cetasika is translated as 'initial thinking', there will be many 'initial thinking' when there are many many cittas that arise in billions within a period of an eye-blink. What do we have to do with these initial thinkings in such long long series?

Initial thought is also the same and it is also confusing. All these do not carry the meaning of vitakka even though vitakka does exist in initial thinking, initial thought, applied thinking, and applied thought. I have said that initial application is the best translation.

What exactly does vitakka do when it arises with a citta?

It is an 'initial application'. 'Initial' here is the adjective to modify 'application' so that this can be differentiated from another word 'sustained application' which is for vicara. So vitakka in its simplest meaning is 'application'.

As soon as it arises, it applies to an object. It advises the king citta to apply to the object. That is to take the object. Vitakka does not know the object but it does take the object. It does apply the object. It puts itself and its citta and other cetasikas on an object. Vitakka has pushing effect. It is like pushing citta and other cetasikas to the object.

There are 3 cetasikas that worth to be considered together. They are cetana, manasikara, and vitakka. They are cetasikas or mental factors. Their functions are not to know the object. To know the object is the function of citta. But these three cetasikas each have their specific functions as have been discussed.

Cetana urges the citta and co-arising cetasikas to do their job. He is like a co-ordinator or an organizer. Manasikara just steers the citta and other co-arising cetasikas to a specific object and not to other objects. Vitakka just applies the citta and co-arising cetasikas to the object. Vitakka puts them on the object. Vitakks applies them to the object so that they all are in contact with the object. Vitakka pushes all these mental faculties to the object.

There is a boat and three people. The boat is moving forward. At the

front is sitting the main rower. At the rear is sitting the steerer.  
At the middle is sitting the chief who organizes the boat journey.

The rower rows the boat and the boat has to move. But he does not know how to steer but he will row as much as he can so that the boat is in the move to anywhere without considering any direction.

The steerer just steers the boat. He will direct to the left, to the right and so on through out the journey. But he is not the main rower and his function is just to steer the boat so that the boat goes in a specific direction.

The organizer or the co-ordinator is sitting at the middle and he urges the rower to row quickly or slowly and he also urges the steerer to steer the boat to the left or to the right or straight so that the boat is moving in co-ordinated fashion.

Here at the front is vitakka. At the rear or at the back is manasikara. At the middle is cetana.

Vitakka does not know directions. But he is just to row up and he is just to apply to the object. So because of vitakka, mind 'the conventional mind' is moving from the object of pleasure to displeasure to unwholesome to wholesome to neutral to and many other directions.

There are different vitakkas. There are kama vitakka, vihimsa vitakka, byapada vitakka, jhana vitakka, lokuttara vitakka which is samma-sankappa, and many others.

These vitakkas are a collection of many vitakkas in a setting of kama or sensuous thinking, byapada or destructive thinking, vihimsa or thinking of torturing other beings in different forms, thinking directed to a specific object of meditation in jhana and mental activity that arrives at nibbana.

In 6 pakinnaka cetasikas or 6 flexible ministers cetasikas or 6 particular mental factors, we have discussed about vitakka in the previous post.

Vicara is a cetasika. Vicara is translated as sustained thought, sustained thinking, persistent thinking, persistent thought, persisting thought and so on. Characterwise, it is not a simple thought.

I would prefer vicara to call as sustained application. Vitakka is initial application. And vicara is sustained application. These 2

cetasikas almost always arise together and vanish together with the only exception of 2nd jhana out of 5 jhanas. In the 2nd jhana, there is no vitakka but there is vicara.

While vitakka pushes citta and its accompanying cetasikas to an object, vicara cetasika pulls them toward the object. Vicara is a cetasika and this flexible minister advises the king citta to review on the object. He advises the king citta to wander around the object. He advises the king and other associated ministers cetasikas to stay in the object and to sustain the object so that they all can view the object.

Vitakka and vicara almost always work together. There are similes regarding the work of vitakka and vicara. I will put my own similes after the known similes.

When a bell is tolled, it rings. Here, initial hit causing ringing is referred to as vitakka and continuing ringing or sustained ringing is referred to as vicara.

When a resting bird flies up, it initially flaps and when in the sky it just glides or continues to fly away. The initial flapping is referred to as vitakka and continued or sustained flapping which is much more subtle than initial flapping is referred to as vicara.

When a bee dives down to a flower, this act is referred to as vitakka and its continuing wandering around above the flower is referred to as vicara. Initial dive is forceful and a bit rough. But its sustained action wandering around above the flower is subtle.

I would add further similes here. When a boat is row, the initial rowing is like vitakka. It is hard, rough, forceful. When the boat is in move and further rowing with oar is not as hard as the initial one. This sustained rowing or continuing rowing can be assumed as vicara.

When a ball is put on a table, this reaching to the table is like vitakka. The ball has to be pushed on to the table. When it is on the table, it sustains its touch with the table not to depart from it but it wanders over the table and continues to touch with the surface of the table ( object or arammana ).

When these two cetasikas that is vitakka and vicara arise together in a citta and taking the same object that the citta takes, vitakka is pushing citta and all other cetasikas including vicara toward the object.

On the otherhand, vicara cetasika pulls the citta and all other cetasikas toward the object. This means vicara maintains the meeting

of all nama dhamma at the same object. This maintainence is called sustained action. So sustained thought, sustained thinking, sustained application all have some overlapping meaning.

But application here means vicara applies citta and other cetasikas to the object in a sustained manner. This is why I am saying that vicara pulls toward the object. Screw in the wall sustains the material that it holeds. This sustension makes continuing meeting of the material and the wall. Vicara works like this.

While vitakka puts the mind on an object, vicara sustains the mind' stay on that object. This is the character of vicara. It has the power of reviewing. At a time there have been many many cittas happened. If these cittas have vitakka, there will also be vicara. Vicara in these cittas altogether may be referred to as mental review.

Piti is a cetasika. Joy, rapture, pleasure etc are used to describe piti. This cetasika does not arise with each and every citta that arises at each moment. So piti is not a universal mental factor or a permanent minister cetasika of the king citta.

However, piti does not choose bwtween kusala dhamma, akusala dhamma, and abyakata dhamma. He can accompany with any of these kinds of dhamma. He can be good one and equally he can be a bad one. This is why piti is referred ( by me ) to as a 'flexible minister' of the king citta.

When the co-arising citta the king does a good job that is kusala dhamma then cetasika piti also follows the king and he agrees with the king citta. When the king wants to drink alcohol he would bring some alcohol and gives it to the king citta and he would also drink it. So this shows flexibility.

But the most important thing is that there is no permanent store of 'piti-s'. Piti as a cetasika last only one single cittakkhana or one moment when citta exists. When it arises with kamavacara mahakusala citta like when we are doing a great offering to The Sangha like offering of a wide place together with monastery and feeding to thousands of people, piti serves as a good cetasika.

Equally when we do something cravingly, like watching movies which might attract and casue likeness or eating unattentively happily or having sex happily or drinking alcohol happily, piti in these states then serves as a bad cetasika and it may be referred to as akusala cetasika. As it can equally be kusala cetasika and equally be akusala cetasika, piti can be referred to as flexible minister cetasika of

the king citta.

So piti is also referred to as annasamana cetasika. Anna means 'dealing' and 'samana' means 'agree'. So piti will agree with any kind of citta whether citta is kusala or akusala. But it is not a universal mental factor. So it is referred to as pakinnaka cetasika or particular cetasika.

Piti is a separate entity standing on its own character. I have heard that someone confused with mudita with piti. Actually mudita is another cetasika. The reason for confusion is that mudita co-arises with piti.

There are 121 cittas. As piti is not a universal mental factor, it does not arise with each of 121 cittas. They choose the right citta and if citta is not the right one for it, piti does not arise.

There are 4 lobha mula citta which do not have piti as their accompaniment. They are upekkha sahagatam lobha mula cittas. All dosa cittas do not have piti. No one is happy when they are angry. So 2 dosa mula cittas do not have piti as their mental factor.

2 moha mula cittas also do not have piti. All 10 panca vinnana cittas do not have piti. 2 sampaticchana cittas do not have piti. 2 upekkha santirana do not have piti. 2 ahetuka kiriya cittas pancadvaraavajjana citta and manodvaravajjana citta do not have piti.

12 of 24 kamavacara kama sobhana citta do not have piti. They are 4 upekkha kamavacara mahakusala cittas, 4 mahavipaka cittas, and 4 mahakiriya cittas.

So 36 kamavacara cittas do not have piti. There are 27 mahaggata cittas and 40 lokuttara cittas left.

3 of 4th rupa jhana cittas, 3 of 5th rupa jhana and all 12 arupa jhanas do not have piti as piti is excluded by the practice. So 18 mahaggata cittas do not have piti.  $36 + 18 = 54$  loki cittas do not have piti.

8 of 4th jhana lokuttara cittas and 8 of 5th jhana lokuttara cittas do not have piti. So  $54 + 8 + 8 = 70$  cittas do not have piti.

Piti arises in  $121 - 70 = 51$  cittas.

4 lobha cittas, 1 somanassa santirana, 1 hasituppada, 12 kama sobhana cittas, 11 1st jhana, 11 2nd jhana, and 11 3rd jhana cittas do have piti.

$4 + 1 + 1 + 12 + 11 + 11 + 11 = 51$  cittas.

So we need to differentiate between these kinds of citta when piti arises.

1. Lobha cittas
2. Ahetuka cittas ( one is vipaka and one is kiriya )

So we do not need to worry on these 2 cittas.

3. kama sobhana cittas  
( 4 is vipaka cittas and 4 is kiriya cittas )

So again we do not need to worry on 8 cittas.

4. 1st jhana cittas  
3 mahaggata cittas and 8 lokuttara cittas  
We do not need to worry on 8 lokuttara cittas.  
But 3 mahaggata has 1 rupakusala citta. It needs to be understood to differentiate from lobha cittas.

5. 2nd jhana cittas  
3 mahaggata cittas and 8 lokuttara cittas.  
1 rupakusala citta needs attention as discussed.

6. 3rd jhana cittas  
3 mahaggata cittas and 8 lokuttara cittas.  
1 rupakusala citta needs attention.

So there are 4 lobha cittas, 4 mahakusala cittas, 1 1st jhana rupakusala citta, 1 2nd jhana rupakusala citta, 1 3rd jhana rupakusala citta.

Jhana cittas are in appana samadhi and this cannot be confused if the practitioner is wise enough.

So 4 lobha cittas and 4 kama mahakusala cittas left. Cetasikas that accompany akusala cittas and cetasikas that accompany kusala cittas differ. So the study of cetasikas become crucial.

That is why I am now discussing on cetasikas in some detail.

Vitakka, vicara and piti have been discussed in the previous posts. There are still other three particular mental factors or pakinnaka cetasikas. They are flexible ministers of the king citta. Remaining three flexible ministers are viriya, abdimokkha, and chanda.

Viriya is a cetasika. It is not a citta. But it support the citta that arises together with it. Viriya is effort. Its has a power of non-withdrawal. If viriya is walking, it will continue to walk with effort.

Viriya is like energy. It is steadfastness. In the presence of strong viriya, everything can be accomplished. Viriya appears in

bodhipakkhiya dhamma as samappadana. All four samappadana dhammas are all viriya.

If someone is continuously in mahasatipatthana, this continuation on satipatthana stops arising of new akusala kamma in connection with already existing akusala kamma.

As long as in satipatthana that is knowing of realities, no new akusala will arise because satipatthana is not an akusala and as it is a strong bhavana, this bhavana kusala kamma stop arising of new unarisen kamma.

When stay in satipatthana steadfastly, this will support arising of new kusala as it is kusala bhavana. More importantly, already existing kusala may become exponential.

Even though mahasatipatthana is sati as cetasika, mahasatipatthana practice comprise all kusala cetasikas as it is a strong bhavana kusala citta.

When the practitioners are in walking meditation, viriya maintain that position and by the same token, when in sitting, this posture is also maintained and supported by viriya.

This steadfastness and effort or viriya also appears as iddhipada or the base for accomplishment of everything. It is viriyiddhipada. When viriya is there standing very strongly, all other sobhana cetasika have to follow viriya. Viriya also appears as adhipati dhamma.

There are viriya bala, viriyindriya, viriyasambojjhanga, and sammavayama as one of the 8 parts of Noble Eightfold Path. Viriya is one of important dhammas.

If conditions are right, viriya may bring one to become a Sammasambuddha. It is said that to become a Sammasambuddha is like climbing over very high razorous mountains and then swimming across fiery oceans. But viriya helps passing all these obstacles.

There left another two cetasikas in the group of pakinnaka cetasikas or flexible ministers. They are adhimokkha and chanda.

Adhimokkha is an important cetasika. It makes decision. It decides on the object. Adhimokkha advises the king citta to decide on the object. Without adhimokkha citta cannot decide anything.

This case can be tested in the case of vicikiccha sampayutta citta which is a moha mula citta. In this citta, there is no adhimokkha cetasika at all.

Because of the absence of adhimokkha cetasika or decision, vicikiccha citta never can decide anything. That is why vicikiccha citta cannot decide on the object and it is said to be indecisiveness.

Those people who do not have saddha or faith or confidence in The Buddha and His Dhamma, they do have doubt in The Buddha's Dhamma. This doubt is what we call vicikiccha.

Whenever they have to deal with The Buddha's Dhamma, they do not have a power that can decide on the things. This does happen when someone has doubt in The Buddha's teaching.

In moha mula citta, there are two citta. One is this citta vicikiccha and another is uddhacca citta.

Here adhimokkha becomes very important. In which way?

Vicikiccha citta is an akusala citta and it can give rise apaya patisandhi and this means rebirth in lower realms such as hell realm, animal realm, peta or hungry ghost realm and asura or demon realm.

In case of uddhacca citta, there is adhimokkha as an accompanying cetasika. This citta is moha mula citta and it is a spreading mind. But this moha mula citta does not give rise to apaya patisandhi as in case of vicikiccha citta which does not have adhimokkha.

This is evident that all sotapanna are not reborn in apaya bhumis. They all still have uddhacca both in anusaya form and priyutthana form and they sometimes do have in vitikkhama form.

But lower ariyas such as sotapanna, sakadagams, and anagams do have uddhacca. They are never reborn in apaya bhumi. This means that uddhacca citta does not give rise to apaya patisandhi.

This means uddhacca citta does not give rise to patisandhi effect. But it does give rise to pavatti results or the results in the course of life. This is implication of adhimokkha cetasika. As there is still adhimokkha, it does not give rise to patisandhi effect.

Vicikiccha on the other hand does give rise to apaya patisandhi. This is because it does not have adhimokkha and in the absence of adhimokkha, citta is weak and this again leads to arising of kamma that may give rise to apaya patisandhi.

We have discussed 7 universal mental factors or 7 permanent ministers of the king citta. After that we discussed on vitakka, vicara, piti, viriya, and adhimokkha. There left a cetasika in the 6 particular

mental factors or 6 flexible ministers of the king citta. It is chanda.

This cetasika chanda is very important mental factor. If there is no chanda, nothing will be accomplished. Today we have been studying and learning Dhamma as there are many Dhamma as The Buddha left. Arising of The Buddha is the result of citta with chanda. If Bodhisatta Sumedho had not had chanda to become a Sammasambuddha, there would have been nothing for us to study and learn as Dhamma.

All bhavanas do have chanda as a cetasika. All kusalas do have chanda as a cetasika that accompanies kusala-doing cittas. All rupa jhanas do have chanda, all arupa jhanas do have chanda, all magga cittas do have chanda, all phala cittas do have chanda. When we investigate into the arising of chanda, we would see that chanda always arises with all sobhana cittas or beautiful consciousness.

This reveals how important chanda is. Bodhisatta Sumedho was already perfected to transcend when he was just about to meet The Buddha Dipankara. He heard that there was a Sammasambuddha. With his perfections and the chance of meeting with a Sammasambuddha, the whole matter of which is very very rare chance for anyone imaginable, Sumedho might have attained arahatta magga nana and might have done parinibbana in that life.

But there arose chanda. That chanda led Him to fulfil the perfections that all Bodhisattas have to. Because of that chanda, the result was arising of a Sammasambuddha named 'The Buddha Gotama'. It is unimaginable that when He was ready to transcend, he decided to pass another long long samsara which did not add Him. Buddhists may say that this is because of mahakaruna.

This is also true. But behind this truth is that in that karuna, there always is chanda as an accompanying cetasika. This is why I initially said that chanda is very important cetasika. Chanda not only arises in sobhana cittas but also arises in asobhana cittas which have hetus or roots. Cittas which have only one hetu do not have any chanda and all ahetuka cittas do not have chanda as their accompanying cetasika.

We have talked many on chanda. But chanda has not been explained. Chanda is a cetasika or mental factor that arises with a citta which has hetus. Hetus are lobha, dosa, moha, alobha, adosa, and amoha. Chanda is desire and it is just a wish. It is zeal.

Once I read at a web site that The Buddha searched nibbana with desire and that is also lobha. As soon as I saw that message, I realized that that writer did not have a good insight into The Buddha

and Buddhism and he did not see any Dhamma. This reveals that he cannot differentiate between chanda and lobha.

More in his message, he wrote that Buddhists created a word called 'chanda'. His writing is perfect. But contents are all destroying saddha or confidence or faith of Buddhists-to-be who are still not Buddhists. The writer is a westerner. How shocking it is that he dare write on The Buddha Gotama!

The aims of this series are to highlight Dhamma and to explore The Dhamma and to explain on Dhamma and to touch difficult areas in Dhamma. Again, here I use the word 'highlight'. I remember a person criticizing on me that I do not need 'highlight', The Buddha Dhamma is already clear, and he was wondering how I knew Dhamma that I was saying highlight on Dhamma.

Whatever be will be, I would steadfastly continue on Dhamma discussion so that readers of the messages are benefited from these discussions. I was even severely criticized that I was deliberately leading people into wrong view and so on. This will depend. Actually the person who said like this does not do anything and what is evident was that there were full of akusala.

Chanda is wrongly understood as a kind of lobha. Lobha is quite different from chanda. Chanda does stand as a separate cetasika and it can arise without lobha while lobha always arises along with chanda. This is why people of low penetrativity to Dhamma think that chanda is just a lobha and Buddhists create a word called 'chanda'.

The differences between chanda and lobha will be discussed in the coming posts.

We have discussed all of 13 annasamana cetasikas. Anna or 'an~n~ehi' means 'dealing with'. Samana means 'in accordance with' 'in agreement with'.

This means that when these 13 cetasikas arise with akusala cittas, these all 13 will do the job of akusala and equally when they arise with kusala cittas, they will be doing the job of kusala. So they are called 'annasamana cetasika'.

They are not fixed to kusala cittas or akusala cittas as in coming 14 akusala cetasikas and 25 sobhana cetasikas.

These 13 cetasikas or mental factors which have been discussed 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
  
8. vitakka or initial application
9. vicara or sustained application
10. piti or joy/ happiness
11. viriya or effort
12. adhimokkha or decision
13. chanda or zeal or wish or will

When chanda is translated as zeal, wish, will, desire, its original essence is not quite evident. Instead, if not well learned, this translation may lead to wrong interpretation.

Once I read at a web site that chanda is wrongly criticized. The writing there is not bad and a bit critical on The Buddha's Dhamma. I think, the writer stood out side of Buddhism. I mean he is a non-believer, this is my opinion. He criticizes The Buddha and disciples that all those saints once looked for nibbana with a desire which is an attachment.

This is completely wrong. This shows partial study of The Buddha's Dhamma and immature decision on the matter. This happens and might happen again in newer and newer generations because lobha cetasika always arises with chanda cetasika.

Whenever there is lobha, there is also chanda. But when chanda arises with kusala cittas, this chanda does not co-exist with lobha and it arises without lobha. Because chanda in kusala cittas has other kusala cetasikas which are enemies of lobha. These enemies of lobha cetasika are alobha, adosa, amoha, ahirika, anottappa and so on.

Chanda in the kusala cittas are called samma-chanda. In this kind of chanda there is no lobha at all. So it is wrong to accuse chanda of being lobha or attachment. Nibbana can never be attained with lobha as a wish's component. But samma-chanda which is longing for nibbana does the job of chanda purely and this finally leads to nibbana.

Chanda is one of 4 adhipati dhammas. Adhipati dhammas behave like a king and have full power over other dhamma. Chanda also works as iddhipada dhamma or 'the base of success'.

But lobha cetasika never does the job of adhipati or the job of iddhipada dhamma. Instead, in the presence of lobha, unnecessary

dhamma may arise. These unnecessary dhammas are upadana which is much much more stronger form of lobha cetasika and equally dosa may arise as an alternative because of lobha base.

So it is quite evident that lobha and chanda are totally different cetasikas and they each do their job separately. When there is not enough panna or wisdom, people confuse and wrongly interpret The Buddha's Dhamma in such a way that chanda is accused of being a lobha.

We have been discussing on mental factors that arise with cittas. First, we discussed on 7 universal mental factors. These 7 mental factors arise with any citta. They are contact, feeling, volition, perception, one-pointedness, mental life and attention. Phassa, vedana, cetana, sanna, ekaggata, jivitindriya, and manasikara are their names in Pali.

After that we talked on 6 particular mental factors or pakinnaka cetasikas, which I refer them as flexible ministers of the king citta. This might be misnomers because 7 universal mental factors are also flexible in the way that they agree with any citta kusala or akusala or abyakata. But as these 7 arise with each citta, they are given the name 'permanent ministers' of the king citta.

This might also lead to misconception that there is a permanent group of cetasikas. Actually, this is not. I just refer them as permanent ministers because these ministers always involve in the king citta's mental affairs while 6 particular mental factors do not always involve. So they are separately given these names as ministers as similes.

The third group of mental faactors is akusala cetasikas. There are 14 akusala cetasikas. They are destructive ministers of the king citta. Their presence makes the king citta very ugly and they all would advise the king citta to do bad things of their preferences. Preferences here means 'lobha will advise the king citta to attach to sensuous things, to become craving, to become clinging', 'dosa will advise the king citta to get angry, to destroy everything', and so on.

There are 14 akusala cetasikas. These cetasikas were explained by The Buddha in different suttanta teachings. These destructive ministers of the king citta are

1. moha or ignorance
2. ahirika or shamelessness
3. anottappa or fearlessness
4. uddhacca or restlessness ~~ These four are led by moha

5. lobha or attachment
6. mana or conceit ( pronounced as 'maana' )
7. ditthi or misconception/ wrong view ~~ these 3 are led by lobha
  
8. dosa or hatred/ aversion
9. issa or jealousy
10. macchariya or stinginess
11. kukkuccha or worry/ repentance~~these 4 are led by dosa
  
12. thina or sloth
13. middha or torpor
14. vicikiccha or indecisiveness/ suspicion~~ these 3 are also led by moha

So far we have discussed on 7 universal mental factors and 6 particular mental factors, all of which agree with citta they arise together with. In the previous post, akusala cetasikas or destructive ministers of the king citta have been enumerated. First comes 'moha'.

Moha. The word is simple. But this word represents many meanings behind it. The word itself when you see is just a figure with colour possibly black or you may constructively hear its name in your mind as voice as 'moha'. But we are not discussing such complicated things.

Moha is a cetasika. It is ignorance. It is darkness. When it arises with the king citta, while itself is dark, lightless, wisdomless, it also advises the king citta to become deluded. Sometimes it illudes the king citta.

Moha is the leader of all akusala dhamma. Everything in akusala dhamma is based on moha and moha is always there as a base for akusala dhamma whenever akusala dhamma arise, it arises.

Moha is frequently referred to as ignorance. This is right but still there might arise some minunderstanding regarding 'ignore' the word that is used in everyday English.

Characterwise, moha cetasika is darkness and it covers the light of wisdom which otherwise sees 4 ariyas' sacca or 4 Noble Truths. In its presence, these 4 Noble Truths will not be seen.

Because of lack of insight into these 4 Noble Truths, moha then leads to all other things that are away from realization of these 4 ariyas' Noble Truths.

Moha also covers paticcasamuppada dhamma. This means that paticca

samuppada dhammas are not seen because of the presence of moha. In the presence of moha, as ariyas' saccas are not seen, beings are creating kamma through sankhara dhammas.

Sankharas are dhamma that create kamma. They are usually written in as mental formations, mental fabrications and so on. These have to arise because of moha. If there is no moha, there is no reason that these sankhara dhammas should arise.

As moha covers all the light of wisdom, it has the greatest power in creation of akusala dhamma and their results kamma which are akusala kamma, all of which always give rise to bad things.

Moha appears in many suttas and it comes in many names. Whatever its different names there are, moha is just darkness that covers all the light of wisdom.

As long as moha covers these right dhamma that we all should have a direct seeing with our own mind-eye or through our own panna or wisdom, we will not see real dhamma and then we will still be creating more and more kamma in a daily basis and more worse in most of the moments.

Moha does not singly arise. It always arises with other three akusala cetasikas even in ekahetuka citta. Ekahetuka means single-rooted. Single-rooted cittas are 2 moha cittas. Even in these 2 moha mula cittas, there are also 3 other akusala cetasikas.

Moha is the king of akusala dhamma. He has 2 great ministers. These 2 ministers are generals. One is the right wing of the king moha. And the other is the left wing of the king moha. So moha has two great disciples. Moreover, the akusala king moha also has another akusala cetasika as its home secretary.

The right wing of the akusala king moha is ahirika or shamelessness. The left wing of the akusala king moha is anottappa or fearlessness. Home secretary for the akusala kingdom is uddhacca cetasika. Moha as a leader brings along all these three akusala cetasikas whenever it goes outside ( or whenever akusala citta arises, moha arises with these three akusala cetasikas ).

Ahirika and anottappa always work together. They take the same object with their citta. They arise together with the citta which is akusala citta. They vanish when citta passed away. They depend on the same base where the citta and all other cetasikas have to depend on. Ahirika and anottappa are friends and they are really close friends

for a long long time indefinitely.

Even though they are associated with moha, they are not moha cetasika. Ahirika and anottappa are not citta. They are not rupa. What is sure is that they are them and they do exist. They are not citta, not rupa, not nibbana but they are cetasikas. Again they are not moha cetasika.

They do stand as they have their own characteristics, own markers and their own functions. When these two friends lead the troop of akusala dhamma, any type of akusala how much wicked they are can be committed by these two friends. They are so powerful that they are also referred to as bala dhamma.

There are 9 bala dhamma. 5 bala dhammas are bodhipakkhiya dhammas. Hiri and ottappa are kusala bala dhamma. Ahirika and anottappa are akusala bala dhamma.

As bala dhamma, ahirika and anottappa always lead all akusala dhamma. There is no akusala dhamma that are not led by ahirika and anottappa as leaders. All lobha mula cittas are led by ahirika and anottappa. All dosa mula cittas are led by ahirika and anottappa. All moha mula cittas are led by ahirika and anottappa cetasikas.

Ahirika and anottappa are 2 akusala cetasikas that always work together. They are the right wing and the left wing of the akusala king-cetasika moha.

Ahirika is a cetasika or a mental factor that always arises with each of akusala cittas. Ahirika is shamelessness. It is shameless. It advises the citta not to be shameful. And it also advises all other associated cetasikas not to be shameful.

Because of its presence, all mental faculties including citta and its associated cetasikas become shameless. Ahirika is absence of inhibition. This inhibition is the nature that would otherwise speculate on the possible bad consequences and would inhibit doing the action that may lead to bad consequences because of shame. Its view is with shamefulness. Absence of this shame then makes every akusala possible.

The friend of ahirika who always works with him is anottappa cetasika. It is fearlessness. It advises the king citta not to be fearful in doing things that might lead to bad consequences. And it also advises all other associated cetasikas not to be fearful.

In the presence of anottappa, any akusala is quite possible. These include from minor ones to the greatest ones like 'anantariya kamma'

or the most wicked akusala which involve patricide, matricide, division of the Sangha, killing of arahats, and harming to The Live Buddha causing bruising.

Anottappa is also a kind of disinhibition. This disinhibition is with the view of fearlessness regarding the possible consequences of the current actions. Both of these two friends, ahirika and anottappa, are led by moha who is the leader of all akusala. Again, in the presence of moha or darkness, ahirika and anottappa will not see or speculate on the future and on the possible consequences of the current actions.

While ahirika does not see the possible consequences because he is disinhibited with shamelessness, anottappa also does not see the possible consequences because he is disinhibited with fearlessness. Both friends are disinhibitions. But one of disinhibition is without shame and another is without fear. As there is difference, these 2 cetasikas stand as separate cetasikas.

All akusala dhamma are led by moha cetasika. Moha is the king of akusala dhamma. Moha has two generals of his right wing and his left wing.

Right wing general is ahirika cetasika. It is shamelessness. It also advises moha not to be shameful. Moha and ahirika support each other but with different characters.

Left wing general is anottappa cetasika. It is fearlessness. It not only advises citta but also advises moha not to be fearful in performing actions. Moha and anottappa support each other and they strengthen each other.

Moha still has a third power apart from these two generals of right wing and left wing. This third power is uddhacca cetasika. He is the home secretary of the akusala kingdom.

Uddhacca is a mental factor that always arises with any kind of akusala citta. It is upsetness. It is restlessness. It is unstillness. It is a spreading mental factor. It advises the mental king citta to be upset and restless. It also advises other cetasikas to be upset and restless.

Here arises 'A PROBLEM'. It is ekaggata cetasika and uddhacca cetasika. They seem to be opposite and they do oppose each other in terms of character.

Ekaggata cetasika is one-pointedness. When we say samadhi, it is a collection of ekaggata cetasikas. It is stillness. It is restfulness. It is concentration. But uddhacca is unstillness, unrestfulness or restlessness, upsetness, and spreading.

Can they arise together?

Yes, they can arise together in case of 'upekkha sahagatam uddhacca sampayutta citta'. This is one of 2 moha mula cittas. In that citta there is ekaggata cetasika. And at the same citta at the same moment and at the same object, there is also uddhacca cetasika.

If they arise together, how are they behaving there in that 'upekkha sahagatam uddhacca sampayutta moha mula citta'?

That is why I said that ekaggata cetasika fixes at a point rather than one-pointedness. Its function is to fix at a point. To fix at an object. So in case of uddhacca citta, ekaggata cetasika also fixes at the object of uddhacca citta. This means ekaggata cetasika fixes uddhacca citta at that object.

At the same citta, at the same object, at the same moment, uddhacca cetasika also arises and it does its job there. Its main function is not fixing. So it becomes restless and upset.

In a single uddhacca citta, ekaggata cetasika fixes at the object, while uddhacca cetasika tries to move away. So as soon as the object passes away, uddhacca brings citta and all other cetasikas to another object and as soon as this new object passes away, uddhacca will again bring citta and all other cetasikas to the other objects one after another.

But at each object, ekaggata cetasika will fix citta at the object. When we talk on jhananga, ekaggata in uddhacca citta does not deserve as jhananga.

Uddhacca cetasika is also a powerful akusala cetasika after moha, ahirika, and anottappa cetasikas. At each akusala moment, uddhacca always arises and help mental factors and citta upsetting.

We have discussed four akusala cetasikas. They are moha or ignorance, ahirika or shamelessness, anottappa or fearlessness, and uddhacca or restlessness. These four akusala cetasikas are called sabba akusala sadharana cetasikas. Because they always arise with any of akusala cittas.

There are three cetasikas which can be called as lobha-led cetasikas. They are lobha or attachment, maana or conceit, and ditthi or wrong

view. These three cetasikas have lobha as a base or root and they always have lobha as their accompanying cetasika or leading cetasika.

Lobha is a cetasika or mental factor that have a strong and powerful attraction to arammanas or objects. It is like a magnet and it will attract arammana or object. Lobha is attachment. That is attachment to objects of different kinds.

Lobha always co-exists with moha and there is no lobha that does not have moha as its accompanying cetasika. Because of moha, lobha will not see any right dhamma and instead, it will strongly attach to arammana or object. Lobha has a support from moha and this support is darkness. As long as darkness is there, lobha cannot see right things. ( And lobha will never see right things.)

Lobha has many different names. There are many suttas that refer to lobha. Dhamma are preached so as the listeners can understand. There were a lot of similes regarding dhammas in different settings. Similes are actually not the exact nature of what have been compared with. But at least the dhamma compared can be understood to some extent.

There are 8 lobha mula cittas and they can be read up in the earlier posts of this series. All these 8 lobha mula cittas have lobha as a cetasikas. No other cittas in 89 cittas apart from these 8 cittas have lobha as a cetasikas.

And all these 8 lobha cittas serve as javana citta. This is the response to the current object or arammana which has recently seen by vipaka citta such as cakku/ sota/ ghana/ jivha/ kaya-vinnana citta and so on, which again was started with panca dvara avajjana citta which is a kiriya citta.

Lobha is attachment. It advises the king citta to be greedy and attached to the object and not depart from that object. It is like 'drinking of salty water when thirsty in oceans'. So drinking salty water will never satietise the drinkers. And lobha will never satietise sattas.

Lobha is referred to as the main culprit causing endless continuation of the samsara. Moha always involves in any akusala citta. Sometimes moha is so subtle that it is hardly recognised. Lobha always has the quality of greediness and attachment and this quality is evident. Lobha is the cetasika that appears as samudaya sacca of 4 Ariyas' Noble Truths.

We have discussed on moha who is the king of akusala dhamma. We also have discussed on ahirika and anottappa who are the right wing and

the left wing generals of the king moha. We have talked about the secretary of the akusala uddhacca.

These four dhammas are called sabba akusala sadharana cetasikas. Sadharana means 'always bearing'. These four dhammas arise with each and every of akusala dhamma and without any of these four dhammas, no akusala can arise.

After that we have run on another class of akusala cetasikas. They are cetasikas whom are led by lobha cetasika. Whenever lobha-related akusala dhamma arises, lobha cetasika always arises.

There are different types of lobha cittas and there are countless lobha cittas. But when they are considered on the ground of the basic character, then there are only 8 lobha cittas. All these 8 lobha cittas are led by lobha cetasika.

Other lobha-related cetasikas are ditthi ( wrong view/ wrong impression/ wrong belief ) and maana ( conceit ). Each of these two cetasikas are also led by lobha cetasika. This means that whenever ditthi arises, lobha cetasika also has to arise. By the same token, whenever maana arises, lobha cetasika also has to arise.

In the previous post, we have discussed about lobha cetasika to some extent. In this class of akusala cetasikas who are led by lobha cetasika, there left 2 more akusala cetasikas called ditthi and mana. Ditthi and mana will soon be discussed in the near future.

In the akusalas that are governed by lobha cittas, lobha cetasika is the king and he dictates all akusala related to lobha-related things like stealing in various forms, trying to satisfy needs of pleasure including sex and addictives, and telling lies with the base of attachment.

There are 14 akusala cetasikas. We have discussed 4 moha-led cetasikas. There are 3 lobha-led cetasikas. They are lobha, ditthi and mana. Lobha cetasika is the king of all lobha cittas. This king lobha has chief queens. They are ditthi and mana.

Whenever the king goes round the city, he takes one of his queen as his accompaniment. The king never sleeps with 2 queens in a single room. One queen is in a room and another queen is in another room. And he never takes both queens when he goes out for city-round.

When a lobha citta arises, there always is lobha cetasika. But as the king lobha cetasika never take 2 queens at the same time, ditthi and mana never arise together. Instead they are mutually exclusive. If one follows the king lobha cetasika, another queen just stays in her

room in the palace.

So any lobha citta will have lobha cetasika. In these lobha cittas (please see in the earlier posts), there is an extra lobha-led cetasika. This may be one of 2 alternatives. They are ditthi and mana. So there may be lobha cetasika with ditthi cetasika or lobha citta may be with lobha cetasika with mana cetasika.

In the kingdom of lobha cittas, the king is lobha cetasika or tanha. This king has two queens. But he never appears on the throne with two queens as the throne has just a room for 2 people. When the king lobha takes the queen ditthi, queen mana has to stay back in her room in the palace.

Ditthi is a cetasika. It advises the citta to see things in the wrong way and it also advises other cetasikas to do so in the same way as the leader citta would do. It is a wrong assumption. It is a wrong conclusion. Ditthi represents the wrong picture to the leader citta. And the leader of all mental faculties then assumes in the wrong way.

Queen ditthi also advises the king lobha to assume in the wrong way. Again the king lobha also leads the queen ditthi in order to achieve what he wants. The character of lobha is wanting to take everything and will never surrender its will. While the king lobha advises the queen to be greedy, the queen ditthi supports the king lobha to view in the wrong way and they are actually mutually boosting their akusala effect.

As long as the queen ditthi is there, the king lobha will look for what he wants and all he wants is all the wrong things because he has been advised by the queen ditthi to view in the wrong way.

There are 5 khandhas. But these 5 khandhas are not seen as khandhas because the great akusala king moha covers with its darkness. With the aids of this great king's generals ahirika or shameless and anottappa or fearlessness and the secretary of that great king uddhacca, lobha the subsidized king dare do its job of wanting cravingly.

This craving or tanha or the king lobha is lobha cetasika is it is always referred to as samudaya sacca or the 2nd truth of 4 ariyas' sacca or 4 Noble Truths. This lobha is the leader of papanca dhamma. Papanca dhamma are dhamma that expand the samsara. This means that lobha is creating kamma and this again causes arising of 5 upadanakkhandhas.

This small king lobha creates kamma and 5 upadanakkhandhas because of

his queen ditthi. The function of this queen ditthi is to suggest viewing in the wrong way. This post is for ditthi and this simile is like the king lobha when he sits with the queen ditthi on the throne in their palace.

In lobha cittas, there are 8 lobha mula cittas. Ditthi gata sampayutta cittas are all associated with ditthi cetasika. There are 4 ditthi cittas. Or there are 4 lobha cittas with ditthi cetasikas.

All these 4 ditthi gata sampayutta cittas are led by the great akusala king moha. Moha is darkness. It covers the light. The light of seeing dukkha as dukkha. As there is no light, dukkha is not seen. Moreover, ahirika and anottappa also support these 4 lobha cittas. Uddhacca also supports the group.

Overall, all these 4 lobha cittas have a citta as the greatest king. This greatest king is regularly supported by great akusala king moha and in the akusala kingdom small king lobha supports the greatest king citta. While lobha is contributing to the greatest king citta, queen ditthi also contributes.

Citta has distinctive character and so do other nama dhamma such as moha, ahirika, anottappa, uddhacca, lobha, and ditthi. 13 annasamana cetasikas that is 7 permanent ministers and 6 flexible ministers also join in and there are 19 cetasikas in 4 lobha cittas roughly. If lobha citta does not have somanassa there is no piti arise and there will be 18 cetasikas. Still this has to be modified. But at this stage, these matters will be left alone.

When citta, and 19 distinctive and separate cetasikas are working, there is no person at all. They are anatta. They do not last long and they just last for a cittakkhana or they just last a khana or moment when a citta exists. They all are anicca or impermanent. They all are nothing but they are suffering and dukkha.

If there is lobha cittas kingdom is ready to arise and there are no conditions for ditthi cetasika to arise, then mana has a place to throne along with the king lobha or tanha.

In lobha mula cittas, lobha always arises with one of his queens ditthi and mana. But ditthi and mana never arise together in a single citta as the king lobha will not follow the wish of both queens. This happen because they both have a similar character but not exactly and as they are different, they are counted as separate cetasikas.

Mana is a mental factor that arises with lobha cittas. When it arises with lobha citta, it advises the leader of all mental faculties, the citta to be lofty. Mana also helps other associated cetasikas to be

in line with citta and then all become lofty.

Mana cetasika has the qualities of proud, conceit, loftiness, haughtiness ( flaunting a flag ). Mana can sometimes be recognized easily. But as there are different forms of mana, some forms will not be easily recognized.

Mana in the form of anusaya or subtle forms are eradicated only by arahatta magga nana. So whenever lobha citta arise, there will also be ditthi or mana. If ditthi is eradicated by sotapatti magga nana, then all lobha cittas in sotapams, sakadagams, and anagams will be accompanied by mana.

There are many different things that mana possibly bases. For example, if someone is born a prince he will at a time have lobha citta with mana if he considers his princely birth. By birth, some breed mana or conceit in connection with their birth origin.

Some think that their racial origin or clan or tribal qualities excel other and they will feel lofty in connection with their nationality. If someone who is not of their nationality speaks their language, the native speakers who hear foreigners' speech may have some mana if lobha citta with mana arises in connection with nationality.

In each society, there are different families. There are families of which the members are all decent, educated, polite, rich on their own, etc etc and there are families the members of which may or may not have all the good qualities that the society has defined. If families are good as they would think, then they may become lofty in connection with their family and their membership in those families.

Every being has body components when in pancavokara bhumis that is all will have physical body when they are in kama bhumis and rupa bhumis. There may be slight difference or marked difference between each other in these realms. Some are cling to body parts like beautiful face, beautiful body posture, beautiful hands, fingers, thighs, legs etc etc. These body parts may well be a source of mana.

Some may cling to their voice quality. When they think that their voice is good and better than others' voice, this again may also be a source of mana. Especially when someone with croaky voice talks to them, they may hear such voice and may compare with their beautiful voice and then mana may arise.

Aavasa or home or dwelling may also be a source of mana. This may happen when someone who has a good house visits other's house and finds unsightly, then mana possibly arises in him that his house is much better than the house he visits.

Wealth is also a good source for mana to arise if there is clinging to their wealth. Someone who is a rich man will feel uneasy to travel in general public using the public transport. At that time, he may breed mana and he would think he otherwise use his own chopper next time.

Someone who has studied a lot and well educated may cling to their education and knowledge. This clinging may bring up mana along with clinging. If someone who does not know nothing argues with him, he may breed mana at that time as he is well educated and well learned.

Still there are many sources for mana to arise. They are status at work, type of job, craft works like sculpture, specific branch of science, intelligence, friends, wife, son, daughter, teacher, religion, and endless.

Even though mana is mostly described as loftiness, this does not mean mana always arises in those who have better things or who are at better side. Mana can arise in all sorts of setting while comparison has been made.

The comparison may be 'better' or 'equal' or 'inferior'.

As an example, let us take 'wealth' as a source.

The rich man may have mana when he thinks himself richer than others. Again when he realises that someone has almost the same amount of wealth, mana can still arise thinking he is equal to another rich man. This comparison may continue even when he meets people who are richer than he is. They have such amount of wealth. And I have my own wealth of such amount. I do not need to care about whatever they own. Mana can still arise when he compares with others'.

As in case of wealth, all other sources may take the same implication as in case of wealth. One may breed mana when they are in better position and others are not, breed mana when they are the same position with others, breed mana when they are inferior to others'.

In any case, mana is not a good cetasika. Initially even though lobha cittas arise, later other akusala cittas like dosa cittas may also arise. While pure moha cittas do not do any apparent akusala physically, lobha and dosa cittas may commit the wickest akusala. It is lobha and dosa who commit 5 precepts and more than 5 precepts.

There are 14 akusala cetasikas and they are destructive ministers of the king citta. We have discussed on 4 cetasikas led by moha cetasika, who is the king of akusala. After that we discussed on 3

cetasikas led by a small king lobha cetasika.

There left another small king in akusala kingdom. He is dosa cetasika. In the kingdom of dosa or aversion or hatred, there are 4 cetasikas. They are 1.dosa or aversion, 2.issa or jealousy, 3.macchhariya or stinginess, and 4.kukkucca or worry.

Everyone in this world on this earth know dosa or aversion very well. As soon as people are born here as a human being, all have to cry out. This is because of dosa or aversion.

Anagams are called non-returners. This means they never return to sensual sphere or they never return to kama bhumis that is they will never be reborn in kama bhumis. Because they do not have any dosa or aversion. They all have eradicated dosa or aversion at anagami magga kala.

All human beings are born crying and those who do not have dosa or aversion will not be reborn as a human being. All Sammasambuddhas are born human beings. All paccekabuddhas are born human beings. But not all arahats are born human beings.

We can observe dosa or aversion through out our life. Especially in these days, as there are much much more stress than ever before, dosa or aversion become part and parcel of daily life.

Dosa is not a citta or consciousness. Dosa is a mental factor. It is a cetasika. It arises with a citta and it advises the king citta to get angry.

Dosa advises not only the king citta but also all other associated cetasikas to follow the king and to behave angry. Dosa is a destructive minister of the king citta, who is the leader of all mental faculties.

Dosa leads people to commit different kinds of akusala including the most wicked crimes. Killing is mostly committed by dosa. Pharussa vaca or harsh speech is also committed by dosa. Pisuna vaca or divisive speech that separates 2 beloved people to be apart is also committed by dosa.

Words wars to weaponic wars, terrorists' attacks, assassinations, assaults, fightings etc etc are all led by dosa. Dosa is so strong that it has to be killed three times by three different weapons of magga nana. Only after the third attack, dosa is eradicated.

Sotapatti magga nana kills vitikkama dosa and all sotapams will never kill any form of beings. That is why sotapams are not reborn in lower

4 realms of apaya namely niraya or hell, tiracchanna or animals, peta or hungry ghosts and asurakaya or demons.

Sakadagami magga nana further thins out dosa and they have a maximum of further 2 lives to live their samsara before they do parinibbana. Only at anagami magga kala, all forms of dosa are eradicated and anagams are totally free of any dosa.

In the kingdom of dosa or hatred or aversion, there are 4 cetasikas or 4 mental factors. They all are dosa related and they can be assumed as dosa-led cetasikas or dosa-rooted cetasikas.

In this kingdom, the king is dosa cetasika. He has three queens unlike the king lobha. Again, the king dosa never sits with 2 queens or all 3 queens on the throne.

When the king dosa is doing meeting with ministers for the state affair of the country, he will sit alone on the throne. But at other time he may sit with one of his three queens.

These three queens of the king dosa are 1. issa or jealousy, 2. macchhariya or stinginess, and 3. kukkucca or worry. These three cetasikas never arise together in a single citta even though it is possible one after another.

Like dosa cetasika, these three cetasikas of issa or jealousy, macchhariya or stinginess, and kukkucca or worry are all destructive ministers for the great king citta. They all will advise destructive things to the great king citta.

Issa or jealousy is a cetasika. But it never arises alone. It arises with a citta. But issa itself is not a citta. Its function is not to know the object. It would advise the king citta to be jealous or envy on others. Because of this advice, the citta becomes harsh as dosa also accompany them and envy on the object.

Jealousy is a kind of cetasika that does not very frequently arise. Even though akusala cittas frequently arise, issa or jealousy does not arise as frequent as that of dosa cetasika. But whenever issa cetasika arises, there always arises dosa cetasika.

We have discussed about the small akusala king dosa or aversion in the previous post. Most of the time dosa or aversion arises alone without any of three queens. Here alone means 'out of 4 dosa-rooted cetasikas'. No cetasika can arise alone.

People at least in their young age like teens live with a companion or a partner. They become a couple. Couples at least have some similarities sharing between them. In akusala cetasikas of dosa-rooted ones, there have some similarities among them.

All dosa-rooted cetasikas when they arise in a citta, they all are led by dosa. As dosa or aversion or hatred is ugly, all these three queens of the king dosa are ugly. No one will think that issa or jealousy, macchhariya or stinginess, and kukkucca or worries are beautiful.

Another similarity is that all these three queens of the king dosa are destructive and they all are also destructive minister for the great king citta. Whenever they arise, they will not give good advise to the great king citta. They all will just advise the great king citta bad things.

Again, among these three queens of the king dosa, issa or jealousy has been discussed in the previous post. Another queen is macchhariya or stinginess. This cetasika or mental factor is also ugly like dosa and issa and it is also a destructive minister of the great king citta.

Macchhariya or stinginess is a mental factor that arises with dosa citta who also has a special quality called stinginess. Macchhariya cetasika advises the king citta to be stingy. Macchhariya keeps secret everything she possesses.

And this queen of dosa king will not want anyone touch all her possessions. These possessions may be from a very very minor things to very very great things. But not all 'not wanting to give off' is stinginess.

Minor things such as giving a small space, making a way for others, giving other small advice and suggestions, minor possessions etc etc are not allowed to others to take advantage on any part of these. Even when minor things may well cause macchhariya or stinginess, great things definitely cause stinginess or macchhariya.

Three queens of the king dosa are related in some ways. Issa or jealousy and macchhariya or stinginess are like twins sisters. The third sister is kukkucca or worry. All three queens are beautifully ugly.

Kukkucca or worry is not a citta. But it is a mental factor. It advises the great king citta to be worried. Kukkucca or worry is not dosa. This is sometimes confused. While dosa does its job, kukkucca

or worry cause citta worried.

Kukkucca is worry on what have been done which were unwholesome. It can also arises when worry on what have not been done as wholesome merits when it should have done.

Some comment on kukkucca or worry as the ugliest dhamma that destroys already existing wholesome merit. At the present there are nothing good or bad. If stay in the present, there will not be any bad merit.

But when kukkucca or worry arises, the thinkers then welcome unwholesome things in his mind which are not beneficial and even destroying the calm home of mind.

Kukkucca always arises with dosa. This may confuse that kukkucca is a dosa. In real term, this is not. Kukkucca is never a dosa. It just worries on the past events which had not done as kusala and which had done as akusala.

This is quite apparent that the thinkers are going to the past and digging up destructive dynamite and this dynamite causes explosion with dosa. Kukkucca always bring dosa up along with him.

When there are no special objects that may cause akusala, digging up of the past actually is just destroying self tranquility when there is no opportunity for akusala is there.

We have discussed many things about cittas or consciousness or mental states or mind-states. Different classifications were discussed. After that we discussed on mental factors called cetasikas. There are 52 cetasikas and each does have their own characteristic. So they are separate dhamma ( nature ).

Among 52 cetasikas or 52 mental factors, we have discussed on 7 universal mental factors which always arise with each and every kind of cittas. After that we discussed on 6 particular mental factors called pakinnaka cetasikas. The 7 universal mental factors and 6 particular mental factors altogether 13 mental factors are called annasamana cetasikas.

Anna means 'to deal with' and samana means 'to agree' 'equal to'. Annasamana means literally 'flexible' that is they will agree with anything that they are accompanied by. When accompanying dhamma are akusala, they will become akusala and when kusala they will be kusala and still if abyakata like kiriya they will still be abyakata dhamma.

After flexible ministers of the great king citta have been discussed,

we discussed on the destructive ministers of the king citta. That is akusala cetasikas. There are 14 akusala cetasikas and they are preached in various suttas. Among 14 akusala cetasikas, we have discussed on 4 moha-rooted cetasikas called 1. moha, 2. ahirika, 3. anottappa, and 4. uddhacca.

Moha is the king of akusala and he has two great disciples called ahirika who is the right wing and anottappa who is the left wing of the akusala king moha. Moha has a secretary called uddhacca. All these 4 cetasikas work together. Whenever akusala cittas arise whatever they are moha or lobha or dosa, these 4 cetasikas do arise.

Lobha is also like a king and he has 2 queens called mana and ditthi. Lobha never arises with both of these 2 queens. That means mana and ditthi never arise together in a single citta at the same moment even though they can arise one vithi vara after another with the interposition with bhavanga cittas.

Dosa behaves like a king. Unlike other 2 root dhamma called moha and lobha, dosa cetasika while behaving like a king has three queens. These three queens are 2 twins sisters called issa and macchhariya and their younger sister queen called kukkucca. All queens agree with the king dosa. Dosa may arise without any of these queens. But dosa cannot arise with 2 or 3 queens at the same time.

4 moha related cetasikas, 3 lobha related cetasikas, and 4 dosa related cetasikas are all destructive ministers of the great king citta.

There are 14 akusala cetasikas. There left 3 cetasikas. They are thina or sloth, middha or torpor, and vicikiccha or indecisiveness or doubt or suspicion. These three dhamma will be discussed in the coming post.

Among 14 akusala cetasikas or unwholesome mental factors, we have discussed on 11 of them. There are three cetasikas. They are vicikiccha or indecisiveness or doubt or suspicion, thina or sloth, and torpor or middha.

Vicikiccha is a mental factor that cannot decide anything. When it arises, this mental factor advises the king citta to cast a doubt on realities. As it cannot decide anything, it is an exhausting cetasika and makes the king citta exhausted with indecisiveness.

This cetasika does not always arise. Even if arises, it is not so frequent like other cetasikas. But once it arises it gives rise to future potentials that would give rise to unhappy rebirth in lower realms.

This cetasika vicikiccha does not exempt anyone including Buddhists let alone those who are apparently deviated from the right thing. This cetasika vicikiccha is eradicated by sotapatti magga nana. Once sotapatti magga nana arises, it sees dhammas and vicikiccha has to way to arise again because of sotapatti magga nana.

If sotapatti magga nana has not been attained, then all are subjected to possible arising of this cetasika when there are conditions for its arising. If arises, then it already creates future potentials that are the result of arising doubts or indecisiveness.

Vicikiccha is subtle. There are rooms for discussion on vicikiccha cetasika. Because simple doubt is not vicikiccha. Vicikiccha cetasika gives rise to its effect when it arises, while simple doubt arises without vicikiccha cetasika does not give rise to the same effect that of vicikiccha.

There are still 2 cetasikas which are included in akusala cetasikas. These two mental factors are thina or sloth and middha or torpor. These two cetasikas are very close friends. They always arise together.

Thina is a cetasika or mental factor that arises with sasankharika citta. When it arises, it inactivates the king citta and because of arising of thina cetasika, citta becomes inactive.

Even though the citta is doing its function as usual, its performance is not like that of citta without thina cetasika. It has some reductive effects because citta becomes less active and performance are not equal to that of without thina.

Thina always comes with his friend called middha cetasika. Middha is a mental factor and when it arises, it causes associated mental factors inactive. When there arise thina and middha cetasikas, the citta and cetasikas are all inactive and their performances will not be equal as those of citta without thina and middha cetasikas.

Thina and middha cetasikas are not beautiful and they are not good mental factors. They also arise with moha and allied akusala cetasikas.

Saddha or confidence is a mental factor and it arises with any of sobhana citta or beautiful consciousness. This mental factor is like a king in the kingdom of sobhana citta and their associated cetasikas.

When saddha arises with a citta, that citta is a sobhana citta. Saddha advises the great king citta to see things with unobstructed view. Saddha declouds the mind and it removes all cloud that makes citta dirty.

That is why all cittas with saddha cetasika are sobhana cittas. Because saddha has already cleared away all akusala cetasikas and all dirt. In the presence of saddha, all the mental components of the mind are as clear as the sky without any cloud.

Saddha clears away all dirts and dust and silts from water. It is said that saddha is like manijotira or a precious stone like ruby and when it is put in the muddy water, all mud sinks down and the water become clear.

There are different translation and different interpretation on saddha. Some would say that saddha is connected with tiratana or triplegem that is The Buddha, The Dhamma, The Sangha. This is right. But I would say saddha is a mental factor which helps the king citta by clearing away all akusala dirts.

Does saddha not arise in non-Buddhists? If no, they all will never have kusala and they could not have been queens, kings, presidents etc etc. Saddha is not copyright for just Buddhists. Saddha does arise in other people who are not Buddhists.

But the existence and character of saddha is not fully known by people. That is why people used to say that all religions are equally good and they all help people in their own way.

When saddha arises in anyone, they will be free of akusala dirts or sin and this will bring up good results. Even though liberation way has the exact characters and needs many many good mental qualities like samma-ditthi, people who do not have samma-ditthi may well develop saddha and may have good results of saddha.

So far we have discussed on 7 universal mental factors or 7 permanent ministers of the king citta, 6 particular mental factors or 6 flexible ministers of the king citta, and 14 unwholesome mental factors or 14 destructive ministers of the king citta.

There are 25 cetasikas left to discuss. They are constructive ministers of the king citta. Among 25 beautiful mental factors or 25 sobhana cetasikas, 19 cetasikas are called sobhana sadharana cetasikas. Because these 19 cetasikas always arise with each and every beautiful consciousness or sobhana citta.

They behave in group and they never arise singly.

There are 2 forces that support the king citta. These forces are arm force and naval force. In each force, there are 10 cetasikas or 10 mental factors. But as the leader saddha cetasika involves in both forces, there are 19 cetasikas altogether as universal wholesome mental factors.

In arm force, there are 10 cetasikas.

1. general ( saddha cetasika or confidence or faith )
2. right wing  
It. general ( hiri cetasika or shamefulness )
3. left wing  
It. general ( ottappa cetasika or fearfulness )
4. secretary ( sati cetasika or mindfulness )

and 6 soldiers

5. cittapassaddhi ( tranquility of mind )
6. cittalahuta ( lightness of mind )
7. cittamuduta ( plasticity of mind )
8. cittakammannata( workableness of mind )
9. cittapagunnata ( proficiency of mind )
- 10.cittujjukata ( uprightness of mind )

In the navy, there are 10 cetasikas.

1. admiral ( saddha cetasika or confidence or faith )
2. right wing  
rear-admiral ( alobha cetasika or non-attachment/ dana )
3. left wing  
rear-admiral ( adosa cetasika or non-aversion/ metta )
4. secretary ( tatramajjhata cetasika or balance )

and 6 soldiers.

5. kayapassaddhi ( tranquility of mental factors )
6. kayalahuta ( lightness of mental factors )
7. kayamuduta ( plasticity of mental factors )
8. kayakammannata( workableness of mental factors )
9. kayapagunnata ( proficiency of mental factors )
- 10.kayuujukata ( uprightness of mental factors )

Along with these 2 forces of universal wholesome mental factors, the king citta performs its full functions well.

These 19 cetasikas always arise with 8 mahakusala cittas, 8 mahavipaka cittas, 8 mahakiriya cittas, 5 rupakusala cittas, 5 rupavipaka cittas, 5 rupakiriya cittas, 4 arupakusala cittas, 4 arupavipaka cittas, 4 arupakiriya cittas, 4 magga cittas, and 4 phala cittas.

$8 + 8 + 8 + 5 + 5 + 5 + 4 + 4 + 4 + 4 + 4 = 59$  sobhana cittas.

There are 25 constructive ministers of the king citta. Among them 19 cetasikas are universal to all sobhana cittas. These 19 cetasikas are led by saddha. If the followers counted there will be 18 cetasikas. These 18 cetasikas can be grouped into two. But as saddha is the leader, it involves in both groups and so there will be 2 groups of 10.

In the first group ( army ) there are 10. General is saddha or faith or confidence. In this group, sati cetasika serves as a secretary. Actually all 19 cetasikas work together and they cannot be separated. This grouping is for easy remembrance.

Sati is a cetasika and it arises with any of sobhana cittas or beautiful consciousness. If there is no sati cetasika in a citta, then that citta is not a beautiful consciousness including smiling mind of arahats. Sati is so important that The Buddha left a message as His last word. It is sati cetasika.

Sati is mindfulness. Sati advises the king citta to remember things to do and because of his advice the king citta is always mindful whenever sati is along with him. Whenever there is sati cetasika, that citta is a beautiful consciousness and that state of mind is not akusala at least.

There are some similar cetasikas that sati may be confused with. They are manasikara cetasika, ekaggata cetasika, sanna cetasika. These three do have their own character. But when translations were done, people of translated language may take wrongly on these cetasika.

An example is attention or manasikara. This cetasika arises with any citta. It arises with akusala cittas, with kusala cittas, with abyakata cittas like vipaka cittas and kiriya cittas. But sati can never arise in akusala cittas.

Once I found a wrong message at a site. It was written as miccha-sati. There is no MICCHA-SATI at all.

There is no sati in akusala cittas. Sati will never do miccha dhamma or wrong things. So it is completely and entirely wrong to say miccha-

sati. This shows that cetasikas are not fully understood by many people.

The problem is translation. When sati is translated as mindfulness, this word 'mindfulness' may work in case of a thief mindfully unlocks the door and mindfully steals all he wants inside of the house. But this mindfulness is not sati. This is just an area where simple English does not work in Dhamma.

Thieves may be mindful. But they when mindful are not developing sati cetasika. They may be mindful because they are attentive to what they should do not to be caught. This mindfulness is actually done by manasikara cetasika which is a universal cetasika and can arise with akusala citta like when stealing.

Sati is like memory. Someone who never forgets what he has been doing is said to have a good memory. This sort of memory always remind him not to forget things. But there are people who translate sanna cetasika as memory and this may confuse with sati.

Sanna cetasika on the other hand always arises with each of citta whatever akusala or kusala or abyakata like vipaka or kiriya citta. But sati does not arise with each and every citta. This is quite different. But whenever sati cetasika arises, there also arise sanna cetasika. So these two cetasika may also be confused.

There is another cetasika that may be confused with sati cetasika. It is ekaggata cetasika or one-pointedness. Characterwise, they are different. You may not think that these two may not be confused.

When an acrobat is performing a special act, he has to be mindful not to fall over or not to mishap. Is he developing kusala? He may not be. Actually he has a good concentration at his muscles and balance. Because of this concentration or ekaggata, acrobats may be thought as mindful. In simple English, yes they are mindful. But they do not have sati cetasika.

In the army( constructive ministers cetasikas ) of the king citta, the leader is saddha cetasika and the secretary is sati cetasika. There are two deputies. They are lieutenant-generals and one is the right wing and another is the left wing. The right wingt-general is hiri cetasika and the left wing Lt-general is ottappa cetasika.

Hiri and ottappa cetasikas always works together and they are close friends. they both have similar charactersin that they are both a kind of inhibition. They inhibit the king citta in doing bad things so that theking citta not doing bad things maynot have later bad

effects or bad results.

Hiri and ottappa cetasikas are known as lokapala dhamma. Loka here means kama loka which comprises human realms and deva realms, rupa loka which comprises all rupa brahma realms and arupa loka which comprises arupa brahma realms. And pala means 'to guard'. So hiri and ottappa guard the world.

Hiri is a cetasika. It is shamefulness. When hiri arises, it advises the king citta not to do bad thing bearing that doing may lead to possible results which might be shameful. Because of hiri's advice, the king citta does not do bad thing. So inhibition of hiri is related to shamefulness to the possible outcome.

Ottappa on the other hand is fearfulness and it is also a kind of inhibition. When it arises, it advises the king citta not to do bad things bearing that there are possible bad results which might be dreadful. So inhibition of ottappa is related to fear or dread.

Hiri and ottappa works together and they are close friends. They can never be separated from each other. These 2 cetasikas always arise with each of all beautiful consciousness. They are lokapala dhamma as I said above.

In a family, there are father, mother, son and daughter. Apart from between father and mother who are in relationship, there is no sexual relationship between the family members. These are between the father and the daughter, between the mother and the son, and between the son and the daughter. Hiri and ottappa that arise in them guard them as decent family members.

In the navy (constructive ministers cetasikas) of the great king citta, the leader is saddha cetasika. The secretary of saddha cetasika who is admiral of this navy is tatramajjhata cetasika.

In this navy, there are two deputies for admiral saddha cetasika. They are rear-admiral alobha cetasika who is the right wing and rear-admiral adosa cetasika who is the left wing of the admiral saddha cetasika.

Saddha is included in both of army and navy of the great king citta. This is for easy remembrance. Actually there is only one saddha cetasika and all 19 cetasikas work together. Saddha has been explained in the previous post.

The secretary of the navy of the great king citta is tatramajjhata cetasika. It is balance. Tatramajjhata is like charioteer. It serves as an equalizer. When the charioteer is not working, then

there will be no balancer who will control in balancing associated cetasikas.

As soon as the charioteer stop working horses that draw the cart may deviate to one side or another depending on power in both sides. The charioteer balance them and make the journey successful.

Tatramajjhata cetasika always arises with each and every beautiful consciousness along with other 18 cetasikas among which saddha is the leader.

In the navy of the great king citta, there are 10 members cetasikas. The leader of that navy is admiral saddha cetasika. The secretary of the navy is tatramajhatta cetasika.

Admiral saddha has two great disciples. They are deputies to saddha cetasika. They are second to the leader saddha cetasika. They are the right wing and the left wing of the admiral saddha cetasika. The right wing is rear-admiral alobha cetasika and the left wing is rear-admiral adosa cetasika.

Alobha cetasika and adosa cetasika are close friends and they always arise together and work together. They are powerful mental factors in beautiful consciousness. They always arise with each and every sobhana citta. They also arise along with other universal sobhana cetasika including saddha cetasika.

Alobha is a mental factor and when it arises this cetasika alobha advises the king citta to detach from sensuality. Alobha is non-attachment. Alobha is also known as dana. But it is odd to say dana cetasika. Alobha takes more general sense than dana. Because alobha cetasika also arises in cases when dana or offering is not being done.

Adosa is a mental factor and he is a close friend of alobha cetasika. These two cetasikas always arise together and they are also accompanied by other universal sobhana cetasikas including saddha cetasika. Adosa is non-aversion. It is non-hatred. It is metta. When it arises it advises the king citta to maintain loving kindness and to hold non-aversion.

Among 25 sobhana cetasikas, 19 cetasikas are called universal sobhana cetasikas or sobhana citta sadharana cetasikas. Because these 19 cetasikas always arise with each and every of sobhana citta or beautiful consciousness.

Among 19 cetasikas, saddha cetasika is like the leader. For easy remembrance or memory, I divide 19 cetasikas into 2 groups and repeat saddha cetasika as it is like the leader. Two groups are an army of the king citta and a navy of the king citta.

In the army there are 10 cetasikas. The leader is saddha cetasika.

1. saddha cetasika ( general ) the leader
2. sati cetasika ( secretary )
3. hiri cetasika (lieutenant-general ) the right wing
4. ottappa cetasika (lieutenant-general ) the left wing
5. cittapassaddhi cetasika }
6. cittalahuta cetasika }
7. cittamuduta cetasika }
8. cittakammannata cetasika }
9. cittapagunnata cetasika }
10. cittujjukata cetasika } 6 followers / 6 soldiers

In the navy there are 10 cetasikas. The leader is saddha cetasika.

1. saddha cetasika ( admiral ) the leader
2. tatramajjhata cetasika ( secretary )
3. alobha cetasika ( rear-admiral ) the right wing
4. adosa cetasika ( rear-admiral ) the left wing
5. kayapassaddhi cetasika }
6. kayalahuta cetasika }
7. kayamuduta cetasika }
8. kayakammannata cetasika }
9. kayapagunnata cetasika }
10. kayujukata cetasika } 6 followers

Saddha, sati, hiri, ottappa, tatramajjhata, alobha, and adosa altogether 7 cetasikas have been explained in the previous posts. In this post 6 followers of both groups army and navy altogether 12 cetasikas will be discussed together.

There are 6 pairs of cetasikas that always arise in pair and in common with other universal sobhana cetasikas. When I mentioned them in two groups as an army and a navy of the king citta, 6 cetasikas that is from the side of citta-related cetasikas are included in the army of the king citta. other 6 cetasikas are included in the navy of the king citta. But actually there are no army, no navy but they all work together and arise at the same time.

These 6 pairs or 12 cetasikas are

- a) cittapassaddhi and kayapassaddhi
- b) cittalahuta and kayalahuta
- c) cittamuduta and kayamuduta
- d) cittakammannata and kayakammannata
- e) cittapagunnata and kayapagunnata
- f) cittujjukata and kayujjukata

- a) cittapassaddhi and kayapassaddhi

Cittapassaddhi is a cetasika. Cittapassaddhi is made up of citta and passaddhi. Citta is consciousness and passaddhi means calmness, tranquility, serenity. When this cetasika arises, the king citta is advised to be calm, to be cool, be tranquil. When you do offering like charity work, you may sense that there is some hints of tranquility in your mind. This is because of cittapassaddhi. This cetasika makes citta peaceful and tranquil.

Kayapassaddhi is very similar to cittapassaddhi and it is very difficult to differentiate between these two, let alone trying to separate them out which again is totally impossible. But kayapassaddhi by its name comprises two Pali words. They are 'kaya' and 'passaddhi'. Kaya here means combination of cetasikas or aggregate of cetasikas or a body of cetasikas and passaddhi means 'tranquility' 'calmness'. As citta becomes tranquil because of cittapassaddhi, associated cetasikas are also become tranquil because of kayapassaddhi cetasika. These two cetasikas are twins brothers.

- b) cittalahuta and kayalahuta

Cittalahuta is a cetasika and when it arises this cetasika advises the king citta to be quick, reactive, and light. Cittalahuta is buoyancy of citta. Because of this cetasika, citta becomes lighter than akusala citta or ahetuka vipaka citta or ahetuka kiriya citta where all of these do not have cittalahuta as their accompanying cetasika. This is also like cittapassaddhi, arises when we do wholesome things like offering or dana, constructing moral conduct or sila, or cultivating mental wholesomeness or bhavana.

Kayalahuta is twin-brother of cittalahuta. When cittalahuta works, citta becomes lighter while kayalahuta works, it causes cetasikas all become lighter. Kayalahuta is buoyancy of associated cetasikas. It is lightness of cetasikas. Cittalahuta and kayalahuta cetasikas always arise together and they work together. They cannot be separated out. And they cannot arise singly without other twin-brother. These 2 cetasikas also arise in common with other 5 pairs of cetasikas and along with universal sobha cetasikas including the leader saddha cetasika.

## c) cittamuduta and kayamuduta

Cittamuduta is softness of citta. It is a cetasika. It is plasticity. It is pliability. It is resiliency. It is flexibility. It is impressibility. Cittamuduta easily moulds the king citta to become polite, soft, plastic, flexible. In the presence of cittamuduta the king citta is like a candle which is close to fire or heat and it can be moulded into any form.

Kayamuduta is twin-brother of cittamuduta and it is softness of cetasikas or plasticity of cetasikas. Cetasikas all become flexible in the presence of this cetasika kayamuduta. These two twin-brothers work together in a citta and they also arise in common with other 5 pairs of cetasika and other universal sobhana cetasikas.

## d) cittakammannata and kayakammannata

Cittakammannata is a cetasika. It is workableness. It is adaptability. It is readiness to respond or to work. When a sobhana citta arises, there also arises a cetasika called cittakammannata and this cetasika advises the king citta to be ready to work or to be ready to respond. This is a sort of alertness. It is workableness.

Kayakammannata is twin-brother of cittakammannata cetasika. Kayakammannata is workableness of cetasikas. It is adaptability of cetasikas. It is readiness of cetasikas. These two twin-brothers always arise together in common with other 5 pairs and other universal sobhana cetasikas. These two cetasikas are quick-responders or fast-responders.

## e) cittapagunnata and kayapagunnata

Cittapagunnata is a cetasika and it advises the king citta to be familiar with the object. It is proficiency of citta. It is power of experience. When it arises, cittapagunnata works as proficient worker and advises the king citta in work to be proficient.

Kayapagunnata is twin-brother of cittapagunnata cetasika. It is proficiency of cetasikas. It is familiarity of the associated cetasikas. These two twin-brothers also arise together and they arise with other 5 pairs and other universal sobhana cetasikas.

## f) cittujjukata and kayujjukata

Cittujjukata is uprightness of citta. It is rectitude of citta. When cittujjukata cetasika arises, it advises the king citta and citta becomes upright and takes rectitude and behaves in a straight way. Citta in the presence of cittujjukata will not lie anything at all.

It is uprightness of citta.

Kayujjukata is twin-brother of cittujjukata and it is uprightness of associated cetasikas. It is rectitude of cetasikas. When it arises, it causes associated cetasikas to behave in a straight way. Again these two twin-brothers always arise together and they are also accompanied by other 5 pairs and other universal sobhana cetasikas including saddha cetasika.

After discussion on 19 cetasikas called universal sobhana cetasikas or sobhana citta sadharana cetasikas, there left 6 more sobhana cetasikas or beautiful cetasikas. They are 3 virati cetasikas, 2 appamanna cetasikas and 1 pannindriya cetasika.

There are 3 virati cetasikas. Virati means 'avoidance'. It is particular avoidance when there are conditions that may lead to committing things which should be avoided. They are 1. kaya ducarita virati or samma-kammanta, 2. vaci ducarita virati or samma-vaca, and 3. dujiva virati or samma-ajiva.

These cetasikas are also kind of inhibitions. But unlike hiri and ottappa, they are directed at the particular action rather than contemplating on possible future effects or results. When contemplate on the act which is kaya ducarita, this avoidance is samma-kammanta. If the act is vaci ducarita, then the cetasika becomes samma-vaca and when it is avoidance of dujiva act then it is samma-ajiva cetasika. With the exception of Noble Eightfold Path at the time of magga and phala, these three cetasikas never arise together and not even two cetasikas together.

There are another 2 cetasikas which is called appamanna cetasikas. They are called appamanna because these two cetasikas take the objects which are limitless or boundless. These two cetasikas are karuna cetasika and mudita cetasika.

Both cetasikas are directed to the object which are pannatti that is satta pannatti. This means that they take the objects which are not paramattha dhamma or ultimate realities. There are 2 separate cetasikas on satta pannatti. This is because the characters of the objects differ each other. While karuna takes the object of satta pannatti who are in defective conditions, mudita takes the object of satta pannatti who are in prosperous conditions.

There left a cetasika called pannindriya cetasika. This is the most important cetasika. Because this cetasika is the only cetasika that will lead us to attainment of arahatta magga nana. Without this cetasika, however good other cetasikas are, arahatta magga nana will

never be attained.

Pannindriya cetasika or panna is a cetasika. It is constructive minister of the king citta. But pannindriya cetasika itself is not a citta. It advises the king citta to see real things. It throws a good light on things. Panna casts a bright light on dhamma. Panna is the most powerful cetasika among other cetasikas.

Panna cetasika serves at different thana or places of Bodhipakkhiya dhammas like iddhipada dhamma or base of success, bala dhamma or strength of power, indriya dhamma or faculties, bojjhanga dhamma or factor of enlightenment, and magga dhamma or path factor. Panna also involves as adipati dhamma among 4 adipati dhammas. Panna is also known as vijja. Sometimes it is also known as nana.

Dhamma Thread have been brought to you as simple messages. The thread starts with different classifications of consciousness or cittas. Cittas or consciousness are what we ourselves can test on our own.

After different classifications, 89 cittas were explained with several dhamma thread posts. If magga cittas arise in the vicinity of jhanas, these magga cittas can be counted as if they are jhana cittas. If so, there will be 121 cittas.

Anyone at any time will be in a state of mind that are counted as 89 or 121 cittas. These 89 cittas are different because of their associated cetasikas. So it is essential that cetasikas are understood. So, after explanation on different cittas, counting on cetasikas and explanation of 52 different cetasikas are done.

Even though cetasikas always arise with cittas and cannot be separated out from cittas, characterwise they are not cittas and they do have their own characteristics. So they become separate ultimate realities. Actually there have to be 89 cittas because of arising of these 52 different cetasikas.

Both citta and cetasikas are nama dhamma. Apart from arupa brahma of 4 arupa brahma realms, all sattas in other 27 bhumis do have both nama and rupa. That is they all have namakkhandhas and rupakkhandha. Among these 27 bhumis, asannisatta bhumi dwellers do not have any namakkhandha.

When in pancavokara bhumis, that is when there are all 5 khandhas, all namakkhandhas have to depend on rupakkhandhas. After namakkhandhas, rupakkhandhas are also ultimate realities. Rupa and their implications will be explained in the following posts.

Apart from citta and cetasika which are ultimate realities, there is another reality. It is rupa. Rupa are the nature which are always influenced by one or more of four causes namely kamma, citta, utu, and ahara. Rupa are always changing as citta and cetasika are always changing even though they are relatively slower than nama dhamma.

Unlike nama dhamma, rupa do not have the nature that can be aware of themselves and their surroundings. Rupa can never know anything. But rupa serve various functions in connection with nama dhamma 'citta and cetasika'. In terms of their intrinsic character, there are 28 separate paramattha rupas.

1. 4 mahabhuta rupas
2. 5 pasada rupas
3. 4 gocara rupas or visaya rupas ( or 7 gocara or 7 visaya rupas )
4. 2 bhava rupas
5. 1 hadaya rupa
6. 1 jivita rupa
7. 1 ahara rupa or 1 oja rupa ( altogether these 18 rupas are  
nippahanna rupas )
8. 1 paricchada rupa or akasa rupa
9. 2 vinatti rupas
10. 3 lahutadi rupas ( together with 2 vinatti rupas, these 5 are  
5 vikara rupas)
11. 4 lakkhana rupas ( these last 10 rupas are anipphanna rupas )

There are 28 paramattha rupas. In terms of their class there are 11 classes of rupa as shown in above.

Among them, 4 mahabhuta rupas are rupa that are called upada rupas. All other 24 rupas have to depend on these 4 mahabhuta rupas. Mahabhuta rupas are the base for all rupas including themselves.

These four rupas again are also associated with other four rupas all of which have to totally depend on these four mahabhuta rupas. Along with these, further four rupas namely 'vanna' or 'rupa', gandha, rasa, and oja or ahara, all eight constitute avinibbhaga rupa which means inseparable materials.

Mahabhuta rupas are four great elements. They are pathavi or solidity, tejo or temperature, apo or liquidity, and vayo or movement or resistance or supportiveness.

Pathavi is earth element. It is the nature that is firmness or hardness or softness which depends on density and organisation between and among atoms, molecules, compounds, and complexes of materials from science sense. Its nature can be sensed through kaya pasada rupa that exist in the body and pathavi will be perceived as

hardness-softness of materials.

Tejo is the nature that can be known by sensing through the body as warmth or coldness or anything like that which serves as temperature. While temperature is a word, the true nature of tejo can clearly be sensed by the body. Any matter in conventional sense has a temperature and this can be sensed by the body.

Apo is the nature that unites the materials. It is cohesion. It is flowability, it is fluidity, it is spreadability, it is stickiness, it is driness-wetness state of materials in conventional sense. But the true nature of apo cannot be sensed through the body. It can only be sensed through mind sense door.

Vayo is the nature that pushes or pulls materials together. It is compressibility-repressibility. It is supportiveness through pressure. It is movement. It is motion. It is resilience. The true nature of vayo can be sensed through the body.

4 mahabhuta rupas are basic elements of all rupas and they are base for all rupa dhammas. All other 24 paramattha rupas have to depend on these 4 mahabhuta rupa.

When 4 mahabhuta rupas are especially arranged in a specific collection as dictated by kamma, there arise 5 different rupas which are finally these 4 mahabhuta rupas. But as these new 5 rupas do have their specific characters and functions, they are worthy to become separate rupas.

They are 5 pasada rupas.

- 1.cakkhuppasada or eye-sense-receptor
- 2.sotappasada or ear-sense-receptor
- 3.ghanappasada or nose-sense-receptor
- 4.jivhappasada or tongue-sense-receptor
- 5.kayappasada or body-sense-receptor

These 5 rupas are called pasada rupas. They are collections of mahabhuta rupa but with extra qualities on their own. They each clearly do their jobs.

Cakkhuppasada is eye. But eye in conventional sense is not cakkhuppasada. That is the physical eye that exist is not cakkhuppasada rupa. Cakkhu pasada is a rupa which is capable to receive the visual object. No other rupa can perceive visual object including mahabhuta rupa which is not cakkhu pasada. Cakkhu pasada

cannot be seen by our eye and sensed by any of 5 physical senses. But it is a reality and it can only be sensed through manodvara. The same applies to other pasada rupas.

These 5 rupas serve as pasada, serve as vatthus or bases, serve as dvaras or doors.

There are 7 gocara rupas or visaya rupas. Gocara means 'arammana where mind enjoys'. Visaya means 'locality' 'province'. So these 7 rupas are the province where mind enjoys.

They are

1. rupa ( vanna ) or colour
2. sadda or sound
3. gandha or smell
4. rasa or taste
5. photthabba or touch sense
5. pathavi or hardness-softness
6. tejo or warmness-coldness
7. vayo or pressure or movement

These 7 rupa serves as arammana or object.

Pathavi, tejo, and vayo have been described in the previous post. Even though these three rupas are mahabhuta rupas, they also serve as gocara rupas or visaya rupas because they can be places where mind enjoys.

But for the purpose of enumerating different rupas these three are excluded from 7 gocara rupas and so there left 4 gocara rupa. So far we have discussed on 4 mahabhuta rupas, 5 pasada rupas and 4 gocara rupas.

So far we have discussed on 4 mahabhuta rupas, 5 pasada rupas and 7 gocara rupas or 7 visaya rupas ( after exclusion of three rupas which are pathavi, tejo, and vayo there are 4 gocara rupa left out of 7 ) totalling 13 paramattha rupas.

There are 2 bhava rupas. They are itthatta bhava rupa and purisatta bhava rupa. They are femaleness and maleness. Itthi means 'feminine' 'female', purisa means 'musculine' 'male', atta means 'being' 'body' 'hood', bhava means 'existence'.

These rupas are realities. But they are known just only through manodvara not through panca dvara. They both are kammaja ekam rupa. That is they are caused only by kamma and no other causes raise their arising. So up to this point there have been 15 rupas.

There is a rupa called hadaya rupa. It serves as hadaya vatthu. It is the base for all vinnana cittas except pancavinnana citta while satta concerned is in pancavokara bhumi or where all five aggregates are there. This rupa is also caused by kamma only. So far there have been discussed on 16 rupas.

There are a rupa which supports all co-existing rupas. This rupa is called jivita rupa. Without this rupa jivita all other rupas will not exist as rupas of living beings. It is also generated by kamma only. Till now there have been 17 rupas.

There is a rupa called ahara rupa. It supports other rupa while they are co-existing in an aggregate of rupa called rupa kalapa. It is also called oja. So far 18 rupas have been described. All these 18 rupas are called nipphanna rupa. They are under the influence of one or more of 4 causes called kamma, citta, utu, and ahara.

Nipphanna means 'being accomplished' 'perfected' 'conditioned' 'determined'. Nipphanna rupas are conditioned rupas and they all are under the influences of one or more of the 4 great causes namely kamma, utu or temperature, citta or consciousness, and ahara or nutriment.

There are 10 paramattha rupas. They all are not perfected. They are not conditioned. They are not determined. They are rupas that are not being accomplished. But they stand on their own and they do have their own characteristics. They are 1 pariccheda rupa, 2 vinatti rupas, 3 lahutadi rupas, and 4 lakkhana rupas.

Pariccheda rupa is rupa that separates mahabhuta rupa so that mahabhuta rupa in kalapas are not mixed each other. It limits the boundry of rupa kalapas. It is not a component of rupa kalapa. It is like a space. It is like an empty interval. It is sometimes called akasa. It is a rupa but it is not influenced by any outside causes.

2 vinatti rupas are the gesture or kayavinatti rupa and the speech or vacivinatti rupa. Kayavinatti rupa is the gesture or the act of a living being that carries some exact meaning while vacivinatti is a rupa which is a sound that bears some exact meaning in it which is generated by a living being. It is not just a speech but any sound that is produced through consciousness. Both kayavinatti and vacivinatti are called cittaja rupa and they are purely generated by citta alone.

To further on these 2 vinatti rupas, those gestures and sounds that appear on any films, movies, television, DVDs, VCDs, computers, etc etc are not vinatti rupas even though these may carry meanings in them. Even sound that appear from speakers or sound-boxes are not

vinatti rupas.

Still there are sounds that are produced by a speaking man which are not vinatti rupas. That man does not have voice-box in his throat. It is removed by operation for a disease like cancer. He uses a sound producer proding at his throat whenever he speaks. It is not vinatti rupa even though it is understandable.

There are 3 lahutadi rupa. They are rupalahuta, rupamuduta, and rupakammannata rupa. They are lightness of rupa, tenderness or pliability of rupa and adaptability of rupa. They can be caused by citta, utu, and ahara. They are never caused by kamma. When these three rupa are there in rupa kalapa, all rupa that co-exist with them become lighter, more tender or pliable and more adaptable.

There are 4 lakkhana rupa. They are upacaya rupa or rupa in initial formation, santati rupa or rupa in continueing formation and jarata or rupa in decay and aniccata or rupa just disappears. All these 4 lakkhana rupa are the characteristics of other rupa and they all are not influenced by kamma, citta, utu, and ahara as their causes. All together these 10 rupas are called anipphana rupas while former 18 rupas are called nipphana rupas.

Therefore, there are in total 28 paramattha rupa which are all realities and can be sensed by one of our 6 senses.

Rupa or vanna is sensed only by eyes, sadda or sound is sensed only by ear, gandha or smell is sensed only by nose, rasa or taste is sensed only by tongue.

And pathavi, tejo, vayo-three of mahabhuta rupa are sensed by body only. All other rupas that is 5 pasada rupas and 16 sukhumas or subtle materials are all sensed by mind only; that is 5 pasada rupas and 16 sukhumas rupa can never be sensed by any of eye, ear, nose, tongue, and body.

All rupas do not have any root dhamma called hetu like lobha, dosa, moha, alobha, adosa, and amoha and they( rupas )all are called ahetuka. Rupas are all arise along with their causes or paccayas and they are called sappaccaya. Rupas are the objects of 4 asava dhamma and they are called sasava.

Asava means 'spirit' 'intoxicant extracted from a tree or flower' 'discharge from a sore' 'intoxicating idea' 'to flow'. There are 4 asava dhammas namely kamasava ( kama ), bhavasava ( bhava ), ditthasava ( ditthi ) and avijjasava ( avijja or moha ). All rupas are assoiacted with these dhamma and they intoxicate. So all rupa dhammas are sasava dhamma.

Kamma, citta, utu, and ahara all influence arising of rupa and so rupas are called sankhata. Sankhata means 'brought about' 'created' 'conditioned'. Rupas are part of sankhara loka and they are the objects of upadana or clinging. So all rupas are called lokiya. Rupas are where kama tanha always visits and attaches and they are called kamavacara.

Rupas are just objects and they cannot take any object and they cannot know object. They are called anarammana. Rupas cannot be removed or cannot be deleted and they are called appahatabba. Even though there is one in terms of character still there are many different kinds of rupas ( 28 ).

5 pasada rupas stay inside of beings and they are called ajjattika rupa. Ajjattika means 'inside' 'intrinsic'. Other 23 rupas are called bahira rupas. Bahira means 'outside' extrinsic'. 5 pasada rupas are panca vatthus and hadaya rupa is hadaya vatthu. These 6 rupas are vatthu rupas. Other 22 rupas are avatthu rupas. Vatthu means 'real things' 'substance' 'object' 'property' 'ground'.

5 pasada rupas are door way for objects or arammanas and so do 2 vinatti rupa and these 7 rupas are called dvara rupas. Other 21 rupas are called advara rupas. Dvara means 'door'. They serve as doorway for information. 5 pasada rupas are indriya rupas. 2 bhava rupas are also indriya rupas and jivita rupa is also indriya rupas. These 8 rupas are called indriya rupas and other 20 rupas are called anindriya rupas. Indriya means 'governing' 'controlling' 'ruling' 'faculty'.

5 pasada rupas and 7 visaya rupas or 7 gocara rupas are rough rupas and they are called olarika (rough) rupas. They are almost understandable and close to understanding. They are also called santike(close) rupas. These 12 rupas are associated with touching and they are called sappatigha(touching, hitting) rupas. Other 16 rupas are called sukhuma rupas or subtle materials. They are also called dure(far) rupas as they are far from easy understandability. And they are called appatigha(non-touched) rupas as they are not touched.

Rupas caused by kamma such as 4 mahabhuta rupas, 5 pasada rupas, 4 (7) gocara rupas, 2 bhava rupas, 1 jivita rupa, 1 hadaya rupa, and 1 ahara rupa are called upadinna rupas. Other 10 rupas are not caused by kamma and they are called anupadinna rupas. Only ruparammana or vanna/rupe is the only rupa that can be seen and it is called sanidassana(with-seeing) rupa and other 27 rupas are called anidassana rupas. 5 pasada rupas are called gocaraggahika( object-bearing) rupas as they can convey arammana. Other 23 rupas are called agocaraggahika rupas.

Vanna, gandha, rasa, oja or ahara, pathavi, tejo, vayo and apo always co-exist and they are called avinibbhoga or inseparable rupas and other 20 rupas are called vinibbhoga rupas.

There are kamma that can cause kammaja rupas. These kamma are 12 akusala kamma, 8 kamavacara kusala kamma, and 5 rupavacara kusala kamma altogether 25 kamma can cause kammaja rupas or rupas generated by kamma. Among 89 cittas, 10 pancavinnana cittas and 4 arupa vipaka cittas do not cause rupas. There are 75 cittas left, which can cause rupas. Patisandhi cittas in all sattas and cuticitta in all arahats do not cause rupas. Other 75 cittas cause cittaja rupas. Some cittas cause rupas that support iriyapatha or body positions. Some cittas cause vinatti rupas and some cause smiling.

There is ajjattika utu which are sita(cold) tejo and unnha(hot/warm) tejo arise with patisandhi. These utu or tejo when they are in contact with bahiddhaka(outside) tejo can cause arising of utuja rupas starting from thikhana of patisandhi or linking consciousness.

There are rupa kalapas. The simplest form is suddhattha rupa kalapa. These are collections of inseparable rupas or avinibbhoga rupa. Ahara or oja in that kalapa is the main cause for arising of ahara rupas. This ajjattika ahara has to combine with bahiddhika ahara and they both cause arising of ahara rupas.

With Unlimited Metta,

PS: Any comments are welcome and any queries are welcome and they will be valuable. If there is unclarity of any meaning, please just give a reply to any of these posts.

119

**Date:** Wed Apr 20, 2005 9:56am

**Subject:** [Dhamma Thread \( 118 \)](#)



Among 28 rupas,

1.cakkhu (eye), 2.sota (ear), 3.ghana (nose), 4.jivha(tongue), 5.kaya (body), 6.itthatabhava ( femaleness), 7.punbhava (maleness), 8.hadaya (heart or seat of mind/ not physical heart organ), and 9.jivita rupa(life-continuum) altogether 9 rupas are only caused by kamma. No other dhammas cause arising of these 9 rupas.

Kayavinatti(gesture) and vacivinatti(speech) rupas are solely caused by citta(mind). Sadda(sound) can be caused by utu(temperature or weather) or citta. Rupalahuta, rupamuduta, and rupakammannata are not caused by kamma. These three can be caused by citta, utu and ahara.

1.Pathavi(solidity), 2.tejo(temperature), 3.vayo (motion/movement/compressibility), 4.apo(fluidity), 5.vanna(colour), 6.gandha(smell), 7.rasa(taste), 8.ahara(nutriment), and 9.pariccheda (akasa or space) can be caused by any of kamma, citta, utu or ahara.

4 lakkhana rupas are not caused by any of kamma, citta, utu, and ahara. These four rupas are called na kutoci rupas. They do not have any causes because they themselves are the 4 main characteristics of all other 24 rupas.

Even though there are 28 paramattha rupas, they do not arise in isolation. At least some arise together. And they vanish together. They have to arise on mahabhuta rupas and they co-exist in a form called rupa kalapa. There are 21 rupa kalapas. 9 kalapas are kammaja rupa kalapas or congregation of rupa caused by kamma, 6 are cittaja, 4 are utuja and 2 are aharaja rupa kalapas.

Kammaja rupa kalapas are cakkhudassaka, sotadassaka, ghanadassaka, jivhadassaka, kayadassaka, ithibhavadassaka, punbhavadassaka, vatthudassaka, and jivitanava kalapa.

In cakkhudassaka kalapa, there are 8 avinibbhoga rupas, jivita rupa and cakkhu pasada rupa altogether 10 rupas arise together. Other kammaja kalapas are the same and just to replace cakkhu with their correspondent rupa.

Jivitanava kalapa is a combination of 8 avinibbhoga rupas and jivita rupa itself.

6 cittaja rupa kalapas are 1.suddhattha kalapa which comprises 8 avinibbhoga rupas only, 2. kayavinattinava kalapa which comprises 8 rupas and kayavinatti rupa, 3. vacivinatti saddadassaka kalapa which is compsed of 8 rupas, vacivinatti and sadda, 4. lahutadi ekadassaka kalapa which is combination of 8 rupas and 3 lahutadi rupas, 5. kayavinatti lahutadi dvadassa kalapa which comprises 8 rupas, 3

lahutadi and kayavinatti rupa, and 6. vacivinatti sadda lahutadi terasaka kalapa which includes 8 rupas, 3 lahutadi, vacivinatti and sadda rupa.

4 utuja kalapas are 1. suddhattha kalapa, 2. saddanava kalapa, 3. lahutadiekadassaka kalapa which comprises 8 rupas and 3 lahutadi rupas, and 4. sadda lahutadi dvadassaka kalapa which comprises 8 rupas, 3 lahutadi rupa, and sadda rupa.

2 aharaja rupa kalapas are suddhattha rupa lakapa and lahutadiekadassaka rupa kalapa which comprises 8 inseparable rupas and 3 lahutadi rupas.

From the 4 utuja rupa kalapas, suddhattha rupa kalapa and saddanava rupa kalapa can arise outside of beings or sattas. All other rupa kalapas only arise as ajjattika. So life-less materials in this universe are all collections of 8 inseparable rupas and 1 rupa which is sadda.

All scientific materials are finally these 9 paramattha rupas when they are viewed with paramattha scope while other 19 paramattha rupas can never be seen by microscopes or nanoscopes or electron microscope or electron nanoscope.

There are citta, cetasika, rupa, and nibbana as ultimate realities. No other things are realities. Only these four are real in their ultimate sense and they are always true at any given time and at anywhere.

Dhamma Thread have explained on different classifications on cittas and then different kinds of citta, followed by different cetasikas and finally rupa matters are explained. There is a fourth ultimate realities. It is nibbana.

Nibbana the term derives from 'nivana' or 'nirvana'. 'Ni' means 'nikkhanta' or liberated from 'vana' or binding. Vana is the dhamma that bind various different lives in the samsara. So nibbana means liberated from binding in the samsara. This binding is tanha.

Even though there is a single nibbana as its nature, nibbana is talked to have two different forms, saupadisesa nibbana and anupadisesa nibbana. Saupadisesa nibbana is nibbana when sattas are still in the samsara are when they are alive. This nibbana is only present in arahats or anagams while they are in nirodha samapatti. Nirodha means disappearance and samapatti means to be in a state of. Anupadisesa nibbana is the state immediately after cuti citta of arahats.

Immediately after cuti citta of arahats, there is no more kammaja rupa, cittaja rupa and aharaja rupa. That state from the satta just gone to nibbana is said to be the state of nibbana called anupadisesa nibbana as there is no trace of so called satta that is no citta, no cetasika, no kammaja rupa, no citta rupa, and no aharaja rupa. Utuja rupa just left is like other bahiddhika rupa and not attached to any satta. So such nibbana is a complete and absolute peace. This is the state all Buddhists are trying to attain after their paccima bhava or final life .

From view point of contemplation, there are three kinds of nibbana. They are sunnata nibbana, animitta nibbana, and appanihita nibbana.

Sunnata nibbana means nibbana is free of arammana for tanha to arise. There is no atta or ego in ultimate sense.

Nibbana is free of attajiva or any self or any life. So as there is free of such life, self or anything, the nibbana is called sunnata nibbana or voided emptiness of peace. When ariya-to-be was contemplating on dhamma as anatta, then the nibbana that he saw when magga citta arose is called sunnata nibbana. Because as he was viewing as anatta, and as there is no atta and free of atta, then the nibbana that he saw is called sunnata nibbana.

Animitta nibbana means nibbana is free of raga, kilesa and it is free of bases and causal things. When ariya-to-be was viewing 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 in dhamma. So his nibbana is animitta nibbana.

Appanihita nibbana means nibbana is not to be craving for as in cases of tanha, raga, kilesa, etc etc. When ariya-to-be was viewing dhamma at magga citta, if he saw dhamma as dukkha or suffering then the nibbana that he saw is called appanihita nibbana. Because nibbana is free of tanha, raga, and any defilements. Even though these are contemplated, there is only a single nibbana in terms of its character and in ultimate sense.

Nibbana is an absolute peace. This peace can be understood by viewing absence of any fire or any suffering. When not in nibbana or not in the state of nibbana, then satta will be in the domain of sankhata dhamma. This means that they all will be in loka that includes kama loka or kama realms or sensual sphere, rupa loka or rupa brahma realms or fine material sphere and arupa loka or arupa brahma realms or immaterial sphere.

As long as satta are in these realms that is 31 realms, then they all will be in their samsara and they will be suffering from different kinds of suffering. These sufferings are called fires. When fires are

all totally extinguished, the absence of fires in the presence of which are hot and disagreeable, will make complete peace and free of suffering. By comparison its absence can be realised as absolute peace while its presence is hot, making restless and peaceless.

Nibbana is not rupa dhamma. It is nama dhamma. Nibbana is not a khandha or aggregate. But nibbana can be arammana or object of mind. Nibbana is dhammarammana. Nibbana can be ayatana. It is dhammayatana. Ayatana are dhamma or nature that are the cause of arising of citta by being arammana or object or by being dvara or door. Citta, cetasika, and rupa are constituted in 18 kinds of dhatu or dhamma elements. Nibbana can be dhamma dhatu. But nibbana is not sankhata dhatu as in cases of citta, cetasika, and rupa. Nibbana is asankhata dhatu.

Sankhata dhatu are those whose arising and existence are influenced by one of four causes namely kamma, citta, utu, and ahara. Nibbana cannot be influenced by these four causes. Nibbana is asankhata dhatu. It is absolute peace and free of any suffering and any fire. So nibbana is what all Buddhists are intended as their destination.

Pannatti can serve as an arammana or object and it is one of the sixth sense. It is dhammarammana. Pannatti is sensed only by mind. No other sense organs can detect pannatti dhamma. Pannatti is known and sensed only by citta which is nama dhamma. Pannatti is a domain that most people or nearly all people and all beings confuse. Even people who are well-learned in Dhamma still have some confusion on pannatti dhamma.

Pannatti is a dhamma. It can be sensed. It can be known. But when dhammas are viewed by ultimate sense, pannatti dhamma is not an ultimate reality. Pannatti never arises. Because it never exists as paramattha dhamma. It never exists as an ultimate reality. As pannatti does not arise as it is not a reality, then it does not fall away.

There have been a lot of argument on pannatti dhamma because of inability to penetrate the dhamma pannatti. Pannatti does not arise and does not fall away. Some people say pannatti arise and fall away. They argue that pannatti as arammana does arise and fall away. This is wrong. Pannatti never arises and never falls away as it does not exist in ultimate sense. It is not an ultimate truth. It is not an ultimate reality.

They may argue why pannatti as an arammana arises and falls away. This is a wrong concept. What actually arises is citta and not pannatti. What actually falls away is citta and not pannatti. Pannatti does not arise and does not fall away. I do repeat these

because it is important. When a citta who takes pannatti arises, it falls away immediately. According to functions of cittas, next arising cittas do their functions. Cittas do arise and falls away while pannatti cannot.

Example: When we think 'a tree', there is no tree as an ultimate reality. But a citta arises taking pannatti 'a tree'. As that citta is anicca and impermanent, it falls away. Here, it seems like pannatti arises and falls away which actually is not. Just before that 'idea of a tree' arises, there may be many cittas that took realities as their objects. We may think on 'colour' 'form' 'size' in our mind before a citta that takes pannatti 'a tree' arises.

In real terms, pannatti does not arise and does not fall away. Pannatti serves as an object for mind. In this matter of arammana or object condition, pannatti dhamma takes the role of paramattha dhamma by pretending as if it is a paramattha dhamma which actually is not so. That is why pannatti dhamma is not a dhammaayatana. And by the same reason, pannatti is not dhammadhatu.

As pannatti does not arise and does not fall away, there is no evidence of anicca or dukkha or anatta in pannatti dhamma. This is because pannatti dhamma does not exist as an ultimate reality from the start. There are higher cittas that do take pannatti dhamma as their objects. These cittas are all of rupavacara cittas. Some kamavacara cittas take pannatti dhamma as their objects. Some arupavacara cittas do take pannatti dhamma as their object.

But what is sure is that all 8 lokuttara cittas never take pannatti dhamma as their object. The arammana of all lokuttara cittas is only nibbana which is an ultimate reality. All lokuttara cittas take just nibbana as their object. No other object can be the object of lokuttara cittas. Only nibbana can serve as arammana or object of sotapatti magga citta and phala citta, sakadagami magga and phala citta, anagami magga and phala citta, and arahatta magga and phala citta.

All rupavacara cittas that is all 5 rupakusala cittas (which are 1st jhana, 2nd jhana, 3rd jhana, 4th jhana, and 5th jhana), all 5 rupavipaka cittas (which are the resultant cittas of the former 5 cittas), and all 5 rupakiriya cittas (which are 1st jhana, 2nd jhana, 3rd jhana, 4th jhana and 5th jhana cittas of arahats) take the pannatti dhamma as their object. Rupavacara cittas never take other object apart from pannatti dhamma as their arammana or object.

I do write this because there are many who argue that suttas say samma-samadhi is all 8 jhanas that is 4 rupa jhanas and 4 arupa jhanas. I do not say suttas are wrong. Equally I do not say

Abhidhamma is wrong. And I do not say suttas and Abhidhamma do not agree. There are those who purely learn Suttas and they devalue Abhidhamma and say Abhidhamma is not Buddha's words and so on. This show inability to penetrate Dhamma.

I would say strongly that those who are in jhanas that is who are developing jhana cittas of rupavacara kind cannot see anicca, dukkha, anatta but they just see the object of rupavacara jhana cittas which is pannatti. No citta can take 2 object at the same moment at the same time. Rupavacara jhana cittas always always take pannatti dhamma as their object. So they cannot take nibbana as their object.

In citta portion, I have discussed this matter. But as it is very important and crucial, I repeat it here again. If in jhanas, the practitioner has to emerge from jhana and has to do paccavakkhana or scrutinization or contemplation on dhammas he experienced. At that time he is not in jhanas and not at pannatti dhamma.

But as he is still in the vicinity of jhana, there is no hindrances at all and he is not absorbed at that time and mind is free and not fixed. At that time all cittas are kusala cittas. But they are not rupavacara rupakusala cittas or arupavacara arupakusala cittas which are jhanas. So their kusala cittas are kamavacara mahakusala cittas. These nana sampayutta cittas do lead to nibbana through manodvaravajjana, parikamma, upcara, anuloma, gotrabhu and then ascend up to magga citta.

If the practitioner is still in rupa jhanas then he is seeing rupa jhana object which is pannatti dhamma. Pannatti dhamma is very important and without it we cannot communicate and we cannot understand Dhamma and we will suffer more and more if there is no pannatti dhamma. In my old post I said pannatti dhamma is like vehicle which carries understanding.

Pannatti dhamma is an interesting subject. It does not arise and it does not fall away. It is not an event. It is non-event. It does not hold any of tilakkhana namely anicca or impermanance, dukkha or suffering, and anatta or non-self. Pannatti is not an ultimate reality. It is not an ultimate truth. But it is very important dhamma. Without pannatti we will not understand anything at all.

That is why we need to study pannatti dhamma in dhamma study. If pannatti is not understood, then paramattha dhamma will not be understood. When dhammas are not understood, it is hard to transcend this samsara or round of births which is birth-death-birth-death-birth..beginningless-endless cycle. So what does pannatti mean?

Pannatti means 'name' 'idea'

notion' 'concept' 'designation' 'description' 'manifestation' or 'making known'. Pannatti is a dhamma that makes us know paramattha dhamma and also pannatti dhamma as well. So this is quite evident that pannatti does help us understand everything including pannatti.

There are two forms of pannatti dhamma even though both do not exist as ultimate realities or ultimate truths. These two types are atthapannatti and saddapannatti. Saddapannatti is based on sound or voice that represent atthapannatti while atthapannatti is the intrinsic meaning of any pannatti dhamma.

Example of saddapannatti is 'water'. When we look through paramattha-scope, there is no water at all. Surely 'water' is pannatti dhamma. But whenever it is shown to anyone in this world on this earth, those who have been shown 'water' will understand it as 'water'. This is the intrinsic nature of 'water' which does not exist as an ultimate reality. This meaning in its intrinsic nature is called atthapannatti. No other material will take the position of water. This is atthapannatti.

Saddapannatti on the other hand is based on voice or sound that human beings use to bring up the meaning of 'water'. Example is when the voice saying 'water' will not make any understanding to people who never heard of the voice saying 'water' before and never learned before that 'water' is what they know 'water'. When 'water' is voiced by a speaker and it is heard by listeners who are not English and who never learned English will not know that they are being told about 'water'. But when they are shown water they will definitely know that what they heard actually referred to 'water' which they have already known.

Water may be sounded or voiced in other languages that are not English which will be different articulation and different voice-sound. Examples are paani, udaka, apa, yay, suei, mitsu and many others. All these stand on their own and they will each make known to their particular language speaker. But in essence, all are the same and it is water. This intrinsic nature that make us known as 'water' is called 'atthapannatti'. Other voices that represent the same meaning are all saddapannatti.

Pannatti is essential. Without pannatti we cannot discuss anything at all. But we must know what are pannatti dhamma and what paramattha dhamma. This again will depend on how deeply we have learned. Otherwise differentiation between pannatti dhamma and paramattha dhamma is very difficult and it even needs practical experience.

There are 6 different atthapannattas. They are 1.vijjamana pannatta,

2.avijjamana pannatta, 3.vijjamanenavijja pannatta,  
4.avijjamanenaavijja pannatta, 5.vijjamanenaavijja pannatta,  
6.avijjamanenavijja pannatta.

Examples of these pannatta dhammas are

#### 1. vijjamana pannatta

Sadda. This is sound. Its intrinsic nature or intrinsic meaning is sound that we can heard through our ear. Those words whichever languages we are using, which represent 'sound' in its atthapannatta is that it is a reality and it is ultimate truth. This can be proved as sound does exist. So this kind of atthapannatta is called 'vijjamana pannatta'. Vijja means 'penetrative wisdom'. Mana here means 'building' 'measure'. So vijjamana means 'wisdom-building'. Even though the word 'sound' does not exist which is a pannatta and not an ultimate reality, it brings up 'wisdom-building idea'. So here the example 'sadda' is called 'vijjamana pannatta'.

#### 2. avijjamana pannatta

Water. This is a word that isn used to represent the meaning of water. But there is no water in ultimate sense. Water is not an ultimate reality. When people do not understand this pannatta matter, they try to argue endlessly quoting old wisdom that was developed by philosophers of different era and different background. Actually there is no water at all in ultimate sense. What we see as water is not water. It is clear colourless substance that reflects into our eye as bright light of different degrees according to ambient temperature and weather. What we hear is not water. Even 'apo rupa' which is sensed by manodvara is not water. So there is no water at all in ultimate sense. So this word 'water' which is a pannatta, atthapannatta does not bring up any ultimate sense and does not build up wisdom. So it is avijjamana pannatta.

#### 3. vijjamanenavijja pannatta

Cakkhu vinnana. Cakkhu is a vijjamana pannatta. Vinnana is also vijjamana pannatta. Both build up wisdom and this combination making a new word called 'cakkhuvinnana' is also building up wisdom. Cakkhuvinnana does exist as an ultimate reality and it has ultimate meaning, ultimate sense. So it brings up understanding of ultimate truth called paramattha dhamma. So this kind of pannatta is called vijjamanenavijja pannatta.

#### 4. avijjamanenaavijja pannatta

Raja putto. King's son. There is no 'king' in ultimate sense. There

is no 'son' in ultimate sense. So rajaputta or king's son is called avijjamanenaavijja pannatta.

#### 5. avijjamanenavijja pannatta

Itthi saddo. Woman's voice. There is no woman at all in ultimate sense. But there is 'voice' or 'sound' which is an ultimate reality and builds up wisdom. So Itthisaddo or woman's voice is called avijjamanenavijja pannatta.

#### 6. vijjamanenaavijja pannatta

Cakkhu dvara. Eye door. There exists 'cakkhu' which is an ultimate reality. But there is no 'door' at all. This word is a pannatta and it is called vijjamanenaavijja pannatta.

Dhamma Thread started with what dhamma means. Then it went on some background of dhammas. In Dhamma Thread (004), paramattha dhamma and its meaning is explained.

Dhamma Thread (008) to Dhamma Thread (028) are all about different classifications on cittas. Cittas are counted as 89 or 121 in total in terms of their characteristics.

Each citta of 89 cittas is explained in Dhamma Thread (029) to Dhamma Thread (070). So Dhamma Thread from (029) to (070) are about cittas.

Dhamma Thread (071) introduces cetasika dhamma. Then each of 52 cetasikas is explained one after another. Dhamma Thread from (071) to Dhamma Thread (112) are all about cetasikas.

Dhamma Thread (113) is introduction to rupa dhamma. Then each of 28 rupas is explained one after another. Dhamma Thread from (113) to (118) are all about rupas.

Dhamma Thread (119) is about nibbana.

Dhamma Thread (120) and (121) are about pannatti.

Dhamma Thread (001) to (003) are introductory posts regarding Dhamma. Dhamma Thread (004) is about paramattha dhamma. Dhamma Thread (008) to (028) are about classifications of cittas.

Dhamma Thread (029) to (070) are about cittas.

Dhamma Thread (071) to (112) are about cetasikas.

Dhamma Thread (113) to (118) are about rupas.

Dhamma Thread (119) is about nibbana.

Dhamma Thread (120) and (121) are about pannatti.

All these Dhamma Threads are just introduction to Dhamma. The Buddha preached many many Dhamma. They all are finally any of these dhammas namely citta, cetasika, rupa, nibbana, and pannatti.

When citta, cetasika, rupa and nibbana are ultimate realities, pannatti is not an ultimate reality. But pannatti dhamma is the media. Pannatti dhamma is vehicle. Pannatti dhamma is solvent and it carries the essence.

So far, pannatti dhamma is clear. Nibbana is clear. Rupa dhamma is clear. But cittas and cetasikas are hard thing to understood. Citta and cetasikas are mixed and this is known as sampayutta paccayo.

It would be better to see dhamma by basing on citta so that everything will come to mind very clear. This means that there are 89 cittas and nothing more than that and any beings are finally at a point a citta out of these 89 cittas.

Each citta has their specific cetasikas. This is not dictated by The Buddha or not dictated by anyone, any god or any God but this is citta niyama.

Before going deep into each citta, it would be better to go on 52 cetasikas first so that when cittas are explained, they can easily be understood. This post is summarisation of posted 121 Dhamma Threads and introduction to coming Dhamma Threads.

There are 52 cetasikas in total. But not to confuse you, there is no storehouse for such cetasikas as all these are nama dhamma. There is no cetasika stock at all. But whenever there are conditions for their arising then they have to arise with citta.

Once I have classified 52 cetasikas into 4 different groups. They are

1. 7 permanent ministers of the king citta or 7 universal mental factors. It is called sabbacitta sadharana cetasikas.
2. 6 flexible ministers of the king citta or 6 particular mental factors. It is called pakinnaka cetasikas. But both 7 permanent ministers and 6 flexible ministers are all flexible cetasikas. This means that they agree with citta. If citta is kusala, they become kusala, and if akusala, they are akusala, if abyakata they are abyakata. But as 7 cetasikas always arise with each of 89 cittas, they are given a separate name 'permanent ministers'.
3. 14 destructive ministers of the king citta or 14 unwholesome

mental factors or 14 akusala cetasikas.

4. 25 constructive ministers of the king citta or 25 beautiful mental factors or 25 sobhana cetasikas.

So there are 7, 6, 14, and 25 altogether 52 cetasikas.

7 permanent ministers or sabbacitta sadharana cetasikas are

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

All these 7 cetasikas arise with each and every citta of 89 cittas. When a citta arises, they all arise together and when the citta falls away, they all fall away together. All these 7 cetasikas take the same object of the citta and they all depend on the same vatthu when being is in pancavokara bhumis.

So whenever a citta is talked, it is accompanied by at least these 7 cetasikas. The examples cittas are 10 pancavinnana cittas. All 10 cittas have only 7 cetasikas and no other cetasika. This again will be discussed on coming citta portion.

There are 52 cetasikas. 7 cetasikas always arise with each and every citta. This may confuse some people whether they are always there. No. There is no permanent 7 cetasikas there. Each of them arises with each of citta at each moment and each dies out at each moment.

7 cetasikas always arise with any kind of cittas. There are 6 particular mental factors called 6 pakinnaka cetasikas. I assign them as 6 flexible ministers of the king citta. Because they agree with citta they arise with. If akusala cittas, they become akusala cetasikas and if kusala they become kusala and if abyakata they become abyakata cetasikas.

They are vitakka or initial application, vicara or sustained application, viriya or effort, piti or joy, chanda or will and adhimokkha or determination.

As vitakka is concerned with jhana, and jhana modifies magga and phala cittas, when talking about vitakka, vicara, piti which are jhanic factors, cittas will be discussed as 121 total cittas.

So in case of vitakka, vitakka does not arise with all 121 cittas unlike 7 universal mental factors or 7 sabbacitta sadharana cetāsikas.

Among 54 kamavacara cittas, 10 pancavinnana cittas do not need vitakka cetāsika at all. 10 pancavinnana cittas do not need to be initially applied to the object as the object hits directly pancadvaravajjana citta and then to pancavinnana cittas, vitakka is not the cetāsika of 10 pancavinnana cittas. So only 44 kamavacara cittas arise with vitakka cetāsika.

Vitakka cetāsika does not arise in 2nd jhana, 3rd jhana, 4th jhana, 5th jhana and all of arupa jhana. Vitakka cetāsika arises only in 1st jhana cittas. There are 3 loki 1st jhana cittas. They are rupavacara rupakusala 1st jhana citta, rupavipaka 1st jhana citta, rupakiriya 1st jhana citta. So 3 loki 1st jhana cittas arise with vitakka cetāsika.

There are 8 lokuttara cittas, 4 magga cittas and 4 phala cittas. When these 8 cittas arise in the vicinity of 1st rupa jhana or in the power of 1st jhana, all these 8 lokuttara cittas are called lokuttara 1st jhana cittas. All these 8 lokuttara 1st jhana cittas do have vitakka cetāsika as their accompanying cetāsika.

So there are 44 kamavacara citta, 3 loki 1st jhana cittas and 8 lokuttara 1st jhana cittas where vitakka cetāsika arises.  $44 + 3 + 8 = 55$  cittas of 121 cittas arise with vitakka cetāsikas.

Vicara cetāsika or sustained application does not arise in 2nd jhana. As vicara is the close friend of vitakka, it always arises with vitakka cetāsika with the exception of 3 loki 2nd jhana cittas and 8 lokuttara 2nd jhana cittas. So vicara will arise in 55 cittas where vitakka also arise and 11 2nd jhana cittas where vitakka does not arise. Vicara arises in  $55 + 11 = 66$  cittas of 121 total cittas.

Among 6 particular mental factors or 6 pakinnaka cetāsikas or 6 flexible ministers of the king cittas that is 1.vitakka, 2.vicara, 3.viriya, 4.piti, 5.chanda, and 6.adhimokkha, we have discussed on vitakka and vicara cetāsikas.

Piti is also a jhanic factor. So lokuttara cittas do have variation in number if jhanas are taken into consideration. When discussing on piti, it will be much more appropriate to talk on 121 total cittas rather than 89 total cittas.

There are 62 cittas that somanassa vedana arises. Be careful that vedana arises with each and every of 89 or 121 cittas. 62 cittas that somanassa vedana arises together are

1. 4 somanassa sahagatam lobha mula cittas ( for guide see DT-122 )
2. 1 somanassa santirana citta of 8 ahetuka kusala vipakacittas
3. 1 somanassa sahagatam ahetuka hasituppada citta of arahats
4. 12 somanassa sahagatam kamavacara sobhana cittas
5. 11 1st jhana cittas ( 3 loki 1st jhana and 8 lokuttara 1st jhana )
6. 11 2nd jhana cittas ( 3 loki 2nd jhana and 8 lokuttara 2nd jhana )
7. 11 3rd jhana cittas ( 3 loki 3rd jhana and 8 lokuttara 3rd jhana )
8. 11 4th jhana cittas ( 3 loki 4th jhana and 8 lokuttara 4th jhana )

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62 somanassa cittas

Among these 62 cittas, piti cetasika does not arise in 11 4th jhana cittas. So ( 62 - 11 = 51 cetasikas ) piti cetasika arises only in 51 cittas of 121 total cittas.

There are 52 cetasikas. These 52 never arise together. There are 4 groups. The first group is 7 universal mental factors and they have been discussed where they arise. They arise with each of 89 cittas.

Second group of cetasikas is 6 particular mental factors or 6 pakinnaka cetasikas. They are vitakka, vicara and piti which are jhanic factors and viriya, adhimokkha, and chanda which are not major jhanic factors. Jhana factors vitakka, vicara, and piti have been discussed in the previous post.

Viriya or effort is a cetasika. It does not arise in all of 89 cittas. For example 10 pancavinnana cittas do not need viriya cetasika to do their job. Soon after arammana of 5 senses appear, bhavanga cittas have to stop and pancadvara avajjana citta arises and followed by one of 10 pancavinna cittas.

These vinnana cittas are followed by 2 sampaticchana cittas which also do not need viriya as they just receive the object from 10 pancavinnana cittas. By the same token, 3 santirana cittas just investigate and viriya does not arise with them. So there are 10 pancavinnana cittas, 3 santirana cittas, 2 sampaticchana cittas and 1 pancadvara avajjana citta altogether  $10 + 3 + 2 + 1 = 16$  cittas do not need viriya cetasika in their arising.

So viriya arises with (  $89 - 16 = 73$  ) 73 cittas.

Among 6 particular cetasikas, 3 jhana factor and viriya cetasika have been discussed. There are another 2 cetasikas in 6 pakinnaka cetasikas. They are adhimokkha cetasika and chanda cetasika.

Adhimokkha is decision. It is determination and it has been explained in cetasika portion of Dhamma Thread. We are currently discussing which cetasika can arise with which cittas.

7 universal mental factors of phassa/contact, vedana/feeling, cetana/volition, sanna/perception, ekaggata/one-pointedness, jivitindriya/mental life, manasikara/attention arises with each of 89 cittas.

Vitakka cetasika arises only in 44 kamavacara cittas after exclusion of 10 pancavinnana cittas and 11 1st jhana cittas which are 3 loki 1st jhana cittas and 8 lokuttara 1st jhana cittas. So vitakka arises in 55 cittas of 121 total cittas. Vicara also arises in these 55 cittas. But vicara arises without vitakka in 11 2nd jhana cittas ( 3 loki and 8 lokuttara ). So there are 66 cittas out of 121 cittas where vicara cetasika arises.

There are 62 somanassa cittas. Among them 11 4th jhana cittas ( 3 loki and 8 lokuttara ) do not need piti cetasika. So piti cetasika arises in ( 62 - 11 = 51 ) 51 cittas of 121 total cittas.

Viriya does not arise in 10 pancavinnana cittas, 1 pancadvaravajjana citta, 2 sampaticchana cittas and 3 santirana cittas,altogether 16 cittas. So viriya arises in ( 89 - 16 = 73 ) 73 cittas of 89 total cittas.

Again 10 pancavinnana cittas do not need to determine anything as they they just know their object of 5 senses. So adhimokkha cetasika does not arise in 10 pancavinnana cittas. When vicikiccha citta arises, that citta cannot decide on the object and it is called indecisive citta or suspicion or doubt. This is because there is no adhimokkha cetasika at all in this vicikiccha citta. So adhimokkha cetasika only arises in ( 89 - 10 - 1 = 78 ) 78 cittas of 89 total cittas.

We are dealing with cetasikas. Citta and cetasikas cannot be separated out. But cetasikas do exist and they are realities. So it is important to understand cetasikas.

We have discussed on classifications of cittas. Then we have touched each citta in turn one after another until we finished with all 89 cittas or all 121 cittas. After that we moved to 52 cetasikas.

The third dhamma after first citta, second cetasika that we have discussed is rupa dhamma. We have talked on implications of rupa dhamma and different combination of rupa called rupa kalapa. Then some idea regarding nibbana was explained.

Pannatti dhamma is also essential to know and understand. Different pannatta dhammas were explained in the previous posts under the

heading of Dhamma Thread. So we have touched all dhammas. They are paramattha dhamma and pannatta dhamma.

Regarding paramattha dhamma, we have touched all areas citta area, cetasika area, rupa area and nibbana area. Currently we are dealing with each cetasika and which cittas they can arise with. This is a bit odd. But learning so will help us more understanding of cetasikas.

After that Dhamma Thread will move back to citta again as citta is the king, it is the leader and it is the basis for all nama dhamma and as we all can observe ourselves on our own cittas. So far 7 universal mental factors or 7 sabbacitta sadharana cetasikas or 7 permanent ministers of the king citta and 5 of 6 particular mental factors or 5 of 6 pakinnaka cetasikas or 5 of 6 flexible ministers of the king cittas have been discussed to some detail.

Among 6 pakinnaka cetasikas, we left one more cetasika in this group of flexible ministers of the king citta. It is chanda cetasika. When we were discussing on cetasika, we have talked on chanda in comparison with lobha cetasika. Now to have a more clearer view, let us have a look at chanda cetasika and where it can arise.

Chanda cetasika or wish or will is not a universal cetasika. So it does not arise with each and every citta. There are 89 cittas in total. There are 2 moha mula cittas called vicikiccha citta and uddhacca citta. Chanda cetasika does not arise in both of these two moha mula cittas. There is no way to arise 'wish' to spread out mind wandering here and there. By the same token, when in doubt there is no chanda or wish at all.

There are 7 ahetuka akusala vipaka cittas, 8 ahetuka kusala vipaka cittas, and 3 ahetuka kiriya cittas. In these 18 cittas, chanda cetasika does not arise with them. So chanda cetasika cannot arise in 18 ahetuka cittas and 2 moha mula cittas. Out of 89 cittas  $18 + 2 = 20$  cittas are removed and chanda can arise only in  $(89 - 20 = 69)$  69 cittas.

Phassa, vedana, cetana, sanna, ekaggata, jivitindriya, manasikara all these 7 cetasika arise with 89 cittas. Vitakka arises in 55 cittas. Vicara arises in 66 cittas. Piti arises in 51 cittas. Viriya arises in 73 cittas. Adhimokkha arises in 78 cittas. And chanda arises in 69 cittas.

After 7 universal cetasikas and 6 particular cetasikas, there come 14 akusala cetasikas and 25 sobhana cetasikas. Akusala cetasikas are 4 moha-led cetasikas, 3 lobha-led cetasikas, 4 dosa-led cetasikas, and other 3 akusala cetasikas. Moha-led, lobha-led, and dosa-led means

they are rooted by their root dhamma or hetu.

4 moha-rooted cetasikas are moha, ahirika, anottappa and uddhacca cetasikas. Moha is the king of akusala kingdom. Uddhacca is the secretary to moha. Ahirika and anottappa are right-wing and left-wing generals of the akusala king moha. These 4 cetasikas always arise with any of akusala cittas. So they arise in 12 akusala cittas. They do not arise in any other cittas. These 4 cetasikas are called universal akusala cetasika or akusala sadharana cetasikas.

Lobha, mana, ditthi cetasikas can arise in 8 lobha cittas and they do not arise in any other cittas. Again mana and ditthi never arise together. Lobha cetasika always arises in 8 lobha mula cittas. Ditthi cetasika arises in 4 ditthi gata sampayutta cittas. Mana cetasika arises in 4 ditthi gata vippayutta cittas.

4 dosa-rooted cetasikas arise only in 2 dosa mula cittas. Dosa always arises in dosa mula cittas. But other 3 cetasikas namely issa, macchhariya, and kukkuccha never arise together and they even do not arise with any of them. These cetasikas do not arise in any other cittas. They only arise in 2 dosa mula cittas.

2 cetasikas thina and middha arise in 5 sasankharika cittas. That is 4 lobha mula sasankharika cittas and 1 dosa mula sasankharika citta. They always arise together. Apart from these 5 cittas, they do not arise in any other cittas.

Vicikiccha cetasika arises only in vicikiccha citta. It never arises in any other 88 cittas.

4 moha-rooted cetasikas arise in 12 akusala cittas, 3 lobha-rooted cetasika arise in 8 lobha mula cittas, 4 dosa-rooted cetasikas arise in 2 dosa mula cittas, 2 cetasikas thina and middha arise in 5 cittas, and 1 vicikiccha cetasika arise in 1 vicikiccha citta.

$4 + 3 + 4 + 2 + 1 = 14$  cetasikas are akusala cetasikas. And they arise only in 12 akusala cittas.

There are 25 beautiful mental factors or 25 sobhana cetasikas. Among them 19 cetasikas are called sabbaasobhana sadharana cetasikas or universal beautiful cetasikas because these 19 cetasikas always arise with each and every of sobhana cittas which are 59 or 91.

59 sobhana cittas are 24 kama sobhana cittas, 15 rupa sobhana cittas, 12 arupa sobhana cittas, and 8 lokuttara sobhana cittas altogether  $24 + 15 + 12 + 8 = 59$  in case of 89 total cittas. If cittas are calculated as 121 cittas because of jhanas then  $24 + 15 + 12 + 40 = 91$  cittas of 121 cittas are sobhana cittas or beautiful consciousness.

All these cittas are always accompanied by 19 cetasikas and these 19 cetasikas are called sabbaa sobhana citta sadharana cetasikas. In cetasika portion these 19 cittas are presented as 2 forces of the king citta after making saddha cetasika as in charge of both forces.

To repeat, in arm force saddha is general, sati is secretary, hiri and ottappa are right and left wing lieutenant-general and 6 cetasikas for citta namely cittapassaddhi, cittalahuta, cittamuduta, cittakammannata, cittapagunnata, and cittujukata are soldiers of the arm force.

In navy again saddha is the admiral, tatramajjhata is secretary, alobha and adosa are right and left wing rear-admiral and 6 cetasikas of all associated cetasikas namely kayapassaddhi, kayalahuta, kayamuduta, kayakammannata, kayapagunnata, and kayujukata are all followers.

These 2 forces always guard the king sobhana cittas ( 59 or 91 cittas ). That is 19 cetasikas always arise each and every of these 59 sobhana cittas or 91 sobhana cittas. If any component of these 19 cetasikas is left out then other cetasikas cannot arise and sobhana cittas do not arise.

So far we have talked on 7 sabbacitta saadharana cetasikas, 6 pakinnaka cetasikas, 14 akusala cetasikas, and 19 sabbasobhanacitta sadharana cetasikas.

There are 3 cetasikas which act as inhibition. They are virati cetasikas. Virati means 'avoidance'. They are samma-vaca, samma-kammanta, samma-ajiva or vaci-ducarita virati, kaya-ducarita virati, dujiva virati cetasikas.

These 3 cetasikas always arise with magga cittas and phala cittas. Other cittas that they can arise with are 8 kamavacara mahakusala cittas. But in these cittas, these 3 cetasikas do not always arise. Even if arise, only one can arise at a moment.

There are 2 appamanna cetasikas. They are karuna cetasika and mudita cetasika. They are called appamanna because they are boundless, limitless and endless.

These two never arise together. When one arises, another cannot arise as the objects are totally different. Karuna takes the object who is satta in defect while mudita takes the object who is satta in prosperity.

Karuna or mudita can arise in 8 mahakusala cittas, 8 mahakiriya

cittas, 3 pairs of upto 4 jhanas that is 3 1st jhana cittas, 3 2nd jhana cittas, 3 3rd jhana cittas and 3 4th jhana cittas. So there are 3 and 4 making 12 jhana cittas and 16 kamavacara cittas making in total 28 cittas can be accompanied by karuna or mudita cetasika.

There is a controversial on upekkha sahagatam cittas that is 4 upekkha sahagatam mahakusala cittas and 4 upekkha sahagatam mahakiriya cittas. Commentaries said as they are upekkha cittas they cannot be accompanied by karuna and mudita. So there are 12 jhana cittas, 4 mahakusala cittas, 4 mahakiriya cittas making 20 total cittas are accompanied by karuna and mudita.

My view is that all 28 cittas can be accompanied by karuna or mudita cetasika. Upekkha is just a vedana and it is nothing to do with karuna and mudita.

In Brahmavihara, upto 4th jhana karuna or mudita can accompany. And in 5th jhana they do not arise. This is right. But in case of kamavacara mahakusala cittas, upekkha is just vedana or feeling and nothing to do with tatramajjhata cetasika who serves jhana function while there is no sukha vedana and there is only upekkha vedana.

There is confusion in this area. Upekkha needs to be studied in detail. Otherwise there arise a lot of confusion. Even some experts confuse in this area regarding upekkha. This is because they do not penetrate cetasikas and their functions very well.

7 sabbacitta sadharana cetasikas, 6 pakinnaka cetasikas, 14 akusala cetasikas, 19 sabbasobhanacitta sadharana cetasikas, 3 virati cetasikas, 2 appamanna cetasikas, altogether

$7 + 6 + 14 + 19 + 3 + 2 = 51$  cetasikas have been discussed in the way that they can arise with such and such citta. This is contemplation from the site of cetasika and this method is called sampayoga. Sam means 'well' and yoga means 'associate' 'parallel' 'mix'. So each cetasika can arise in those stated cittas.

There left one cetasika which is the most important. Without it magga nana never arises. Without it jhana never arises. This cetasika is called pannindriya cetasika or simply 'panna'. Panna can arise with 47 cittas or 89 cittas. All these 47 cittas are called tihetuka cittas.

They are 12 nana sampayutta kama sobhana cittas,

- 1) 4 nana sampayutta mahakusala cittas
- 2) 4 nana sampayutta mahavipaka cittas
- 3) 4 nana sampayutta mahakiriya cittas ~ 12 nana sampayutta cittas.

15 rupavacara cittas

- 1) 5 rupakusala cittas
- 2) 5 rupavipaka cittas
- 3) 5 rupakiriya cittas

12 arupavacara cittas

- 1) 4 arupakusala cittas
- 2) 4 arupavipaka cittas
- 3) 4 arupakiriya cittas

8 lokuttara cittas

- 1) 4 magga cittas
- 2) 4 phala cittas

$12 + 15 + 12 + 8 = 47$  cittas are all called tihetuka cittas. Because they all have 3 hetus namely alobha, adosa, and amoha. Amoha hetu is pannindriya cetasika or panna.

Apart from these 47 cittas, other 42 cittas can never arise with panna or panna cannot arise in 42 non-tihetuka cittas.

Before we start the molecular level discussion on Dhamma, I would like to add something more on cetasikas.

Issa, macchhariya, kukkuccha never arise together and they arise singly and they do not even arise in pair. This means when issa arises other 2 cannot arise, when macchhariya arises, issa and kukkuccha cannot arise, and when kukkuccha arises issa and macchhariya cannot arise.

Likewise, 3 virati cetasikas do the same with the exception of magga cittas and phala cittas. When kaya-ducarita virati arises, vaci-ducarita virati and du-jiva virati cannot arise and when other one arises other 2 cetasikas cannot arise.

Karuna and mudita do not arise together.

These 8 cetasikas do not always arise in cittas that they can arise with. Moreover, mana does not always arise in lobha mula cittas and it arises occasionally. By the same token, thina and middha do not always arise. But when they arise they always arise in pair. Altogether these 11 cetasikas ( issa, macchhariya, kukkuccha, kaya-ducarita virati, vaci-ducarita virati, dujiva virati, karuna, muduta, mana, thina, and middha ) are called aniyata yogii cetasikas.

They do not always arise in the cittas that they can arise together.  
But they arise occasionally.

There are 89 cittas. Or there are 121 cittas. They are realities.  
Citta is one reality and cetasikas are other realities. So 121 cittas  
are different combination of reality citta with realities cetasikas.

Among 121 cittas, there are 40 lokuttara jhana cittas. They are 8  
lokuttara 1st jhana cittas, 8 lokuttara 2nd jhana cittas, 8 lokuttara  
3rd jhana cittas, 8 lokuttara 4th jhana cittas, and 8 lokuttara 5th  
jhana cittas.

8 of lokuttara 1st jhana cittas are accompanied by 36 cetasikas in  
total.

They are

1. 7 universal cetasikas ( phassa, vedana, cetana, sanna, ekaggata  
jivitindriya, manasikara )
2. 6 pakinnaka cetasikas ( vitakka, vicara, piti, viriya,  
chanda, adhimokkha )
3. 19 sobhanacitta sadharana cetasikas ( 2 forces of the king cittas )

- |                    |                   |
|--------------------|-------------------|
| 1. saddha          | 1. saddha         |
| 2. sati            | 2. tatramajjhata  |
| 3. hiri            | 3. alobha         |
| 4. ottappa         | 4. adosa          |
| 5. cittapassaddhi  | 5. kayapassaddhi  |
| 6. cittalahuta     | 6. kayalahuta     |
| 7. cittamuduta     | 7. kayamuduta     |
| 8. cittakammannata | 8. kayakammannata |
| 9. cittapagunnata  | 9. kayapagunnata  |
| 10. cittujukata    | 10. kayujukata    |

4. 3 virati cetasika ( samma-kammanta, samma-vaca, samma-ajiva )

5. 1 pannindriya cetasika ( panna )

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36 cetasikas ( 7 + 6 + 19 + 3 + 1 = 36 )

2 appamanna cetasika 'karuna' and 'muduta' are not the cetasikas of  
lokuttara cittas as lokuttara cittas always take nibbana as their  
object while karuna and mudita always take satta-pannatta as their  
object. So from 52 total cetasikas 14 akusala have to removed.

52 - 14 = 38 and 38 - 2 ( karuna and mudita ) = 36 cetasikas are

cetasikas that always arise with each of 8 lokuttara 1st jhana cittas.

Among 121 cittas, 8 lokuttara 1st jhana cittas have been discussed in the previous post. All 8 lokuttara 1st jhana cittas that is 1st jhana sotapatti magga, sakadagami magga, anagami magga, arahatta magga, sotapatti phala, sakadagami phala, anagami phala and arahatta phala have 36 cetasikas out of 52 total cetasikas.

Citta is just one entity. It is pure. This citta is now accompanied by 36 cetasikas. But these 8 cittas are special cittas and they all are lokuttara cittas. Atomic level sees citta as a single entity and other 36 cetasikas as separate entities. But they do not exist in isolation. Now they are seen at molecular level. That is a citta which is accompanied by 36 distinctive cetasikas.

In lokuttara 2nd jhana cittas, there are 8 total lokuttara 2nd jhana cittas. These have been discussed in the portion of lokuttara cittas in citta portion. Magga citta when arise with the power of 2nd jhana becomes magga 2nd jhana cittas. But all these 8 lokuttara jhana cittas are not rupavacara cittas at all. This is the crucial point that should have taken note in mind.

When BASIS are not well understood, then there have to arise many many controversials. Behind these controversials, there are many lobha cittas, dosa cittas, moha cittas and endless akusala cittas which stabilise the arguement to stay all the time. This is the power of akusala where ahirika, anottappa, uddhacca, and moha are powerfully attract people to be in argumentation and disputes.

In lokuttara 2nd jhana cittas, as jhanas are considered, vitakka does not arise in 2nd jhana. So from 36 cetasikas, vitakka is not counted in 2nd jhana. So there will be left 35 cetasikas and citta. These 8 cittas are lokuttara 2nd jhana cittas. This is seen at molecular level. At atomic level, citta is to know the object and each of 35 cetasikas in these 8 lokuttara 2nd jhana cittas each do their job of cetasika functions.

Among 121 total cittas 40 lokuttara cittas and their accompanying cetasikas have been discussed. So there left 81 loki cittas.

$$121 - 40 = 81$$

These 81 cittas are

- a) 12 arupavacara cittas
- b) 15 rupavacara cittas
- c) 24 kama sobhana cittas
- d) 12 akusala cittas

e) 18 ahetuka cittas

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81 loki cittas

Now we are discussing at molecular level as we have discussed at atomic level. Atomic level means 'we have discussed each of 121 cittas separately, each of 52 cetāsikas separately, each of 28 rūpas separately, 1 nibbana, and paññatti.

When 2 Oxygen atoms are linked with a bond, these 2 atoms become a molecule. When 2 atoms of citta and cetāsikas are combined, then we are seeing at molecular level. We have discussed how each cetāsika can arise in different citta, the whole of which is just contemplation.

Now we look at the view on molecular level. 121 cittas are realities and they can be understood and realized. We have discussed on 40 lokuttara cittas. Now we are going to investigate into 81 loki cittas.

The first 2 as enumerated above are arupa jhāna cittas and rūpa jhāna cittas. They are collectively called mahaggata cittas. There are in total 27 mahaggata cittas.  $12 + 15 = 27$  mahaggata cittas.

These 27 cittas can be divided into 5 groups according to jhānic factors. So they all will fall into different groups according to their jhāna cetāsikas.

There are 3 1st jhāna, 3 2nd jhāna, 3 3rd jhāna, 3 4th jhāna and 3 5th rūpa jhāna cittas. All 12 arupa jhāna cittas have the same cetāsikas as 5th rūpa jhāna cittas. So all these 12 cittas can be called as 5th jhāna cittas and there are 15 5th jhāna cittas.

3 1st jhāna cittas are 1st jhāna rūpakusala citta, rūpavipaka citta and rūpakiriya citta. Each of these cittas is accompanied by 7 universal cetāsikas, 6 particular cetāsikas, 19 universal sobhana cetāsikas, 2 appamāna cetāsika and 1 paññindriya cetāsika altogether 35 cetāsikas. 3 virati cetāsikas do not arise in loki jhāna cittas or mahaggata cittas.

3 2nd jhāna cittas are 2nd jhāna rūpakusala, rūpavipaka, rūpakiriya cittas. As vitakka does not arise in 2nd jhāna cittas, 35 cetāsikas of 1st jhāna leave out vitakka cetāsika when 2nd jhāna cittas arise. So there are a total of 34 cetāsikas in 3 2nd jhāna cittas.

In 3 3rd jhāna cittas, as vicāra does not arise in 3rd jhāna cittas, there arise 33 cetāsikas. In 3 4th jhāna cittas, as pīti does not arise in 4th jhāna cittas, there arise 32 cetāsikas.

In 15 5th jhana cittas, karuna and mudita cetasikas do not arise and there are only 30 cetasikas.

In above mentioned combination, there are exceptions. That is when karuna arises, mudita cannot arise and when mudita arises, karuna cannot arise. They are mutually exclusive in a citta.

After discussion on which cetasika can arise with which cittas which is called sampayoga, now we will look into Dhamma with more sensible approach. This approach is called sangaha. Sanhaga means 'association' 'combination'.

Citta always arises with a group of cetasikas. Citta is the leader. Citta is the king of all mental faculties. Every citta has to arise with at least 7 cetasikas. There are a maximum of 38 cetasikas that can arise together at a moment.

It is much more understandable if we see each citta in turn. There are 89 cittas or 121 cittas. We will see them each in turn. Each citta has its associated cetasikas. The combination of citta with co-arising cetasikas is called nama dhamma. The whole mass of that nama dhamma have to depend on a rupa.

At this stage, rupa will be left out and rupa will be discussed later on. We have discussed on each citta, each cetasika, and each rupa, and nibbana and pannatta. Such study is like seeing under microscope.

Each is dhamma and each has been very clearly explained.

Dhamma are

1. 1 citta
2. 52 cetasikas
3. 18 nipphanna rupas
4. 1 nibbana

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72 dhammas

These are real dhammas. These do exist and they can be tested and they can be seen under the microscope of panna.

"Dvaasattati vidhaa vuttaa, vatthudhammaa salakkhanaa. Tesa.m daani yathaa yoga.m, pavakkhaami samuccaya.m."

Salakkhana means 'with characteristics marks' Only these 72 dhammas have objective marks and they are called salakkhana dhamma. We have seen all these under microscope.

Now each particle will be put into much more visible units.

Citta is pure. Citta is brilliant. Citta is luminous. Citta is to know object or arammana. But when citta is accompanied by many different cetasikas, then citta have many different names. Actually there is only 1 citta in terms of its characteristic.

Now different combination of cetasikas with citta will be discussed. This is like molecular level. 72 dhammas are like atomic level. When citta and cetasikas combination that is nama dhamma is considered together with rupa, it will be like a compound in chemistry like H<sub>2</sub>O.

Temporal combination of nama dhamma and rupa dhamma in many moments will be like complex in chemistry like simple protein. When these nama dhamma and rupa dhamma are constructed they will be like a complex special protein like chlorophyll of leaves of plants or like haemoglobin of human red blood cells. These quaternary proteins are illusion. They are illusion of atoms of different combination.

We have seen dhamma at atomic level. All 72 salakkhana dhammas have thoroughly been explained in the previous posts. In the coming post, we will be discussing at molecular level that is study of citta with different combination of cetasikas, which finally gives each citta their names.

We are centering on citta as citta is the leader. There are 89 citta in total if magga cittas arise without jhana. When arise in the vicinity of jhana, there will be 121 total cittas.

There have to be 121 total cittas because of different combinations of cetasikas. Citta itself is pure, luminous, and sinless as its main function is just to know the object.

As this reality citta is at any given time accompanied by different combinations of cetasikas, citta has different names and in total there have to be 121 cittas.

We have discussed on citta, cetasika, rupa, nibbana, pannati and we have discussed on each of 89 cittas and each of 121 cittas. After that we have discussed on each of 52 cetasikas and then followed by discussions on each of 28 rupas.

These studies sound like we are studying at atomic level. Subatomic level does not recognize any element. So we have at least discussed on elementary unit of each dhamma. There is nothing more than these dhammas.

Now we are discussing molecular level. 2 hydrogen atoms combine with 1 oxygen atom this cause 1 molecule of water. Like this chemistry, when 1 'citta atom' is combine with 7 cetasika atoms, they form a molecule of 'dvipancavinnana citta'.

So far at molecular level, we have discussed on 40 lokuttara cittas and their accompanying cetasikas, 27 mahaggata cittas ( 15 rupavacara cittas and 12 arupavacara cittas )and their accompanying cetasikas.

Among 81 loki cittas or mundane consciousness, we have discussed on 27 jhana cittas.  $81 - 27 = 54$  . So there left 54 kamavacara cittas. Again these 54 cittas are 24 sobhana cittas or beautiful consciousness and 30 asobhana cittas or 30 non-beautiful consciousness.

Jhana cittas, magga cittas, and phala cittas are higher cittas and hard to understand if there is no Dhamma experience. But 54 kamavacara cittas are all cittas that are frequently arising at each moment and they are our daily life. 54 kamavacara cittas will be discussed in the coming posts.

In 8 lokuttara 3rd jhana cittas, there arise 34 cetasikas. In 8 lokuttara 1st jhana cittas, there arise 36 cetasikas after exclusion of 14 akusala cetasikas and 2 appamanna cetasikas of karuna and mudita cetasika from 52 total cetasikas.

In 8 lokuttara 2nd jhana cittas, 35 cetasikas arise after exclusion of vitakka cetasika in 36 cetasikas of 8 lokuttara 1st jhana cittas. In 8 lokuttara 3rd jhana cittas, vicara cetasika is removed from 35 cetasikas of lokuttara 2nd jhana cittas and there only arise 34 cetasikas.

In 8 lokuttara 4th jhana cittas, from 34 cetasikas of 8 lokuttara 3rd jhana cittas piti cetasika is left out and there arise only 33 cetasikas. In 8 lokuttara 5th jhana cittas, the same amount of cetasikas arise that is 33 cetasikas arise. But vedana cetasika is in the quality of upekkha or equanimous feeling.

Citta is only one. This one citta when accompanied by different combination of cetasikas and more importantly when these cetasikas qualities are different then cittas have to differ from each other, one another and they each behave separately independent of place, time and bases.

This is molecular level of Dhamma and when these details can be understood, then Dhamma will be seen as if the bright light is cast in the dark. But this is hard job and a lot of practice is needed to penetrate to molecular level and atomic level.

There are 54 kamavacara cittas. These 54 cittas are consciousness of sensuous plane. This means that these cittas are mental states that reflect beings in sensuous planes such as human being, deva beings, hell beings, animal beings, peta beings, asura beings.

Among them 24 cittas are beautiful consciousness. They are called sobhana cittas. These 24 sobhana cittas are also called kama sobhana cittas as there are sobhana cittas of other planes like rupavacara cittas, arupavacara cittas and lokuttara cittas.

These 24 kama sobhana cittas can be grouped into 3 classes. These 3 classes are functionally different. They are 8 mahakusala cittas, 8 mahavipaka cittas, and 8 mahakiriya cittas.

It is called 8 mahakusala cittas to differentiate these 8 cittas from other kusala cittas like rupakusala cittas which are rupa jhana and arupakusala cittas which are arupa jhana. Magga cittas are lokuttara kusala cittas. But they cannot confuse us as they are lokuttara cittas.

Again 8 mahavipaka cittas have this name because there are other vipaka cittas. They are ahetuka vipaka cittas, rupavipaka cittas, and arupavipaka cittas. 4 phala cittas are called lokuttara vipaka cittas but they do not confuse us as they are lokuttara cittas.

Again 8 mahakiriya cittas have the name 'maha' to differentiate them from other kiriya cittas like rupakiriya cittas, arupakiriya cittas. Ahetuka vipaka cittas do not confuse us as 2 of them are universal to all beings when beings have one of panca dvaras. Hasituppada citta is the smiling citta of arahats and this does not confuse us.

So there are 8 mahakusala cittas, 8 mahavipaka cittas, and 8 mahakiriya cittas and they all are collectively called 24 kama sobhana cittas. Their molecular level discussions are coming soon.

Recently I repeated many cittas and many Pali words. This will help proper understanding of Dhamma. I do not think these are very heavy to carry out and work out if enough effort is produced.

1. kama
2. kamavacara
3. sobhana
4. kusala
5. vipaka

6. kiriya
7. maha
8. citta

All these have been explained in earlier posts. Kama means 'sensuous things' 'sensuous matters'. What we see, hear, smell, taste, touch, and thought related to these 5 senses and their related matters are collectively called 'kama'.

Kamavacara is made up of 'kama' and 'avacara'. Here kama does not mean the 'above meaning of kama'. But this 'kama' means 'kama bhumis' or sensuous planes. Avacara means 'frequently arising'. So kamavacara means 'frequently arising in kama bhumis or sensuous plane'.

Sobhana means 'beautiful' 'good' 'good quality'. Kusala means 'wholesome action' 'good action' 'good-kamma producing action'. Vipaka means 'resultant'. Kiriya means 'functional' 'inoperative' 'non-kamma-producing'. Maha means 'great' and citta means 'consciousness'.

Citta is the seat of mind. Citta is the focus of mind. Citta is the heart of mind. Citta is to know object. Object may be light, sound, smell, taste, touch, idea of one of 5 senses and other ideas. Citta is conscious to at a time one of these mentioned senses or ideas.

At the bottom is encouragement for asking of questions whatever light they are or whatever heavy they are. Whatever be will be, Dhamma Thread will be ongoing for all.

The first 2 cittas of 24 kama sobhana cittas have been examined at molecular level. The next 2 cittas or the next pair is nana vippayutta cittas. They are

1. somanassa saha gatam nana vippayuttam asankharika citta
2. somanassa saha gatam nana vippayuttam sasankharika citta

Here new Pali word is 'vippayuttam'. Vippayutta means 'without mixing'. So there is no pannindriya cetasika in this pair. So from 38 possible cetasikas, panna is removed and they will be 37 cetasikas. The implications are the same as in the first pair that is nana sampayutta cittas.

The third pair is nana sampayutta cittas. So panna is refilled in 37 and then it becomes 38 cetasikas. But this pair is upekkha saha gatam cittas. They are..

1. upekkha saha gatam nana sampayuttam asankharika citta

## 2. upekkha saha gatam nana sampayuttam sasankharika citta

So there is no joy or piti at all. So piti has to be removed again from 38 and there will be 37 cetasikas as cetasika atoms of this kama sobhana citta molecule.

The fourth pair is nana vippayutta cittas. So from 37 cetasikas of the third pair of cittas, panna cetasika has to be removed. So there is a citta and that citta is accompanied by 36 cetasikas and this make the molecule of upekkha saha gatam nana vippayutta cittas.

So in 8 mahakusala cittas, cetasikas are in the

1. first pair \_\_ 38 cetasikas(  $7 + 6 + 19 + 3 + 2 + 1 = 38$  )
2. second pair \_\_ 37 cetasikas(  $7 + 6 + 19 + 3 + 2 + 0 = 37$  ),no nana
3. third pair \_\_ 37 cetasikas(  $7 + 5 + 19 + 3 + 2 + 1 = 37$  ),no piti
4. fourth pair \_\_ 36 cetasikas(  $7 + 5 + 19 + 3 + 2 + 0 = 36$  )  
no piti and no nana

3 are 3 virati cetasikas and they are samma-kammanta, samma-vaca, samma-ajiva. 2 are 2 appamanna cetasikas and they are karuna and mudita. These do not always arise with kusala cittas. There are kusala cittas without karuna and without mudita at all. Again when arise these 2 cetasikas do not arise together and they are mutually exclusive.

Among 54 kamavacara cittas or 54 sensuous consciousness, 24 cittas are called sobhana cittas or beautiful consciousness. They are 8 mahakusala cittas, 8 mahavipaka cittas, and 8 mahakiriya cittas.

Mahakiriya cittas are cittas of arahats and these cittas are far from us. There are 8 mahavipaka cittas. Again these 8 vipaka cittas are the cittas of our patisandhi or bhavanga and they sound like unconscious mind of us.

So 8 mahakusala cittas are the most apparent to us and easily understandable. These cittas are the moment that we are performing wholesome actions while doing bodily or verbally or mentally.

We have been discussing at molecular level after we have discussed at atomic level of Dhamma. At molecular level, we have dealt with 40 lokuttara cittas and 27 mahaggata cittas. Now we will see what 8 mahakusala cittas are.

8 mahakusala cittas are dhamma molecules made up of dhamma atoms called citta and 38 cetasikas. This is especially right for the first pair of mahakusala cittas. They are

1. somanassa saha gatam nana sampayuttam asankharika mekam
2. somanassa saha gatam nana sampayuttam sasankharika mekam

Here 'mekam' refers to 'ekam' and this means 'one'. This is a Pali rule. So these 2 mean

1. somanassa saha gatam nana sampayuttam asankharika citta
2. somanassa saha gatam nana sampayuttam sasankharika citta

Somanassa is made up of 'so' meaning 'good' 'pleasurable' 'right' and mana means 'mind' 'heart' 'consciousness' and assa just shows possession. So overall 'somanassa' means 'mental joy' or similar meaning.

Saha means 'at the same time' 'concurrently' 'in parallel with' and gata means 'to go'. So somanassa saha gatam means "along with mental joy". Nana means 'pannindriya cetasika' 'panna' 'wisdom' 'knowledge'. Sampayutta is made up of 'sam' which means 'well' 'thoroughly' and 'yutta' which means 'mix'. Sampayutta means 'mixed' as if in case of milk and water.

So the above citta is 'along with mental joy' and inseparably mixed with wisdom or panna. And asankharika means 'without special preparation'. Sankharika means 'being prepared' 'being prompted' 'being stimulated'. So asankharika means 'without any prompt'.

Over all, this first kamavacara citta has the meaning..

' a mental state associated with mental joy the whole of which is inseparably mixed with wisdom or panna and no one or nothing has stimulated or prompted'.

This has actually been explained in the citta portion. But here it is re-explained again to explain why 38 cetasikas accompany this citta.

One atom is citta which is totally pure and luminous. Other atoms are 38 cetasikas in this first kamavacara citta.

They are

1. 7 universal cetasikas
  - 1.phassa/contact, 2.vedana/feeling, 3.cetana/volition,
  - 4.sanna/perception, 5.ekaggata/one-pointedness,
  - 6.jivvitindriya/mental life, 7.manasikara/attention
2. 6 particular cetasikas or pakinnaka cetasikas
  - 1.vitakka/initial application, 2.vicara/sustained application

3.piti/joy, 4. viriya/effort, 5.chanda/wish, 6.adhimokkha/decision

Here as all cittas are accompanied by 7 cetasikas, there is no comment on this. In kusala citta, if there is somanassa then piti has to arise and therefore all 6 particular cetasikas have to arise.

3. 25 sobhana cetasikas or beautiful cetasikas

2 teams of forces of the king citta that is in total 19 universal cetasikas of sobhana cittas, 3 virati cetasikas, 2 appamanna cetasikas and pannindriya cetasika ( $19+3+2+1= 25$  sobhana cetasikas)

As this citta is somanassa there is piti. As it is nana sampayutta, there is pannindriya cetasika. So all in all  $7+6+25= 38$  cetasikas can arise with this 1st kama sobhana citta.

This shows maximal possible cetasikas. As there are isotopes in chemistry, there are 1st mahakusala cittas with different combinations of cetasikas. All 38 cetasikas never arise in full 38. Because karuna and mudita cetasikas never arise together as their objects are totally different.

So if someone is having karuna on someone, this mahakusala citta has 37 cetasikas. Mudita is excluded. If mudita, karuna is excluded and there will be 37 cetasikas. If beings do not do any of karuna or mudita, then both cetasikas do not arise and there will be only 36 cetasikas. 2 cetasikas karuna and mudita are also known as aniyata yogi cetasikas. This means they do not always arise.

Again, when beings are not practising kayaducarita, or vaci-ducarita, or dujiva, then they are said to be practising samma-kammanta or samma-vaca or samma-ajiva respectively. Again these 3 do not arise concurrently in kamavacara cittas. So from 36 cetasikas, 2 has to be removed as they are not being practised. These 3 are also aniyata yogi cetasikas.

Again these 3 are mutually exclusive each other. That is when one arises the other 2 cannot arise. So there left 34 cetasikas. This is exploration down to atomic level of citta and cetasikas. In incoming kama sobhana cittas, these explorations will be left out.

So leaving these contemplations, the first pair of mahakusala cittas has 38 total cetasikas and when these 38 cetasikas arise then the citta is called 'somanassa saha gatam nana sampayutta asankharika/sasankharika citta'. There is no cetasika difference between asankharika and sasankharika citta. But the power is not the same. This will be explained in later posts.

In 8 mahakusala cittas there are 1st pair of cittas both are somanassa and nana sampayutta cittas and there are 38 cetāsikas. In the 2nd pair, cittas are nana vipayutta and there are 37 cetāsikas. In the 3rd pair, piti is removed and nana is present. So there are 37 cetāsikas. In the 4th pair of cittas there are not piti and nana and there are 36 cetāsikas. ( 38, 37, 37, 36 ).

There are 8 mahavipaka cittas. As there are other vipaka cittas these 8 cittas are named as mahavipaka cittas. Other vipaka cittas are rupavipaka cittas, arupavipaka cittas, ahetuka vipaka cittas in loki cittas and phala cittas or lokuttara vipaka cittas. Vipaka means 'resultant'. What we see right now or what we hear right now or what we smell right now or what we taste right now or what we touch right now are all vipaka cittas and these 5 sense consciousness are all ahetuka vipaka cittas.

Cittas are 'mental states with different emotional and other mental qualities.' 8 mahavipaka cittas are not of 5 sense consciousness. But when we are active and conscious that is when cittas are in vithi vara, these 8 mahavipaka cittas do the job of tadarammana cittas which are retention consciousness which follow mental impulse which again arises from these mentioned 5 sense consciousness.

When we are sleeping in deep rest, these 8 mahavipaka cittas do the job of bhavanga cittas. Actually one of these 8 mahavipaka cittas is our first citta in this very life and that citta is called patisandhi citta. This patisandhi citta determined what the being should be. If patisandhi citta is one of these 8 mahavipaka cittas then the being has to be a human or a deva of one of 6 deva realms.

These 8 mahavipaka cittas at atomic level are a citta and combination of 33 different cetāsikas. This is right especially for the 1st pair of 8 mahavipaka cittas. These 33 cetāsikas are 7 universal cetāsikas, 6 pakinnaka cetāsikas, 19 universal sobhana cetāsikas and 1 pannindriya cetāsika (  $7 + 6 + 19 + 1 = 33$  cetāsikas ).

The 1st pair is

1. somanassa saha gatam nana sampayuttam asankharika mahavipaka citta
2. somanassa saha gatam nana sampayuttam sasankharika mahavipaka citta

They are accompanied by 33 cetāsikas. One atom is pure citta and other 33 atoms are accompanying cetāsikas. They make a molecule called 'somanassa saha gatam nana sampayuttam asankharika citta' or 'sasankharika citta'. These cittas are resultant cittas of the first pair of 8 mahakusala cittas in the past.

40 lokuttara cittas and 27 mahaggata(jhana) cittas have been

discussed down to molecular level. Among 54 kamavacara cittas, 8 mahauksala cittas have been discussed. In the previous post 2 cittas that is the first pair of 8 mahavipaka cittas were discussed.

The second pair is nana vippayutta cittas. This means in these two cittas, there is no pannindriya cetasika. Their full names are

1. somanassa saha gatam nana vippayuttam asankharika citta
2. somanassa saha gatam nana vippayuttam sasankharika citta

The first pair is accompanied by 33 cetasikas that is 7 universal cetasikas, 6 particular cetasikas, 19 universal sobhana cetasikas and 1 pannindriya cetasika altogether  $7 + 6 + 19 + 1 = 33$  cetasikas.

In this 2nd pair, pannindriya cetasika does not arise and so there arise 32 cetasikas. So in these 2 molecules of dhamma, one atom which is citta links with other 32 cetasika atoms with paccaya bonds.

The third pair of 8 mahavipaka cittas is

1. upekkha saha gatam nana sampayuttam asankharika citta
2. upekkha saha gatam nana sampayuttam sasankharika citta.

From 32 cetasikas of 2nd pair, piti does not arise. So there will be 31 cetasikas. But as pannindriya arises in both cittas, 1 is added and there will be a total of 32 cetasikas in each of 3rd pair.

The fourth pair of 8 mahavipaka cittas is

1. upekkha saha gatam nana vippayuttam asankharika citta
2. upekkha saha gatam nana vippayuttam sasankharika citta.

There is no panna arises in both of 4th pair of cittas. So there arise 31 cetasikas.

In 8 mahavipaka cittas, the possible cetasikas that can accompany are 33 in the 1st pair, 32 in the 2nd pair, 32 in the 3rd pair and 31 in the 4th pair of 8 mahavipaka cittas.

In 8 mahavipaka cittas, 3 virati cetasikas do not arise. Because as they are resultant consciousness they do not need to specifically avoid kayaducarita or vaciducarita or dujiva and equally they do not need to do so as they do not require avoid.

Karuna and mudita are not of the cetasikas of 8 mahavipaka cittas. These 8 cittas are resultant consciousness and they do not perform any javana function. These 8 cittas are patisandhi cittas or bhavanga cittas or cuti cittas or tadarammana cittas. In all these 4 functions

of citta, karuna and mudita do not arise and they do not need to arise. So among 25 sobhana cetasikas, 3 virati and 2 appamanna are excluded in 8 mahavipaka cittas.

So there will be 7 universal cetasikas, 6 pakinnaka cetasikas, and 20 sobhana cetasikas altogether 33 maximal possible cetasikas in 8 mahavipaka cittas. Each of these 8 mahavipaka cittas are the result of each of 8 mahakusala cittas in the past. So they seem to be similar but functionwise they are totally different.

While 8 mahakusala cittas are performing their javana functions, 8 mahavipaka cittas perform their functions of patisandhi kicca (function), bhavanga kicca, cuti kicca, and tadarammana kicca. While 8 mahakusala cittas arise they at the time of arising have already produced kamma for later results. But when 8 mahavipaka cittas arise they do not produce or create any kamma at all because they are just the result of previous action which were 8 mahakusala cittas.

Among 24 kama sobhana cittas or beautiful sensuous consciousness, we have discussed on 8 mahakusala cittas and 8 mahavipaka cittas down to the molecular level. Each of 121 cittas and each of 52 cetasikas have been discussed in the previous posts.

Currently we are discussing which cetasikas arise with each citta. 40 lokuttara cittas, 27 jhana cittas, 8 mahakusala cittas and 8 mahavipaka cittas have been discussed in the previous posts. Citta is an atom of dhamma and cetasikas are other atoms of dhamma. When they are combined in the manner of sampayutta ( inseparably mixed ), they become molecules of Dhamma.

In 8 mahakiriya cittas which are kamavacara sahetuka cittas, there do not arise 3 virati cetasikas namely samma-kammanta, samma-vaca, and samma-ajiva. Sahetuka means 'with hetu or root'. Root dhamma in these mahakiriya cittas are alobha, adosa and amoha. As there is ahetuka kiriya citta which is hasituppada citta, these 8 kama cittas are called sahetuka cittas.

Arahats all have done their job at arahatta magga kala. Kala means 'time' or 'specific time'. At magga kala, all 8 parts of NEP Noble Eightfold Path arise. When 3 virati cannot arise together in kamavacara mahakusala cittas, they do arise together at magga kala and phala kala.

Since arahats have done their job of eradicating all defilements, they do not need to eradicate anything further more. So when kamavacara citta arises in them, there do not arise 3 virati cetasikas.

In 8 mahakiriya cittas, there arise 7 universal cetasikas, 6 pakinnaka cetasikas, 19 universal sobhana cetasikas and 2 appamanna cetasikas and 1 pannindriya cetasika altogether  $7 + 6 + 19 + 2 + 1 = 35$  cetasikas.

We are discussing on 8 mahakiriya cittas. These are realities. These are cittas. These are dhamma molecules because they are made up of dhamma atom citta and other 35 dhamma atoms cetasikas.

Mahakiriya citta is accompanied by 35 cetasikas. They are 7 universal cetasikas, 6 pakinnaka cetasikas, 19 universal sobhana cetasikas, 2 appamanna cetasikas and 1 pannidriya cetasika ( $7+6+19+2+1=35$ ).

There are 8 mahakiriya cittas.

The first pair is

1. somanassa saha gatam nana sampayuttam asankharika citta
2. somanassa saha gatam nana sampayuttam sasankharika citta

Both of these 2 cittas are accompanied by 35 cetasikas as stated above. But in the 2nd pair as they are nana vippayutta cittas, panna does not arise and there will be only 34 cetasikas.

The 2nd pair of mahakiriya cittas is

3. somanassa saha gatam nana vippayuttam asankharika citta
4. somanassa saha gatam nana vippayuttam sasankharima citta

Both of these 2 cittas are accompanied by 34 cetasikas.

The 3rd pair is

5. upekkha saha gatam nana sampayuttam asankharika citta
6. upekkha saha gatam nana sampayuttam sasankharika citta

There is no piti in these cittas. So  $7+5+19+2+1=34$  cetasikas accompany the citta.

The 4th pair is

7. upekkha saha gatam nana vippayuttam asankharika citta
8. upekkha saha gatam nana vippayuttam sasankharika citta

There is no piti and no panna in these 2 cittas. So  $7+5+19+2+0=33$  cetasikas arise with citta.

In 8 mahakiriya cittas, there are 35,35 in the 1st pair, 34,34 in the 2nd pair, 34,34 in the third pair and 33,33 in the 4th pair of mahakiriya cittas.

But here karuna and mudita do not always arise and when arise they do not arise together. So there will be 33,33- 32,32- 32,32- 31,31 if there is no appamanna. This means when arahats are not on the mood of karuna or mudita their mahakiriya cittas will have 33,32,32,31 for each pair.

If arahats are on the mood of karuna or mudita then there will be 34,33,33,32 in each pair.

Some say that they are not good at mathematics. This is not a problem. When we are contemplating on dhamma and dhamma calculation, we are free of hindrances and this help the contemplators to calm to some extent.

So far we have discussed on 40 lokuttara cittas, 27 jhana cittas, 24 kama sobhana cittas.  $40 + 27 + 24 = 91$  cittas are all called sobhana cittas. So we have to discuss on other 30 cittas which are asobhana cittas or non-beautiful consciousness.

There are 30 asobhana cittas or 30 non-beautiful consciousness. They are 12 akusala cittas and 18 ahetuka cittas. 12 akusala cittas are ugly and they are not beautiful and everyone knows. 18 ahetuka cittas or rootless consciousness are also non-beautiful. Because they do not have beautiful cetasikas such as alobha, adosa, amoha.

12 akusala cittas are 8 lobha mula cittas, 2 dosa mula cittas, and 2 moha mula cittas. Among them lobha mula cittas arise most frequently. And it is the first javana citta in any given life even in hell beings. When dying, citta knows he is losing a home. As soon as die that is as soon as cuti citta arises, it passes away and a patisandhi citta which is the right result of the last javana cittas arises without any interruption temporally.

But that next arising patisandhi citta may be anywhere depending on what vipaka citta it is. Citta loses it home when dies. Patisandhi citta is not javana citta. After patisandhi citta, many bhavanga cittas which are the same vipaka cittas with that foregoing patisandhi citta arise. This bhavanga cittas flow stops when manodvaravajjana citta which is the first vithi citta in a life arises.

This manodvaravajjana citta is followed by javana cittas. These javana cittas which are the first javana cittas in any life are lobha

mula cittas. This lobha mula cittas do arise in all sattas without exception including aggasavakas-to-be, paccekabuddhas-to-be, and Sammasambuddhas-to-be. When dying citta is losing its home. When it regains another home, this has to be a great joy and even hell beings have a great joy when they first appear in the hell realms.

If 8 lobha mula cittas are well understood, this will be very valuable to differentiate between joy of lobha mula cittas and joy of other sobhana cittas. If not careful, even in the middle of mahakusala cittas vithi vara, lobha mula cittas can arise and the joy or piti in lobha mula citta may micmic piti of sobhana cittas.

There are 8 lobha mula cittas. Lobha is attachment. Mula means 'root' 'foundation' 'base' 'radicle'. All 8 lobha mula cittas do have lobha cetasika as their root dhamma. That is lobha tree is supplied and supported by lobha root.

These 8 lobha mula cittas are also dhamma molecules. They are made up of dhamma atom called citta which is very pure as it is just to know the object and other dhamma atoms called cetasikas. Because of these cetasikas originally pure citta becomes impure and has got the name akusala citta called lobha mula cittas.

In 8 lobha mula cittas, 7 universal cetasikas and 6 pakinnaka cetasikas arise. 4 akusala-sadharana-cetasikas namely 1.moha, 2.ahirika, 3.anottappa, and 4.uddhacca also arise. As they are lobha cittas, there does arise lobha cetasika. Sometimes ditthi cetasika arises and sometimes mana cetasika arises. So in 8 lobha mula cittas there arise 7 + 6 + 4 + lobha + ditthi/mana arise.

$7+6+4+2= 19$  cetasikas arise in the 1st lobha citta.

The first lobha citta is called

1. somanassa saha gatam ditthi gata sampayuttam asankharika citta.

The 2nd lobha citta is the same with the exception of sasankharika. This citta needs promptness. So thina and middha cetasika arise as extra cetasikas and there will be 21 cetasikas in 2nd lobha citta.

The 2nd citta is

2. somanassa saha gatam ditthi gata sampayuttam sasankharika citta.

In the 3rd lobha citta there is no ditthi cetasika. But in place of ditthi, mana comes in and there will be 19 cetasikas in 3rd lobha citta.  $7 + 6 + 4 + lobha + mana = 19$  cetasikas.

The 3rd lobha citta is

3. somanassa saha gatam ditthi vippayuttam asankharika citta.

The 4th lobha citta is sasankharika citta and thina and middha arise.  
So there will be 21 cetāsikas.

The 4th lobha citta is

4. somanassa saha gatam ditthi vippayuttam sasankharika citta.

So in the 1st 4 lobha mula cittas there are 19, 21, 19, 21 cetāsikas  
in each of these 4 lobha mula cittas.

With Unlimited Metta,

PS: Any comments are welcome and any queries are welcome and they  
will be valuable. If there is unclarity of any meaning, please just  
give a reply to any of these posts.

152

**Date:** Thu Apr 21, 2005 11:02am

**Subject:** [Dhamma Thread \( 151 \)](#)



There are other 4 lobha mula cittas. They all are upekkha cittas.  
That is they are accompanied by upekkha vedana. These 4 lobha cittas  
are

1. upekkha saha gatam ditthi gata sampayuttam asankharika citta

This dhamma molecule is made up of a dhamma atom 'citta' and other  
atoms which are cetāsikas. These cetāsikas that arise in this  
particular citta are 7 universal cetāsikas, 5 pakinnaka cetāsikas  
after exclusion of piti, 4 akusala sadharana cetāsikas, 1 lobha and 1  
ditthi cetāsika. So there are  $7+5+4+1+1 = 18$  cetāsikas. When these 18  
cetāsikas are linked with a citta, that citta then becomes 'upekkha

saha gatam ditthi gata sampayuttam asankharika citta.

2. upekkha saha gatam ditthi gata sampayuttam sasankharika citta

This citta is accompanied by 18 cetasikas as described above along with 1 thina cetasika and 1 middha cetasika. So there are altogether 20 cetasikas arise with this upekkha citta.

3. upekkha saha gatam ditthi gata vippayuttam asankharika citta

This citta is accompanied by 18 cetasikas. They are 7 universal cetasikas, 5 pakinnaka cetasika after exclusion of piti from 6 cetasikas, 4 akusala sadharana cetasikas, 1 lobha cetasika, and 1 mana cetasika. There is no ditthi as this citta is ditthi gata vippayutta citta.

4. upekkha saha gatam ditthi gata vippayuttam sasankharika citta

This citta is accompanied by 20 cetasikas. They are 13 annasamana cetasikas, 4 akusala sadharana cetasikas, 1 lobha, 1 mana, 1 thina, and 1 middha cetasika.

Citta itself is pure and its function is to know the object. But as other nama dhamma called cetasikas are also co-arising and co-working with it, citta becomes lobha citta, mana citta, piti citta, upekkha citta etc etc. Overall when these akusala cetasikas arise together, the citta becomes akusala citta.

Akusala cittas cannot see realities. When you understand realities, at that particular time there is no akusala cittas. Again if there are akusala cittas, realities cannot be understood.

Whoever understand dhamma and whoever does not understand dhamma, dhammas happen on their own accord and they will be ongoing according to niyama.

With Unlimited Metta,

PS: Any comments are welcome and any queries are welcome and they will be valuable. If there is unclarity of any meaning, please just give a reply to any of these posts.

**Date:** Thu Apr 21, 2005 11:02am

**Subject:** [Dhamma Thread \( 152 \)](#)



There are 2 dosa mula cittas. They are

1. domanassa saha gatam patigha sampayuttam asankharika citta
2. domanassa saha gatam patigha sampayuttam sasankharika citta

Domanassa is made up of 'Do' or 'du' and 'mana + assa'. Do or du means 'bad' 'not good' 'dys-'etc and mana means 'mind' 'heart' 'soul'. So 'domanassa' means 'mental displeasure'.

This is a kind of feeling a kind of vedana. This is the function of vedana cetasika. When there is displeasure, pleasure cannot arise. So there is no 'piti' at all in all dosa mula cittas.

Saha means 'in conjunction with' 'together' 'being at the same time'. Gata means 'gone' 'gone away' 'arrive at' 'directed to'. So domanassa saha gatam means 'gone together with mental displeasure'.

Patigha means 'striking'. It is dosa. As there is mental displeasure, there cannot be mental pleasure. In all dosa cittas, piti cetasika cannot arise at all.

So there are 7 universal cetasikas, 5 pakinnaka cetasikas after exclusion of piti, 4 akusala sadharana cetasikas, and 1 dosa cetasika altogether  $7 + 5 + 4 + 1 = 17$  cetasikas arise with dosa mula citta.

When issa arise there will be 18, and when macchhariya arise there will be 18 and also when kukkucca cetasika arises there will be 18 cetasikas in those respective dosa mula cittas. But issa, macchhariya, kukkucca cetasikas never arise together. And it is also possible that these all 3 dosa rooted cetasikas do not arise in dosa citta.

Issa, macchhariya, and kukkucca cetasikas are called aniyata yogi cetasikas. Yoga means 'connection' 'bond' 'attachment' 'yoke'. These 3 cetasikas do not always bind or yoke or attach or connect to citta that they can do so. This means there are dosa cittas that do not have any of jealousy, stinginess, and worry at all.

When there is sasankharika dosa citta is accompanied by thina and middha cetasika. So there will be 19 cetasikas if they are pure dosa and 20 cetasikas if they are accompanied by one of 3 aniyata yogi cetasikas issa, macchhariya, and kukkuccha.

There are 12 akusala cittas. 8 lobha mula cittas and 2 dosa mula cittas have been discussed in the previous posts at molecular level. Among 12 akusala citta, there left 2 moha mula cittas. They are

1. upekkha saha gatam vicikiccha sampayutta citta
2. upekkha saha gatam uddhacca sampayutta citta

There are 13 annasamana cetasikas. Among them chanda does not arise with moha cittas. There is no wish at all when there is doubt or suspicion or when there is restlessness or upset. In these 2 moha cittas, piti cannot arise. For the vicikiccha citta as it is indecisiveness, adhimokkha cetasika cannot arise as it is decision. So out of 13 cetasikas chanda, piti, and adhimokkha cannot arise in vicikiccha citta.

So there are 10 annasamana cetasikas in vicikiccha citta. There also arise 4 akusala sadharana cetasikas namely moha, ahirika, anottappa, and uddhacca. So there are  $10 + 4 = 14$  cetasikas. Along with vicikiccha cetasika there are altogether 15 cetasikas arise in vicikiccha sampayutta citta. One atom of dhamma, citta is linked with 15 atoms of dhamma 15 cetasikas and this dhamma molecule becomes 'upekkha saha gatam vicikiccha sampayutta citta'.

Again, in uddhacca sampayutta citta, there is no vicikiccha. So there are 14 cetasikas. But unlike vicikiccha sampayutta citta there is adhimokkha cetasika. So there also are 15 cetasikas in uddhacca sampayutta citta.

So far we have discussed molecular level of dhamma of 40 lokuttara cittas or supramundane consciousness, 27 mahaggata cittas or greater consciousness, 24 kama sobhana cittas or sensuous beautiful consciousness. They are  $40 + 27 + 24 = 91$  sobha cittas or 91 beautiful consciousness of 121 total cittas.

There are 30 asobha cittas or 30 non-beautiful consciousness. 91 and 30 makes 121 total cittas. 30 asobhana cittas or non-beautiful consciousness are 12 akusala cittas or 12 unwholesome consciousness and 18 ahetuka cittas or 18 root-less consciousness. 12 akusala cittas are non-beautiful and asobhana, no doubt. We have discussed 12

akusala cittas at molecular level.

18 ahetuka cittas or root-less consciousness are also non-beautiful and called asobhana cittas. Because all these 18 cittas do not have any of beautiful mental factors or sobhana cetasikas, most importantly they all do not have any of beautiful root dhammas namely alobha, adosa and amoha cetasika.

18 ahetuka cittas are 2 kinds. They are vipaka cittas/ resultant consciousness or they are kiriya cittas/ functional consciousness/ inoperational consciousness. There are 15 ahetuka vipaka cittas and 3 ahetuka kiriya cittas.

There are 3 ahetuka kiriya cittas. They are root-less functional consciousness or rootless inoperational consciousness. They are called functional or inoperational because they do not produce any kamma because of their arising. They do not create any kamma because of their arising. So all 3 ahetuka kiriya cittas are inoperational or functional.

They are rootless. So they all do not have any of lobha, dosa, moha, alobha, adosa, and amoha which are all root cetasikas. These are root dhammas because they supply the necessities to trees which are the dhamma molecules and compound such as citta-cetasikas molecules and citta-cetasika-cittajarupa compounds.

There are 3 ahetuka kiriya cittas or 3 rootless functional consciousness or 3 rootless inoperational consciousness. 2 cittas of these 3 cittas are universal to all beings while 1 ahetuka kiriya citta is strictly and completely confined to arahats only.

1. upekkha saha gatam pancadvaravajjana citta
2. upekkha saha gatam manodvaravajjana citta
3. somanassa sahatam hasituppada citta

The first citta is pancadvaravajjana citta. This citta is panca dvara avajjana citta. Panca means 'five'. Dvara means 'door'. Pancadvara here means 'five sense doors'. Avajjana means 'adverting' 'turning the attention to' 'contemplating on arammana'.

Avajjana is made up of Aa and vajjana. Aa here means 'arammana'. Vajjana means 'contemplation'. When there arises an arammana, this citta does the job of contemplation whether the arammana is at eye or ear or at nose or tongue or at body. It transfers appropriately to the next citta which may be one of 10 panvavinnana cittas. This is like shunting, transferring, adverting.

In this citta, there arise 7 universal cetasikas. Phassa or contact makes meeting of the pancadvaravajjana citta, panvarammana or one of 5 sense object, and cakkhuppasada or eye-sense-base. Vedana or feeling feels as upekkha or indifferent that is not good or not bad. Cetana or volition urges to take that object. Sanna/ perception marks the object. Ekaggata or one-pointedness points at the object only. Jivitindriya maintains mental life including the life of all these cetasikas and citta. Manasikara or attention chooses the right direction to the object.

So in pancadvaravajjana citta, all 7 universal cetasikas arise. Moreover, vitakka also arises doing putting the citta to that particular object of pancarammana or one of 5 sense-object. Vicara who is the close friend of vitakka also arises in pancadvaravajjana citta and it does the job of reviewing on the object and it would not leave the object. As pancadvaravajjana has to transfer the object to someone who is one of 5, this citta has to decide who to give. So adhimokkha cetasika does have to arise.

As this citta is upekkha citta, piti does not arise. There does not arise chanda or wish as there is no need to arise wish in performing this job of transferring. As there are conditions such as arising of arammana or object, arising of pasada or vatthu that serves as dvara, and arising of attention to that object, pancadvaravajjana citta has to arise and there is no will or wish arise at all. So chanda does not arise in this citta. This citta is very first citta in vithi vara. It does not need any effort in its arising. So there is no viriya at all.

In summary, in pancadvaravajjana citta or 5-sense-door-adverting consciousness there arise 7 universal cetasikas, vitakka, vicara, and adhimokkha of 6 pakinnaka cetasikas. So there are in total  $7 + 3 = 10$  cetasikas arise with panca dvara avajjana citta. There is no sobhana cetasika at all. So there is no sobhana hetu such as alobha, adosa, anad amoha. Equally there is no akusala cetasika at all. So there is no akusala root such as lobha, dosa, and moha.

In this dhamma molecule of pancadvaravajjana citta, one atom is 'citta' and other 10 atoms are cetasikas phassa, vedana, cetana, sanna, ekaggata, jivitindriya, manasikara, vitakka, vicara, and adhimokkha. All these dhamma link each other inseparably and makes a dhamma molecule called pancadvaravajjana citta.

We are discussing on 18 ahetuka cittas. 3 are ahetuka kiriya cittas and 15 are ahetuka vipaka cittas. Among 3 ahetuka kiriya cittas, we

have discussed on pancadvaravajjana citta and manodvaravajjana citta at molecular level.

There is a third ahetuka kiriya citta. It is called 'somanassa saha gatam hastituppada citta'. Unlike other 2 ahetuka kiriya cittas which are never able to do javana function, this citta 'ahetuka hasituppada citta' can do the job of javana. Because of this citta, arahats have to smile.

In this citta, all of 7 universal cetasikas arise. They are 1. phassa/contact, 2. vedana/feeling, 3. cetana/volition, 4. sanna/perception, 5. ekaggata/one-pointedness, 6. jivitindriya/mental life, 7. manasikara/attention. Each of these 7 does their respective job while this citta arises.

Among 6 pakinnaka cetasikas or 6 particular mental factors, 5 of these cetasikas arise with hasituppada citta. These 5 cetasikas are 1. vitakka/initial application, 2. vicara/sustained application, 3. piti/joy, 4. viriya/effort, 5. adhimokkha/decision. In this citta, chanda cetasika does not arise. Chanda does not arise in all of 18 ahetuka cittas.

As there is no hetu or no root such as lobha, dosa, moha or alobha, adosa, amoha, chanda does not arise in these 18 ahetuka citta. There is no wish to perform their respective jobs in these 18 ahetuka cittas. That is why chanda does not arise in these 18 ahetuka cittas.

In this dhamma molecule, one atom is 'citta' which is pure, luminous, sinless. Other 12 atoms are as described above and they are 7 universal cetasikas and 5 of 6 pakinnaka cetasikas or 5 of 6 particular mental factors. They arise together inseparably.

So far we have discussed on 40 lokuttara cittas or supramundane consciousness in detail at molecular level. After that we have touched the area of different jhanas including arupa jhana or immaterial absorption and rupa jhana or material absorption. They are 27 mahaggata cittas or 27 greater consciousness.

These 27 jhana cittas are also called 'majjhima cittas' or 'middle consciousness'. Because they are higher than sensuous plane consciousness or kamavacara cittas but they are inferior to lokuttara cittas or supramundane consciousness. These 27 jhana cittas have been explained down to the molecular and atomic levels.

After that we discussed on 24 kama sobhana cittas or 24 beautiful sensuous plane consciousness.  $40 + 27 + 24 = 91$  cittas are sobhana

cittas and out of 121 total cittas, 30 cittas are asobhana cittas or non-beautiful consciousness. Among them 12 akusala cittas are no doubt they are ugly and non-beautiful. We have discussed on 12 akusala cittas at molecular level.

There are 18 ahetuka cittas. They seem to be simless. They are not creators or they do not produce or create any further kamma. But as they do not own any of beautiful roots namely alobha, adosa, and amoha or panna, they all are known as non-beautiful consciousness or asobhana cittas. Among them 3 ahetuka kiriya cittas have been discussed in DT-157. 15 ahetuka vipaka cittas will be discussed in DT-159.

Another ahetuka kiriya citta universal to all being is called 'upekkha saha gamam manodvaravajjana citta'. Unlike pancadvaravajjana citta, this citta has an extra duty. It does the job of votthapana or determining on the object.

Because of this all following 7 javana cittas have a clear role what to do on the object and they all arise as mental impulse in 7 successive moments. In such a decision to be made, there takes a lot of energy and there does need effort or viriya. While viriya cetasika or effort does not arise in pancadvaravajjana citta, viriya does arise in manodvaravajjana citta.

So in manodvaravajjana citta, there are phassa or contact, vedana or feeling, cetana or volition, sanna or perception, ekaggata or one-pointedness, jivitindriya or mental life, manasikara or attention, vitakka or initial application, vicara or sustained application, adhimokkha or decision, and viriya or effort altogether 11 cetasikas have to arise to assist the king citta manodvaravajjana citta.

Again, in this ahetuka kiriya citta, there is no beautiful root such as alobha, adosa, amoha. So this citta is also called asobhana citta or non-beautiful consciousness. As there is also no akusala root such as lobha, dosa, moha, this citta is called rootless or ahetuka citta.

So manodvaravajjana citta is an upekkha citta. It is kiriya citta or functional consciousness or inoperational consciousness. It is also rootless consciousness or ahetuka citta as explained above.

In this citta of dhamma molecule, components atoms are citta and 11 cetasikas. They all mix inseparably and this is known as sampayutta paccaya. While arising together these 11 cetasikas do their own functions and assist the citta and this makes the name 'upekkha saha gamam manodvaravajjana citta'.

There are 15 ahetuka vipaka cittas. Here I like to extend on vipaka cittas. These 15 ahetuka vipaka cittas are all asobhana cittas. There are sobhana cittas or beautiful consciousness which are vipaka cittas. There are 8 sahetuka kamavacara mahavipaka cittas.

8 mahavipaka cittas are called sahetuka vipaka cittas. Sa means 'with'. Sahetuka means 'along with hetu or root' such as alobha, adosa, amoha. To differentiate this from ahetuka vipaka cittas, these 8 mahavipaka cittas are called sahetuka kama vipaka cittas.

Again there are other sobhana vipaka cittas. They are rupavipaka cittas which are patisandhi, bhavanga, and cuti citta of rupa brahmas and arupavipaka cittas which are patisandhi, bhavanga and cuti citta of arupa brahmas. To differentiate from these kama vipaka cittas are named as mahavipaka cittas. Mahavipaka cittas are called sahetuka vipaka cittas to differentiate them from ahetuka vipaka cittas.

There are 15 ahetuka vipaka cittas. All these are vipaka cittas. I will repeat that all these 15 ahetuka vipaka cittas are vipaka cittas. They are resultant consciousness. I repeated because not to confuse their later explanation.

These 15 ahetuka vipaka cittas have two groups. One group is the result of akusala cittas in the past and another group is the result of kusala cittas in the past. As all 15 cittas are kamavacara cittas, all vipaka cittas of these 15 cittas are also kama vipaka cittas.

There are 7 ahetuka akusala vipaka cittas and 8 ahetuka kusala vipaka cittas, altogether 15 ahetuka vipaka cittas. Here some may confuse 'vipaka cittas' with 'kusala' and 'akusala'. That is why I repeated above.

These 2 groups are corresponding to each other. I mean comparable to each other. When there is akusala vipaka cakkhuvinnana citta, there also is kusala vipaka cakkhuvinnana citta. Comparable as I mentioned is this pairing. But there is an extra citta which is not in pair. It is 'somanassa saha gatam ahetuka kusala vipaka santirana citta'. So there are 14 cittas or other 7 pairs are

Akusala vipaka      Kusala vipaka

- 1.cakkhuvinnana citta | 1.cakkhuvinnana citta
- 2.sotavinnana citta | 2.sotavinnana citta
- 3.ghanavinnana citta | 3.ghanavinnana citta
- 4.jivhavinnana citta | 4.jivhavinnana citta

5.kayavinnana citta | 5.kayavinnana citta  
 6.sampaticchana citta | 6.sampaticchana citta  
 7.santirana citta | 7.santirana citta

All these 14 cittas are upekkha cittas. That means they all have upekkha vedana or indifferent feeling. To differentiate upekkha santirana of kusala vipaka citta, 8th ahetuka kusala vipaka citta is called 'somanassa santirana citta' as it is accompanied by piti or somanassa.

We have discussed dhammas at atomic level. That is discussion on individual dhamma. Dhammas are citta, cetasika, rupa, nibbana. Pannatti has also been discussed at atomic level. Now we are currently discussing dhammas at molecular level.

With a few exceptions, there are hardly any atoms that exist as atoms. Example element is 'hydrogen'. This element is 'the lightest of all elements that ever exist'. Subatomic level is no more elementary. Hydrogen does not exist in atomic form. It exists as molecules. 2 atoms of hydrogen element combine and make a molecule of hydrogen.

Elementary dhammas are citta, cetasika, rupa, and nibbana. Citta never exists on its own as a separate element. But citta arises with other elements called cetasikas. When 2 atoms of hydrogen combine with 1 atom of oxygen, this combination makes a molecule of water. When several atoms of cetasikas combine with 1 atom of citta, that combination makes a molecule of so called 'named citta'.

There are 121 total 'named cittas'. We are discussing at molecular level of these 121 'named cittas'. So far 40 lokuttara cittas or 40 supramundane consciousness, 27 mahaggata cittas or 27 jhana cittas, 24 kama sobhana cittas or 24 sensuous beautiful consciousness altogether  $40 + 27 + 24 = 91$  sobhana cittas or 91 beautiful consciousness have been discussed.

After discussion at molecular level of these cittas, 12 akusala cittas or unwholesome consciousness, and 3 ahetuka kiriya cittas or 3 rootless functional consciousness were discussed. These  $12 + 3 = 15$  cittas are asobhana cittas or non-beautiful consciousness. There are further 15 asobhana cittas or 15 non-beautiful consciousness.

In the previous post, they have been listed. 7 pairs of cittas and 1 somanassa citta altogether 15 vipaka cittas or 15 resultant consciousness. 5 pairs are called panca-vinnana cittas or 5-sense-consciousness. 2 pairs are sampaticchana cittas or receiving

consciousness and santirana citta or investigating consciousness. Each part of the pairs are resulted from akusala or kusala.

Unpaired consciousness here is 'somanassa saha gatam ahetuka vipaka santirana citta'.

Somanassa means 'mental joy'. Saha means 'with'. Gata means 'to go'. Saha gata means 'to go with'. So this citta arises with mental joy. Ahetuka means 'rootless'. Root here are dhamma which are 'alobha' 'adosa' 'amoha', 'lobha' 'dosa' 'moha' because they support other dhamma like roots of a tree, without which the tree will die out. Vipaka means 'resultant'. Santirana means 'investigating'.

This dhamma molecule is made up of 1 atom of pure citta, and 11 atoms of cetasikas. These 11 cetasikas are 7 universal cetasikas ( phassa, vedana, cetana, sanna, ekaggata, jivitindriya, manasikara), and 4 of 6 pakinnaka cetasikas. These 4 are vitakka, vicara, adhimokkha, and piti cetasikas.

Chanda does not arise in any of 18 ahetuka citta. Viriya does not arise in this citta as it is not needed. This citta can arise after sampaticchana and just before votthappana citta or determining consciousness. Determining consciousness does need viriya. But santirana citta whether with joy or with upekkha feeling do not need any viriya or effort in their arising. So chanda and viriya do not arise in 'somanassa santirana citta'.

In this citta, there is no akusala cetasikas and no sobhana cetasika. This citta can do the job of investigating(santirana) and the job of retention (tadarammana ). It cannot do the job of patisandhi, bhavanga, and cuti, while 'upekkha santirana citta' can perform these 3 jobs along with investigation and retention altogether 5 functions.

There are 7 pairs of citta left to discuss at molecular level.

2 pairs are 2 sampaticchana citta and 2 santirana citta.

1. upekkha saha gatam ahetuka akusala vipaka sampaticchana citta
2. upekkha saha gatam ahetuka kusala vipaka sampaticchana citta
3. upekkha saha gatam ahetuka akusala vipaka santirana citta
4. upekkha saha gatam ahetuka kusala vipaka santirana citta

In all these 4 citta, each citta is accompanied by 10 cetasikas only. They are 7 universal cetasikas, vitakka, vicara, and adhimokkha cetasikas. They do not need viriya, chanda, and piti. There is no

cetasika of 14 akusala cetasikas and no cetasika of 25 sobhana cetasikas.

So these 4 dhamma molecules are made up of 1 atom of pure citta and 10 atoms of cetasikas. Each dhamma in them just last a moment. There is no permanent dhamma. And there is no storehouse for these dhamma.

We left 10 cittas. They are called pancavinnana cittas. They are 10 consciousness of 5-sense-consciousness.

#### A) Akusala pancavinnana cittas

1. upekkha saha gatam ahetuka akusala vipaka cakkhuvinnana citta
2. upekkha saha gatam ahetuka akusala vipaka sotavinnana citta
3. upekkha saha gatam ahetuka akusala vipaka ghanavinnana citta
4. upekkha saha gatam ahetuka akusala vipaka jivhavinnana citta
5. dukkha saha gatam ahetuka akusala vipaka kayavinnana citta

#### B) Kusala pancavinnana cittas

1. upekkha saha gatam ahetuka kusala vipaka cakkhuvinnana citta
2. upekkha saha gatam ahetuka kusala vipaka sotavinnana citta
3. upekkha saha gatam ahetuka kusala vipaka ghanavinnana citta
4. upekkha saha gatam ahetuka kusala vipaka jivhavinnana citta
5. sukha saha gatam ahetuka kusala vipaka kayavinnana citta

All these 10 vinnana cittas are accompanied by only 7 cetasikas. They are 7 universal mental factors of phassa, vedana, cetana, sanna, ekaggata, jivitindriya, and manasikara. No other cetasikas arise in these 10 vinnana cittas.

We have discussed dhammas at atomic level, at elementary level. Dhammas are citta or consciousness, cetasika or mental factors which support consciousness, rupa or matters or materials which are the nature that never have consciousness, and nibbana, which is an absolute peace.

Atomic level here means 'basic characteristic'. Pannatti has also been explained in old Dhamma Thread posts. Even though it is not an ultimate reality, it is also a dhamma that we can sense through our mind-sense-door.

Atom does not exist singly with few exceptions. Examples are oxygen, hydrogen, nitrogen. These are elements. There are no atoms unless they are reacted in some way. An atom of hydrogen links with another atom and makes a hydrogen molecule. So do in other cases like nitrogen gas molecule, oxygen gas molecule and many other elements.

Dhamma atom does not exist singly with few exceptions. Like other molecules, dhamma molecules are made up of dhamma atoms. Examples are 10 dhamma molecules of pancavinnana cittas or 10 5-sense-consciousness. They are made up of one atom of dhamma called 'citta' or consciousness and 7 atoms of cetasikas or 7 mental factors.

There are 121 total cittas. And we have discussed 121 dhamma molecules. We have already discussed on 28 paramattha rupas or 28 ultimate realities rupas. Molecules are the smallest working unit.

3 atoms of hydrogen and 1 atom of nitrogen makes a molecule of ammonia when there are right conditions for arising of molecule like heat. NH<sub>3</sub> is ammonia. When this molecule is combined with carboxylic acid, new molecule becomes an amino acid.

When amino acids are linked with a chemical bond called peptide, they become polypeptides. When there are many polypeptides, they become protein molecule. When protein molecules are structured in different kinds of folding like primary folding, secondary folding, tertiary folding, quaternary folding, each has different function of their own.

Dhamma molecule 121 cittas may or may exist singly. Mostly they do not exist singly. Exception here is 4 vipaka namakkhandhas or resultant mental bodies of formless brahmas or arupa brahmas. Otherwise, all dhamma molecules are in one or other ways linked with other dhamma molecules in a complex way.

Nama dhamma always have to depend on rupa dhamma with a few exception. Before going deep into these complex structures of dhamma, reviews on different classifications of cittas will help to understand dhammas. This is especially right for next step of Dhamma explanation on functions of different cittas.

There are 121 total cittas. They are realities. At any given time, there is a citta internally. Internally means that there is a citta at any given time, the whole of which may be sensed by self within. This is called ajjhata dhamma or dhamma that exists internally.

There are limitless, countless, external dhammas outside of the viewers. These dhammas are called bahiddha dhammas. Whether internally or externally, at any given time there is at least a citta. This citta is one of 121 total cittas ( 121 dhamma molecules made up of 1 atom of pure citta and different combinations of different cetasikas or mental factors ).

These 121 cittas can be classified into 5 different groups depending on what vedana cetasika they have. Actually vedana is an atom of dhamma and it is a cetasika. But it cannot arise alone. All 121 cittas have a vedana cetasika or feeling factor. Depending on the type of feeling, 121 cittas are classified into 5 different groups.

They are

1. 62 somanassa cittas or consciousness with mental joy.
2. 1 sukha citta or citta with physical pleasure
3. 1 dukkha citta or citta with physical pain
4. 2 domanassa cittas or cittas with mental displeasure
5. 55 upekkha cittas or consciousness with indifferent feeling.

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121 cittas.

There are root dhammas. Roots are giving life to trees. They supply with water, minerals, nutrition. When roots are cut up, trees have to die. In Dhamma there are dhammas that have root qualities. They are called root dhammas or hetu.

There are 6 hetus. They are lobha, dosa, moha, alobha, adosa, and amoha. In 24 conditions of dhammas, these 6 dhammas serve as root condition or hetu paccaya for other dhammas that depend on them. According to these 6 hetus, 89 total cittas are grouped into 2 major classes. They are ahetuka cittas and sahetuka cittas.

Ahetuka cittas do not have any of these 6 hetus. As they do not have beautiful hetus of alobha, adosa, and amoha, these ahetuka cittas are called asobhana cittas or non-beautiful consciousness. There are 18 ahetuka cittas.

18 ahetuka cittas again have two kinds of citta. They are vipaka cittas or resultant consciousness and kiriya cittas or functional consciousness or inoperational consciousness. There are 15 ahetuka vipaka cittas or 15 rootless resultant consciousness. And there are 3 ahetuka kiriya cittas or 3 rootless functionalm consciousness.

Again 15 ahetuka vipaka cittas or 15 rootless resultant consciousness have 2 separate groups. 7 cittas of these 15 cittas are the result of past akusala or unwholesome actions and 8 of these 15 cittas are the result of past kusala or wholesome actions.

There are 7 ahetuka akusala vipaka cittas. Be careful that all these 7 cittas are vipaka cittas. They are not akusala cittas. If not clear, just reply this post. These 7 ahetuka akusala vipaka cittas are

1. upekkha saha gatam ahetuka akusala vipaka cakkhuvinnana citta

The vedana cetasika has the quality of indifferent feeling that is not good or not bad, not extreme. Cakkhu means 'eye'. Vinnana literally means 'particular knowledge'. This citta particularly knows light and vision. No other citta can do this job. This citta is called cakkhuvinnana citta or 'eye-consciousness'.

This is 'consciousness-at-eye'. It is sight-consciousness. Its quality has been discussed repeatedly in the previous posts. This consciousness arises at eye. So it is called eye-consciousness or cakkhuvinnana citta. It does not have any root dhamma. This citta is the result of bad action in the past. So it is called akusala vipaka citta. Other 6 cittas are

2. upekkha saha gatam ahetuka akusala vipaka sotavinnana citta
3. upekkha saha gatam ahetuka akusala vipaka ghanavinnana citta
4. upekkha saha gatam ahetuka akusala vipaka jivhavinnana citta
5. dukkha saha gatam ahetuka akusala vipaka kayavinnana citta
6. upekkha saha gatam ahetuka akusala vipaka sampaticchana citta
7. upekkha saha gatam ahetuka akusala vipaka santirana citta

Cakkhuvinnana citta is eye-consciousness. This has been explained.  
 Sotavinnana citta is ear-consciousness.  
 Ghanavinnana citta is nose-consciousness.  
 Jivhavinnana citta is tongue-consciousness.  
 Kayavinnana citta is body-consciousness.

Sampaticchana citta is 'receiving consciousness'  
 Santirana citta is 'investigating consciousness'. These again will be explained in the following posts when we go on to functions of cittas.

There are 5 groups of cittas. They are grouped into 5 separate entities depending on what type of feeling they have or what kind of vedana cetasika arises with them.

1. 62 somanassa cittas (consciousness with mental pleasure)
2. 1 sukha citta (consciousness with physical pleasure)
3. 1 dukkha citta (consciousness with physical pain/displeasure)
4. 2 domanassa cittas (consciousness with mental displeasure)
5. 55 upekkha cittas (consciousness with indifferent feeling)

Please refer back to 'citta' portion.

62 somanassa cittas are

1. 4 somanassa lobha mula cittas
2. 1 somanassa santirana citta

- 3. 1 ahetuka kiriya, hasituppada citta
- 4.12 kama somanassa cittas ( half of 24 kama sobhana cittas)
- 5.11 1st jhana cittas ( 3 mundane and 8 supramundane )
- 6.11 2nd jhana cittas ( „ „ )
- 7.11 3rd jhana cittas ( „ „ )
- 8.11 4th jhana cittas ( „ „ )

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62 somanassa cittas.

1 sukha citta is 'sukha saha gatam ahetuka kusala vipaka kayavinnana citta.

1 dukkha citta is 'dukkha saha gatam ahetuka akusala vipaka kayavinnana citta.

2 domanassa cittas are

- 1. domanassa saha gatam patigha sampayuttam asankharika citta
- 2. domanassa saha gatam patigha sampayuttam sasankharika citta

55 upekkha cittas are

- 1. 4 upekkha saha gatam lobha mula cittas
- 2. 2 moha mula cittas
- 3. 8 of 10 pancavinnana cittas after exclusion of 2 kayavinnana cittas
- 4. 2 sampaticchana cittas
- 5. 2 santirana cittas
- 6. 2 ahetuka kiria cittas ( panca- and mano- dvaravajjana cittas )
- 7.12 kama upekkha cittas ( half of 24 kama sobhana cittas )
- 8.11 5th jhana cittas ( 3 mundane and 8 supramundane )
- 9.12 arupavacara cittas

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55 upekkha cittas

These 121 cittas are dhamma molecules. They fall into 5 groups. 62 somanassa cittas, 1 sukha citta, 1 dukkha citta, 2 domanassa cittas and 55 upekkha cittas. They have five groups because one atom of dhamma in each of cittas has different qualities in different cittas.

There are

- 1. 18 ahetuka cittas ( cittas without any root )
- 2. 2 ekahetuka cittas(cittas with only one root)
- 3. 22 dvihetuka cittas(cittas with 2 roots )
- 4. 47 tihetuka cittas (cittas with 3 roots )

Among 18 ahetuka cittas, we have discussed on 15 ahetuka vipaka

cittas. There are 3 other ahetuka cittas. These 3 cittas are ahetuka kiriya cittas. Kiriya cittas are functional consciousness and they do not produce or create any kamma by arising of them.

Three ahetuka kiriya cittas are

1. upekkha saha gatam ahetuka kiriya pancadvaravajjana citta
2. upekkha saha gatam ahetuka kiriya manodvaravajjana citta
3. somanassa saha gatam ahetuka kiriya hasituppada citta.

As their names imply the first 2 cittas are upekkha cittas. They are ahetuka cittas. They are kiriya cittas. These 2 cittas are universal to any being when they are possible to arise. Pancadvaravajjana citta does not arise in asannissattas and arupa brahmas.

But hasituppada citta is confined to arahats only. This citta never arise in other beings. This citta is smiling citta of arahats including The Buddha.

We are discussing on 89 cittas or 121 cittas and going on different classifications of cittas again. So far we have finished on cittas with different vedana or feeling. They are 62 somanassa cittas or 62 consciousness with mental pleasure, 1 sukha citta, 1 dukkha citta, 2 domanassa cittas or 2 consciousness with mental displeasure, and 55 upekkha cittas or 55 consciousness with indifferent feeling.

This is the classification of cittas depending on their accompanying vedana cetasika or feeling. So  $62 + 1 + 1 + 2 + 55 = 121$  total cittas. We are approaching to another classification. It is classification based on root dhammas or hetu dhamma namely lobha, dosa, moha, alobha, adosa, amoha. In this classification there are 18 ahetuka cittas and 71 sahetuka cittas. Ahetuka means 'without hetu or root' and sahetuka means 'with hetu or root'.

In this classification there are 18 ahetuka cittas, 2 ekahetuka cittas, 22 dvihetuka cittas and 47 tihetuka cittas.

$18 + 2 + 22 + 47 = 89$  total cittas. Eka means 'one' or 'single'. Dvi means 'two' or 'double' and ti means 'three' or 'triple'. So these cittas are cittas without root, cittas with 1 root, cittas with 2 roots and cittas with 3 roots.

Regarding 18 ahetuka cittas, we have discussed on 7 ahetuka akusala vipaka cittas. There are 8 ahetuka kusala vipaka cittas. By names they are the same as akusala vipaka and just replace 'akusala' with 'kusala'. Dukkha is replaced by 'sukha' in kayavinnana citta. And there is an extra santirana citta. It is somanassa santirana citta.

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

They are eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, receiving-consciousness, joyous-investigating-consciousness and indifferent-investigating-consciousness all of which are the result of past good kamma or wholesome actions in the past.

We have discussed dhammas down to atomic level and molecular level. All 89 cittas or all 121 cittas have been well explained. Now we are reproaching again the different classifications of citta. Cittas with different vedana or feeling have been discussed.

Another classification is cittas with different hetu or root conditions. We have talked on 18 ahetuka cittas. There are 71 sahetuka cittas or 71 cittas with root dhammas. (18 + 71 = 89 cittas).

Among 71 sahetuka cittas or consciousness with root, 2 cittas have only one root. That root is moha hetu. These 2 cittas are moha mula cittas or moha-rooted consciousness. They are 'upekkha saha gatam vicikiccha sampayutta citta' and 'upekkha saha gatam uddhacca sampayutta citta'. Molecular level of these 2 cittas have been discussed.

Akusala dhammas never arise with kusala dhammas. This is the rule of citta niyama. Akusala hetus or roots never arise with kusala hetus or roots. So in 2 moha cittas, alobha, adosa, and amoha do not arise. In these 2 moha mula cittas, there is no lobha and no dosa. So there is only one and a single hetu which is moha cetasika. So these 2 cittas are called ekahetuka cittas or single-rooted consciousness.

We have discussed dhammas down to atomic level and molecular level. All 89 cittas or all 121 cittas have been well explained. Now we are reproaching again the different classifications of citta. Cittas with different vedana or feeling have been discussed.

In another classification of citta, we are discussing on cittas with different root dhammas. 18 ahetuka cittas and 2 ekahetuka cittas have

been discussed.

There are 22 dvihetuka cittas or 22 double-rooted consciousness. They are 3 sets of dhamma namely lobha cittas, dosa cittas and kusala cittas.

1. 8 Llobha mula cittas
2. 2 dosa mula cittas
3. 12 nana vipayutta mahakusala cittas

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22 dvihetuka cittas or 22 double-rooted consciousness

There are 8 lobha mula cittas. To list again, they are

1. somanassa saha gatam ditthi gata sampayuttam asankharika citta
2. somanassa saha gatam ditthi gata sampayuttam sasankharika citta
3. somanassa saha gatam ditthi gata vippayuttam asankharika citta
4. somanassa saha gatam ditthi gata vippayuttam sasankharika citta
5. upekkha saha gatam ditthi gata sampayuttam asankharika citta
6. upekkha saha gatam ditthi gata sampayuttam sasankharika citta
7. upekkha saha gatam ditthi gata vippayuttam asankharika citta
8. upekkha saha gatam ditthi gata vippayuttam sasankharika citta

Somanassa is piti and it is mental joy. So 4 cittas are with piti and so they are with somanassa vedana or mental pleasure. And later 4 cittas are upekkha cittas and they do not have piti and their vedana is indifferent feeling. Lobha citta is just one but as vedana differs there are 2 cittas; somanassa or upekkha.

Ditthi is a cetasika and it is wrong view. There are 4 cittas with ditthi and they are labelled as 'ditthi gata sampayutta'. Gata means 'to go' and sampayutta means 'mixed inseparably'. As 4 cittas are with ditthi, other 4 cittas are without ditthi or wrong view.

First lobha citta is one but because of vedana there are 2. These 2 cittas have different status when they are accompanied by ditthi or not. So 2 and 2 makes 4 cittas. Again asankharika means 'unpromptedness' and sasankharika means 'with prompt'. Already existed 4 different cittas are multiplied with 2 and so there are 8 total lobha mula cittas.

4 cittas are somanassa and 4 cittas are upekkha. 4 cittas are ditthi cittas and 4 cittas are without ditthi. 4 cittas are asankharika cittas and 4 cittas are sasankharika cittas.

All these 8 lobha mula cittas have been discussed at molecular level. As they are lobha mula cittas, there always arise lobha cetasika and this cetasika serves as lobha root or lobha hetu. As these 8 cittas

are akusala cittas, they are always led by moha cetasika. Moha also serves as a root and it is moha hetu or moha root. So in all these 8 lobha mula cittas, root dhammas are moha and lobha.

Dosa never arise together with lobha in the same moment and in the same citta. As these 8 cittas are akusala cittas, there is no hetu of kusala origin. So there are only 2 roots in these 8 lobha mula cittas and they are moha nad lobha. So 8 lobha mula cittas are dvihetuka cittas or double-rooted consciousness.

The first classification of citta we have discussed is vedana classification. They are 62 somanassa cittas, 1 sukha citta, 1 dukkha citta, 2 domanassa cittas and 55 upekkha cittas.

The second classification of citta we are discussing is hetu classification. There are 18 ahetuka cittas, 2 ekahetuka citta, 22 dvihetuka cittas and 47 tihetuka cittas. We have discussed on 18 ahetuka cittas and 2 ekahetuka cittas.

There are 22 dvihetuka cittas or 22 double-rooted consciousness. They are 8 lobha mula cittas, 2 dosa mula cittas and 12 nana vipppayutta cittas. Lobha cittas have been explained in the previous post. There are 2 dosa mula cittas.

1. domanassa saha gatam patigha sampayuttam asankharika citta
2. domanassa saha gatam patigha sampayuttam sasankharika citta

Dosa citta or hating mind always hurts. So both of these 2 dosa mula cittas are associated with hurting or patigha. Domanassa is mental displeasure. There is no joy at all when dosa citta arises. Vedana is domanassa vedana. And patigha always happens. One citta does not need promptedness and the other needs it. In these 2 dosa mula cittas, there are moha and dosa as root dhamma. So they are also dvihetuka cittas or double-rooted consciousness.

There are 89 cittas or 89 mental states or 89 states of consciousness. Among them 18 cittas are ahetuka cittas or rootless consciousness. 71 cittas are sahetuka cittas or they arise with root dhamma such as lobha, dosa, moha, alobha, adosa, and amoha.

2 cittas are ekahetuka cittas, 22 cittas are dvihetuka cittas, 47 cittas are tihetuka cittas. Eka means 'one'. Ekahetuka cittas have only one root and it is moha root. It is ignorance. Tihetuka cittas have three roots. They are alobha, adosa, and amoha. These 3 roots can arise together.

But there are 22 dvihetuka cittas. They have 2 roots. These 2 roots have exact combination.

1. lobha + moha
2. dosa + moha
3. alobha + adosa

Lobha and dosa never arise together. Kusala and akusala never arise together. So far we have discussed on 18 ahetuka cittas or rootless consciousness, 2 ekahetuka cittas or 2 single-rooted consciousness, 8 dvihetuka cittas or lobha cittas, 2 dvihetuka cittas of dosa cittas. There still left 12 dvihetuka cittas.

These 12 dvihetuka cittas are kama sobhana cittas and they are nana vippayutta cittas. Nana is pannidriya cetasa and it is also amoha root. As there is no panna, then there will be only 2 roots in these beautiful consciousness. They are alobha and adosa roots.

They are 4 mahakusala cittas, 4 mahavipaka cittas, and 4 mahakiriya cittas.

1. somanassa saha gatam nana vippayuttam asankharika mahakusala citta
2. somanassa saha gatam nana vippayuttam sasankharika mahakusala citta
3. upekkha saha gatam nana vippayuttam asankharika mahakusala citta
4. upekkha saha gatam nana vippayuttam sasankharika mahakusala citta
5. somanassa saha gatam nana vipayuttam asankharika mahavipaka citta
6. somanassa saha gatam nana vippayuttam sasankharika mahavipaka citta
7. upekkha saha gatam nana vippayuttam asankharika mahavipaka citta
8. upekkha saha gatam nana vipayuttam sasankharika mahavipaka citta
9. somanassa saha gatam nana vippayuttam asankharika mahakiriya citta
10. somanassa saha gatam nana vippayuttam sasankharika mahakiriya citta
11. upekkha saha gatam nana vippayuttam asankharika mahakiriya citta
12. upekkha saha gatam nana vippayuttam sasankharika mahakiriya citta

As all these 12 cittas do not have panna cetasa, and they just have alobha and adosa hetus, they are called dvihetuka cittas.

18 cittas are ahetuka cittas, 2 cittas are ekahetuka cittas, 22 cittas are dvihetuka cittas and 47 cittas are tihetuka cittas. Altogether there are 89 cittas.

18 cittas do not have any root from 6 roots. 6 roots are lobha, dosa, moha, alobha, adosa, and amoha.

2 cittas just have one root. It is moha root. And they are called ekahetuka cittas or single-rooted consciousness.

22 cittas have two roots. There are 3 different combination of roots for double-rooted cittas.

- a) 8 lobha mula cittas ( lobha + moha )
- b) 2 dosa mula cittas ( dosa + moha )
- c) 12 nana vippayutta cittas ( alobha + adosa )

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22 dvihetuka cittas.

47 cittas have 3 roots. These 3 roots are alobha, adosa and amoha or panna. They are

- a) 12 kamavacara nana sampayutta cittas
- b) 15 rupavacara cittas
- c) 12 arupavacara cittas
- d) 8 lokuttara cittas

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47 tihetuka cittas

All these 47 cittas have three roots. These 3 roots are alobha, adosa and amoha or panna.

In summary, there are 18 ahetuka cittas, 2 ekahetuka cittas, 22 dvihetuka cittas and 47 tihetuka cittas.

So far we have discussed on vedana classification and hetu classification on cittas.

There are 89 cittas. They can be classified into according to their origin or jati or the kind of dhamma. There are akusala dhamma, kusala dhamma and abyakata dhamma.

Akusala dhamma give rise to akusala vipaka or 'bad results' and kusala dhamma give rise to kusala vipaka or 'good results'. But abyakata dhamma are dhamma that do not give rise to further effects. These abyakata dhamma among cittas are vipaka dhamma and kiriya dhamma.

Vipaka are resultant and so there is no further effect arises because of arising of these vipaka dhamma. As it is already cooked, there is nothing to do with further effect.

Kiriya dhamma are also abyakata dhamma. Kiriya cittas are cittas of arahats and they are totally free of defilements. Because of this power, there is no further effect because of arising of these kiriya cittas.

So 89 cittas can be classified into

- a) 12 akusala cittas
- b) 21 kusala cittas
- c) 36 vipaka cittas
- d) 20 kiriya cittas

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89 cittas

12 akusala cittas are 8 lobha cittas, 2 dosa cittas, and 2 moha cittas.

21 kusala cittas are 8 mahakusala cittas, 5 rupakusala cittas, and 4 arupakusala cittas (  $8+5+4= 17$  loki kusala cittas ), and 4 lokuttara kusala cittas which are magga cittas. So there are 17 loki kusala and 4 lokuttara kusala cittas altogether 21 kusala cittas.

36 vipaka cittas are

- 1. 7 ahetuka akusala vipaka cittas
- 2. 8 ahetuka kusala vipaka cittas
- 3. 8 sahetuka kusala vipaka cittas ( 8 mahavipaka cittas )
- 4. 5 rupavipaka cittas
- 5. 4 arupavipaka cittas(  $7+8+8+5+4= 32$  loki vipaka cittas )
- 6. 4 lokuttara vipaka cittas ( 4 phala cittas )

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36 vipaka cittas (  $32 + 4 = 36$  cittas )

20 kiriya cittas are

- 1. 3 kama ahetuka kiriya cittas
- 2. 8 kama sahetuka kiriya cittas
- 3. 5 rupakiriya cittas
- 4. 4 arupakiriya cittas

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20 kiriya cittas

If cittas are counted as 121 total cittas, then they can be reclassified as

- a) 12 akusala cittas
- b) 37 kusala cittas ( 17 loki kusala + 20 lokuttara kusala cittas )
- c) 52 vipaka cittas ( 32 loki vipaka + 20 lokuttara vipaka cittas )
- d) 20 kiriya cittas

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121 cittas

20 lokuttara kusala cittas are 20 magga cittas and  
20 lokuttara vipaka cittas are 20 phala cittas. There are 5 jhanas

and when 4 magga cittas arise in the power of 5 jhanas, there have to be  $4 \times 5 = 20$  magga cittas. By the same token, 4 phala cittas when arise as the result of 4 magga cittas in the vicinity of 5 jhanas will be 20 phala cittas.

There are 89 cittas or 89 states of mind, or 89 mental states or 89 consciousness. Or there are 121 cittas or 121 consciousness in total. There are many classifications on these cittas.

First we discussed on cittas with different vedana or feeling. That is classification of cittas depending on vedana or feeling. After that we moved to classification citta depending on hetu or root.

The third classification of cittas that we discussed is classification of citta depending on jati or origin or kind of citta or kind of dhamma.

Now we are discussing another classification of citta. This 4th classification depends on realm of consciousness or depends on bhumi of cittas or consciousness.

There are 4 realms of consciousness.

They are

1. 54 kamavacara cittas
2. 15 rupavacara cittas
3. 12 arupavacara cittas
4. 8 lokuttara cittas

-----

89 total cittas

When magga cittas arise in the vicinity of 5 jhanas, then there will be 40 lokuttara cittas and total cittas will be 121 cittas.

They are

1. 54 kamavacara cittas
2. 15 rupavacara cittas
3. 12 arupavacara cittas
4. 40 lokuttara cittas.

a) Kamavacara cittas

Kama are dhammas related to 5 senses of seeing, hearing, smelling, tasting, touching and their implications. Avacara means 'frequently arising'. Kama in kamavacara means 'kama bhumi' and so kamavacara cittas are cittas that frequently arise in kama bhumi. But they can

still arise in rupa brahma bhumi and arupa brahma bhumi even though not all 54 cittas are possible to arise.

Kamavacara cittas are

1. 12 akusala cittas ( 8 lobha citta, 2 dosa citta, 2 moha citta )

somanassa/upekkha 2 with ditthi/without asankhara/sasankhara  
2 = 8 lobha cittas.

2 dosa cittas are asankharika and sasankharika.

2 moha cittas are 1.vicikiccha or doubt/suspicion, 2.uddhacca

$8 + 2 + 2 = 12$  akusala cittas

2. 15 ahetuka vipaka cittas ( 7 akusala vipaka and 8 kusala vipaka )

5 sense-consciousness of akusala vipaka ( 5 pancavinana )

1 receiving-consciousness of akusala vipaka ( 1 sampaticchana citta )

1 investigating-consciousness of akusala vipaka ( 1 santirana citta )

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7 cittas

and the same name with kusala vipaka cittas so there are 7 ahetuka kusala vipaka citta and there is an extra citta called somanassa santirana citta. So there are 8 ahetuka kusala vipaka cittas.

$7 + 8 = 15$  ahetuka vipaka cittas

3. 3 ahetuka kiriya cittas

1. 1 pancadvaravajjana citta

2. 1 manodvaravajjana citta

3. 1 hasituppada citta

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3 ahetuka kiriya cittas

4. 24 kama sobhana cittas

These are beautiful consciousness because there are beautiful roots like alobha, adosa and amoha in these 24 cittas.

1. 8 mahakusala cittas

2. 8 mahavipaka cittas

3. 8 mahakiriya cittas

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24 kama sobhana cittas

They each have 8 cittas because there are 3 alternatives that is

somanassa or upekkha 2 >< nana sampayutta or vippayutta 2 ><  
asankarika or sasankharika 2. So 2 >< 2 >< 2 = 8 cittas.

So kamavacara cittas are

12 akusala, 15 ahetuka vipaka, 3 ahetuka kiriya, 24 kama sobhana and  
altogether  $12 + 15 + 3 + 24 = 54$  kamavacara cittas.

b) 15 rupavacara cittas

1. 5 rupakusala cittas ( when in rupa jhana javana of any being )
2. 5 rupavipaka cittas ( when in bhavanga cittas of rupa brahmas )
3. 5 rupakiriya cittas ( when in rupa jhana javana of arahats )

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15 rupavacara cittas [ 5 are 5 jhanas ]

Rupavipaka cittas may also be patisandhi citta or cuti citta in rupa brahmas. Rupakiriya cittas may be in any arahats. This means arahats may be ( mostly ) human beings , arahata devas, arahatta rupa brahmas and arahatta arupa brahmas.

c) 12 arupavacara cittas

1. 4 arupakusala cittas (when in arupa jhana javana of any being)
2. 4 arupavipaka cittas (when in bhavanga of arupa brahmas )
3. 4 arupakiriya cittas ( when in arupa jhana javana of arahats )

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12 arupavacara cittas [ 4 are 4 arupa jhanas ]

Arupavipaka cittas may also be patisandhi or cuti cittas of arupa brahmas. Arupakiriya cittas are may arise in any arahats while in arupa jhana javana. ANy arahat means 1. human arahat, 2. deva arahat, 3. rupa brahma arahat, and 4. arupabrahma arahat.

d) 8 lokuttara cittas

1. 4 lokuttara kusala cittas ( 4 magga cittas )
2. 4 lokuttara phala cittas ( 4 phala cittas )

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8 lokuttara cittas

Lokuttara cittas are supramundane consciousness. They are nothing to do with mundane things. Their object is nibbana and they are the highest and pure cittas ever exist. Magga cittas each arise ONLY ONCE in the whole samsara and that particular magga citta is immediately

followed by respective phala citta which is lokuttara vipaka cittas. This is known as 'Akaliko'. This is one of attributes of The Dhamma. The result comes at once and there is no delay.

So depending on realms of citta there are

- a) 54 kamavacara cittas
- b) 15 rupavacara cittas
- c) 12 arupavacara cittas
- d) 8 lokuttara cittas

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89 total cittas

These are realms of citta. These are not realms of beings. So kamavacara cittas may still arise in other bhumi of beings apart from kama bhumi. Rupavacara cittas can also arise in manussa bhumi or human realm and deva realms. Arupavacara cittas can also arise in manussa bhumi or human realm, deva realms and rupa brahma realms apart from arupa brahma bhumi.

If magga cittas arise in the vicinity of 5 jhanas with the power of those jhana then 8 lokuttara cittas may be counted as ( 8 >< 5 jhana ) 40 lokuttara cittas.

So there will be 121 total cittas and they are

- 1. 54 kamavacara cittas
- 2. 15 rupavacara cittas
- 3. 12 arupavacara cittas
- 4. 40 lokuttara cittas

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121 total cittas

Here PLEASE BE CAREFUL. 40 lokuttara cittas are all lokuttara cittas. They are not mundane consciousness or they are not loki cittas.

15 rupavacara cittas and 12 arupavacara cittas are majjhima cittas or middle consciousness because they are in the middle of kamavacara cittas and lokuttara cittas. These cittas in total 27 ( 15 + 12 ) are called mahaggata cittas.

They are not kamavacara cittas. They are not lokuttara cittas. So they are not part of Noble Eightfold Path. By the same token 54 kamavacara cittas are not part of Noble Eightfold Path. They are kama cittas.

Noble Eightfold Path is there in 8 lokuttara cittas or there in 40 lokuttara cittas and no other cittas have Noble Eightfold Path.

But there may be pre-Path way like kamavacara mahakusala cittas.

27 mahaggata cittas do have their own object and they will never take nibbana as their object.

Nibbana is the ONLY OBJECT of 8 lokuttara cittas or 40 lokuttara cittas. Nibbana is the ONLY OBJECT of them. Because these lokuttara cittas can never take other objects as their object. Kama dhammas like seeing, hearing, smelling, tasting, touching and thinking on these cannot be the object of lokuttara cittas. The object of mahaggata cittas cannot be the object of lokuttara cittas.

So 27 jhana cittas are not lokuttara cittas and they can never take nibbana as their object.

When realms of citta or consciousness are not well understood, people always argue on Dhamma. They may have a good source, a good evidence, a good support for their materials. But finally they fail to realize The Dhamma because of misunderstanding on these realms of cittas.

We have discussed on different classifications of citta. We have talked on vedana classification or 'citta with different feelings'. We have discussed on hetu classification or 'citta without root and cittas with different combinations of root.

Then we went over discussion of classification of citta depending on kinds of Dhamma or jati. After that we talked on classification of citta depending on realms of citta and some details have been discussed. Now before we move to another classification, let us have a talk on functions of citta.

Sabbe dhamma anatta. There is no self. This may be known by just theoretical learning if not still realized. Sabbe sankhara anicca. There is no permanent sankhara dhammas. There are citta, cetasika and rupa as sankhara dhamma.

In a life as we know, there are many cittas happen and many rupa arise and fall away in connection with these cittas. Actually there is no life at all. But conventionally everyone knows what a life is. Patisandhi citta determines what a being is. Actually there is no being at all.

So in a life as we know, the starting point is patisandhi citta. The end of this whole life is cuti citta. In between are cittas of different kinds. Now we are going to count each function of citta starting from patisandhi citta to finishing with cuti citta. We will leave cittas with similar function.

There are 14 kinds of function of citta.

1. patisandhi kicca or 'linking function'
2. bhavanga kicca or 'life-continuum function'
3. avajjana kicca or 'adverting function'
4. dassana kicca or 'seeing function'
5. savana kicca or 'hearing function'
6. ghayana kicca or 'smelling function'
7. sayana kicca or 'tasting function'
8. phusana kicca or 'touching function'
9. sampaticchana kicca or 'receiving function'
10. santirana kicca or 'investigating function'
11. votthapana kicca or 'determining function'
12. javana kicca or 'mental impulsion function'
13. tadarammana kicca or 'retention function'
14. cuti kicca or 'death function'

A life starts with patisandhi citta. That citta does the job of linking. That life ends with cuti citta. That cuti citta does the job of dying or death. In between are many many many cittas doing different functions.

function 2 to function 13 are different cittas doing different jobs.

In a life there are many cittas. But when each is thoroughly examined they can be characterized as this citta that citta and so on.

Characterwise there are a total of 89 cittas or 121 cittas. These are just maximal typical cittas. All of these do not arise in any being.

Even The Buddha in His Buddhahood or in His last life did not have all these cittas. These things in connection with beings will be discussed at some point. Currently we are discussing on functions of citta.

In a life, there are many cittas. The first is patisandhi citta and the last is cuti citta. In between are bhavanga cittas as long as there there is no vithi cittas or conscious mind. In the previous post we were taking the example of sound object and ear-sense-base.

Now sensuous object of sound arises. So there are going to arise vithi cittas. But 3 moments passed without being able to arise any vithi cittas for a given rupa ( sadda or sound object ) and sota pasada or ear-sense-base. So there left only 14 cittakkhana of rupa's life. All these 14 cittakkhana moments will be taken by each vithi citta one after another. They each perform their action or do their function.

Primarily,

1. patisandhi citta doing patisandhi kicca or 'linking' function
2. bhavanga citta doing bhavanga kicca or 'life-continuum' function
3. cuti citta doing cuti kicca or 'last existing' or 'dying'function.

Now as sensuous object arise, and vithi cittas have to arise, there are more functions of citta.

1. patisandhi citta/ kicca \_linking
2. bhavanga citta/ kicca\_life-continuum
3. avajjana citta/ kicca\_adverting
4. cakkhuvinnana citta/ dasana kicca\_seeing
5. sotavinnana citta/ savana kicca\_hearing
6. ghanavinnana citta/ ghayana kicca\_smelling
7. jivhavinnana citta/sayana kicca\_tasting
8. kayavinnana citta/ phusana kicca\_touching
9. sampaticchana citta/ kicca\_receiving
10. santirana citta/ kicca\_investigating
11. votthapana citta/ votthapana kicca\_determining
12. javana citta/ javana kicca\_impulsion
13. tadarammana citta/ kicca\_retention
14. cuti citta/ cuti kicca\_dying/last existing function.

These 14 functions are functions of citta. A life starts with the first citta and ends with cuti citta. In between are 2nd functioning cittas or bhavanga cittas as long as there is no vithi cittas. If a series of vithi citta arises they arise in the exact order.

Unlike genes, physics and other science principles, these citta orders are always right. They never go wrong as in case of genes, going wrong of which causes cancers and many other diseases. Water does not always boils at 100 degree centigrades even though 99.999 % may boil at that temperature. But citta always follow it rules without ever breaking the law.

Function 4 to 8 ( 4, 5, 6, 7, 8 ) are

1. dasana kicca or seeing function
2. savana kicca or hearing function
3. ghayana kicca or smelling function
4. sayana kicca or tasting function
5. phusana kicca or touching function

and all these 5 functions are related to sensuous plane.

In a life, the earliest event is arising of patisandhi citta and okkantikkama rupas or patisandhi kammaja rupas. Kammaja

means 'generated by kamma'.

Okkantikkama means 'rebirth'. The earliest event is arising of patisandhi citta and patisandhi rupas. As we are discussing on classification of citta and now currently on functions of citta, we will not discussing on rupa at the moment.

This patisandhi citta is immediately followed by bhavanga cittas infinitely. So the first function is patisandhi kicca or linking function. This linking is linkage between the cuti citta of previous life and the first bhavanga citta of this life.

The 2nd function is bhavanga kicca or life-continuum. When there is no specific object to attend or not able to attend those objects, then citta has to arise as bhavanga citta.

There are still kamma. There is no possibility of vithi citta or conscious mind and then citta has to arise as life-continueing consciousness and this is called bhavanga citta.

In between patisandhi citta and cuti citta, if there is no vithi citta arise, then as there are still kamma, citta has to arise as bhavanga citta one after another limitlessly.

The third function is avajjana kicca or adverting function. This function will be discussed in the coming posts.

We are discussing on different classifications of citta or consciousness.

1. Classification of citta depending on vedana(62, 1, 1, 2, 55 = 121)
2. Classification of citta depending on hetu (18, 2, 22, 47 = 89 )
3. Classification of citta depending on jati ( 12, 21, 36, 20 = 89 )  
or ( 12, 37, 52, 20 = 121 )
4. Classification of citta depending on bhumi ( 54, 15, 12, 8 = 89 )
5. Classifications ...coming

We are currently talking on functions of citta.

In a life, the first citta is patisandhi citta. In other way, citta at that time does the function of patisandhi or linking. Pati means 'again', and sandhi means 'linking' 'sticking' 'stitching' 'joining'.

The last citta is cuti citta. In the other way, citta at that time does the job of 'last existing'. After which there is no more existence in that life. As a citta has 3 submoments of upada, thi,

and bhanga, cuti citta cannot be death consciousness. The dead cannot be conscious. So it is better to call it as dying consciousness after cessation of that cuti citta is death.

In a life, the 1st citta is patisandhi citta and the last citta is cuti citta. In between is filled with countless cittas as there are still kamma. As these cittas of in-between are continuation of life, these cittas are called life continuum. It is called bhavanga citta. Bhava means 'existence' or 'life'. Anga means 'part' 'limb' 'factor' 'component'. So bhavanga means 'part of life'.

All cittas in a life constitute the whole life. Each citta is a 'part of life'. So essentially all cittas are bhavanga cittas( I will explain\_ this is my words and idea ). Because each acts as a part of life. But as the 1st citta links the past life cuti citta and 1st bhavanga citta of this life, it is called patisandhi citta. This is function. But characterwise, it is all the same with bhavanga citta.

By the same token, cuti citta is characterwise all the same with bhavanga citta. But as it is the last existence and does the function of cuti or 'last-existing' it is called cuti citta. So now citta has three main functions.

1. patisandhi kicca or 'linking function'
2. bhavanga kicca or 'life-continueing function'/life-continuum
3. cuti kicca or 'last-existing function' or 'dying function'

Characterwise, all these 3 cittas are all the same. What characters do they have.

1. Bhumi. They all have the same realm of citta or the same bhumi of citta.
2. Jati. They all have the same origin or the same kind
3. Sankhara. They all have the same volition.
4. Sampayutta dhammas. They all have the same accompanying dhammas
5. Arammana. They all take the same object.

The object is not the present object. The object is past object or past life object or the object of immediate past life's marana-asanna-javana cittas. So all these 3 cittas will not know any of present object at all.

As we all are in sensuous sphere, functions of citta will be

explained with examples of sensuous objects. For example, if there arises a sound which is very clear, there has to arise conscious mind to this sound.

This sound which is a rupa called sadda or sound serves as object or arammana. There also arises sotapasada or ear-sense-base at the same time of arising of that sound. There is ear. There is sound. But there is no attention to sound. Why?

Because a rupa has a life span of 17 cittakkhana or 51 anukhana or 51 submoments. In its initial arising ( upada ), it is not that clear to be perceived as object. At that time, one bhavanga citta passes away.

In a life in pancavokara bhumi or beings with 5 khandhas, all cittas have to depend on hadaya vatthu with the exception of 10 pancavinnana cittas. The first vithi citta or conscious mind also has to depend on hadaya vatthu. As it is about to arise, as there arises strong object the sound, and as there arise sotappasada, and everything is ready to take the present object.

But citta still takes the past object. But as there arises signal, this 2nd arising bhavanga citta is called vibrating bhavanga citta or bhavanga calana citta. Bhavanga cittas are flowing in rapid succession like a running man's running. When there arises a signal to stop running immediately, he would not be able to stop straight away. Instead, he will overshoot a few steps.

The first is atita bhavanga citta or past bhavanga. The 2nd is bhavanga calana or vibrating bhavanga. And the last bhavanga just before arising of vithi cittas or conscious mind is called bhavanguppaccheda or arresting bhavanga.

So far there have been only 3 functions (patisandhi, bhavanga, cuti). Now the first vithi citta arises. After that a series of vithi cittas arise and pass away. Each does different functions with the exceptions of javana cittas who repeat 7 times and tadarammana cittas who repeat twice. At the end or at the disappearance of the last tadarammana citta, there arise bhavanga citta again and if there is no further objects, bhavanga citta will arise endlessly till cuti citta.

A life has started. Now bhavanga cittas or life continueing consciousness are arising one after another without any intervening other kind of citta. Once there arise a loud and clear sound arises.

This is a rupa. It is sadda or sound. It serves as arammana or object to cittas. Rupa 'sound' is an ultimate reality. Citta is a reality. These 2 realities are related through object condition. This

condition is arammana or object condition. Rupa conditions nama which is a citta.

This sound just has 17 cittakkhana. As soon as it arises, it cannot still serve as an object because it is still weak. But as it is a loud sound the middle 49 anukhana or 49 submoments become very strong object or very clear object.

An example here is 'when a tungsten or wolfram wire' which is a kind of metal in mineralogy of geology is passed by electric current, there arises a bright light.'

Just before glowing light there is a weak light in red colour because the light wave of red comes first in our visible eyes ( infra-red is invisible ). This is followed by very bright white light. White light is a combination of 7 colours of light. At the end of the current, again there will be a weak light. You can test yourselves with weak batteries and light bulbs.

When at its weakest stage of time ( out of 51 submoments ), rupa cannot serve as an object. But after one submoment, it appears well 'like above example' and serves as object. In terms of cittakkhana, one cittakkhana passes away. So rupa sound has left 16 cittakkhanas life. As it passes away, a bhavanga citta also passes away. Further 2 bhavanga citta have to pass away without vithi citta arising as explained in the previous post.

So out of 17 moments, 3 moments have passed away. 14 moments left. At each of these 14 moments there arise each citta performing each function.

As sound arises, sotapasada or ear-sense-base also arises at the same time and it also left 14 cittakkhana or 14 moments. At the end of these 14 moments both rupa sound and sotapasada will pass away. So there will not be possible to arise for vithi citta. Instead bhavanga citta have to arise immediately because there are still kamma.

Still there are no javana citta at that time. But rupa have arisen. This is purejata paccaya or prenascent conditioning of dhamma.

So in vithi vara, as soon as bhavanguppaccheda citta passes away, the first vithi citta arises is 'pancadvaravajjana citta'.

This citta is avajjana citta. It does the job of avajjana or adverting. This is 'turning attention to' a particular object. Pancadvaravajjana does his job like shunting, turning to the right place. It contemplates on the object and chooses the right faculty of

sense-base and adverts the object to a particular sense-base.

As soon as bhavanga disappears, a citta arises. It is pancadvaravajjana. It just knows that there is an object. And then it advert the object to one of 5 sense faculties. This is the 3rd function of citta called avajjana kicca or adverting function.

If arammana or object is 5 senses, then pancadvaravajjana citta arises. If arammana is dhammarammana or object of mind, then manodvaravajjana citta arises. They do the function of avajjana or adverting.

There are 14 functions of citta or consciousness. They are

1. patisandhi kicca or linking function
2. bhavanga kicca or life continueing function
3. avajjana kicca or adverting function
4. dasana kicca or seeing function
5. savana kicca or hearing function
6. ghayana kicca or smelling function
7. sayana kicca or tasting function
8. phusana kicca or touching function
9. sampaticchana kicca or receiving function
10. santirana kicca or investigating function
11. votthapana kicca or determining function
12. javana kicca or mental impulsing function
13. tadarammana kicca or retention function
14. cuti kicca or last-existing function or dying function

The first 3 functions have been explained. 4th to 8th functions will depend on what object has arisen.

If vanna or ruparammana or visual object, cakkhuvinnana citta arises and does the function of seeing.

If sadda or sound or saddarammana or auditory object arises, sotavinnana citta arises and does hearing.

If gandha or smell, ghanavinnana citta arises and does smelling.

If rasa or taste, jivhavinnana citta arises and does tasting.

If phothabba or touch, kayavinnana citta arises and does touching.

There are 14 functions of consciousness. There are 14 functions of citta. The first 8 functions have been discussed in the previous

post. They are 1. linking, 2. life-continueing, 3. adverting, 4. seeing, 5. hearing, 6. smelling, 7. tasting, 8. touching.

These functions are carried by separate consciousness or citta. No 2 cittas will not be identical and there are a lot of variations. But when we think of character, we will see that there are 89 kinds of consciousness or 89 cittas.

Different cittas ( of 89 cittas ) perform different functions. But when their functions are categorized, there will be only 14 functions of citta. So far we have discussed on the first 8 functions. 9th function is receiving function ( sampaticchana kicca ).

There is a flow of bhavanga cittas. There arises a rupa. There arises another rupa. The first rupa serves as arammana or object. The second rupa serves as sense door. Both arise at the exact time. As rupa serving as arammmana or object is a clear one, the work of rupa as an object becomes evident in 2nd momental life of arisen rupa.

Even those rupa arises and is serving as an object, bhavanga cittas or life continuums are still flowing and they have to arrest and stop at the completion of the 3rd momental life of rupa. Now the rupa approaches its 4th momental life.

In the 4th moment, adverting consciousness arises and it adverts the object to next consciousness pancavinnana citta or 5-sense-consciousness. Depending on the rupa which serves as an object, its respective sense-consciousness will arise and will stay for the whole 5th moment. Then it falls away and 5th momental life of rupa lapses. Now it sets in 6th moment.

As 5th moment passes away, pancavinnana citta or 5-sense-consciousness passes away. But the object is taken by the next arising citta called sampaticchana citta. This citta just receives the object which has been sensed by pancavinnana citta or 5-sense-consciousness. This new citta, sampaticchana citta or receiving consciousness takes the whole 6th moment and then passes away. Now the rupa becomes 6 moments old and approaches the 7th moment.

There are 14 functions of consciousness. There are 14 functions of citta. The first 9 functions have been discussed in the previous post. They are 1. linking, 2. life-continueing, 3. adverting, 4. seeing, 5. hearing, 6. smelling, 7. tasting, 8. touching, and 9. receiving functions.

Now the rupas both rupa which serves as an object and rupa which serves as a sense-base or sense-door become 6 moments old and they both approach their 7th moment of life. The receiving consciousness

passes away at the end of the 6th moment.

Next arise another citta or consciousness called santirana citta. While sampaticchana citta or receiving consciousness just receives the object, santirana citta explores the object. It investigates what the object is like, what it is, how it is and so on. So it is called investigating consciousness. This function can be done by one of 3 santirana cittas. They do the 10th function.

Again this citta called 'santirana citta' or investigating consciousness passes away and 7th moment also passes away. Now both rupa of object and rupa of sense-base become 7 moments old and they are approaching their 8th moment of life.

We are discussing on functions of citta. Citta is not permanent. And it cannot stand alone but stands together with different cetasikas and these cetasikas give different names to citta.

Because of co-arising cetasikas, there are 89 kinds of consciousness or 89 cittas. Functionwise there are only 14 kinds of citta.

1. patisandhi citta / linking-consciousness
2. bhavanga citta / life-continueing-consciousness
3. avajjana citta / adverting-consciousness
4. cakkhuvinnana citta/seeing-consciousness
5. sotavinnana citta / hearing-consciousness
6. ghanavinnana citta/ smelling-consciousness
7. jivhavinnana citta/ tasting-consciousness
8. kayavinnana citta / touching-consciousness
9. sampaticchana citta/receiving-consciousness
- 10.santirana citta / investigating-consciousness
- 11.votthapana citta / determing-consciousness
- 12.javana citta / impulsing-consciousness
- 13.tadarammana citta / retaining-consciousness
- 14.cuti citta /last-living-consciousness or dying-consciousness

In the previous post, we have discussed on votthapana citta or determing consciousness.

The 8th moment of life of object-rupa and sense-base-rupa has passed away. Now both rupas are approaching the 9th moment of their life.

1st was taken up by atita-bhavanga-citta or past life-continuum, 2nd was taken up by bhavanga-calana-citta or vibrating life-continuum, 3rd by bhavanguppaccheda-citta or arresting life-continuum, 4th by sense-door-adverting-consciousness or panca-dvara-avajjana citta, 5th by panca-vinnana citta or 5-sense-consciousness, 6th by sampaticchana

or receiving-consciousness, 7th by santirana citta or investigating-consciousness, and 8th by votthapana citta or determining-consciousness.

Votthapana citta or determining-consciousness passes away and next arise the 1st javana citta or the 1st impulsing-consciousness.

Javana means 'swiftness' 'alacrity' 'quickness' 'fastness' 'rapidness' and this function of citta is the stage when a full perception of the object occurs. It is apperception of the whole object. As this kind of citta arises 7 times, it seems like very swiftly moving and sometimes some authors translate javana as 'running through'. But real function is apperception of the whole object.

Atita-bhavanga-citta or past-lifecontinuum does not know the current object but knows its past object. So do the other two successive bhavanga cittas called bhavanga-calana-citta or vibrating lifecontinuum and bhavanguppaccheda citta or arresting life-continuum.

The first citta in vithi vara that know the current object\_which now becomes in its 4th moment of life\_ is panca-dvara-avajjana-citta or 5-sense-door-adverting-consciousness. But its knowledge is just that there is an object. It has to pass to the next citta by adverting. So it is called adverting-consciousness.

Next citta is panca-vinnana-citta or 5-sense-consciousness. As the name implies, this citta knows the sense that is the current sense and no other senses. This citta is unique in this function. Avajjana citta or adverting-consciousness does not know the sense. It just knows that there is an object. Again panca-dvara-avajjana-citta does not know the sense-object in full essence. It just knows the sense of their type.

Next citta is sampaticchana citta or receiving-consciousness. This citta does not advert, does not know sense but it receives very well which has been sensed by sense-consciousness and it passes it to the next citta.

Next citta is santirana citta or investigating-consciousness. This citta does not advert, does not know senses, and it is not a just a receiver. But as soon as it arises, it investigates the object and it has to pass away.

Next citta is votthapana citta or determining-consciousness. This citta does not advert, does not know senses, but as the object is already investigated, this citta determining-consciousness has to decide or determine on how to perceive the whole object in its fullest essence.

In performing these functions, the stated cittas do not create any kamma or potentials for arising of resultant effects. Because the 1st vithi citta is panca-dvara-avajjana-citta and it is a kiriya citta or functional consciousness or inoperational consciousness. As it just does the job of just knowing that there is an object, this is not a sin and not committing anything.

The following 3 cittas are all vipaka cittas or resultant consciousness. They are panca-vinnana-citta or 5-sense-consciousness, sampaticchana citta or receiving-consciousness, and santirana citta or investigating-consciousness. Looking into these 3 cittas, there cannot be found any sins or any wholesome actions or unwholesome actions. So these 3 are also not creating any kamma.

The 5th vithi citta ( 1st avajjana, 2nd panca-vinnana, 3rd sampaticchana, 4th santirana ) is votthappana citta. This function of votthapana kicca or determining function is done by manodvara-avajjana citta of 89 cittas. This citta is a kiriya citta. It just determines how to perceive the whole object. But it does not perceive the whole object in its fullest essence. As it just does its job, it is just a kiriya citta and it is not creating anything kamma.

8th moment of the life of both object-rupa and sense-base-rupa passes away along with votthapana citta or determining consciousness. Now both rupas are in their 9th moment of life. And next arises 1st javana citta or impulsing-consciousness.

This citta apperceives the whole object in its fullest essence. As soon as this citta arises, there arises kamma at the same time if the arising javana citta is not kiriya citta. Votthapana citta does not apperceives the object. 1st javana citta apperceives the whole object. As it is the first of all javana cittas, it is the weakest of all javana cittas.

Votthapana does not perceive. 2nd javana citta does perceive but as the object is already sensed or perceived by the 1st javana citta, 2nd javana citta is stronger than 1st javana citta. 3rd javana citta is more stronger than 2nd javana citta. 4th javana citta is much more stronger than the 3rd javana citta. This is asevana paccaya or repetitive condition.

But 7th javana citta is not like 2nd, 3rd, 4th, 5th and 6th javana citta in the strength. Because javana function has to stop and 7th javana citta becomes weaker as if growing old. But this 7th javana citta is stronger than the 1st javana citta. Because 1st javana citta is not preceded by any javana citta who otherwise would have apperceived the whole object. And 7th javana citta is preceded by 6

of javana cittas who already apperceived the whole object in its fullest essence.

9th moment was taken up by 1st javana citta, 10th moment by 2nd javana citta, 11th moment by 3rd javana citta, 12th moment by 4th javana citta, 13th moment by 5th javana citta, 14th moment by 6th javana citta, and 15th moment of life of object-rupa and sense-base-rup is taken up by 7th javana citta. This 7th javana citta just lasts a moment and it pass away again.

15th moment of life passes away and now both rupa of object and rupa of sense-base are approaching 16th moment of their rupa-life. Next arising citta is called tadarammana citta or retaining-consciousness.

Now the arisen object which is a rupa becomes 16 moment old. So does the sense-base rupa. In citta niyama, there are 7 javana cittas and these cittas cannot arise more than 7. Both rupas have left 2 moments of life.

The object is already apperceived by 7 javana cittas or impulsing-consciousness to its fullest essence. So the remaining 2 moments cannot taken by such kind of citta. In these 2 positions vipaka cittas arise.

These vipaka cittas or resultant consciousness are not sense-consciousness or panca-vinnana cittas. These 2 cittas just retain the object. For retention, they do not produce any kamma as they are vipaka cittas or resultant consciousness and they just retain and not impulse. They do not involvement in any commitment.

These 2 cittas are called tadarammana citta or retaining-consciousness. They can also be called as retention-consciousness. This function of citta, retention can be performed by 8 mahavipaka cittas and 3 santirana cittas. These 11 cittas ( 8 + 3 = 11 ) are called tadarammana cittas or retaining-consciousness.

There are 4 upekkha mahavipaka cittas and 4 somanassa mahavipaka citta. There are 2 upekkha santirana cittas and 1 somanassa santirana citta. If the preceeding javana cittas are upekkha cittas then upekkha tadarammana cittas follow them. If the preceeding javana cittas are somanassa cittas then somanassa tadarammana cittas follow them.

But if the preceeding javana cittas are domanassa cittas that is if they are dosa mulsa cittas, then upekkha tadarammana cittas have to follow these domanassa javana cittas.

In this visayapavatti or in this vithi vara, there do arise

tadarammana cittas. Because the object is the clearest object ever. As tadarammana cittas can arise in this vithi vara, there is no problem for both upekkha patisandhi and somanassa patisandhi puggalas or beings. Because there are upekkha tadarammana that can follow domanassa javana cittas.

Explanation of golssary:

Visaya means 'object'. Pavatti means 'arising'. Visayapavatti means 'arising of object'. There are 4 kinds of arising of object at pancadvara and 2 kinds of arising of object at manodvara.

Vithi means 'serial'. Vara means 'turn'. Vithi vara means 'serial turn'. This takes the exact order. This turn is for this citta, that turn is for that citta, and so on.

PS: Any comments are welcome and any queries are welcome and they will be valuable. If there is unclarity of any meaning, please just give a reply to any of these posts.

So far we have discussed upto 13th function of citta. There are 14 functions of citta.

1. patisandhi kicca or linking function
2. bhavanga kicca or life-continuing function
3. avajjana kicca or adverting function
4. dasana kicca or seeing function
5. savana kicca or hearing function
6. ghayana kicca or smelling function
7. sayana kicca or tasting function
8. phusana kicca or touching function
9. sampaticchana kicca or receiving function
10. santirana kicca or investigating function
11. votthapana kicca or determining function
12. javana kicca or impulsing function
13. tadarammana kicca or retaining function
14. cuti kicca or last existing function or dying function

The last function of citta is to perform as the last moment of a life as existing. Cuti means 'move'. Life moves to another. Cuti citta arises as the last existence. As soon as it passes away, there is no more citta arises in what we think of a being. As it is last citta and its disappearance apparently seems like death, it is called dying consciousness or cuti citta.

Dhamma Thread starts with basic terminology and explanation on basic

Pali words and explanation on basic dhammas. We started some classification of citta as initiation. Then each dhamma citta, cetasika, rupa, nibbana, pannatti are each explained.

Cittas are explained in their 89 existences. Cetasikas are explained in their 52 existence. Rupas are explained in their 28 existence. Nibbana is explained to have some general idea of what Nibbana is. Pannatti is also explained as a necessary dhamma.

Then we moved to molecular level of dhamma. That is each citta and their associated cetasikas are discussed. Now we are discussing on classifications of citta again.

1st classification is on vedana classification, 2nd on hetu classification, 3rd on bhumi classification, and then 4th on jati classification. Before moving to next classification, 14 functions of citta are discussed.

In a life, the first citta to arise is linking consciousness or patisandhi citta and the last to arise is cuti citta or dying consciousness. Linking is the 1st function and dying is the last function of citta.

As there are 14 functions of citta, cuti citta will do the 14th function. We have discussed on the first 10 functions in the previous post. They are 1. linking, 2. life-continueing, 3. adverting, 4. seeing, 5. hearing, 6. smelling, 7. tasting, 8. touching, 9. receiving, and 10. investigating functions.

Now the rupas both 'rupa which serves as an object' and 'rupa which serves as a sense-base or sense-door' become 7 moments old and they both approach their 8th moment of life. The investigating consciousness passes away at the end of the 7th moment.

After that next arises another citta or consciousness called votthapana citta or determining consciousness. While santirana citta or investigating consciousness just explores and investigates the object, votthapana citta or determining consciousness decides or determines how the next arising cittas should behave.

This citta do the 11th function. This 11th function called determing function or votthapana kicca is done by manodvaravajjana citta or mind-sense-door-adverting consciousness of 89 cittas. This citta called 'votthapana citta' or determining consciousness passes away and 8th moment also passes away. Now both rupa of object and rupa of sense-base become 8 moments old and they are approaching their 9th moment of life.

There are 89 cittas. Each citta has accompanying cetasikas. There are 14 functions of citta. Even though there are 89 cittas, a citta may do as many as 5 functions or as few as one function only.

#### 1. Patisandhi kicca or linking function

- a) 2 upekkha santirana cittas
- b) 8 mahavipaka cittas
- c) 5 rupavipaka cittas
- d) 4 arupavipaka cittas

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19 cittas

These 19 cittas can perform the job of linking of previous life's cuti citta and the present life's 1st bhavanga citta. As they can do this job, these 19 cittas are sometimes called 19 patisandhi cittas.

#### 2. Bhavanga kicca or life-continuing function

- a) 2 upekkha santirana cittas
- b) 8 mahavipaka cittas
- c) 5 rupavipaka cittas
- d) 4 arupavipaka cittas

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19 cittas

These 19 cittas can perform the job of life-continuing function. They are sometimes called 19 bhavanga cittas.

#### 3. Avajjana kicca or adverting function

Pancadvaravajjana citta and manodvaravajjana citta can perform the job of adverting function. When cittas are in the 5-sense-door process, pancadvaravajjana citta does adverting. When vithi cittas are in the mind-sense-door process or manodvara vithi, then manodvaravajjana citta does adverting.

These 2 cittas are called avajjana cittas.

#### 4. Dasana kicca or seeing function

Ahetuka akusala vipaka cakkhuvinnana citta and ahetuka kusala vipaka cakkhuvinnana citta do the job of seeing function.

These 2 cittas are also called dvi-cakkhuvinnana cittas.

#### 5. Savana kicca or hearing function

Ahetuka akusala vipaka sotavinnana citta and ahetuka kusala vipaka sotavinnana citta do the job of hearing function.

These 2 cittas are also called dvi-sotavinnana cittas.

#### 6. Ghayana kicca or smelling function

Ahetuka akusala vipaka ghanavinnana citta and ahetuka kusala vipaka ghanavinnana citta do the job of smelling function.

These 2 cittas are also called dvi-ghanavinnana cittas.

#### 7. Sayana kicca or tasting function

Ahetuka akusala vipaka jivhavinnana citta and ahetuka kusala vipaka jivhavinnana citta do the job of tasting function.

These 2 cittas are also called dvi-jivhavinnana cittas.

#### 8. Phusana kicca or touching function

Ahetuka akusala vipaka kayavinnana citta and ahetuka kusala vipaka kayavinnana citta do the job of touching function.

These 2 cittas are also called dvi-kayavinnana cittas.

#### 9. Sampaticchana kicca or receiving function

Ahetuka akusala vipaka sampaticchana citta and ahetuka kusala vipaka sampaticchana citta do the job of receiving function.

These 2 cittas are called 2 sampaticchana cittas.

#### 10. Santirana kicca or investigating function

Ahetuka akusala vipaka santirana citta and 2 ahetuka kusala vipaka santirana cittas ( one upekkha and one somanassa )do the job of investigating function.

These 3 cittas are called 3 santirana cittas.

#### 11. Votthapana kicca or determining function

Only manodvaravajjana citta can do the job of determining function.

#### 12. Javana kicca or mental-impulsing function

There are 55 cittas who do this job of mental impulsion. This is apperception. This is the stage of full perception. Javana means 'swift' 'fast' 'quick'. As they happen in 7 successive moments, they sound like running through 7 moments. These 55 cittas are

- a) 12 akusala cittas
- b) 1 ahetuka kiriya hasituppada citta
- c) 8 mahakusala cittas
- d) 8 mahakiriya cittas
- e) 5 rupakusala cittas ( 5 rupa jhanas of non-arahats )
- f) 5 rupakiriya cittas ( 5 rupa jhanas of arahats )
- g) 4 arupakusala cittas( 4 arupa jhanas of non-arahats )
- h) 4 arupakiriya cittas( 4 arupa jhanas of arahats )
- i) 4 lokuttara kusala cittas ( 4 magga cittas )
- j) 4 lokuttara vipaka cittas ( 4 phala cittas )

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55 javana cittas

- A)12 cittas are akusala javana cittas.
- B)21 cittas are kusala javana cittas ( 17 loki and 4 lokuttara )
- C)18 cittas are kiriya javana cittas ( 9 kama, 5 rupa, 4 arupa )
- D) 4 cittas are vipaka javana cittas

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55 javana cittas

There are a total of 20 kiriya cittas. But 2 kiriya cittas cannot perform the job of javana cittas. They are pancadvaravajjana citta and manodvaravajjana citta.

Unlike other vipaka cittas who can never perform javana cittas as they all are the result of past akusala or kusala, lokuttara vipaka cittas CAN perform the job of javana cittas. Because these 4 lokuttara vipaka cittas are ,unlike other vipaka, the highest of all other cittas and because of the power of lokuttara they CAN perform the job of javana cittas. This is the only exception for vipaka cittas who do javana function.

### 13. Tadarammana kicca or retaining function

There are 11 cittas who can do the job of retention. They are 3 santirana cittas ( 2 upekkha and 1 somanassa )and 8 mahavipaka cittas ( 4 upekkha and 4 somanassa ), altogether 11 cittas.

These 11 cittas are also called 11 tadarammana cittas. All these 11 cittas are patisandhi, bhavanga, or cuti citta of kama suttas and this is why only kama suttas can have tadarammana cittas.

There is no tadarammana citta in rupa brahma bhumis or fine material realms and arupa brahma bhumis or immaterial realms.

14. Cuti kicca or last-existing function or dying function

- a) 2 upekkha santirana cittas
- b) 8 mahavipaka cittas
- c) 5 rupavipaka cittas
- d) 4 arupa vipaka cittas

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19 cittas

These 19 cittas can perform the job of last-living or last-existing or dying function. They are sometimes called 19 cuti cittas.

So there will be functionwise

- 1. 19 patisandhi cittas ( repeated in cuti cittas )
- 2. 19 bhavanga cittas ( repeated in cuti cittas )
- 3. 2 avajjana cittas ( 1 citta is repeated as votthapana citta )
- 4. 2 cakkhuvinnana cittas
- 5. 2 sotavinnana cittas
- 6. 2 ghanavinnana cittas
- 7. 2 jivhavinnana cittas
- 8. 2 kayavinnana cittas
- 9. 2 sampaticchana cittas
- 10. 3 santirana cittas ( 2 upekkha santiranas are repeated in cuti )
- 11. 1 votthapana citta
- 12. 55 javana cittas
- 13. 11 tadarammana cittas ( 8 in cutis and 3 in santiranas )
- 14. 19 cuti cittas

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141 cittas - ( overlapping cittas ) = 89 cittas

Overlapping cittas are

- 1. 19 patisandhi cittas
- 2. 19 bhavanga cittas
- 3. 3 santirana cittas ( somanas santirana has to be re-added )
- 4. 1 votthapana citta
- 5. 11 tadarammana cittas

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53 cittas ( - somanassa santirana to be re-added ) = 52 cittas

141 cittas - ( 52 overlapping cittas ) = 89 cittas

There are 89 cittas. 81 cittas are loki cittas or mundane

consciousness and 8 cittas are lokuttara or supramundane consciousness. If these 8 lokuttara cittas arise in the power of 5 jhanas, lokuttara cittas will be in total 40 cittas. Then total cittas will be 121 cittas.

A. Vedana classification on citta

1. 62 somanassa cittas or 62 consciousness with joy
2. 1 sukha citta or 1 consciousness with physical pleasure
3. 1 dukkha citta or 1 consciousness with physical displeasure/pain
4. 2 domanassa cittas or 2 consciousness with mental displeasure
5. 55 upekkha cittas or 55 consciousness with indifferent feeling

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121 total cittas

B. Hetu classification on citta ( classification of roots )

1. 18 ahetuka cittas or 18 rootless consciousness
2. 2 ekahetuka cittas or 2 single-rooted consciousness
3. 22 dvihetuka cittas or 22 double-rooted consciousness
4. 47 tihetuka cittas or 47 triple-rooted consciousness

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89 total cittas

C. Bhumi classification of cittas

a) 89 total cittas

1. 54 kamavacara cittas or 54 sensuous-plane consciousness
2. 15 rupavacara cittas or 15 fine-material-plane consciousness
3. 12 arupavacara cittas or 12 immaterial-plane consciousness
4. 8 lokuttara cittas or 8 supramundane consciousness

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89 total cittas

b) 121 total cittas

1. 54 kamavacara cittas
2. 15 rupavacara cittas
3. 12 arupavacara cittas
4. 40 lokuttara cittas ( 8 lokuttara cittas  $\times$  5 jhanas )

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121 total cittas

D. Jati classification of cittas or classification by kind

a) 89 total cittas

1. 12 akusala cittas or 12 unwholesome consciousness
2. 21 kusala cittas or 21 wholesome consciousness
3. 36 vipaka cittas or 36 resultant consciousness
4. 20 kiriya cittas or 20 functional consciousness

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89 total cittas

b) 121 total cittas

1. 12 akusala cittas
2. 37 kusala cittas ( 17 loki kusala + 20 lokuttara kusala )
3. 52 vipaka cittas ( 32 loki vipaka + 20 lokuttara vipaka )
4. 20 kiriya cittas

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121 total cittas

E. Kicca classification on citta

1. 19 patisandhi cittas or 19 linking consciousness
2. 19 bhavanga cittas or 19 life-continuing consciousness
3. 2 avajjana cittas or 2 adverting consciousness ( panca and mano )
4. 2 cakkhuvinnana cittas or 2 eye-consciousness
5. 2 sotavinnana cittas or 2 ear-consciousness
6. 2 ghanavinnana cittas or 2 nose-consciousness
7. 2 jivhavinna cittas or 2 tongue-consciousness
8. 2 kayavinnana cittas or 2 body-consciousness
9. 2 sampaticchana cittas or 2 receiving-consciousness
10. 3 santirana cittas or 3 investigating-consciousness( 2 u, 1 so )
11. 1 votthapana citta or 1 determining-consciousness
12. 55 javana cittas or 55 impulsing-consciousness(29 panca, 26 mano )
13. 11 tadarammana cittas or 11 retaining-consciousness(8 mahavi,3 san)
14. 19 cuti cittas or 19 last-living consciousness or dying cons

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141 - ( overlapping cittas ) = 89 cittas

Overlapping cittas are 19 patisadhis, 19 bhavangas, 1 manodvaravajjana, 11 tadarammanas ( somanassa santirana is to be re-added ), and 3 santiranas altogether 53 cittas. 1 somanassa santirana is to be re-added because it does not include in patisandhi, bhavanga, and cuti cittas. So there are 52 overlapping cittas.  $141 - 52 = 89$  total cittas.

F. Multifunctional classification on cittas

1. 2 pancakiccaka cittas ( 2 upekkha santirana cittas )/5 functions
2. 8 catukiccaka cittas ( 8 mahavipaka cittas )/ 4 functions
3. 9 tikiccaka cittas(5rupavipaka and 4 arupavipaka cittas)/3functions
4. 2 dukiccaka cittas( 1 somanasa santirana, 1 manodvaravajjana citta)

5.68 ekakiccaka cittas( 3 manodhatu, 10 dvipancavinnana, 55 javanas )

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89 total cittas

G. More classifications are coming..

These are for later reference.

There are cittas who can perform up to 5 functions.

A. 2 pancakiccaka cittas

2 upekkha santirana cittas can perform

1. santirana kicca or investigating function
2. tadarammana kicca or retaining function
3. patisandhi kicca or linking function
4. bhavanga kicca or life-continuing function
5. cuti kicca or last-living function or dying function.

B. 8 catukiccaka cittas

8 mahavipaka cittas can perform

1. tadarammana kicca or retaining function
2. patisandhi kicca or linking function
3. bhavanga citta or life-continuing function
4. cuti kicca or last-living function or dying function.

C. 9 tikiccaka cittas

9 cittas that is 5 rupavipaka cittas and 4 arupa vipaka cittas altogether 9 cittas can perform

1. patisandhi kicca or linking function
2. bhavanga kicca or life-continuing function
3. cuti kicca or last-living function or dying function

D. 2 dvikiccaka cittas

a) somanassa santirana citta can perform

1. santirana kicca or investigating function
2. tadarammana kicca or retaining function

b) manodvaravajjana citta can perform

1. avajjana kicca or adverting function
2. votthapana kicca or determining function

## E. 68 ekakiccaka cittas

- a) 55 javana cittas can perform javana kicca only.
- b) 2 cakkhuvinnana cittas can perform dasana kicca only.
- c) 2 sotavinnana cittas can perform savana kicca only.
- d) 2 ghanavinnana cittas can perform ghayana kicca only.
- e) 2 jivhavinnana cittas can perform sayana kicca only.
- f) 2 kayavinnana cittas can perform phusana kicca only.
- g) 2 sampaticchana citta can perform sampaticchana kicca only.
- h) 1 pancadvaravajjana citta can perform avajjana kicca only.

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68 ekakiccaka cittas

The 16th moment and the 17th moment of object rupa and sense-base rupa are taken up by 1st tadarammana citta and 2nd tadarammana citta. At the disappearance of 2nd tadarammana citta both rupas have to pass away as they both are old enough to live further moments.

As there is no current object (rupa), next arising citta is bhavanga citta. Bhavanga citta has to arise because there are kamma still left and these kamma cause vipaka cittas to arise and then bhavanga cittas or life-continuing consciousness have to arise indefinitely as long as there is no further object to attend.

In the previous post, we discussed on vithi vara or 'serial turn' and visayapavatti or 'arising of object'.

What we described in the previous post is 'arising of a very clear object' and it is called 'ati-mahanta-arammana'. This visayapavatti takes 17 moments and the object works early. So there are maximum of vithi cittas in this vithi vara. In ati-mahanta-arammana vithi vara, there are 14 vithi cittas.

1. 1 panca-dvara-avajjana-citta
2. 1 panca-vinnana-citta
3. 1 sampaticchana-citta
4. 1 santirana-citta
5. 1 votthapana-citta
6. 7 javana-cittas
7. 2 tadarammana-cittas

-----  
14 vithi cittas altogether and there are 7 kinds of vithi citta.  
Please see number ( that is 1 to 7 ).

If visayapavatti or 'arising of object' is not atimahantarammana or the arising object is not very clear as in atimahantarammana, there cannot arise any tadarammana cittas. So at the end of javana cittas, bhavanga cittas have to follow. Vithi vara will be discussed later.

When javana cittas are domanassa javana cittas, and when there is no tadarammana citta, there arises a problem for beings with somanassa patisandhi.

Because their bhavanga cittas will always be somanassa bhavanga cittas. Foregoing javana cittas are domanassa javana cittas. Domanassa cannot condition somanassa. This is the rule. So the problem does arise here.

To solve this problem, there has to arise 'aagantuka bhavanga citta' or 'visiting life-continuum'.

Foregoing cittas are domanassa javana cittas. As there is no tadarammana citta and no upekkha tadarammana citta is available, next arising citta has to be bhavanga citta. But bhavanga cittas of beings who are reborn with somanassa patisandhi are all somanassa.

Aagantuka bhavanga citta or visiting life-continuum arises once just after 7th domanassa javana citta and just before original somanassa bhavanga cittas of the being. This new bhavanga citta is upekkha bhavanga citta. Upekkha bhavanga citta can follow domanassa javana citta. As this upekkha bhavanga citta is not of somanassa bhavanga citta of being with somanassa patisandhi, it is called 'visiting bhavanga citta' or 'aagantuka bhavanga citta'.

This is in line with 'anantara paccaya'.

Before going to the next classification on citta ( G. ), the following dhammas should be borne in mind so that there is a clear base to build up.

There are nama and rupa as conditioned dhamma. For those who much more readily understand rupa dhamma than nama dhamma, it is better to study dhammas on dvara. Dvara means 'door'.

Consciousness has to arise with the aid of these doors. They are called sense-doors or dvara. There are 6 dvaras or 6 sense-door. 5 dvaras or 5 doors are all rupa dhamma and the 6th dvara or the 6th door is nama dhamma. 5 rupa and 1 nama. So dvara dhammas are more suited to those who have better understanding on rupa rather than nama.

There are 6 dvaras or chadvara. They are

1. cakkhu-dvara or eye-sense-door
2. sota-dvara or ear-sense-door
3. ghana-dvara or nose-sense-door

4. jivha-dvara or tongue-sense-door
5. kaya-dvara or body-sense-door
6. mano-dvara or mind-sense-door.

Cakkhu-dvara here is the rupa which is cakkhu pasada.  
 Sota-dvara here is the rupa which is sota pasada.  
 Ghana-dvara here is the rupa called ghanappasada rupa.  
 Jivha-dvara here is the rupa called jivhappasada rupa.  
 Kaya-dvara here is the rupa which is kayappasada.

Mano-dvara is not a rupa dhamma. It is a nama dhamma.

In a given life, the whole life starts with patisandhi citta and ends with cuti citta. In between are bhavanga cittas.

An example of citta flow\_PBBBBBBBBBBBBBBBBBBBBBBBBBBBBBBBBBBBBBC\_

P for Patisandhi citta and C for Cuti citta. In between are B for bhavanga cittas.

This flow is when there is no vithi cittas at all. But when there arise vithi cittas, the flow will be like

\_BBBBBMJJJJTTBBBBB\_

B for Bhavanga citta, M for Manodvaravajjana citta, J for Javana cittas, T for Tadarammana cittas. B are original cittas. So M-to-T is like a block of vithi-cittas. This block of mano-vithi cittas comes in through the door of B for Bhavanga citta just before M for Manodvaravajjana citta. Or Bhavangupaccheda citta can be called as mano-dvara or mind-sense-door.

There are different classification systems on citta.

- A. Vedana classification
- B. Hetu classification
- C. Jati classification
- D. Bhumi classification
- E. Kicca classification
- F. Multifunctional classification
- G. Dvara classification

and many others.

In the previous post, dvara or sense-doors have been explained.

G. Dvara classification on citta

1. 46 cakkhu-dvarika cittas
2. 46 sota-dvarika cittas
3. 46 ghana-dvarika cittas
4. 46 jivha-dvarika cittas
5. 46 kaya-dvarika cittas
6. 67 mano-dvarika cittas

Dvarika means 'at door'. There are 46 cittas that arise at eye-sense-door or at cakkhu dvara. These 46 cittas are

1. 1 pancadvaravajjana citta
2. 2 cakkhuvinnana cittas (akusala and kusala vipaka)
3. 2 sampaticchana cittas (akusala and kusala vipaka)
4. 3 santirana cittas (2 upekkha and 1 somanassa)
5. 1 votthapana citta ( which is manodvaravajjana citta)
6. 29 kama-javana cittas( 12 akusala, 1 hasituppada, 8 mahakusala, 8 mahakiriya cittas)
7. 8 tadarammana cittas ( 8 mahavipaka cittas)

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46 cittas

There are different classification systems on citta.

A. Vedana classification (62 + 1 + 1 + 2 + 55 = 121)

B. Hetu classification ( 18 + 2 + 22 + 47 = 89)

C. Jati classification ..a) (12 + 21 + 36 + 20 = 89)

..b) (12 + 37 + 52 + 20 = 121)

D. Bhumi classification ..a) (54 + 15 + 12 + 8 = 89)

..b) (54 + 15 + 12 + 40 = 121)

E. Kicca classification( 1.19,2.19,3.2,4.2,5.2,6.2,7.2,8.2,9.2,  
10.3,11.1,12.55,13.11,14.19)

(19+19+2+2+2+2+2+2+2+3+1+55+11+19= 141 - overlapping 52 = 89)

F. Multifunctional classification

(1.2,2.8,3.9,4.2,5.68) 2+8+9+2+68= 89

G. Dvara classification (1.46,2.46,3.46,4.46,5.46,6.67 )

and many others.

### G. Dvara classification on citta

1. 46 cakkhu-dvarika cittas
2. 46 sota-dvarika cittas
3. 46 ghana-dvarika cittas
4. 46 jivha-dvarika cittas
5. 46 kaya-dvarika cittas
6. 67 mano-dvarika cittas

Dvarika means 'at door'. There are 46 cittas that arise at eye-sense-door or at cakkhu dvara. These 46 cittas are

1. 1 pancadvaravajjana citta
2. 2 cakkhuvinnana cittas (akusala and kusala vipaka)
3. 2 sampaticchana cittas (akusala and kusala vipaka)
4. 3 santirana cittas (2 upekkha and 1 somanassa)
5. 1 votthapana citta ( which is manodvaravajjana citta)
- 6.29 kama-javana cittas( 12 akusala, 1 hasituppada, 8 mahakusala, 8 mahakiriya cittas)
7. 8 tadarammana cittas ( 8 mahavipaka cittas)

-----

46 cittas

All these 46 cittas can arise at cakkhu dvara or eye-sense-door.

In sotadvara 2 sotavinnana cittas replace cakkhuvinnana cittas and so do 2 ghanavinnana, 2 jivhavinnana, 2 kayavinnana. All other cittas are characterwise the same as in cakkhudvara vithi cittas.

So there are 46 + 2 sotavinnana + 2 ghanavinnana + 2 jivhavinnana + 2 kayavinnana altogether 54 cittas can arise at 5-sense-doors.

When these 54 cittas are analysed, they are all kamavacara cittas.

### G. Dvara classification on citta

1. 46 cakkhu-dvarika cittas
2. 46 sota-dvarika cittas
3. 46 ghana-dvarika cittas
4. 46 jivha-dvarika cittas
5. 46 kaya-dvarika cittas
6. 67 mano-dvarika cittas
7. 19 dvara-vimutta cittas ( or 19 advarika cittas )

At cakkhu dvara there arise 46 cittas. So do other dvarika cittas at their specific dvara or door. At 5 dvara or 5 sense doors, altogether there are 54 cittas that can arise. All these 54 cittas are kamavacara cittas.

At manodvara there can arise 67 cittas. They are

1. 1 manodvaravajjana citta
2. 55 javana cittas ( 29 kama javana and 26 mahaggata javana )
3. 11 tadarammana cittas ( 3 santirana and 8 mahavipaka )

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67 cittas

29 kama javana cittas are : 12 akusala of 8 lobha, 2 dosa, and 2 moha ;  
1 hasitupada citta ; 8 mahakusala ; 8 mahakiriya (12+1+8+8=29).

26 mahaggata javana cittas are : 5 rupakusala ; 5 rupakiriya ;  
4 arupakusala ; 4 arupakiriya ; 4 magga ; 4 phala (5+5+4+4+4+4=26)

19 cittas which may be patisandhi cittas or bhavanga cittas or cuti cittas do not arise at any of 6 sense doors. They arise on their own accord and they are called dvara-vimutta cittas or door-free consciousness.

#### G. Dvara classification on citta

1. 46 cakkhu-dvarika cittas
2. 46 sota-dvarika cittas
3. 46 ghana-dvarika cittas
4. 46 jivha-dvarika cittas
5. 46 kaya-dvarika cittas
6. 67 mano-dvarika cittas
7. 19 dvara-vimutta cittas ( or 19 advarika cittas )

#### H. Multidoor classification on citta

1. 36 ekadvarika cittas(10 dvipancavinnana cittas,26 mahagata javana)
2. 3 pancadvarika cittas ( 3 manodhatus )
3. 31 chadvarika cittas(29kama javana and 1 soma santirana, 1 votthapa)
4. 10 chadvarika-advatika cittas ( 2 santirana, 8 mahavipaka 0
5. 9 advatika cittas or dvaravimutta cittas ( 9 mahaggata vipaka)

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89 cittas

#### I. Arammana classification on citta

Before going deep into this arammana or objects have to be explained.

#### H. Multidoor classification on citta

#### I. Arammana classification citta

There are

1. 46 ruparammanika cittas
2. 46 saddarammanika cittas
3. 46 gandharammanika cittas
4. 46 rasarammanika cittas
5. 46 photthabbarammanika cittas
6. 67 dhammarammanika cittas

46 ruparammanika cittas are cittas that is supported by ruparammana or visual object. Without visual object there cannot be any of these 46 cittas. So they can be called as ruparammanika cittas. They are the same cittas at arise at cakkhu pasada or cakkhu dvara.

1. 1 panadvaravajjana citta
2. 2 cakkhuvinnana cittas
3. 2 sampaticchana cittas
4. 3 santirana cittas
5. 1 votthapana citta ( which is manodvaravajjana citta )
6. 29 kama javana cittas  
(12 akusala + 1 hasituppada + 8 mahakusala + 8 mahakiriya)
7. 8 mahavipaka cittas(working as tadarammana cittas)

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46 cittas

In saddarammanika cittas 2 cakkhuvinnana cittas are replaced by 2 sotavinnana cittas and other are the same. So do other arammanaika cittas of 5 senses.

Unlike other cittas, these total 54 kamavacara cittas when arise as arammanika cittas they take the present object. And they can never take the past object or the future object or kalavimutta object like nibbana and panatti dhamma.

But 67 dhammarammanika cittas can take all 6 senses or 6 arammanas of the present, the past, the future, and timeless phenomena like nibbana and panatti dhamma.

These 67 dhammarammanika cittas are

1. 1 manodvaravajjana citta
2. 55 javana cittas ( 29 kama javana and 26 mahaggata javana )  
26 mahaggata javana cittas are  
(5rupakusala+5rupakiriya+4arupakusala+4arupakiriya+8lokuttara)
3. 11 tadarammana cittas ( 3 santirana + 8 mahavipaka )

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67 cittas

Arammana or object serves as a supporter of a consciousness while vatthu or base serves as a ground for consciousness. Vatthu will be discussed later.

There are 6 arammanas or 6 objects. They are

1. ruparammana or visual object
2. saddarammana or sound object
3. gandharammana or smell object
4. rasarammana or taste object
5. photthabbarammana or touch object
6. dhammarammana or mind-object

The first 5 objects are all rupa dhamma. The 6th object is a mixture.

1. vanna or colour of different brightness serves as visual object.
2. sadda or sound serves as auditory object.
3. gandha or smell serves as aromatic object.
4. rasa or taste serves as gustatory object.
5. pathavi or consistency serves as tangible object
6. tejo or temperature serves as tangible object
7. vayo or resiliency serves as tangible object

So the 1st 5 physical senses are actually these 7 paramattha rupas. Pathavi, tejo, and vayo serve as tangible object.

In arammana matter, 5 physical senses are all paramattha rupas.

1. vanna or colour is for eye-consciousness
2. sadda or sound is for ear-consciousness
3. gandha or smell is for nose-consciousness
4. rasa or taste is for tongue-consciousness
5. photthabbarammana includes three paramattha rupas. They are pathavi or consistency of materials, tejo or temperature of materials, and vayo or resiliency of materials.

6. dhammarammana includes 6 separate dhammas.

Dhammarammanas are

- a) 5 pasada rupas
- b) 16 sukhuma rupas
- c) 89 cittas
- d) 52 cetasikas
- e) 1 nibbana

f) 0 panatti dhamma

5 pasada rupas are 1. cakkhu pasada, 2.sota pasada, 3.ghana pasada, 4.jivha pasada, and 5.kaya pasada. All these are not object of seeing, hearing, smelling, tasting, touching but for intellectual touching or thinking.

16 sukhuma rupas are

1. apo or cohesiveness (water)
2. purisatta bhava rupa (maleness)
3. itthatta bhava rupa (femaleness)
4. hadaya rupa (hadaya vatthu or heart-base)
5. jivita rupa (life-faculty)
6. ahara rupa (nutriment)
7. pariccheda rupa (akasa or space)
8. kaya vinatti rupa (gesture)
9. vaci vinatti rupa (speech/voice)
- 10.rupa lahuta rupa (lightness of rupa)
- 11.rupa muduta rupa (pliability of rupa)
- 12.rupa kammannata rupa ( workableness of rupa)
- 13.upacaya rupa (initial formation of rupa)
- 14.santati rupa ( sustained formation of rupa)
- 15.jarata rupa (wearing of rupa or getting oldness of rupa )
- 16.aniccata rupa (disappearance of rupa)

c) 89 cittas

d) 52 cetasikas

e) 1 nibbana

f) 0 pannatti dhamma

All these have been explained in previous posts under Dhamma Thread heading.

So 5 pasada rupas, 16 sukhuma rupas, 89 cittas, 52 cetasikas, 1 nibbana and 0 pannatti dhamma can serve as an object. It is mind-sense- object. It is dhammarammana.  $(5+16+89+52+1+1= 164$  objects at each vithi vara )

More classifications on citta are coming.

H. Multidoor classification on citta

I. Arammana classification citta

1. 46 ruparammanika cittas
2. 46 saddarammanika cittas

3. 46 gandharammanika cittas
4. 46 rasarammanika cittas
5. 46 photthabbarammanika cittas
6. 67 dhammarammanika cittas

Unlike dvāra classifications, here in arammana classification, 19 cittas of patisandhi, bhavanga and cuti do not deserve a separate categories.

In dvāra classification, 19 bhavanga cittas do not arise at any of dvāra and they are called advarika cittas or dvar-vimutta cittas. But arammanawise they do have arammanas or objects. These matters will be discussed when vithi vara discussions come.

#### J. classic-object classification on citta

1. rupekekaarammanika cittas ( 2 cakkhuvinnana cittas )
2. saddekekaarammanika cittas( 2 sotavinnana cittas )
3. gandhekekaarammanika cittas(2 ghanavinnana cittas )
4. rasekekaarammanika cittas ( 2 jivhavinnana cittas )
5. photthabbekekaarammanika cittas(2kayavinnana cittas)
6. rupaadi-pancarammanika cittas ( 1 pancadvaravajjana and 2 sampatic)
7. kamavacaraarammanika cittas ( above + 3 santi + 8 mahavi + 1 hasi )  
( 2+2+2+2+2+1+2+3+8+1= 25 kamavacara-arammanika cittas )
8. lokuttaravajjita-sabbaarammanika cittas  
(12 akusala cittas + 4 nana vippayutta mahakusala and 4 mahakiriya)
9. arahatta-magga-phala-vajjita-sabbaarammanika cittas  
( 4 nana sampayutta mahakusala cittas/+ 5th rupa abhinnana)
- 10.sabbathapi-sabbaarammanika cittas  
( 4 nana sampayutta mahakiriya cittas, 1 votthapana citta/+5th  
rupa kiriya abhinnana
11. mahaggataarammanika cittas  
( 3 2nd arupa jhana cittas and 3 4th arupa jhana cittas )
12. pannattaarammanika cittas  
(3 1st arupajhana cittas, 3 3rd arupajhana cittas, 15 rupavacaras)
- 13.nibbaanaarammanika cittas  
( 8 lokuttara cittas )

#### H. Multidoor classification on citta

#### I. Arammana classification citta

#### J. classic-object classification on citta

1. rupekekaarammanika cittas
2. saddekekaarammanika cittas
3. gandhekekaarammanika cittas

4. rasekekaarammanika cittas
5. phothhabbekekaarammanika cittas
6. rupaadi-pancarammanika cittas
7. kamavacaraarammanika cittas
8. lokuttaravajjita-sabbaarammanika cittas
9. arahatta-magga-phala-vajjita-sabbaarammanika cittas
10. sabbathapi-sabbaarammanika cittas
11. mahaggataarammanika cittas
12. pannattaarammanika cittas
13. nibbaanaarammanika cittas

So in classic-object classification there are

1. 25 kamavacaraarammanika cittas  
(10 dvipancavinnanans, 3 mano-dhatu, 11 tadarammanas, 1 hasituppada)
2. 6 mahaggataarammanika cittas  
(3 vinnanancayata cittas and 3 nevasanna-nasanna-ayatana cittas)
3. 21 pannattaarammanika cittas  
(15 rupavacara cittas, 3 akasanancayatans, 3 akincinnayatans)
4. 8 nibbaanaarammanika cittas  
(4 maggas and 4 phalas)
5. 20 lokuttaravajjita-sabbaarammanika cittas  
(12 akusalas, 4 nana vippayutta mahakusala and 4 nana vi-kiriya)
6. 4(5) arahatta-magga-phala-vajjita-sabbaarammanika cittas  
(4 nana sampayutta mahakusala citta/ 1 5th rupa abhinnana )
7. 5(6) sabbathapi-sabbaarammanika cittas  
(4 nana sampayutta mahakiriya, 1 manodvaravajjana/ 1 5th rupa kiria abhinnana)

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89 cittas in total

H. Multidoor classification on citta

I. Arammana classification citta

J. classic-object classification on citta

K. vatthu classification on citta

Before this classification, first vatthu has to be explained.

Vatthu is translated as 'base'. It can also be 'ground'. It is dwelling-place for cittas.

No citta can arise without any vatthu when in pancavokara bhumis. That is when there are 5 khandhas, all cittas have to depend on their specific vatthu or base or ground or dwelling place. Exception is all cittas of arupa brahma do not need any vatthu as they are arupa brahma and their cittas do not need any rupa. They do arise without rupa.

But in all other realms, citta always arise on vatthu. Vatthus are dwelling place, vatthus are the ground for cittas, vatthus are the bases for cittas.

Dwelling place is a bit awkward. 'Base' seems there needs suprastructures above the base. I think 'ground' would be much more appropriate for the term vatthu.

In film-making procedures the very base is the novel or the story. The whole finished films or movies are based on the novel or the story. The film foots on the story or the novel. The movies foot on the story or the novel. The films or movies have to ground ( have to take ground) the story or the novel as their base.

Jatakavatthu, ekabhikkhuvatthu etc are the story about jataka, the story about one bhikkhu respectively.

There are 6 vatthus. They all are rupa dhammas. But nama dhamma have to depend on these 6 vatthus.

They are

1. cakkhuvatthu
2. sotavatthu
3. ghanavatthu
4. jivhavatthu
5. kayavatthu
6. hadayavatthu

K. vatthu classification on citta

There are

1. 2 cakkhuvatthu nissita cittas (2 cakkhuvinnana cittas)
2. 2 sotavatthu nissita cittas (2 sotavinana cittas)
3. 2 ghanavatthu nissita cittas (2 ghanavinnana cittas)
4. 2 jivhavatthu nissita cittas (2 jivhavinnana cittas)
5. 2 kayavatthu nissita cittas (2 kayavinnana cittas)
6. 75 hadayavatthu nissita cittas (3 manodhatu, 11 tadarammanas  
2 dosas, 1 sotapatti magga, 1 hasituppada, 15 rupavacaras  
8 mahakusala, 4 arupakusala, 10 akusalas after substraction  
of(2)dosa, 1 manodvaravajjana, 8 mahakiriya, 4 arupakiriya,  
7 lokuttara cittas after removal of sotapatti magga)
7. 4 hadayavatthu anissita cittas ( 4 arupavipaka cittas )

Here cakkhuvatthu means eye-base. Nissita means 'depending on' 'dwelling on' 'by way of'. 2 cittas arise at cakkhuvatthu and so

do other 8 of pancavinnana cittas at their respective vatthu or sense-base.

4 arupavipaka cittas arise without any rupa as they all are arupa brahma's vipaka cittas.

Among 75 hadayavatthu nissita cittas, 42 cittas depend or take the ground on hadaya vatthu when in pancavokara bhumi. But when these 42 cittas arise in catuvokara bhumis that is 4 arupa realms, they do not depend on any rupa at all. So they do not depend on hadayavatthu. So these 42 cittas sometimes depend on hadaya vatthu and sometimes not.

33 cittas always depend on hadaya vatthu. 3 cittas are 3 mano-dhatu and they always depend on hadaya vatthu. Other 30 cittas are 15 rupavacara cittas, 11 tadarammana cittas, 2 dosa citta and 1 sotapatti magga citta.

This is why puthujana arupa brahma cannot be ariya in that realm because sotapatti magga citta does not arise in arupa brahma bhumi or realm. But when arupa brahmas are born-ariyas like sotapatti phala puggala or above they can have progress up to arahatta magga nana.

#### K. vatthu classification on citta

In earlier posts, dhammas are made into dhamma molecules by dhamma atoms. H<sub>2</sub> and O make a water molecule. A dhamma atom pure 'citta' and 7 dhamma atoms 'cetasikas' make a dhamma molecule called 'pancavinnana citta'.

Glucose is a molecule. Protein is also a molecule. Sometime glucose and protein are formed into another compound called glycoprotein.

Like this complex chemical structure, dhamma molecule 'citta-cetasikas combination' and dhamma molecule 'a rupa' are formed into another dhamma compound called nama-rupa.

For example, cakkhuvinnana citta is a combination of pure citta and 7 universal cetasikas. Again it is linked with cakkhu pasada rupa and make nama-rupa dhamma compound.

Cakkhuvinnana citta has to based on cakkhu pasada rupa or cakkhu vatthu. It has to depend on cakkhu vatthu. It has to take the ground cakkhu vatthu. It has to dwell on cakkhu vatthu. It homes on cakkhu vatthu.

In botany regarding plant physiology, there is a compound called

chlorophyl. By this chemical plant can synthesize their own food unlike animals who always have to depend on other for food like plants or other animals.

That chlorophyl is a very complex structure. In the middle of the molecule is Maganسيوم atom and it is linked with pyrrole rings structures and protein molecules. Again protein molecules are folded into primary structure, secondary structure, tertiary structure, quarternary structure etc.

Like these primary, secondary, tertiary folding, dhammas have also many foldings.

That nama-rupa compound is made into another complex with another rupa who serves as arammana or object. So citta is attached with cetasikas and this combination homes on vatthu and it also has to hold the arammana or object. Without arammana or object that citta-cetasikas combination would fall out. That means 'without arammana no citta can arise.

In vatthu calssification there are

1. 10 pancavatthu nissita cittas (10 pancavinnana cittas)
2. 33 hadaya-sadaa-nissita cittas ( always depend on )
3. 42 hadaya-nissita-anissita cittas( sometimes depend-sometimes not)
4. 4 hadaya anissita cittas

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89 total cittas

K. vatthu classification on citta

L. vinnana classification on citta

All 89 cittas are vinnana. They are synonyms for consciousness. Sometimes they can be called as vinnana cittas. There are 6 kinds of vinnana or 'vinnana chakka'.

'Cakkhuvinnaana.m sotavinnaana.m ghaanavinnaana.m jivhaavinnaana.m kaayavinnaana.m manovinnaananceti chavinnaanaani'.

1. 2 cakkhuvinnana cittas
2. 2 sotavinnana cittas
3. 2 ghanavinnana cittas
4. 2 jivhavinnana cittas
5. 2 kayavinnana cittas
- 6.79 manovinnana cittas

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89 total cittas

But 79 manovinnana cittas are put into 2 separate dhatus as 3 mano-dhatu and 76 mano-vinnana-dhatu.

K. vatthu classification on citta

L. vinnana classification on citta

M. puggala classification on citta

Puggala or beings are 12 kinds.

1. Arahatta phalatthana puggala
2. arahatta maggatthana puggala
3. anagami phalatthana puggala
4. anagami maggatthana puggala
5. sakadagami phalatthana puggala
6. sakadagami maggatthana puggala
7. sotaapatti phalatthana puggala
8. sotapatti maggatthana puggala

These 8 puggalas are called 'atthapurisa puggala esa bhagavato savaka sangho'. They are real Sanghas.

Phalatthana is made up of 'phala' and 'thana'. Thana means place. So this being is at the place of arahatta phala. All these 8 people are ariyas.

1. arahatta phalatthana puggala is also known as 'asikkha puggala'. They are no more candidate. They are no more student. They all have attained arahatta magga and become arahats.

From 2 to 8 are candidates ariya but they have not yet attained arahatta magga nana. They are called 'sikkha puggala' or 'candidate' or 'student'.

9. puthujjana tihetuka puggala ( has potential to attain magga nana)
10. puthujjana dvihetuka puggala( no potential to attain nibbana)
11. putthujjana sugati ahhetuka puggala (blinds and the deaf)
12. puthujjana duggati ahhetuka puggala ( apaya beings )

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K. vatthu classification on citta

L. vinnana classification on citta

M. puggala classification on citta

In puggala classification on citta, cittas are

1. 44 asikkha cittas
2. 56 sikkha cittas

### 3. 54 puthujjana cittas

Asikkha cittas or cittas that can arise in arahats are

- a) 7 ahetuka akusala vipaka cittas
- b) 8 ahetuka kusala vipaka cittas
- c) 8 sahetuka kusala vipaka cittas( 8 mahavipaka cittas )
- d) 20 kiriya cittas
- e) 1 arahatta phala citta

-----

44 cittas

No other citta can arise in arahats apart from these 44 cittas. 20 kiriya cittas are 3 ahetuka kiriya cittas, 8 mahakiriya cittas, 5 rupakiriya cittas, and 4 arupakiriya cittas.

Sikkha cittas or cittas of ariyas excluding arahats are

- a) 23 kamavacara vipaka cittas( 7 aku + 8 ahetu ku + 8 sahetu ku )
- b) 2 ahetuka kiriya cittas ( pancadvaravajjana and manodvaravajjana)
- c) 21 kusala cittas ( 8 mahaku + 5 rupaku + 4 arupaku + 4 lokuttraku)
- d) 7 akusala cittas ( 4 ditthi cittas and 1 vicikiccha citta excluded)
- e) 3 phala cittas ( 1 arahatta phala citta is excluded )

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56 cittas

Apart from these 56 cittas no other citta can arise in these 7 ariyas ( 1. arahatta maggatthana puggala, 2. anagami phalatthana puggala, 3. anagami maggatthana puggala, 4. sakadagami phalatthana puggala, 5. sakadagami maggatthana puggala, 6. sotapatti phalatthana puggala, and 7. sotapatti maggatthana puggala ).

Puthujjana cittas are

- a) 12 akusala cittas
- b) 17 kusala cittas ( 8 mahakusala + 5 rupakusala + 4 arupakusala )
- c) 23 kamavacara vipaka cittas( 7 akusalavi+ 8 kusalavi+ 8 mahavipaka)
- d) 2 ahetuka kiriya cittas ( panca- and mano-dvaravajjana cittas )

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54 cittas

These cittas can arise in putthujana puggalas. So in most of us these 54 cittas can arise. Again 5 rupakusala and 4 arupakusala are rupa jhanas and arupa jhanas. If we do not have any jhana, then only 45 cittas will be possible to arise in puthujjana.

K. vatthu classification on citta

- L. vinnana classification on citta
- M. puggala classification on citta
- N. patisandhi classification on citta

1. 1 apaya patisandhi citta( ahetuka akusala upekkha santirana citta)
2. 9 kama sugati patisandhi cittas( 1 santirana + 8 mahavipaka cittas)
3. 5 rupa patisandhi cittas ( 5 rupavipaka cittas )
4. 4 arupa patisandhi cittas ( 4 arupavipaka cittas)
5. 70 anapatisandhi cittas ( 70 vithi cittas )

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89 cittas in total

19 cittas can do the function of linking and they are called patisandhi cittas or linking consciousness. Ahetuka akusala vipaka upekkha santirana citta is the patisandhi citta of hell beings, animals, petas, and asurakayas.

1 ahetuka kusala upekkha santirana citta is the patisandhi citta of some human beings who are born with congenial blindness, born with congenital deafness and some of lower devas.

8 mahavipaka cittas are patisandhi cittas of human beings and devas.  
 5 rupavipaka cittas are patisandhi cittas of rupa brahmas.  
 4 arupavipaka cittas are patisandhi cittas of arupa brahmas.  
 0 citta is present in asannisatta rupa brahma. They are born with rupa-patisandhi. They never have any citta at all for their whole life.

Once I read someone has written that asannisattas have 2 cittas and one is patisandhi citta and another citta is cuti citta. These are the only cittas in asannisattas. This cannot be true. Asannisatta rupa brahmas do not have any citta for their whole life as long as they are asannisattas. They are born with rupa-patisandhi and they die with rupa-cuti. This is because of bhavana power of marana-asanna-javana-rupakusala-cittas of immediate past life.

When this kamma expires another patisandhi citta has to arise and samsara has to continue.[Many things to discuss at this point.]

70 Anapatisandhi cittas or 70 vithi cittas do not involve in patisandhi function, life-continuing function and cuti function. Actually these 70 cittas are not patisandhi cittas. So they are anapatisandhi cittas.

- K. vatthu classification on citta
- L. vinnana classification on citta
- M. puggala classification on citta

N. patisandhi classification on citta

O. frequency classification on citta

There are 89 total cittas. 8 cittas are supramundane consciousness or 8 lokuttara cittas and they are highest consciousness ever exist.

Other cittas are mundane consciousness or loki cittas.

When loki cittas are investigated only 54 kamavacara cittas are abundant and 27 cittas just arise in few beings. Yes. They arise in just few beings.

According to frequency of arising there are

- a) 54 kamavacara cittas or 54 kama cittas
- b) 27 mahaggata cittas or 27 jhana cittas
- c) 8 lokuttara cittas

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89 cittas in total

These 89 cittas can also be classified as

- a) 54 kama cittas
- b) 27 majjhima cittas
- c) 8 panita cittas or uttara cittas

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89 cittas in total

Many classifications of citta have been discussed. Any citta of interest can be put under one of these classification.

There are illusionary lives as we define them but actually in ultimate sense there are only cittas, cetasikas, rupas, and nibbana.

A life as we all know starts with patisandhi citta, which has to home on hadaya vatthu when in pancavokara bhumis or beings with 5 khandha. And that life ends after passing away of cuti citta, which again has to home on hadaya vatthu when in pancavokara bhumis or beings with 5 khandhas.

In between these 2 cittas are cittas. These cittas if they are process-free they are all bhavanga cittas or life-continuing consciousness and all these life-continuing cittas have to depend on hadaya vatthu when in pancavokara bhumis.

When cittas are in process or when they are in vithi varas, most cittas have to depend on hadaya vatthu. This hadaya vatthu is not a single rupa. It lasts only 17 cittakkhanas or 17 moments. Some cittas have to depend on pancavatthus. That is cakkhuvinnana citta has to

depend on cakkhu vatthu and sota on sota, ghana on ghana, jivha on jivha, and kaya on kaya vatthu.

Cittas have to arise grounding on vatthu and they have to hold an arammana or object. Citta is like a pole putting on a base or ground and leaning against something like wall, rope, tree, house, or any other supporters.

Without rupa ground or rupa base, no citta can arise except cittas or arupa brahmas. And by the same token without supporter like wall, rope, tree the pole cannot stand and has to collapse. There is no citta that does not have any arammana or object.

When citta is functioning as patisandhi citta, that citta is generally assumed as consciousness of certain beings. 19 kinds of patisandhi cittas mark 31 realms of existence or 31 bhumis and each is known as a being or satta. But these beings or sattas are just pannatti and there are only citta, cetasikas, rupa and nibbana.

But as conventionally known there are human beings and animals as we definitely see. Superhumans like beings with abhinna or superpower they can see all 31 realms.

These are called pavatti. Pavatti means 'arising of cittas and cetasikas'. When these arising are the very first in a life, they serve as patisandhi cittas and depending on these cittas, there have to exist 31 bhumis or 31 planes of existence. These patisandhi cittas are not vithi cittas and their arising or 'pavatti' is known as 'vithimutta-pavatti'.

All bhavanga cittas and all cuti cittas are also 'vithimutta-pavatti'. 31 realms or 31 bhumis or 31 planes of existence will be discussed later on.

In 'vithi-pavatti' or arising of vithi cittas there are many different processes or many different vithi varas. These will be discussed in the coming posts.

In 'vithi-pavatti' or 'arising of vithi cittas' there are many different processes or many different vithi varas. There are 2 different kinds of vithi varas namely panca-dvara vithi vara and mano-dvara vithi vara.

[vithi means 'serial'. When you travel from a city to another city by road, there are many landmarks of small towns and small villages. The road takes from number one to 100 for example. Your car will travel through 1, 2, 3, 4, 5, and so on. This serial is called 'vithi'. The car will not go 8, 2, 78, 33, 94 or in any mad manners but from 1 to

100 serially.]

Pavatti means 'arising of cittas and cetasikas'. In a life nama-dhamma starts as patisandhi citta. This citta also comprises cetasikas with it. That particular time is called 'patisandhi kala'. Kala means 'time' 'era' 'age' 'point' etc. Patisandhi Pali word is made up of 'pati' which means 'again' and 'sandhi' which means 'link'. Patisandhi citta links the cuti[dying] citta of immediate past life and the 1st bhavanga[life-continuing] citta of this life.

This linking is not physical one. And it is temporal linking. Temporal linking is like this; now look at you second hand of your watch or look at the dial of clock displaying numbers. 1 second, 2 second, 3 second. This is just an example. Second 2 is linking second 1 and second 3. Patisandhi does this linking function. Placewise 'second-one may be at heaven[deva] and 'second-two' may be on the top of a mountain or in a vally.

Apart from patisandhi kala [explained], all other arising of cittas and cetasikas are known as 'pavatti-kala'.

Vara means 'the turn' 'the exact frequency of the turn'. For example, you have 4 different meals. 1.breakfast, 2.lunch, 3.dinner, and 4.supper. The frequencies are four in number. The exact frequency of breakfast is 'one' or its turn is 'turn one'. Lunch is 'two' or 'turn two' and so on.

So vithi vara means 'the turn of serial cittas arising'. This turn may be for seeing visual object. That turn may be hearing auditory object and another turn may be thinking or reasoning at past objects. These are vithi varas. Except patisandhi kala, cittas arise in process free if bhavanga cittas and cittas arise in vithi varas if not process free.

There are many vithi varas. They may be panca-dvara [5-door] vithi vara or mano-dvara[mind-door] vithi vara at a vara[turn]. Pancadvara vithi varas are all related to kama [sensuous] objects. That is 5 physical senses[1.colours, 2.sounds, 3.smells, 4.tastes, 5.touches].

Mano-dvara vithi vara can take any object out of 6 kinds. These 6 kinds are

1. 5 pasada rupas [5 clear materials]
2. 16 sukhuma rupas [16 subtle materials]
3. 89 cittas [89 states of consciousness]
4. 52 cetasikas [52 mental factors]
5. 1 nibbana [1 absolute peace]

## 6. 0 pannatti [naming/names]

There are many different mano-dvara vithi varas.

They are

1. kama javana vithi vara [sensuous impulsion serial-cittas' turn]
2. appana jhana javana vithi vara [close-absorptive impulsion sc turn]
3. magga-phala appana javana vithi vara [path-fruition-close impulsion]
4. jhana abhinna vithi vara [absorptive-suprapower serial-cittas' turn]
5. jhana samapatti vithi vara [absorption-reaching serial-cittas' turn]
6. phala samapatti vithi vara [fruition-reaching serial-cittas' turn]

In actual term or in real term, there is no being at all but cittas and cetasikas are arising and falling away along with arising and falling away of rupas even though they are not mixed and they are separate matters.

With Unlimited Metta,

PS: 1. Any comments are welcome and any queries are welcome and they will be valuable. If there is unclarity of any meaning, please just give a reply to any of these posts.

2. This post Dhamma Thread (209) is especially formulated. All Pali words used here in this post are well explained. If still there is confusion, do not hesitate to ask or reply.

3. Dhamma Thread (001) to (208) are about citta, cetasika, rupa, nibbana, pannatti, their co-arising, their functions and different classifications on citta. Citta is classified in different ways so that citta can well be understood.

4. There are few errors and there are some typos. For Dhamma Thread (001) to (208) I would advise you to join JourneyToNibbana Yahoo Group. This is not for promotion. But JourneyToNibbana is a place where Dhamma Threads can easily be tackled.

5. Discussionwise please post replies to any of these Dhamma Threads at DSG[dhammastudygroup], d-l[dhamma-list], Triplegem Yahoo Group or at JourneyToNibbana. I will try my best as long as I am available at internet.

6. There are some remarks that regarding use of Pali there are 3 kinds of users. One uses many Pali words without ever explaining anything, another one uses Pali words with explanations in parenthesis, and the third one uses Pali words explained and then uses without explanation further.

7. The reason that I am using many Pali words is to maintain

their accuracy. Anyway, I do hope this post Dhamma Thread is very clear to any kinds of readers with different backgrounds.

Arising of citta [consciousness] and cetasikas [mental factors] along with rupas [materials] is called 'pavatti'[arising]. There are 2 kinds of pavatti [arising] or 2 kinds of arising of these dhammas.

They are vithi-pavatti and vithi-mutta-pavatti.

Vithi as explained in the Dhamma Thread (209) means 'serial'. This seriality is in an exact order for a given road or given path or given way or given track. As cittas are being talked then we may assume 'vithi' here as 'an exact order of arising of cittas in a mind track'.

The arising of these vithi cittas [processing consciousness] that is 'cittas in any vithi' is called vithi-pavatti [arising of processing consciousness].

All arising of citta is pavatti. Pavatti means 'arising'. When this arising is when in vithi varas [turns of arising of exact orders of cittas] the pavatti is called vithi-pavatti or arising of vithi cittas.

Another pavatti is vithi-mutta-pavatti. Mutta means 'free'. So these is no vithi or free of vithi or free of processing of consciousness. So there is no order of arising of different cittas. But only one kind of citta that is bhavanga citta [if initial in a life it becomes patisandhin citta and if final in a life it becomes cuti citta\_otherwise the only citta arise is bhavanga citta and there is no ther citta and no other kinds of citta].

If one bhavanga citta passes away then another bhavanga citta has to arise in its place as long as there are kamma. As this happen as long as there is no vithi vara it is like a flow of bhavanga citta like a river. As there is no order of arising of cittas these cittas are vithi-mutta cittas and their arising [arising of these bhavanga cittas] is called vithi-mutta-pavatti.

Even though these 19 bhavanga cittas are dhammas those who could not see rightly view them as such is such being and such are such beings and so on. Depending on patisandhi cittas there are 31 different realms or 31 planes of existence. These will be discussed later.

When in process or when in vithi varas, cittas may be of pancadvara vithi vara or manodvara vithi vara.

In pancadvara vithi vara there are 5 different kinds of vithi varas.  
They are

1. cakkhudvara vithi vara or cakkhuvinnana vithi vara
2. sotadvara vithi vara or sotavinnana vithi vara
3. ghanadvara vithi vara or ghanavinnana vithi vara
4. jivhadvara vithi vara or jivhavinnana vithi vara
5. kayadvara vithi vara or kayavinnana vithi vara

The cittas of these vithi varas take panca-arammana or 5-sense-object.

Depending on arammana or object that causing vithi cittas there are 6 different kinds of object in terms of 'arising of object' or 'visaya-pavatti'. Visaya means 'object where cittas enjoy'.

These 6 visaya-pavatti or arising of object are 4 kinds for pancadvara vithi cittas and 2 kinds for manodvara vithi cittas.

They are

1. atimahanta-arammana or very-clear object
2. mahanta-arammana or clear object
3. paritta-arammana or faint object
4. atiparitta-arammana or very-faint object

for pancadvara vithi cittas and

5. vibhuta-arammana or specially-obvious object
6. avibhuta-arammana or obvious object

for manodvara vithi cittas

Depending on the number of arising of vithi cittas or 'consciousness in procession' there are four different types of object recognized.

They are

1. atimahanta-arammana or 'very clear object'
2. mahanta-arammana or 'clear object'
3. paritta-arammana or 'faint object'
4. atiparitta-arammana or 'very faint object'

in 5-door citta processions or pancadvara vithi vara.

Ati means 'excess' 'great' 'very' and mahanta means 'great'. So atimahanta means 'very very great' or 'very clear'. Arammana

means 'object'. Paritta

means 'weak' 'faint' 'unclear' 'lesser' 'fewer'.

Actually these objects are taken into account depending on total number of vithi cittas or consciousness in procession in a given object. Otherwise all objects are the same in terms of performing their function of serving as arammana or object of consciousness.

In very clear object, there are maximal number of vithi cittas in that given object as compared to other 3 kinds of object. An object just lasts 17 moments or 17 citta-kkhanas. In a very clear object, 14 cittas out of 17 possible cittas are vithi cittas. This is the highest number of cittas among different kinds of object.

Rupa cannot serve as an object as soon as it appears because it is still weak in its initial arising or formation. In this object of very clear or atimahanta-arammana, after 3 bhavanga cittas pass away the first vithi citta can arise. There are 3 pre-vithi bhavanga cittas in the name of atita bhavanga citta or past bhavanga, bhavanga calana or vibrating bhavanga and bhavanguppaccheda or arresting bhavanga citta. At the time when the last vithi citta passes away, the object rupa also passes away.

[3 pre-vithi bhavanga cittas + 14 vithi cittas = 17 cittas = 1 rupa]

In clear object or mahanta-arammana, 12 vithi cittas out of 17 possible cittas arise. This is not as many as in the object of atimahanta-arammana. So it is just called mahanta-arammana. Ati means 'excess' 'great'. After passing away of 4 bhavanga cittas or 5 bhavanga cittas, the first vithi citta-pancadvaravajjana citta is able to take the current object [rupa] which is now 5-moment-old or 6-moment-old.

There are 4 pre-vithi bhavanga cittas followed by 12 vithi cittas and 1 post-vithi bhavanga citta. At the time when post-vithi bhavanga citta passes away the original object rupa also passes away. Another possible mahanta-arammana or clear object is that there are 5 pre-vithi bhavanga cittas followed by 12 vithi cittas. At the time when the last vithi citta passes away the original object rupa also passes away.

a)[4 pre-vithi bhavanga + 12 vithi cittas + 1 post-vithi bhavanga = 17]

b)[5 pre-vithi bhavanga + 12 vithi cittas + 0 post-vithi = 17 cittas]

In faint object or paritta-arammana, there are only 6 vithi cittas out of 17 possible vithis during the existence of that object. There are 4 atita-bhavanga cittas followed by bhavanga calana citta and bhavanguppaccheda citta just before arising of vithi cittas. So there

are 6 bhavanga cittas before vithi cittas.

After that follow pancadvaravajjana citta, pancavinnana citta, sampaticchana citta, santirana citta, and 2 votthapana cittas altogether 6 vithi cittas. After this follow another 5 bhavanga cittas. There are 6 possible paritta-arammanas or 6 possible faint objects.

1.6 pre-vithi bhavanga cittas + 6 vithi cittas + 5 post-vithi bhavanga  
 2.7 pre-vithi bhavanga + 6 vithi cittas + 4 post-vithi bhavanga  
 3.8 pre-vithi bhavanga + 6 vithi cittas + 3 post-vithi bhavanga  
 4.9 pre-vithi bhavanga + 6 vithi cittas + 2 post-vithi bhavanga  
 5.10 pre-vithi bhavanga + 6 vithi cittas + 1 post-vithi bhavanga  
 6.11 pre-vithi bhavanga + 6 vithi cittas + and at the disappearance of the last vithi citta the object rupa also falls away.

In very faint object or ati-paritta-arammana there is virtually none of vithi cittas at all. But there are 2 bhavanga calana cittas. This vithi vara is called mogha vara. Mogha means 'without things' 'useless' 'without-value'. Here it means 'without any vithi cittas'. But unlike normal bhavanga cittas there does have effect of object in bhavanga citta serial flow. That is 2 bhavanga calana cittas.

There are 6 possible kinds of atiparitta-arammana or very faint object.

1.10 pre-calana bhavanga + 2 bhavanga calana cittas + 5 post-calana  
 2.11 pre-calana + 2 bhavanga calana cittas + 4 post-calana  
 3.12 pre-calana + 2 bhavanga calana cittas + 3 post-calana  
 4.13 pre-calana + 2 bhavanga calana cittas + 2 post-calana  
 5.14 pre-calana + 2 bhavanga calana cittas + 1 post-calana  
 6.15 pre-calana + 2 bhavanga calana cittas + and at the time the 2nd bhavanga calana citta passes away the original object rupa also passes away.

I think, this is my own opinion, that there is no clear object or faint object from perspective of rupa side. All rupa of panca-arammanas are the same in terms of their life span that is 17 citta-kkhanas. The classification of very clear, clear, faint, and very faint are from the view point of viewers or perceivers.

This means that any object is fully apperceived after the end of 7th javana cittas. When javana cittas can arise the given object is called clear object or mahanta-arammana and when there are 2 tadarammana cittas along with 7 javana cittas that object is named very clear object or atimahanta-arammana. So this is from the view point of possibility of arising of javana cittas who are full

apperceivers.

Objects are the same whether javana cittas arise or not. They all will just last 17 citta-kkhanas. In faint object or paritta-arammana there is no javana cittas at all. There are some vithi cittas but they end up with votthapana cittas who are still unable to determine how to apperceive.

The object is the same at any given time that is they will last 17 citta-kkhanas. Rupa does not need to be clear or be faint. But as javana cittas cannot arise here it is called faint object from view point of perceivers cittas. Votthapana cittas which is manodvaravajjana citta cannot apperceive fully and it does not realize the object.

The last object called 'very faint object' or 'atiparitta-arammana' does not have any vithi cittas. All 17 cittas during the existence of rupa arebhavanga cittas. But there does have vibration or tremulousness or shakiness because of arising of rupa. This object is also counted in visaya-pavatti or 'arising of object'.

From the perspective of arising of vithi cittas or consciousness-in-procession objects are classified into 2 major groups; one for pancadvara vithi cittas or 5-sense-door-processing-consciousness and another for mano-dvara vithi cittas or mind-sense-door-processing-consciousness.

There are 4 different visaya-pavatti or 'arising of object' for pancadvara cittas. Visaya means 'object where citta enjoys and frequently visits. Pavatti means 'arising'. So visaya-pavatti means 'arising of object'. Four different type of these arising of object are

1. atimahanta-arammana or very clear object
2. mahanta-arammana or clear object
3. paritta-arammana or faint object
4. atiparitta-arammana or very faint object

Actually rupas are not very clear or clear or faint or very faint. They just arise and last 17 moments of citta or 17 citta-kkhanas and there is no difference in terms of timing or life-span and clarity in real. But very clear, clear, faint and very faint are viewed from the perspective of receivers of object.

This means that the cittas who fully apperceive are javana cittas. When javana cittas can arise for a given object then that object is said to be clear. When there are 2 extra cittas serving as retention consciousness or tadarammana cittas then the given object is viewed

as very clear object. Object itself is the same. It is not very clear or clear but it just arises and lasts 17 citta-kkhanas.

When rupas which can serve as arammanas or objects for attention of cittas arise they just last 17 citta-kkhanas. These 17 citta-kkhanas again comprise 51 anukhanas or 51 sub-moments. Among these 51 submoments of rupa the first sub-moment is so weak that rupa cannot still serve as an object for citta. It becomes powerful to serve as an object starts from 2nd sub-moment till 50th sub-moment. The 51st submoment becomes weak again because it is disappearing or aniccata of that given rupa.

As soon as 1st sub-moment of rupa passes away the same 1st sub-moment of a citta passes away. While the rupa cannot still serve as an object there is no current object yet and the arisen citta is still bhavanga citta and it is called atita bhavanga citta or past life-continuing consciousness. In that atita bhavanga citta the last 2 sub-moments are warning shots for citta that rupa is ready and serving as an object. But atita bhavanga citta cannot take that current object.

Next citta is bhavanga calana citta or vibrating bhavanga citta. 2 warning shots have been given. The third warning shot that 'I am here serving as an object' message hits next arising bhavanga citta [now bhavanga calana citta] and that citta becomes vibrated, shaken, invigorated, disturbed by those warning shots and so it becomes bhavanga calana citta. This citta is still bhavanga citta and cannot take the current object.

Like a marathon man bhavanga cittas are running in uninterrupted succession like the flow of the water of a river. The man cannot dead-stop as soon as he receives warning shot to stop immediately. Instead he has to overshoot for a few steps. Like this 2 sub-moments warning shots hit atita bhavanga citta. But it did not vibrate but passed away and next citta has to vibrate. As warning shot has been received this citta is preparing to stop immediately but it could not and another citta has to arise. It is bhavanguppaccheda citta or arresting bhavanga citta. This bhavanga citta is the last bhavanga citta which are pre-vithi citta when rupa which serves as an object exists and persisting as an object.

All three bhavanga cittas cannot take the current object. But as soon as the last bhavanga citta passes away next arises the first vithi citta called panca-dvara-avajjana-citta or 5-sense-door-adverting consciousness. This citta is the first to notice that there is an object. But it still cannot fully apperceive the object and it does not know what exactly that current object is. But it knows that there is an object and it immediately advert the object to next citta.

Panca-dvara-avajjana-citta or 5-sense-door-adverting consciousness is like a tower-watcher of an army camp. When the object 'a truck' in the high-way or motor-way of bhavanga cittas approaches the army compound the tower-watcher knows there is a truck [an object]. But he does not know what are inside of the truck. But as it knows it is a truck comes to the army he advert the information to 5-door-keepers or panca-vinnana cittas. If it is visual then to cakkhu and if auditory to sota, if aromatic to ghana, if gustatory to jivha, and if tangible to kayavinnana citta.

Panca-dvara-avajjana citta or 5-sense-door-adverting-consciousness does not fully know the object what it is like. But it just know and advert it to one of 5 sense gate keepers. Advert means 'turning the attention to'. This citta turns 'the attention' to panca-vinnana citta. As it is just adverting and nothing more than that this citta is just performing and it is a kiriya citta. Karana karana.m kiriyaaya kiriya. Just doing or performing is kiriya action or functional action or inoperative action. This citta is not a vipaka citta or resultant citta but a kiriya citta.

As soon as panca-dvara-avajjana citta or 5-sense-door-adverting consciousness passes away next arises panca-vinnana citta. This is citta is a vipaka citta or resultant consciousness. Unlike other 87 cittas, 2 cittas of cakkhuvinnana cittas knows 'seeing-object'. Seeing is the function of these 2 vinnana cittas. So do other 4 pairs namely 2 dvi-sota-vinnana cittas for hearing, 2 dvi-ghana-vinnana cittas for smelling, 2 dvi-jivha-vinnana cittas for tasting and 2 dvi-kaya-vinnana cittas for touching.

While other 79 cittas do their jobs, these 10 cittas known as dvi-panca-vinnana cittas do their job each. Their jobs are dassana or seeing function or job for cakkhu-vinnana cittas, savana or hearing function or job for sota-vinnana cittas, ghayana or smelling function or job for ghana-vinnana cittas, sayana or tasting function or job for jivha-vinnana cittas, and phusana or touching function or job for kaya-vinnana cittas. They each know their respective senses. But they just know the senses and they do not fully apperceive the object what it is like in its fullest essence. Again panca-vinnana citta or 5-sense-consciousness has to pass away.

Next arises sampaticchana citta or receiving consciousness. These 2 cittas one for akusala vipaka and another for kusala vipaka just receive the information from panca-vinnana citta. Panca-vinnana citta or 5-sense-consciousness or 5-gate-keeper opens the gate and the truck [object] comes in the army compound. After the gate-keeper knows what is inside of the truck he refers the truck to receiving centre called sampaticchana citta or receiving consciousness.

Again the receiver consciousness just receives the object and he transfers the truck to investigating centre. Receiving consciousness or sampaticchana citta is just to know that he receives the object what panca-vinnana knows and immediately transfers it to the investigator. So it unlike other citta just knows the object and as it is just receiving that citta is called mano-dhatu while all other following cittas are named as mano-vinnana-dhatu.

It passes away and next arises santirana citta or investigating consciousness. The investigating centre investigate what are inside of the truck. They know to some extent that something is inside of the truck and it is food. But they cannot decide on what to do with this food and the investigating centre transfers the truck to the commander who is votthapana citta or determining consciousness. There are 3 santirana cittas and all are vipaka cittas. 1 akusala vipaka and 2 are kusala vipaka cittas. Again kusala vipaka santirana cittas are one upekkha and another somanassa santirana citta.

Unlike panca-dvara-avajjana citta or 5-sense-door-adverting consciousness who just adverts and sampaticchana citta or receiving consciousness who just receives, these 3 santirana cittas know the truck contents or about the object more than former 3 cittas [1 panca-dvara-avajjana-citta and 2 sampaticchana cittas]. So santirana cittas are known as mano-vinnana-dhatu while former 3 cittas are just mano-dhatu. Panca-vinnana cittas sampaticchana cittas and santirana cittas are all vipaka cittas.

Now the commander decides that the food inside of the truck has to be shared among all soldiers and army officers and make them eat. This commander is votthapana citta or determining consciousness and it decides or determines how to fully feel or fully apperceive the object. But it just decides and it itself does not fully apperceive the object at that moment. So there is still no commitment yet. This citta votthapana citta is manodvara-avajjana-citta and it is a kiriya citta and it does not create any kamma or it does not grow any seeds yet. It passes away and next arise the 1st javana citta.

As soon as votthapana citta or determining consciousness passes away next arises the 1st javana citta or mental impulsive consciousness. When votthapana citta is a kiriya citta and not bearing any kamma, javana cittas when they are not kiriya cittas do bear good or bad kamma as soon as they arise.

The commander of the army has decided to share the food inside of the truck to all soldiers [including officials grade]. So the whole army have food and each member of the whole army now realizes fully what

the food is like and they all realize now.

But as there are many different personalities even among soldiers let alone officials the understanding, the feeling, the responses will not be the same.

Some would say 'awful food'. Some would say 'not too bad' and some would say 'just good' and some 'excellent' and so on. There are many different kinds of javana cittas.

There are 7 successive javana cittas in a vithi vara[ a series of cittas in knowing process of object]. Among them the 1st javana citta is the weakest.

This is because that citta is the first in the whole series of 7 javana cittas and it is the first to taste what the object is like. Votthapana citta or determining consciousness just decides how to feel, how to appreciate, how to apperceive and he himself does not do the job of javana. So it is just kiriya citta or functional consciousness or inoperational consciousness.

2nd javana citta is stronger than the 1st javana citta. Because this 2nd javana citta has received what the object is like through the 1st javana citta. The message is passed on to following javana cittas. This is repetition conditioning of cittas and this kind of condition is only possible to interact between nama dhamma and nama dhamma. 1st javana citta is nama dhamma and 2nd javana citta is nama dhamma and so do other following javana cittas.

Again the 7th javana citta is weaker than its preceeding javana cittas even though it is stronger than the 1st javana citta. This is because it is just going to disappearing. The object has to finish or if there is 2 more moments for rupa object to exist then 2 tadarammana cittas have to arise to retain the object. If there is only one extra moment to exist for rupa object no tadarammana can arise and instead bhavanga cittas have to follow these 7 javana cittas.

This is the rule of citta or citta niyama that tadarammana cittas always arise 2 successive moments. If there is only one momnent then tadarammana citta cannot arise.

The 7th javana citta is leading to bhavanga cittas who are not able to take the current object or 2 tadarammana cittas who are just vipaka cittas and do not have any kammic force because of their

arising. So it seems like that javana cittas are running man and the 1st step is very weak in terms of speed and the second weakest is the 7th javana citta who is just going to passing away.

The middle 5 javana cittas are so strong that the kamma that arises because of these middle cittas is able to give rise to effect or result for the whole samsara as long as satta concerned is in the samsara. This effect starts from the third life from this life where kamma is generated.

This current life is the first life, next life is the second life and the life after that is third life. So strong are those 5 middle javana cittas that they do carry the potentials or kamma along with each and every arising citta. The first javana citta is so weak that its effect may be in the just first life and the second weakest 7th javana citta may give rise to its effect in the 2nd life or next life only and they do not bring along for the whole samsara like the middle 5 javana cittas.

In panca-dvara vithi vara or 'the turn of 5-sense-door processing cittas' there arise a rupa which serves as ati-mahantarammana or as a clear object. Mahanta means 'great'. Ati means 'excessive'. When this very great or very clear object rupa arise, 3 bhavanga cittas or life-continuing consciousness have to pass away before any vithi citta can arise.

So the rupa has only 14 moments of life to serve as the arammana or the object for vithi cittas. These 14 moments are taken up one after another by the following cittas one after another.

- 1.B/A[Atita bhavanga citta]
- 2.B/C[bhavanga Calana citta]
- 3.B/U[bhavanga Uppaccheda citta]

Vithi cittas that arise one after another are

- 4.panca-dvara-avajjana citta [5-door-adverting consciousness]
- 5.panca-vinnana citta [5-sense-consciousness ]
- 6.sampaticchana citta [receiving consciousness]
- 7.santirana citta [investigating consciousness]
- 8.votthapana citta [determining consciousness]
9. 1st javana citta [mental impulsions consciousness]
- 10.2nd javana citta [ ,, ]
- 11.3rd javana citta [ ,, ]
- 12.4th javana citta [ ,, ]
- 13.5th javana citta [ ,, ]
- 14.6th javana citta [ ,, ]

## 15.7th javana citta [ , , ]

Here there left 2 moments for vithi cittas to arise. Javana cittas cannot arise more than 7 times in a vithi vara or in a consciousness process.

So in those 2 places, pancadvaravajjana cannot take place. So do other vithi cittas like panca-vinnana cittas, sampaticchana, santirana, and votthapana cittas. But there are 11 vipaka cittas who can perform the function of vithi cittas. These vipaka cittas are called tadarammana cittas.

Tada means 'the' 'then' 'after'. Arammana means 'object'. Tadarammana means 'the object that left after' or 'retained object'.

In panca-dvara vithi vara a rupa serves an arammana or an object. That object is taken up by each and every vithi citta in the whole process of vithi vara. When other vithi cittas have tasted what the object is like, tadarammana cittas have to retain the object and they deeply feel or deeply taste or deeply recognize or deeply apperceive the object.

Some translators translate this 'tadarammana citta' as 'registration consciousness'. This might well be right. Because tadarammana cittas do have sanna and they register the object. But as all other cittas also have sanna each also registers the object concern. Tada means 'after' 'the' 'then'. So, I personally think that tadarammana citta is more in favour of translation as 'retention consciousness' or 'retaining consciousness'.

As there is no other vithi citta and bhavana cittas cannot still arise these 2 cittas have to maintain and retain the object for 2 moments. But as they both are vipaka citta, they do not bear any future kamma. They are just the resultant consciousness. That is why they deeply feel, taste, realize, apperceive deeply.

## 16.1st tadarammana citta [retaining consciousness]

## 17.2nd tadarammana citta [ , , ]

At the end of this period both 2nd tadarammana citta and the object rupa pass away.

This is ati-mahantarammana or very clear object and arising of vithi cittas at that ati-mahantarammana.

If the object is rupa-arammana or visual object panca-vinnana citta is cakkhu-vinnana citta. If sadda-arammana or sound, sotavinnana citta, if gandha-arammana or smell, ghanavinnana citta, if rasa-

arammana or taste, jivhavinna citta, and if photthabba-arammana or touch-object, kayavinnana citta arises after panca-dvara-avajjana citta or 5-sense-door-adverting consciousness.

Sometimes the object that arises cannot attract panca-dvara-avajjana citta or 5-sense-door-adverting consciousness to arise at the earliest possible time. Time lapses. There is another visaya-pavatti or 'arising of object' called 'mahanta-arammana' or clear object.

Visaya means 'object where citta enjoys and visits' and pavatti means 'arising'. Visaya-pavatti means 'arising of object'. The first kind has been discussed in the previous posts. It was ati-manta-arammana or very clear object.

In this visaya-pavatti or 'arising of object' vithi citta cannot still arise for 5 moments that the object rupa has already been old.

R1/B, R2/B, R3/A.B, R4/C.B, R5/U.B R6---R16/-, R17/- and rupa passes away.

In the first moment the rupa cannot serve as an object as it is very weak. So R1 or moment 1 of rupa has to pass away without arising of any vithi citta. This happens up to the end of R4. But when the rupa serving as an object approaches 5th moment of its life or R5 the first vithi citta starts to arise and it is panca-dvara-avajjana citta or 5-sense-door-adverting consciousness.

R1/B, R2/A.B, R3/C.B, R4/U.B, R5/Pancadvara, R6/Vinnana, R7/Sampaticchana, R8/Santirana, R9/Votthapana, R10/1stJavana, R11/2nd, R12/3rd, R13/4th, R14/5th, R15/6thJavana, R16/7thJavana, and R17/NewBhavanga citta.

Sometimes vithi citta cannot arise up to R5. In that case 'vithi vara' or 'the turn of processing citta' will be

R1/B, R2/B, R3/A.B, R4/C.B, R5/U.B, R6/Pancadvara, R7/Vinnana, R8/Sampaticchana, R9/Santirana, R10/Votthapana, R11/1stJ, R12/2nd, R13/3rd, R14/4th, R15/5th, R16/6th, and R17/7thJavana citta.

In the first sample, at the end of 7th javana citta there left 1 extra moment of life for rupa object. But this one single moment cannot help arising of tadarammana citta and instead bhavanga citta has to arise.

In the second sample, at the end of 7th javana citta rupa also passes away along with 7th javana citta.

When ati-mahanta-arammana does have tadarammana citta, these 2

samples do not contain tadarammana cittas. Vithi vara that vithi cittas arise at ati-mahanta-arammana is also known as 'tada-arammana vara'. Vithi vara that vithi cittas arise at mahanta-arammana is also known as 'javana vara'.

The third visaya-pavatti or 'arising of object' is called paritta-arammana or faint object.

Ati-mahanta-arammana passes 1 atita bhavanaga citta.

Mahanta-arammana passes 2 atita bhavanga cittas or 3 atita bhavanga cittas.

In this visaya-pavatti or 'arising of object' there have to pass

4, or 5, or 6, or 7 or, 8 or 9 atita bhavanaga cittas.

a) 4 atita bhavanga cittas pass away

R1/B, R2/B, R3/B, R4/A.B, R5/C.B, R6/U.B, R7/Pancadvara, R8/Pancavinnana, R9/Sampaticchana, R10/Santirana, R11/Votthapana, R12/Votthapa, R13/B5, R14/B6, R15/B7, R16/B8, R17/B9 and both rupa and citta pass away at the same time there after.

At R11 there arise votthapana citta or determining consciousness. This has to be followed by javana cittas. But there left only 6 moments after R11. So javana cittas cannot arise in 6 moments only and instead 2nd votthapana citta has to arise and then bhavanga cittas have to follow it. Votthapana citta is determining consciousness and now as the object is faint he cannot decide how to deeply feel on the object.

R for Rupa serving as object and R1 means the rupa serving as an object is 1 moment old. B is for Bhavanga citta.

A.B is for Atita Bhavanga citta.

C.B is for Bhavanaga Calana citta.

U.B is for Bhavanga- Uppaccheda citta.

R7/Pancadvara is for pancadvara-avajjana citta arising at 7th moment of rupa.

R13/B5 means at 13th moment of rupa object bhavanga citta has to arise. There are 6 samples. They are 4 atita bhavanga citta passed, 5, 6, 7, 8, and 9. So B5 to B9 are all just B for Bhavanga citta. For the reason of counting they are named here as B5, B6 and so on.

So in this vithi vara there are 6 possible vithi varas and all vithi vara end with 2 votthapana cittas. So these vithi varas are

called 'votthapana vithi vara'. There is no javana citta at all and because of arising of these vithi vara there does not create any kamma. This is because object is faint and cannot support arising of javana citta.

- a) 1B, 2B, 3B, 4At, 5Ca, 6Up, 7Pa, 8Vi, 9Sm, 10St, 11Vo, 12Vo, 13B5, 14B, 15B, 16B, 17B
- b) 1B, 2B, 3B, 4B, 5A, 6C, 7U, 8P, 9V, 10Sm, 11St, 12Vo, 13V, 14B6, 15B7, 16B8, 17B9
- c) 1B, 2B, 3B, 4B, 5B, 6A, 7C, 8U, 9P, 10V, 11Sm, 12St, 13V, 14V, 15B7, 16B8, 17B9
- d) 1B, 2B, 3B, 4B, 5B, 6B, 7A, 8C, 9U, 10P, 11V, 12Sm, 13St, 14V, 15V, 16B8, 17B9
- e) 1B1, 2B2, 3B3, 4B4, 5B5, 6B6, 7B7, 8A, 9C, 10U, 11P, 12V, 13Sm, 14St, 15V, 16V, 17B9
- f) 1, 2, 3, 4, 5, 6, 7, 8, 9B9/Atita, 10C, 11U, 12Pan, 13V, 14Sm, 15St, 16Vo, 17Vot

In a 4 atita bhavanga citta pass away before bhavanga calana citta.

In b 5

In c 6

In d 7

In e 8

In f 9 atita bhavnaga citta already pass away before bhavanga calana citta. So 10th moment of rupais taken up by bhavanga calana citta, 11th by bhavanguppaccheda citta, 12th by panca-dvara-avajjana citta, 13th by pancavinnana citta, 14th by sampaticchana, 15th by santirana, and 16th and 17th are both occupied by votthapana citta and at the end of 2nd votthapana citta rupa passes away along with passing away of 2nd votthapana citta.

In a) to e) 2nd votthapana citta is followed by 5, 4, 3, 2, 1 bhavanga citta and rupa passes away.

The fourth visaya-pavatti or 'arising of object' is ati-paritta-arammana or very faint object. The citta that arise at this object are collectively called 'mogha vara'. Mogha means 'without value'. Because there is no vithi citta in this vara. But it is counted in visaya-pavatti because there are 2 moments of bhavanga calana citta.

After 10, or 11, or 12, or 13, or 14 or 15 atita bhavanga citta have passed away there arise 2 successive bhavanga calana citta or vibrating bhavanga citta. At the end of 2nd bhavanga calana citta, there arise usual bhavnga citta in flow continuously.

After passing 10 atita bhavanga citta there left 7 moments of life in rupa object.

1. bhavanga calana, 2. bhavanguppaccheda, 3. pancadvaravajjana,
4. pancavinnana 5. sampaticchana 6. santirana
7. votthapana

There cannot arise 2 votthapana and so this is not the case. In stead there arise

1.atita bhavanga(11), 2. bhavanga calana, 3.bhavanga calana,  
4.bhavanga(usual)12,5. bhavanga13 6.bhavanga14  
7.bhavanga15

There are 6 possible varas. They are

a) 10 bhavanga cittas, 11.calana, 12.calana, 13.bhavanga11  
14.bhavanga12, 15.bhavanga13, 16.bhavanga14, 17.bhavanga15

b) 11 bhavangas, 12.calana, 13.calana  
14.B12, 15.B13, 16.B14, 17.B15

c) 12 B, 13.calana, 14.calana, 15.B13, 16.B14, 17.B15

d) 13 B, 14.calana, 15.calana, 16.B14, 17.B15

e) 14 B, 15.calana15, 16.calana, 17.B15

f) 15 B, 16.calana, 17.calana

These varas are called mogha vara as there is no vithi citta at all.  
But they do have bhavanga calana cittas which are the marker of  
disturbance that there arisen an object.

So far there have been discussed 4 visaya-pavatti.

1. ati-mahanta-arammana or very clear object
2. mahanta-arammana or clear object
3. paritta-arammana or faint object
4. ati-paritta-arammana or very faint object

Actually these objects do not have to be very clear or clear or faint  
or very faint. It is the arising of vithi cittas and their number.

This again is because they have to ground on vatthu.

When there arise rupa-arammana or visual object but there is no  
cakkhu vatthu there cannot arise any vithi cittas. Likewise when  
vatthu is very weak full series of vithi cittas cannot arise. Example  
can be seen in marana-asanna-javana cittas.

So far 4 visaya-pavatti or 'arising of object' have been discussed.  
They are ati-mahanta-arammana or very clear object, mahanta-arammana  
or clear object, paritta-arammana or faint object, and ati-paritta-  
arammana or very faint object. All these are for panca-dvara vithi  
vara or 'citta processes at arise at 5-sense-doors.

When vithi cittas arise at mano-dvara or mind-sense-door or mind door there are two possible vithi varas depending on arammana or object. That arising of object or visaya-pavatti may be one of two alternatives namely vibhuta-arammana or very obvious object and avibhuta-arammana or not-very-obvious object or obvious object.

Regarding arammana or object that arise at mind door they have been explained in the previous posts under heading of Dhamma Thread. The dvara or door for entrance of these arammana or dhamma-arammana or mind object is called manodvara or mind door. This is nama dhamma. It is a citta. It is the citta that arises just before arising of manodvara-avajjana citta or mind-door-adverting consciousness. That citta is called bhavanguppaccheda citta or arresting life-continuing consciousness.

When there is arising of bhavanaga cittas continuously there is no other cittas. When a dhamma-arammana or mind object arises the flowing bhavanga cittas are disturbed and mind door opens. That door is bhavanguppaccheda citta or arising of that citta. Then the object enters through that door and mano-dvara-avajjana citta or mind-door-adverting consciousness arises and the object is passed on to the following 7 successive javana cittas. When the dhamma-arammana is very obvious there follow 2 more cittas known as tadarammana cittas and the last tadarammana citta or retaining consciousness is followed by usual bhavanga cittas who take their own object and not the current object of interest[dhamma-arammana here].

So in a vibhuta-arammana vithi cittas will be like the followings.

BBBBBBBBBBBBBBMJJJJJTTBBBBBBBBBBBBBBBBBB

B = bhavanga citta

M = manodvara-avajjana citta

J = javana citta

T = tadarammana citta

There are 10 vithi cittas in this vithi vara of vibhuta-arammana visaya-pavatti.

In terms of functional classification, there are only 3 kinds of vithi cittas in this vibhuta-arammana or very obvious object. They are avajjana citta [here manodvara-avajjana citta], javana cittas, and tadarammana cittas.

Manodvaravajjana citta is one citta only. For javana function here 55 javana cittas can do the job of javana citta at mind door. These 55 javana cittas are

- a) 12 akusala cittas(most cittas in daily life especially in disaster)
- b) 1 hasituppada citta (smiling citta of arahats)
- c) 8 mahakusala cittas(when we have karuna,mudita,bhavana,sila,dana)
- d) 8 mahakiriya cittas(when arahats do dana,sila, bhavana)
- e) 5 rupakusala cittas(when in rupa jhana)
- f) 5 rupakiriya cittas(when arahats are in rupa jhana)
- g) 4 arupakusala cittas(when in arupa jhana)
- h) 4 arupakiriya cittas(when arahats are in arupa jhana)
- i) 4 magga cittas(at the exact time when enlightened at each stage)
- j) 4 phala cittas(immediately after magga or when in phala samapatti)

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55 javana cittas

But not all these are possible in a given vithi vara. In vibhuta-arammana all are kama objects that is sight, sound, smell, taste, touches and their related ideas. This is why tadarammana cittas follow javana cittas in vibhuta-arammana. Tadarammana cittas are vipaka cittas of kama satta or sensuous planes beings.

There are 11 tadarammana cittas. They are 3 santirana cittas and 8 mahavipaka cittas. These 11 cittas are kamavacara cittas. So they arise only in kama bhumi. Brahmas of rupa and arupa do not have any of these 11 cittas.

So in vithi vara that arise at vibhuta-arammana there are 3 kinds of vithi citta namely manodvaravajjana citta, javana citta and tadarammana citta. In number of citta there are 1 manodvaravajjana citta, 55 javana cittas and 11 tadarammana cittas. (1+55+11= 67cittas)

In avibhuta-arammana tadarammana cittas cannot arise. Instead there follow bhavanga cittas at the end of javana cittas. So in that vithi vara there will be only 2 kinds of vithi citta namely avajjana citta and javana citta and there are 1 manodvaravajjana citta and 55 javana cittas altogether 56 cittas in total.

So far there are 6 visaya-pavatti or arising of object. They are

- 1.ati-mahanta-arammana or very clear object
- 2.mahanta-arammana or clear object
- 3.paritta-arammana or faint object
- 4.ati-paritta-arammana or very faint object

in pandva-dvara vithi vara and

- 5.vibhuta-arammana or very obvious object
- 6.avibhuta-arammana or obvious object

All these 6 are about kama javana vara.

So far 6 visaya-pavatti or 'arising of object' have been discussed. But in manodvara vithi vara in the previous post I mentioned that there are 3 kinds of vithi citta, 10 cittuppada (10 arising of citta) and 67 total cittas. This is just in total.

When javanas are kamavacara manodvara javana vara javana cittas are just 29 kama javana cittas. They are

1. 12 akusala cittas
2. 1 hasituppada citta
3. 8 mahakusala cittas
4. 8 mahakiriya cittas

-----  
29 cittas

This is true when foregoing vithi varas were kama vithi varas. In that case 1.manodvaravajjana, 2.29 kama javana cittas, 3.11 tadarammana cittas altogether 41 cittas can take 10 positions for citta as 3 kinds of vithi citta.

BBBBMJJJJJTBBBBBB

1. M-manodvaravajjana[avajjana vithi]
- 2 to 8. JJJJJJ-29 kama javana cittas [javana vithi]
- 9&10. TT-11 tadarammana cittas[tadarammana]

When arammana or object is visual object, vithi cittas that arise becomes cakkhudvara vithi vara. When sound sotadvara vithi vara, when smell ghanadvara vithi vara, when taste jivhadvara vithi vara, and when touch kayadvara vithi vara. These terms depend on dvara or door. When based on consciousness they are called 1.cakkhuvinnana vithi vara, sotavinnana vithi vara, ghanavinnana vithi vara, jivhavinnana vithi vara, and kayavinnana vithi vara.

All these are kama vithi vara. When they are taken up by manodvara vithi citta there have to arise kama javana vara.

At manodvara there are other manodvara vithi varas apart from kama javana vara. They are appana javana varas like jhana javana vara, magga javana vara, phala javana vara, jhana samapatti vithi vara, phala samapatti vithi vara, abhinna javana vara, and nirodha samapatti vara.

Before moving on appana javana vara, I would like to touch again kama

javana vara for tadarammana cittas.

Tadarammana cittas or retention consciousness or retaining consciousness are performed by 3 santirana cittas and 8 mahavipaka cittas. While all 8 mahavipaka cittas are kusala-vipaka cittas not all santirana cittas or investigating consciousness are kusala-vipaka cittas.

1 is akusala-vipaka citta and 2 are kusala-vipaka cittas. Again one is upekkha santirana kusala-vipaka citta and another is somanassa santirana kusala-vipaka citta. So 10 cittas are kusala-vipaka cittas and 1 citta is akusala-vipaka citta. 2 upekkha santirana cittas can serve as patisandhi citta, bhavanga citta and cuti citta apart from santirana function and tadarammana function.

When the object is anittha-arammana or disagreeable object all vipaka cittas that arise because of this anittha-arammana or disagreeable object are akusala vipaka cittas.

Example is here. When we see disasters or hear them panca-vinnana citta will be akusala vipaka panca-vinnana citta and then it is followed by akusala vipaka sampaticchana and akusala vipaka santirana. This is followed by kiriya citta, votthapana citta or determining consciousness.

The following javana cittas will depend on our accumulation. If mindful that is if there is sati cetasika which is sobhana cetasika then sobhana cittas will arise as javana cittas. If not mindful akusala javana cittas will arise such as domanassa citta.

Again after that if there are 2 more moments for object to persist tadarammana cittas will arise and as the object is anittha-arammana then all tadarammana cittas will be akusala vipaka citta that is the only tadarammana citta 'upekkha sahagatam ahetuka akusala vipaka santirana citta'.

Here all vipaka cittas arise 'RIGHTLY'. But javana cittas may vary and they will depend on satta concern. Example is smelling or seeing of rotten flesh is definitely anittha-arammana or disagreeable object.

But in that object javana cittas may be

1. lobha javana cittas[e.g: vultures as it is their food]
2. dosa javana cittas [e.g: ordinary people as they dislike the rotten]
3. moha javana citta[rare but there may be uddhacca cittas]
4. mahakusala javana cittas[ if mindful]
5. mahakiriya javana cittas[ if arahats]

Here tadarammana citta after mahakiriya of arahattas will be akusala vipaka santirana as the object is anittha-arammana.

When vultures develop lobha javana cittas their tadarammana cittas will not be somanassa tadarammana even though lobha cittas may be somanassa javana cittas. Because the object is anittha-arammana.

Vipaka cittas arise 'RIGHTLY' when javana cittas arise variably. This is well-known to Myanmar Dhamma friends as 'Vipaka's right, javana may not be right' [wipek ahman- zaw apyan].

When the object is ati-ittha-arammana or highly agreeable object like golden image of real size Live Buddha vipaka cittas will all be ahetuka kusala vipaka cittas.

After panca-dvara-avajjana citta or 5-door-adverting consciousness there follows panca-vinnana citta of kusala vipaka. Then followed by kusala vipaka sampaticchana citta or receiving consciousness and then kusala vipaka santirana citta or investigating consciousness. After that kiriya citta, votthapana citta or determining consciousness which is manodvara-avajjana-citta or mind-door-adverting consciousness will arise.

As it is ati-ittha-arammana or highly agreeable object, next arising javana cittas will all be sobhana cittas like mahakusala cittas or mahakiriya cittas. These javana cittas are followed by kusala vipaka tadarammana cittas.

This is unlike anittha-arammana, 'vipaka cittas arise 'RIGHTLY' and javana cittas also arise 'RIGHTLY'. That is 'vipaka's right, javana's also right'[wipek ahman- zaw lai hman].

There might be some exceptional cases. For example those 'who hate The Buddha' would hate Buddha images and would destroy them like Talibans. Soon after the great image was bombed they were bombed by superpower as all could see in the past.

Again what arise initially will be 'vipaka is right, javana is also right. What arise later at manodvara as javana cittas will be according to their accumulation and hatred lead them to do all bad things. But whatever it is initially there will be 'right vipaka' and 'right javana'.

Panca-dvara vithi varas have been discussed in the previous posts. Regarding mano-dvara vithi vara kama javana varas have been discussed. There are 2 visaya-pavatti or 'arising of object' in kama javana vara. They are vibhuta-arammana or very obvious object and

avibhuta-arammana or obvious object.

In avibhuta-arammana at the end of javana citta that is after 7th javana citta there follow just bhavanaga citta and tadarammana citta cannot arise. This is in kama javana vithi vara.

Other mano-dvara vithi varas are manodvara appana javana varas. In these appana javana varas there are only vibhuta-arammana and there is no avibhuta-arammana unlike kama javana vara. But in appana javana varas there are no tadarammana citta. Because the realms of citta in these javana varas are not kama javana varas. Tadarammana citta arise only in

1. kama satta
2. kama javana vara
3. kama object [ all three in combination and all 3 must be present for tadarammana citta to arise ].

There are many appana javana varas.

They are

1. jhana vithi vara
2. magga vithi vara
3. abhinna vithi vara
4. jhana samapatti vithi vara
5. phala samapatti vithi vara
6. nirodhasamapatti vithi vara

There are many appana javana varas. They are

1. jhana vithi vara
2. magga vithi vara
3. abhinna vithi vara
4. jhana samapatti vithi vara
5. phala samapatti vithi vara
6. nirodhasamapatti vithi vara

In citta portion of Dhamma Thread different jhana citta were discussed. But they will again be discussed when kammatthana portion approaches.

In this post 1st jhana will be used as an example. 1st jhana can be attained by practising any of the following 25 kammatthana or 25 bhavana objects.

- a) 10 kasina kammatthanas
- b) 10 asubha kammatthanas
- c) 3 of 4 brahmavihara kammatthanas

d) 1 anapanassati kammatthana

e) 1 kayagatasati kammatthana

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25 1st jhanaja kammatthanas

Before arising of jhana vithi vara, there are kama javana vithi vara of makavacara mahakusala javana vithi vara.

If the jhana practitioner is practising Odata kasina kammatthana, he will be initially looking at 'the circular circle of white object'.

This object is initially rupa-arammana.

Kasina means 'the whole'. So the practitioner has to look into the whole circle and his mind is evenly spread through out the whole surface of that white kasina object. This starts with panca-dvara vithi vara of cakkhudvara vithi vara. But this is alternated with manodvara vithi vara of kamavacara mahakusala javana vara.

In terms of kammatthana his initial action or bhavana is called parikamma bhavana. Because that action is preparing for higher kamma that is higher bhavana kusala kamma such as jhana kusala kamma.

The visual object now is called parikamma nimitta or preparatory image. Because this object which is an image used in preparation of higher bhavana kusala kamma.

With a long practice the practitioner at a time becomes able to cognize the whole object at mano-dvara without the visual aid. This means that there arises another object at mano-dvara. That object is exactly the same as visual object. For example if there is a very small spot at the margin of visual object then one that appears at mano-dvara also includes that spot.

Appearing of this object indicates that the samadhi at that time is not the same with that of initial stage of practice. Now that samadhi is well calm and it is called parikamma samadhi. The object is called mental image of visual object. It is called uggaha nimitta. The samadhi at this stage is preparing for higher samadhi like upacara samadhi and appana samadhi.

Now all vithi varas start to be pure mano-dvara vithi varas. But all these vithi varas are kamavacara mahakusala javana vara. As usual they are intervened with bhavanga cittas.

At a time there arise a similar but different image at mano-dvara. It is white circle. But unlike the initial one and its mental image one, this new object is free of any spot, any stain, and it is brilliantly white and luminous and radiant. It is very beautiful. It is counter

image of the mental image. It is called patibhaga nimitta.

When this object arises at mano-dvara samadhi becomes much more stronger. Nivara dhamma or hindrances start to silt down when uggaha nimitta arises. But occasionally nivarana dhamma or hindrances arise. Since patibhaga nimitta arises mind becomes clear and much more calm and there is no nivarana dhamma or no hindrances at all.

But the practitioner is still not in jhana or still not absorbed in the patibhaga nimitta. The samadhi which starts from arising of patibhaga nimitta up till arising of gotrabhu citta in jhana vithi vara is called upacara samadhi. The bhavana that is developing at that time is called upacara bhavana.

There is no hindrances at all. At a time vitakka or initial application, vicara or sustained application, piti or joy, sukha or calmness, ekaggata or one-pointedness are working to their fullest power and the practitioner closely looks at the patibhaga nimitta and there arises a time when 1st jhana kusala citta is just going to arise for the first time.

At that moment everything is ready for 1st jhana citta to arise. But as cittas are tired they lapse into bhavanga cittas for a while and then jhana vithi vara starts to arise with manodvara-avajjana citta as initial vithi citta at mano-dvara.

In this jhana vithi vara the picture is like this.

BBBBBBB..BBBMPUAGJBBBBBBBBBB

B = bhavanga citta  
 M = manodvara-avajjana citta  
 P = parikamma mahakusala citta  
 U = upacara mahakusala citta  
 A = anuloma mahakusala citta  
 G = gotrabhu mahakusala lineage-changing citta  
 J = 1st rupa jhana kusala citta

There are many appana javana varas. They are

1. jhana vithi vara
2. magga vithi vara
3. abhinna vithi vara
4. jhana samapatti vithi vara
5. phala samapatti vithi vara
6. nirodhasamapatti vithi vara

Among these vithi vara, jhana vithi vara has been explained in the previous post. Magga vithi vara is output of vipassana bhavana. It derives from kamavacara mahakusala cittas. Sometime at early stages upacara samadhi or appana samadhi help nivara dhamma clear off the mind.

Vipassana nanas are not that simple to explain in a post. Because there are many inputs into arising of such highly developed wisdom. At earlier parts of the whole path, the practitioner learns as much as possible regarding dhamma and he discerns the dhamma at all cost.

As there is a deep and firm belief this makes him to develop higher sila. Unlike sila in ordinary time, sila of practising vipassana practitioner is much more purer than others. As he is watching out at 6 dvaras or 6 doors and as there do not arise any nivarana dhamma or hindrances he has a very pure sila called indriya-samvara-sila.

As nivarana dhammas are away, the bhavana with upacara samadhi is very pure. All cittas that arise in him are pure and sinless. Both upacara samadhi and appana samadhi are known as cittavisuddhi or purification of consciousness. Because the cittas at that time is totally free of nivarana dhamma which definitely hinder magga nana not to arise.

Through vipassana he starts to see realities or dhamma that is ultimate realities or paramattha dhamma. When he breathes in, he knows the whole breath and when out he knows the whole breath. He is not thinking any sensuous matter but attending at realities. When breath comes in he knows it comes and knows the sensation. The sensation is rupa and knowledge of that sensation is nama. He knows them separately.

Again he realizes that these rupa dhamma and nama dhamma do not arise without causes. He clearly sees conditional things why rupa has to arise and why nama has to arise. He sees that those nama and rupa just pass away at each moment. They are disappearing at a tremendous rate. He knows these dhamma arising and passing away and later he just sees passing away.

Shockingly they are disappearing all the time and they are not long lasting and they are frightening. Such frightening things are not to attach and they are to be disregarded and blameworthy. He becomes tired of such impermanent things disappearing at a tremendous rate. He wants to be liberated from such boring things. So he particularly re-orientates to vipassana object. And finally he is able to view balance on dhamma.

Before these happen he started to realize dhamma with their pertinent

characteristics and he is free of any wrong view and his views are purified by vipassana. As he has the right view he no more has any doubt on the past, the present, the future, triplegem, the practice, and dependent origination. He is free of any doubt. He has purification of doubt.

Before arising of above vipassana nana he finds that there are radiant light, intense joy, supreme calm, ultra confidence, extreme effort, super-ease, clear wisdom, uninterrupted mindfulness, super-balance and extremely fine likeness on vipassana. But at a time he overcomes these 10 upakkilesas and he knows that these are not the right way and he does not follow any of these 10 and instead he steadfastly practise vipassana at three characteristics of anicca, dukkha and anatta.

After overcoming these things, the above stated milestones are passed one after another and now he is quite ready to rocket up to magga nana. At a time he passes into numerous bhavanga cittas and then he arises from bhavanaga cittas with the first vithi citta called manodvara-avajjana citta or mind-door-adverting consciousness.

After that as he is well ripen for arising of sotapatti magga nana there arise magga vithi vara. Magga vithi vara is like the following codes.

BBBBB...BBBM,1.P,2.U,3.A,4.G,5.Sm,6.Sp,7.Sp,BB for mandha puggala or  
BBBBB...BBBM,1.U,2.A,3.G,4.Sm,5.Sp,6.Sp,7.Sp,BB for tikkha puggala.

Mandha means ordinary and tikkha means highly intelligent.

B = bhavanga citta  
M = manodvaravajjana  
P = parikamma mahakusala citta  
U = upacara mahakusala citta  
A = anuloma mahakusala citta  
G = gotrabhu mahakusala lineage-changing citta  
Sm = sotapatti magga citta  
Sp = sotapatti phala citta

There are 7 javana cittas.

PUAGSmSpSp or UAGSmSpSpSp. Normally there are 7 successive javana cittas and they all are the same. The 1st javana citta conditions the 2nd and 2nd to 3rd and this happen till 7th. This is called asevana paccaya.

But here sotapatti magga citta do not condition sotapatti phala citta with asevana paccaya. But with vipaka paccaya, anantara paccaya,

samanantara paccaya, natthi paccaya, vigata paccaya etc. So do sotapatti phala cittas. But former cittas like parikamma mahakusala citta, upacara mahakusala citta, anuloma mahakusala citta and gotrabhu mahakusala citta do condition their following citta with asevana paccaya or repeatition condition.

Just before arising of sotapatti magga citta there is the right path and that is patipadanadassana visuddhi and arising of sotapatti magga citta is nanadassana visuddhi. Because sotapatti magga citta sees nibbana as its object and the object is so pure and uncomparable to any other object.

Among many different vithi varas namely 1.jhana vithi vara, 2.magga vithi vara, 3.abhinna vithi vara, 4.jhana samapatti vithi vara, 5.phala samapatti vithi vara, 6.nirodhasamapatti vithi vara the first two vithi varas have been discussed.

In both of them appana arises once. In case of jhana vithi vara the vithi cittas are ..

BBB..BBBMPUAGJBBBB

Jhana citta arises only once in this initial vithi vara. Likewise in magga vithi vara the vithi cittas are ..

BBB..BBBMPUAGSmSpSpBBBB

Here sotapatti magga citta arises just once. This magga citta is appana samadhi citta. Here it seems like that cittas run into nibbana and is absorbed.

As mahakusala cittas are working well successive vithi varas become more and more mature and at a time pass into bhavanga cittas and as soon as the first vithi citta arises that is manodvaravajjana citta that citta takes the vipassana object and then successively run and rocket to magga citta. Magga cittas are appana cittas. Their resultant cittas phala cittas are also appana cittas.

But manodvaravajjana citta, parikamma mahakusala citta, upacara mahakusala citta, anuloma mahakusala citta and gotrabhu mahakusala cittas are not of appana quality. Lineagewise they are all kamavacara cittas. They are kamma cittas.

Any magga cittas run in such order and just before magga citta is gotrabhu citta. This citta who is lineage-changing citta is mahakusala citta. It is kamavacara citta. It is not a jhana citta. Unlike jhana cittas kamavacara cittas are not absorptive

consciousness. But rupavacara citta (rupa jhanas) or arupavacara citta (arupa jhanas) are always absorptive consciousness.

They are absorbed into their own object and they will not release that object. As soon as they release they die out.

It is crucial to understand magga vithi vara. When magga vithi varas are understood there will not be any controversies at all. That is why I initially classified citta in many different ways.

Classwise lokuttara citta and rupavacara citta or arupavacara citta are totally different.

But samadhiwise both kinds of citta have appana samadhi. Rupavacara rupa jhana citta are called rupa jhana appana and arupavacara jhana citta are called arupa jhana appana while magga citta are called lokuttara appana citta. Because magga citta are absorbed in nibbana. They very clearly and very closely see nibbana.

Out of many different vithi varas namely 1.jhana vithi vara, 2.magga vithi vara, 3.abhinna vithi vara, 4.jhana samapatti vithi vara, 5.phala samapatti vithi vara, 6.nirodhasamapatti vithi vara the first two vithi varas have been discussed.

The third vithi vara is abhinna vithi vara.

Regarding jhanas all rupa jhanas and all arupa jhanas have been discussed in detail while different citta are being discussed. In another series called 'Jhana Journey' all rupa jhanas and all arupa jhanas are well explained.

For abhinna to practise all 4 rupa jhanas and all 4 arupa jhanas should well be mastered. That means they have to be developed at will. This happens through five different exercises called vasi. They are avajjana vasi, samapajjana vasi, adhitthana vasi, votthana vasi and paccavakkhana vasi.

After each stage of jhanas have well been exercised through these 5 vasis these jhanas will be able to be developed at will. But be careful that citta, cetasikas, rupas cannot be created by anyone including our great teacher The Buddha. This is talking from The Dhamma side.

Some may argue these statements.

As soon as The Buddha thought to reveal yamaka patihara or miracles, this citta sankhara leads arising of successors dhamma one after another. But The Buddha was not creating any dhammas. If this is not clear there might develop some subtle wrong views which are very hard

to crack. Once I read someone written that 'The Buddha control rupas with jhana power'. This is not true.

But from perspective of communication we can say that jhana cittas can be developed at will. In which way? Through practice. Just momentary attainment of jhanic states does not mean the attainer is expert and has expertly in jhana matters. But for proficiency the already achieved jhanas have to be sharpened by practice.

Example is avajjana vasi. If I attained jhanas and I was not currently not in jhana, then I had to be in kamavacara javana varas. Then there might arise a thought to develop jhana. As soon as the thought encroaches jhana cittas arise. But there is some delay.

This delay is different in different people. But we can practise to reduce this delay by practising avajjana vasi. This vasi advert the mind from kamavacara javana varas to jhana appana javana varas.

In case of The Buddha when He was in kamavacara javana varas as soon as the thought of will to develop jhana arises His current kamavacara javana varas stop and passed into 'ONLY' 2 bhavanaga cittas and then mind-door-adverting consciousness or manodvaravajjana citta adverts the mind to jhana appana javana varas.

When The Buddha exit or emerged from jhana appana javana vara again only 2 bhavanga cittas intervened and then paccavakkhana javana varas arise. Unlike other arahats our great teacher The Buddha has the fastest speed of going into paccavakkhana javana vara. While other arahats take 7 javana cittas, The Buddha's paccavakkhana javana cittas only take 4 or 5 moments and then He advert to another jhana appana javana varas.

The Buddha was so fast in switching on and off in jhanas that even Venerable Mahamoggallana could not follow His footsteps. All Buddhists know that Moggallana Thera's jhana power is the greatest after The Buddha.

The Buddha has to be fast because yamaka patihara or miracles do have beneficial effects and to produce these miracle effects, He has to switch on and off different jhanas with different kasinas very quickly.

We can see the miracles that

The Buddha is in the air (one). His right eye is jetting shower of water (two) and left eye is blowing a great flame(three). His right ear is sparkling with fireworks (four), and His left ear is fountaining with water (five) and many other miracles.

Actually The Buddha is successively switching on and off very fastly in different kasina jhanas. But what what we see is continuous phenomena and great miracle.

As ultimate realities these do not last long. These miracles are all cittaja rupas. They are jhana abhinna cittaja rupas.

For abhinna to practise all jhanas have to be mastered. And all 10 kasina kammatthanas have to be practised up to 4th jhana. That is up to 5th rupakusala jhana level.

Abhinnas are difficult subjects. To achieve them it is necessary that all 4 rupa jhanas and all 4 arupa jhanas are attained. For a starter any of 40 kammatthanas works initially.

40 kammatthanas or 40 object of bhavana meditation are

1. 10 kasina
2. 10 asubha
3. 10 anussati
4. 4 brahmavihara
5. 1 aharepatikulasanna
6. 1 catudhatuvavatthana
7. 4 aruppa

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40 kammatthanas

There are 7 kinds of object for samatha bhavana meditation. In total there are 40 objects. All these 40 calm down sensuous matters and hindrances of jhana or hindrances of magga nana. For jhana at least one kind is necessary. When calm down up to total clearance of all hindrances of

1. sensuous thinking
2. aversive thinking
3. wandering-worrying thinking
4. sluggish-inactive thinking
5. suspicious-doubtful thinking

the practitioner has to switch on to one of 30 kammatthanas if he intend to attain jhana.

Again out of 30 kammatthana

1. 1 anapanasati can give rise to all 5 rupa jhanas
2. 10 kasinas can give all 5 jhanas

3. 3 of 4 bhahmavihara can give rise to 4 jhanas
4. 1 of 4 brahmavihara [upekkha] only give 5th based on 4th jhana
5. 10 asubha can give rise to 1st jhana only
6. 1 kayagatasati can give rise to 1st jhana only
7. 4 aruppa can give rise to arupa jhanas based on 5th rupa jhana

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30 kammatthanas

When 1st jhana is attained, it has to be practised to be proficient. And when become proficient he will know that vitakka and vicara are not that good for higher jhana. In that case if the original kammatthana is just for 1st jhana then the practitioner has to change to other kammatthana.

Then 2nd jhana, 3rd jhana, 4th jhana are attained serially. If the original was metta, karuna, mudita then for 5th jhana upekkha brahmavihara has to be practised.

When 5th rupa jhana is attained and has been practised up to proficient level [not just initial attainer]. When this stage is reached, it is possible to attain all of 5 rupa jhana if practised. For abhinna at this stage all 10 kasina kammatthana have to be practised. Because

1. tejo kasina, aloka kasina are useful for dibbacakkhu
2. pathavi kasina is useful for iddhividdha [creation of 1000 different bodies or 100 different beings], walking on the water, walking in the sky
3. apo kasina is useful for disappearing down under the ground or the earth.
4. vayo kasina is useful for swift movement, creation of storm, movement, dibbasota etc etc.
5. nila kasina is useful for darkening or creation of a dark night or covering of things not to see by other.
6. pita kasina is useful for creation of colour
7. lohita kasina is useful for colour, light, dibbacakkhu etc.
8. odata kasina is useful for colour, light, dibbacakku, paracittavijjanana etc etc.
9. aloka kasina is useful for creation of light at night for seeing of other people or beings, for dibbacakkhu etc etc.
10. akasa kasina is useful for entering into the wall, the mountain, moving in the sky, flying in the sky etc etc.

After acquisition of all 5 rupa jhanas with the aid of all 10 kasina kammatthana, the practitioner has to practise his 5th jhana to a proficient level. When he does the exercises he comes to know that rupa jhanas are not free possible danger of sensual matter.

That thought leads him to practise aruppa kammatthana. Aruppa kammatthana are kammatthanas for arupa jhana. There are 4 arupa jhanas and they are akasananca-ayatana, vinnananca-ayatana, akincanna-ayatana, and n'evassanna-nasanna-ayatana aruppa kammatthana.

After achieving 5th rupa jhana with 9 of 10 kasina kammatthana [excluding akasa kasina because as it is already empty pannatti it cannot work for 1st arupa jhana which will be akasa], the practitioner has to practise his 5th rupa jhana and he has to expand the object to cover the whole universe.

Because of 5th rupa jhana power the universe is covered with his object. But because of his practice he comes to know rupa are not that good and they are still in the domain of possible danger of sensuous matter. This dispassion leads him to devoid the already expanded object and when the conditions are right and 1st arupa jhana is going to arise the object that covers the whole universe is voided by jhana power and there left just emptiness and that emptiness or space is boundless space.

This is achievement of the 1st arupa jhana. Again this space is also close to rupa and he needs to ascend up further to avoid this danger. Otherwise the object that covers the whole universe will re-appear and this again might lead him back to sensuous sphere mind. This dispassion to boundless space leads him searching further object. As there is no rupa object he would not find anything but what he finds will be his mind attending boundless space. When this mind is seen, the seer is 2nd arupa jhana and one who is seen is 1st arupa jhana.

Again this is close to boundless space. So he tries further and that 2nd arupa jhana cittas are disregarded and voided. He is targetting the emptiness or nothingness. When he is directed to nothingness then 3rd arupa jhana appears. Further when he searches higher jhana he would find that that 3rd arupa jhana citta is very subtle. It is hard to say whether there is sanna in that 3rd arupa jhana or no sanna in that arupa jhana. When this happens 4th arupa jhana arises.

But that matter is not that easy. But when achieve and attain all 4 arupa jhanas he has to practise to proficient level. This makes him create different jhanas at his will. When he is proficient in all 10 kasina kammatthana, all 5 rupa jhanas and all 4 arupa jhanas he is quite ready to practise abhinna.

When jhanalabhi or 'person proficient in jhana' attain all 4 rupa jhanas and all 4 arupa jhanas and has practised all 10 kasina kammatthana up to 4th jhana he is quite ready to practise for abhinna.

Dhamma Thread is currently running on the topic of vithi varas and all pancadvara vithi varas have been discussed. And kamavacara manodvara vithi varas have also been discussed and jhana javana vara, magga javana vara were explained.

For abhinna the jhanalabhi have to practise in 14 manners. These will be discussed in later part when kammattana portion is approached. After he has practised his rupa jhana and arupa jhana and all 14 manner have been thoroughly digested he is quite ready to perform abhinna.

At kamavacara mahakusala javana vithi vara a wish to perform abhinna arise and this conditions later arising cittas, cetasikas and rupas. When everything is ready the current flow of bhavanga cittas stop to arise and the first vithi citta in manodvara vithi vara starts to arise.

It is manodvara-avajjana citta and it adverts the mind to a few kamavacara mahakusala cittas. These mahakusala cittas are javana cittas.

BBBBB..BBBMPUAGAbBBBBBBBBBBBBBBBBBBBB

B = bhavanga citta or life-continuing consciousness  
 M = manodvara-avajjana citta or mind-door-adverting consciousness  
 P = parikamma mahakusala javana citta or preparatory consciousness  
 U = upacara mahakusala javana citta or proximity consciousness  
 A = anuloma mahakusala javana citta or forward going negotiating C  
 G = gotrabhu mahakusala javana citta or lineage-changing consciousness  
 Ab= Abhinna

As soon as abhinna javana citta arise everything has been done depend on what the abhinna is.

This is abinna vithi vara. Jhana javana vara and magga javana vara have already explained. Next post will be 3 samapatti vara.

There are 3 kinds of samapatti or 'reaching' 'being in'. They are jhana-samapatti, phala-samapatti, and nirodha-samapatti. Jhana-samapatti can be practised by jhanalabhi or people proficient in jhana and phala-samapatti can be practised by people proficient in phala and nirodha-samapatti can be practised by jhanalabhi-arahattas.

When jhana experts think of to develop jhana-samapatti their thinking is kamavacara javana varas and this decision is followed by countless bhavanga cittas. At a time bhavanga cittas flow has to stop and the 1st manodvara vithi citta arises. It is manodvara-avajjana citta and

it adverts the mind to next following javana cittas.

After manodvara-avajjana citta or mind-sense-door-adverting consciousness passes away, next arises parikamma kamavacara mahakusaka javana citta. This citta or consciousness is an impulsive consciousness and swift one. So it is called javana citta. Even though the vithi vara is jhana-samapatti this earlier parts of vithi vara are kamavacara cittas and not yet rupavacara or arupavacara kusala cittas.

But this citta 'parikamma' is just preparing for next arising kusala citta. So it is called preparatory consciousness or parikamma citta. This citta passes away again and it is followed by upacara kamavacara mahakusala javana citta or 'proximity consciousness'. Upacara means 'proximity' and it is quite close to jhana appana cittas. So it is called upacara kamavacara mahakusala javana citta.

Again this upacara citta passes away and next arises anuloma kamavacara mahakusala javana citta. This citta adjusts fore going cittas and next coming jhana cittas. This citta is like 'running into jhana'. But it is still kamavacara citta or consciousness of sensuous plane. After passing away of this citta, there arises next citta called gotrabhu kamavacara mahakusala javana citta.

This citta is javana citta or impulsive consciousness. It is still kamavacara citta or consciousness of sensuous plane. It is mahakusala citta. It is lineage-changing consciousness and as soon as it arises kama or sensuous plane is left behind and next plane is rupa or fine-material plane if jhana is rupa jhana and arupa or immaterial plane if jhana is arupa jhana. But it itself [gotrabhu citta] is still not jhana citta. That is lineage is still in sensuous plane. But it completely change citta into next plane when it disappears. So it is called lineage-changing consciousness.

As soon as gotrabhu citta passes away, next arises jhana citta. This passes away and next arises jhana citta. This passes away again and next arise jhana citta. All cittas that arise following gotrabhu citta are jhana citta as long as it is jhana javana vithi vara and bhavanga cittas do not still arise.

In this the object, the citta, the associated cetanikas, the associated rupas are all the same characteristics. If not mindful it seems like that this citta is permanent. But in actuality it is not. Each citta does have uppada khana, tithi khana, and bhanga khana as their life and they each have to pass away when their lifespan does not allow them to live any more.

This is well-reaching to the state of jhana or absorption and it is



citta, upacara kamavacara citta, anuloma kamavacara citta, and then followed by gotrabhu lineage-changing citta arise. As soon as it passes away, there follow uncountable phala cittas seeing nibbana.

BBBBB....BBBMPUAGPhPhPhPhPhPhPhPhPhPhPh...PhPhPhPhPhPhPh....PhPhPhPhPhPh  
PhPhPhPhPhPhPh..infinity..PhPhPhPhPhPh....PhPhBBBBBBBBBBBBBBBB

B = bhavanag citta  
M = manodvara-avajjana citta  
P = parikamma citta  
U = upacara citta  
A = anuloma citta  
G = gotrabhu citta  
Ph= phala citta

Among 3 samapattis or 3 states of reaching of 1.jhana-samapatti or 'being in jhana' or 'staying in jhana' or 'developing jhana', 2.phala-samapatti or 'staying in fruition-consciousness', and 3.nirodha-samapatti or 'reaching the state of cessation', the first 2 have been discussed.

After jhana-samapatti and phala-samapatti, there left nirodha-samapatti.

Nirodha means 'cessation'. Samapatti is made up of 'sam' and 'aapatti'. Sam means 'very well' 'rightly' 'in the right manner or right order'. Aapatti means 'reaching' 'being in'. Nirodha-samapatti means reaching a state of cessation of nama and rupa.

As there is no citta, there is no cetasika. As there is no nama dhamma there is no cittaja rupa or rupa derived from nama dhamma. So in that state what left is kammaja rupa, aharaja rupa and utuja rupa.

Kamaja rupa means 'rupa derived from kamma' and aharaja is from nutriment and utuja is from temperature.

For nirodha-samapatti the satta concerned has to be an arahat or an anagam (non-returner) and they have to be proficient in all 4 rupa jhanas and all 4 arupa jhanas.

When they consider to go into the state of nirodha-samapatti that consideration is arising of kamavacara mahakusala javana cittas or kamavacara mahakiriya javana cittas thinking to go into nirodha samapatti.

This is followed by bhavanaga cittas and then jhana vithi vara arise

one after another. That is

They enter the 1st rupa jhana, exit from it and contemplate on it.  
 Then enter the 2nd rupa jhana. Exit from it and contemplate on it.  
 Then enter the 3rd rupa jhana. Exit from it and contemplate on it.  
 Then enter the 4th rupa jhana. Exit from it and contemplate on it.  
 Then enter the 1st arupa jhana. Exit from it and contemplate on it.  
 Then enter the 2nd arupa jhana. Exit from it and contemplate on it.  
 Then enter the 3rd arupa jhana. Exit from it and contemplate on it.

After that they consider several different things just before going into the 4th arupa jhana, called n'evassana-nasanna-ayatana jhana. These considerations are

1. when The Buddha wants me may I be able to arise from samapatti.
2. when The Sangha want me may I be able to arise from samapatti.
3. may the avasa or monastery or building or tree in connection with me be free from enemies like fire, animal attack, disasters etc etc.
4. may civara or robes be free from destruction by enemies
5. may parikkhara other essentials for bhikkhu be free from destruction by enemies.

After these consideration they enter the 4th arupa jhana or nevasanna-nasannayatana arupa jhana. There arise only 2 moments of 4th arupa jhana citta and after that because of this hugh great powerful appana bhavana there does not arise anything and this happen for the whole 7 days.

During that time what happen is just proliferation of kammaja rupa, existing aharaja rupa which will completely cease to arise after 7 days and utuja rupas. They do proliferate.

Because of adhitthana the body cannot die at any stage while in nirodha-samapatti.

Once a group of naughty girls went to a forest and they made a fire to bushes. Inside was an arahat staying in nirodha-samapatti. The fire did not hurt him at all. But naughty girls gained bad kamma and this kamma gave the result. It was the queen Samavati and her followes who were all died from man-made fire ordered by the king because of divisive speech of hated person of samavati.

[This is a bit advanced and many will leave it alone or delete it from their mail box. But any query, questions, comment, addition, further explanation are all welcome]

There are no 'we'. There are no 'I'. There are no 'you'. There are

just citta, cetasikas, and rupas and there is nibbana. Leaving nibbana, there will be citta, cetasikas and rupas.

At a glance they are just patisandhi cittas doing linking function. That patisandhi citta has its associated cetasikas and okkantikkhana kamaja rupa.

Okkanti means 'when patisandi citta arises'. Khana means 'moment'. Okkantikkhana means 'the moment when patisandhi citta arises'. Okkantikkhana rupa means 'rupas that arise at the exact time when the patisandhi citta arises'.

This is nama and rupa at the time of rebirth or patisandhi. That patisandhi citta is vinnana. This vinnana has to arise because of kamma-sankhara done at the time of marana-asanna-javana cittas arising in the immediate past life. That kamma-sankharas had to be done because of avijja.

At the exact time of patisandhi there is no salayatana or no 6 ayatana. That is no cakkhu-ppasada, no sota-ppasada, no ghana-ppasada, no jivha-ppasada. This is especially true for human beings and animals. But at patisandhi kala or time there has already been nama-rupa.

When fully develop there are salayatana if conditions are right for givcen satta or being.

At another glance 'citta, cetasika, rupa' may well be bhavanga citta. This bhavanga citta does have its associated cetasikas. If satta concerned is one of sattas in pancavokara bhumis or beings with 5 khandhas or 5 aggregates this bhavana citta has to home hadaya-vatthu which is a rupa. So there are still a citta, a rupa and cetasikas of that citta. There are no 'we' and no 'you' at all.

At another glance, 'citta, cetasika, rupa' may be at cuti kala or at the time of death. Cuti means 'move from the present life' or 'stop living'. Cuti citta does have associated cetasikas and rupa.

At another glance if 'citta, cetasika, rupa' are not at those stated above (patisandhi kala, bhavanga kala, cuti kala), then 'citta, cetasika, rupa' will be in a process mentioned below.

1. pancadvara vithi vara depending on cakkhu vatthu
2. pancadvara vithi vara depending on sota vatthu
3. pancadvara vithi vara depending on ghana vatthu
4. pancadvara vithi vara depending on jivha vatthu
5. pancadvara vithi vara depending on kaya vatthu
6. manodvara vithi vara taking kama object (kama javana vara)





18. nirodha-samapatti is reached [\_\_\_\_\_]. N here means 'nevasanna-nasanna-ayatana jhana javana citta and it arises twice and then nothing arise there after. [\_\_\_\_\_] <-- this is attainment of nirodha-samapatti and it is called sa-upadisesa nibbana.

19. \_\_\_\_\_ApBBBBBBBBBBBBBBBBBBBBBBBBBBBB

Ap here is Anagami phala javana citta or Arahatta phala javana citta. And after arising once there follow many bhavanga cittas.

20. contemplate on what has experienced.

BBBBBBBBBBBBBBBB..BBBMJJJJJTBBBBBB [paccavakkhana javana vithi vara]

Caution!! This is a special post.

Dhamma Thread is for all grades of Dhamma learners. Actually I starts with very very simple messages. More simple things are still coming. Whenever advanced matters are seen, beginners can keep them unread until they become advanced.

There are citta, cetasika, rupa and nibbana when everything is seen at ultimate level. Nothing more than these dhamma. I will repeat there are citta, cetasika, rupa and nibbana and nothing more than these dhamma as ultimate realities.

At any given time there always is a citta. Citta cannot arise in its own without any cetasika. So 'there always is a citta' already include its associated cetasikas. 'There always is a citta' means a citta of 89 total cittas or 121 total cittas.

'At any given time' is given to the viewer who would view on citta. Again citta may be ajjhattika or 'inside' or 'intrinsic'. This is what the viewer will definitely see with his mind-eye. Or citta may be bahiddhika or 'outside' or 'extrinsic'.

This is indirect understanding that there exist citta outside. But outside cittas can never be sensed as first-hand knowledge. There are many many cittas and 89 cittas means 'just a summary of cittas with specific characteristics, which when say have such and such characteristics'.

In actual term, there are infinite cittas and countless cittas even within ourselves.

Anyway at any given time there is a citta.

If it is patisandhi kala or 'at the time of rebirth' that citta is

called patisandhi citta. This citta is process-free citta. It is also vithi-mutta citta [process-free]. It is also dvara-vimutta citta. That means this citta does not arise at any of 6 dvara or doors namely cakkhu-dvara or eye-door, sota-dvara or ear-door, ghana-dvara or nose-door, jivha-dvara or tongue-door, kaya-dvara or body-door, and mano-dvara or mind-door.

That citta already determines what the satta should be. The satta here means a being and this is just a name but we all understand what it is. Depending on this kind of citta called patisandhi citta there are 31 kinds of satta or beings. Or they are born in 31 realms or 31 bhumis.

Among 31 bhumis, asannisattas are interesting because they do not have any citta and they live with rupa only. How can that happen in the world [world of kama, world of rupa, world of arupa]? It of course can happen.

Before discussing on this let us continue on citta. When at a given time a citta is a bhavanga citta it also indicates that such citta arises in so and so satta or being. By the same token when the given time is at cuti kala or just before disappearing from the current life, citta at that time is called cuti citta or dying-consciousness. It also determines what sort of satta hosts that citta.

So 1.patisandhi citta or rebirth-consciousness or linking-consciousness, 2.bhavanga citta or life-continuum or life-continuing-consciousness, 3.cuti citta or dying-consciousness are all called process-free consciousness or vithi-mutta citta.

Vithi citta and vithi varas have been discussed in the previous posts.

So if the given time is not 'patisandhi, bhavanga, cuti' then a citta has to be one of vithi citta. We will not talk on a single vithi citta. But we need to discuss a single vara and then to different vithi varas. So far we have discussed on

1. pancadvara vithi vara ( at 1.eye, 2.ear, 3.nose, 4.tongue, 5.body)

There are 4 kinds of 'arising of different vithi citta in a vithi vara' and it is called 'visaya-pavatti'. For pancadvara vithi citta, objects make arising of 4 different series of citta and these series or processing citta arise in visaya-pavatti.

4 visaya-pavatti for pancadvara vithi vara are

1.ati-mahanta-arammana [very clear object]

2. mahanta-arammana [ clear object]
3. paritta-arammana [ faint object]
4. ati-paritta-arammana [very faint object]

So there will be  $4 \times 5 = 20$  pancadvara vithi varas.

2. manodvara vithi vara

a) kama javana vara

1. vibhuta-arammana [very obvious object]
2. avibhuta-arammana [ obvious object]

b) jhana vithi vara

c) magga vithi vara

d) abhinna vithi vara

e) jhana-samapatti

f) phala-samapatti

g) nirodha-samapatti

So 'at a given time' there is a citta [cetasikas already included] and that citta has to be one of 19 cittas when it is a process-free consciousness.

Otherwise it is one of vithi cittas in the above vithi vara.

Special vithi vara that does not include here is marana-asanna-javana vithi vara. It is the last process of cittas in a life and it has been explained in the previous post. It may well be kama javana vara of akusala or kusala. Or it may well be jhana vithi vara. But it cannot be nirodha-samapatti. If it is then it is not a full one. That is arahat will end with some phala or kiriya citta as the last javana citta and the final one is cuti-citta, which is like the patisandhi-citta when they life started before attaining arahatship.

There left an interesting vithi vara. It is before and after arising of asannisatta brahmas. Asannisattas do not have any citta. So they do not have any vithi vara or vithi citta or patisandhi citta or cuti citta. They are said to arise with rupa-patisandhi and when they die they die with rupa-cuti.

Once I found a message that 'asannisattas have 2 exceptional cittas and one is patisandhi citta and another is cuti citta'. I do not believe that asannisatta brahmas have any citta at all. So in that case of asannisattas what happen to linking? What and what are linked? What will be marana-asanna-javana cittas in them? As they do not have any citta, there is no marana-asanna-javana citta.



BB..BBBMJJJJJJTT[contemplating on sanna as dispassionate]BBBBBBBBBBBB

BB..BBBMPUAG4RJC|Asannisatta rupa-patisandhi\_rupa-bhavanga\_\_\_\_\_---

-\_\_\_\_\_rupa-bhavanga\_\_\_\_\_rupa-cuti|BBBBBBBBBBBB

JJJJJJJJJJJJ = Jhana-samapatti

BBBMJJJJJJTT = contemplating dispassionating on sanna (kama-javana)

BB..BBBMPUAG4RJC= marana-asanna-javana vithi vara

4RJ = 4th rupa jhana without or indistinct sanna[neither-present-nor-absent]

So there are 5 javana cittas.

1. Parikamma
2. Upacara
3. Anuloma
4. Gotrabhu
5. 4th Rupa Jhana citta with indistinct sanna[NPNA]

C is cuti citta of that past life. Because of this marana-asanna-javana 4th rupa jhana citta with NPNA after cuti there has to arise a body without any perception. This does happen because of very powerful 4th rupa jhana.

Actually this realm is the top of all rupa jhana leaving after 5 pure abode or 5 suddha-vasa brahma bhumis. As they do not have any sanna they do not have to suffer anything while they are in that realm.

But all Buddhists do not like that realm as it lives long without any citta or nama dhamma and so it is totally impossible to learn Dhamma whenever a Buddha arises when in that realm.

The linking of the previous life and asannisattas have been discussed in the previous post. What happen when those asannisattas die?

Asannisattas do have their own lifespan and when the lifespan expire they have to leave that realm. Their bhavnga or life-contiuning is also rupa-bhavana and there is no citta at all and when it is the time to leave the last life is called rupa-cuti and as soon as that rupa disappear that is after 51st anu-khana there automatically arise a citta.

Where does it come from? Isn't that strange? What is the next life? Buddhists say that asannisattas are not good. From perspective of nibbana it is yes, asannisattas are not good. But there is no

disasters in asannisatta brahma realm. And when they die they cannot go to apaya bhumis or 4 woeful planes like niraya or hell realm, animal realm, peta realm, or asurakaya realm. And they cannot go directly to human realm or deva realms. Why?

There is a general rule that patisandhi citta, bhavanga citta, and cuti citta take the object of immediate past life's marana-asanna-javana cittas. But in case of asannisatta what will it be [the object] as there is no marana-asanna-javana cittas in asannisatta brahmas. So what is their next life after asannisatta's life.

Before that their last life marana-asanna-javana citta is 4th rupa jhana citta. Asannisattas are the result of that 4th rupa jhana with special contemplation. So after asannisatta there arise 4th rupajhana vipaka citta as patisandhi citta. After that life all the rules of citta are the same.

After asannisatta, there arise tihetuka patisandhi citta or triple-rooted linking consciousness. These cittas arise as cittas of sugati bhumi or good realms.

The vithi vara here comprises three lives.

I.life.. BB..BBBMPUAG4RjC|\_II.life\_asannisatta\_\_\_\_|PBBB--III.life-BBB

Marana-asanna-javana cittas are consciousness that arise near dying. Marana means 'death'. Asanna means 'frequently arising'. Javana means 'swift' 'impulsion'.

Near dying there arise many different objects. The nearer the death the frequenter these objects. Among those objects one becomes the most frequent one.

Because that cittas taking that object are going to produce vipaka cittas in the next life as patisandhi citta, bhavanaga cittas, and cuti citta.

Marana-asanna-javana cittas may be akusala javana cittas, or mahakusala javana cittas or rupakusala cittas or arupa kusala cittas. Depending on these which arise at near death there arise kamma or kamma is created to be reborn in the next life.

Unlike other javana cittas, marana-asanna-javana cittas when in its last javana vithi vara takes only 5 javana cittas. This happen because the rupa that cittas have to depend on is very weak because of near dying.

BBBBBBBBBB...BBBPVSpSnVJJJJC|Patisandhi of next life in case of pancadvara vithi vara.

B = bhavanga citta

P = pancadvaravajjana citta

Sp= sampaticchana citta

Sn= santirana citta

V = votthappana citta

J = marana-asanna-javana citta

C = cuti citta

| = death and end of this life.

If it is kamavacara manodvara vithi vara then

BBBB..BBBMJJJJC|Patisandhi

If jhana citta [rupa or arupa]

BBB..BBBMPUAGJC|Patisandhi citta

There are only 5 javana citta in all cases.

At any given time there is a citta. That citta is always accompanied by a number of cetasikas. All these dhammas that is citta and its associated cetasikas have to depend on an object or an arammana. All these dhammas have to ground on a base or ground or vatthu.

This is always right whenever a satta or a being that we understand is a collection of 5 aggregates or 5 khandhas or pancakkhandha. These 5 khandhas or 5 aggregates are

1. rupa.kkhandha or 'material aggregates'
2. vedana.kkhandha or 'feeling aggregates'
3. sanna.kkhandha or 'perception aggregates'
4. sankhara.kkhandha or 'mental formations aggregates'
5. vinnana.kkhandha or 'consciousness aggregates'.

There are 1 rupa khandha and 4 nama khandhas. Asannisattas brahmas or brahma without mind are just living with only one khandha and it is rupa.kkhandha.

There are another 4 realms that do not have all 5 aggregates. They are 4 arupa brahma realms. They live with only 4 nama.kkhandhas. These 4 khandhas are feeling, perception, mental formations, and consciousness aggregates. There is no rupa at all. In that realm or when a citta arises in that realm then there is no ground or base rupa or vatthu dhamma for these 4 namakkhandhas to home.

So the given citta if in pancavokara bhūmis or realms that have 5 aggregates that citta has all the characters that should have. When the given citta is in catuvokara bhūmis or realms that have 4 aggregates that citta will not have any vatthu to ground on.

That given citta may be functioning as vithi citta. Or it may well be functioning as vithi-mutta citta. Vithi citta means 'consciousness in procession' and vithi-mutta citta means 'process-free consciousness'.

If it is a citta functioning as a vithi citta then that citta has to be one citta of already described vithi varas.

Vithi varas are

1. cakkhu-dvara vithi vara
2. sota-dvara vithi vara
3. ghana-dvara vithi vara
4. jivha-dvara vithi vara
5. kaya-dvara vithi vara

All these are panca-dvara vithi vara and javana cittas in these 5 vithi varas are called kama javana.

There are 4 kinds of arising of these 5 vithi vara depending on how many vithi cittas arise in a series. These 4 kinds are

1. ati-mahanta-arammana vithi vara
2. mahanta-arammana vithi vara
3. paritta-arammana vithi vara
4. ati-paritta-arammana vithi vara

So there will be 20 vithi varas in panca-dvara vithi varas.

There are mano-dvara vithi varas. Depending on number of vithi cittas there are 2 kinds of arising of vithi cittas. They are

1. vibhuta-arammana vithi vara
2. avibhuta-arammana vithi vara

Both vithi varas are kama javana vithi varas.

Regarding kinds of manodvara vithi varas there are

1. kama javana vara
2. jhana javana vara
3. magga javana vara
4. abhinna javana vara
5. jhana-samapatti vithi vara

6. phala-sama-patti vithi vara
7. nirodha-samapatti vithi vara

Apart from kama javana vithi vara, other 6 manodvara vithi varas are all vibhuta-arammana and there is no avibhuta-arammana in jhana javana vara, magga javana vara, and phala jhana vara.

When a citta is functioning as a vithi citta or processing consciousness then that citta has to be one of vithi cittas in one of vithi vara mentioned above.

If that citta is not processing consciousness then that citta is working as

1. linker who is life-starter( patisandhi citta)  
or
2. life-continuer (bhavanga citta)  
or
3. life-ender (cuti citta)

When working as one these 3, that citta and its home 'rupa' are collectively and externally viewed as a being or satta.

There are 19 cittas that can do the job of linking or life-starting, the job of life-continuing or the job of life-ending. But being-wise there are 31 kinds of being.

These 31 kinds dwell in 31 separate realms. These 31 realms are called 31 planes of existence, or 31 realms or 31 bhumis.

These 31 bhumis are

1. 4 arupa brahma bhumis
2. 16 rupa brahma bhumis
3. 6 deva bhumis
4. 1 manussa bhumi (human realm)
5. 4 apaya bhumis ( 4 woeful planes )

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31 bhumis

These 31 bhumis may well be out of interest. But as they are well connected with cittas, they will be explained in the coming posts.

There are 31 realms or 31 planes of existence. This matter would be a bit unreal for some people and they may not believe that there are 31 realms because they cannot directly see these 31 realms.

There are people who would not believe what they cannot experience. But in this matter they would not test for themselves because they will have to go to those realms if they have to believe those realms.

This may need to fulfil to go to hell realm, animal realm, peta realm, asurakaya realm by doing akusala or bad things. And they will have to do jhana things to experience brahmahood or they will have to do things that would give rise to rebirth in deva realms if they want to experience devahood.

The Buddha preached that there are 31 realms. And the patisandhi cittas that cause rebirth in these 31 realms. When cittas are not in process they are said to be process free and they are called vithi mutta cittas. These cittas indicate the suttas as they will be accepted conventionally.

In Abhidhammatthasangaha this portion is called vithi-mutta sangaha and it deals with 31 realms and their implications. In that portion there are '4 sets of 4' or 'catu-catukka'. They are

1. patisandhi catukka or '4 kinds of rebirth'
2. bhumi catukka or '4 kinds of realm or sphere'
3. kamma catukka or '4 kinds of kamma'
4. marana-uppatti catukka or '4 kinds of arising of death'

4 kinds of rebirth are

1. apaya patisandhi or '1 woeful rebirth'
2. kama sugati patisandhi or '9 kamma good-rebirth'
3. rupa patisandhi or '5 rupa-deva rebirth'
4. arupa patisandhi or '4 arupa-deva rebirth'

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total patisandhi = 19 patisandhi (rebirth)

There are 4 kinds of bhumi. They are

1. apaya bhumi or '4 apaya bhumis or 4 woeful planes'
2. kama sugati bhumis or '7 kama sugati bhumis'
3. rupa bhumis or '16 rupa brahma bhumis'
4. arupa bhumis or '4 arupa brahma bhumis'

-----  
total bhumis = 31 bhumis

4 apaya bhumis are

1. hell realm or niraya bhumi
2. animal realm or tiracchanna bhumi
3. hungry ghost realm or peta bhumi

4. demon realm or asurakaya bhumi

7 kama sugati bhumi are (in ascending order)

1. human realm or manussa bhumi
2. catumaharajika bhumi or 4-deva-kings realm
3. tavatimsa bhumi or realm of 33
4. yama bhumi
5. tusita bhumi
6. nimmanarati bhumi
7. paranimmita-vassavati bhumi

16 rupa brahma bhumis ( descending order)

16. akanittha, 15. sudassii, 14. sudassaa, 13. atappas, 12. avihaa
11. asannisatta, 10. vehapphala
9. subhakinna, 8. appamanaasubha, 7. parittaasubhaa
6. aabhassara, 5. appamanaabhaa, 4. parittaabhaa
3. maha-brahma, 2. brahma-purohita, 1. brahmaparisajja

The uppermost 5 are separate realms and they are called 5 pure abode or 5 suddha-vaasa bhumis. They all are ariyas and they are anagamis or arahats. They are equated with catuttha jhana bhumis because the concentration in these brahmas are equate-able with catuttha jhanas.

After exclusion of these 5 realms, many lives in the past of The Buddha Gotama had been in any of remaining realms. These also include 4 woeful planes, 4 arupa bhumis, 11 rupa brahma bhumis [after exclusion of 5 suddha-vaasa bhumis from 16 rupa brahma bhumis], and 7 kama sugati bhumis.

Sammāsambuddha will never have been reborn in any of 5 suddhavaasa bhumis or 5 pure abode. Because these bhumis are reborn with already enlightened mind up to 3rd stage. Sammāsambuddhas attain all their enlightenments in their last life.

In 'bhumi catukka' or in 'four kinds of bhumi or realm' there are 31 realms. These 4 kinds are

1. apaya bhumis or woeful planes of existence
2. kama sugati bhumis or sensuous planes of existence
3. rupa bhumis or rupa brahma realms or fine-material realms
4. arupa bhumis or arupa brahma realms or immaterial realms

Apaya bhumis or 4 woeful planes of existences are

1. niriya bhumi or hell realms

2. tiracchanna bhumi or animal realms
3. peta bhumi or hungry ghost realms
4. asurakaya bhumi or demon realms

As soon as reaches these bhumis the first citta in these bhumis or realm is patisandhi citta and this citta is only one kind. It is 'upekkha saha gatam ahetuka akusala vipaka santirana citta'.

Upekkha means 'indifferent feeling' here. Saha means 'along with' 'at the same time' 'in parallel with' and gata means 'to go'. Ahetuka means 'no hetu or no root dhamma'. This citta is vipaka citta.

Niraya means 'far away from good thing, wholesome things, happy thing'.

tiracchanna is made up of 'ti' 'channa or chandha'. So animals are those who have 3 wishes. They are 1.to sleep or rest, 2.to eat, 3.to have sex. Tiracchanna the word basically derived from these words even though there are some exceptions regarding chandhas or wishes.

There are many hell stations like there are many countries all over the world. There are many animal worlds. There are many peta worlds. And there are many asurakaya worlds.

Dibbacakku will be able to see all these sattas in their respective realms. All these 4 apaya bhumis or all these 4 woeful planes of existence have the same kind of linking consciousness or patisandhi citta.

It is 'upekkha santirana citta of akusala vipaka'.

As repeatedly said before, at any given time there is a citta and it is associated with many cetasikas and the whole mixture has to home on a ground or a base or vatthu and the whole mixture also has to hook at an object or arammana which is one of 6 kinds.

These 7 kinds are

- 1.rupa or sight (form, shape) or 'things that are able to be seen'
- 2.sadda or sound or 'things that are able to be heard'
- 3.gandha or smell or 'things that are able to be smelled'
- 4.rasa or taste or 'things that are able to be tasted'
- 5.photthabba or 'things that are able to be touched'
- 6.dhammas or 'things that are able to be thought out'

1 to 4 are 4 paramattha rupas.  
 5 is one or the other of 3 paramattha rupas.  
 6 is one or the other of 6 kinds of dhamma.

Paramattha = parama + attha

Parama or 'parama.m' means 'higher' 'superior'.  
 Attha means 'essence' 'meaning'.

Paramattha means 'superior essence' 'superior meaning' 'higher meaning'. This means that "no other things or definitions are right rather than these 'superior meaning'."

1 to 4 are things that can be confirmed by anyone whoever is intelligent or foolish, highly intelligent or unlearned, well-perfected or just-beginner.

5 is one or the other of 3 paramattha rupas. These 3 paramattha rupas are 1.pathavi or 'the essence that has the character of hardness-softness/roughness-smoothness', 2.tejo or 'the essence that has the character of warmth-cold-hotness', 3.vayo or 'the essence that has the character of pressing/being-pulled/moving/vibrating/supporting.

6 is one or the other of 6 kinds of dhamma. Again when it is a kind that kind,when serves as an object, has to be one or the other in the whole range of dhammas within that kind. These 6 kinds are

a) 5 pasada rupas

So when 1 pasada rupa is serving as an object the others do not involve. This is what I have said 'has to be one or the other in the whole range of dhammas within that kind'. Here the whole range is

1.cakkhu-pasada, 2.sota-pasada, 3.ghana-pasada, 4.jivha-pasada,5.kaya-pasada.

b) 16 sukhumas or 16 subtle materials

Again when one serves as an object the other subtle materials do not involve.

c) 89 cittas or 121 cittas[89 kinds of consciousness or 121 kinds]

When one citta is serving as an object, the others do not involve.

d) 52 cetasikas or 52 mental factors

When one serves as an object the other cetasikas do not involve

e) 1 nibbana or 'liberation'

f) 1 pannatti

When one idea or concept serves as an object there is no other ideas or concepts.

If that given citta is 'upekkha saha gatam ahetuka akusala vipaka santirana citta' and it is the very first citta in a given life then that citta is 'linking consciousness' in a being who is born in one of 4 apaya bhumis or 4 woeful planes of existence.

'Upekkha saha gatam ahetuka akusala vipaka santirana citta'

This is a citta. It is santirana citta. Santirana means 'investigating'. It gets this name because it can do the job of investigating. But in the above name when it serves as linking consciousness it is not a santirana citta or investigating consciousness. It is patisandhi citta or linking consciousness.

It is santirana citta. It is a vipaka citta. Vipaka means 'resultant' 'cooked result'. Again this vipaka or result is the result of 'bad-doing' or 'akusala' or 'unwholesome'. So it is akusala vipaka santirana citta.

It does not have any root of 6 root dhammas or 6 roots. These 6 roots are

- 1.lobha or 'attachment'
- 2.dosa or 'aversion' 'hatred'
- 3.moha or 'ignorance'
- 4.alobha or 'non-attachment'
- 5.adosa or 'non-aversion'
- 6.amoha or 'non-ignorance' or 'panna' or 'wisdom'

The above citta does not have any of these 6 dhammas. So it is ahetuka citta.

Upekkha here means 'indifferent feeling'.

Saha means 'together with'.

Gata means 'to go'.

Upekkha saha gata means 'in association with indifferent feeling'.

This citta 'upekkha saha gatam ahetuka akusala vipaka santirana citta' is a single citta. This citta can do as many as 5 jobs.

They are

1. the job of linking [cuti citta of previous life with 1st bhavanga citta of current life]

or patisandhi kicca. Pati means 'again' and sandhi means 'to link' kicca means 'function' or 'job'.

2. the job of 'continuing the current life'

or bhavanga kicca. Bhavanga = bhava + anga. Bhava means 'existence' and anga means 'limb' 'part' 'component'.

3. the job of 'ending the current life'

or cuti kicca. Cuti means 'move from the current existence'

4. the job of 'investigating the object'

or santirana kicca. Santirana = sam + tirana. Sam means 'very well' 'without fault' and tirana means 'investigate'.

5. the job of 'retaining the object'

or tadarammana kicca. Tadarammana = tada + arammana. Tada means 'then' 'the' 'afterwards'. Arammana means 'object'.

Arammana = Aa + rammati + mana. Rammati means 'enjoy'. Arammanas are 'where mana or mind or citta enjoy'.

If the given citta is 'upekkha saha gatam ahetuka akusala vipaka santirana citta' and it is at the very first moment in a life or if it is performing linking function then that linking is said to be 'rebirth in one of 4 woeful planes of existence'.

When does it come from?

No one dictates this citta to arise. But the conditions favour arising of this citta. So what are the conditions?

The conditions are

1. ending of the previous life [disappearance of cuti citta of previous life]
2. having done unwholesome actions in the past near or far in the whole samsara like 1.killing,2.stealing,3.lying, 4.sexual intrusion etc.
3. having arisen akusala javana cittas as last javana cittas in the previous life etc etc.

11 of 12 akusala cittas [ 8 lobha cittas, 2 dosa cittas, and 2 moha cittas ] can give rise to apaya patisandhi or rebirth in 4 woeful planes of existence.

Upekkha saha gatam uddhacca sampayutta moha mula akusala citta does not give rise to 'apaya patisandhi' or 'rebirth in 4 woeful planes of existence'. But this uddhacca citta does give rise to other pavatti-vipaka cittas which are not patisandhi cittas.

Sotapams, sakadagams and anagams do have uddhacca cittas at some time and they are not reborn in 4 woeful planes of existence.

So why are suttas in 4 woeful planes of existence reborn in their respective realm?

Because of kamma patha actions of akusala in the immediate past life or previous lives far away and far to be accessed. They are called katatta kamma. That is kamma that has been done once in a life which may be kappas long or more than that.

Miccha-ditthi can give rise to 'rebirth in 4 woeful planes of existence'.

Regarding niraya bhumi or hell realms all description would seem mythical or unreal. But divine eyes can see these hell realms. And there were different time and period that niraya bhumi or hell realms can be directly see by ordinary people.

This portion can be skipped if do not want to read. Even though hell realm is talked as a single bhumi actually there are many hell places. In terms of suffering there are 8 different degrees or 8 different places or 8 different bhumis of niraya.

They are 1.sinjiva niraya bhumi, 2.kalasutta niraya bhumi, 3.sanghaata niraya bhumi, 4.taapana niraya bhumi, 5.maha-taapana niraya bhumi, 6.yoyuva niraya bhumi, 7.maha-yoyuva niraya bhumi, and 8.avici niraya bhumi. Sometimes avici bhumi is referred to as maha-avici for stress or emphasis.

There are 5 small hell stations in each face of east, west, south, and north of each of these 8 bhumis. So there are 20 substations or 20 small hell stations in each of 8 niraya bhumis and there are a total of 160 substations. There are 8 major stations or 8 main stations. All together there are 168 hell stations.

There are beings who are responsible to handle hell beings. For

example they arrange changing of hell rooms or hell stations. They punish hell beings with immeasurable suffering-giving punishment. There are also hell-dogs. They are gigantic dogs.

There are razor-trees, razor-mountains and the handlers there have hell beings climb those razor-trees and if hell beings do not climb they punish them with whips or something like that. Sometimes these handlers have hell beings stay in burning ash and sometimes they make hell beings stay in foul-smelling excreta pits.

Avici is the worst of all. Avici is made up of 'a' and 'vici'. Vici means stoppage or interval when sufferings stop for a while. But in avici there is no such interval and hell beings in avici have to suffer from uninterrupted and continuous suffering.

There is little chance to do kusala in niraya bhumi so called it is niraya. Ni means 'no' and 'rammati' means 'enjoy'. Niraya means 'nothing enjoyable exists'.

It is said there is little chance. At a time there is a chance to see other realms and they see human realm, deva realms and their old kusalas are remembered and when their punishments are enough then they have to leave niraya bhumis.

There is a king who rules the whole matter of niraya bhumis and he is known as Yamaraaja. Whenever a being arrives at hell stations he or she is asked what sort of kusala he or she has done and what sort of akusala he or she has done. If kusalas are many and he or she remembers the kusalas and when they were done with pure mind because of this they MAY be reborn in sugati bhumis again when they have to leave niraya bhumi immediately.

This is something like some Islamic belief. The Buddha preached that the lifespan of hell beings are not fixed like devas and brahmas. Beings with unfixed lifespan are

1. hell beings
2. animals
3. hungry ghosts
4. demons
5. human beings

Human lifespans are changing over time and era. It is said that human beings may live as short as 10 years to as long 100,000 years. Some may think that these are unthinkable and unimaginable.

But world cycles are not permanent. When this current earth planet is totally destroyed by any reason then all the data currently recorded

with respect to this planet earth will no more be valid and right.  
For example 24 hours a day will not be right.

In actual term or in stricter sense 24 hours is not equal to a day.  
There are extra minutes each day and these minutes are corrected in each leap year. When this earth is destroyed another planet which might be the ground for beings may have 20 hours a day or 100 hours a day or anything.

So all 4 woeful planes and human realms do not have fixed lifespan.

Hell beings, petas or hungry ghosts, asurakaya or demons, devas, brahmas, human beings of the early earth (planet of dwelling) are born with fully matured forms and it is called opaapatika patisandhi.

In niraya bhumis as soon as a being is there he or she is actually reborn there. If he or she has to leave soon then that means he or she dies and has to be reborn in other realm.

As long as we are free of 12 akusala with respect to citta-uppada or arising of citta or free of 10 akusala with respect actions we will be free of rebirth in niraya bhumi or hell realm.

10 akusala kamma patha dhammas are

1. killing
2. stealing
3. sexual intrusion (having sex with married/nominated partner)
4. telling lies
5. telling divisive speech
6. telling hurting harsh speech
7. telling unfruitful tale-bearing speech
8. wishing to own other people's properties
9. wishing destruction of other people's lives, properties, fame etc
10. having wrong belief

These 10 are kamma patha dhamma and as soon as these are done the cetana that arises in each javana citta serves as kamma and these kamma can give rise to effect as

1. patisandhi
2. pavatti

Patisandhi is rebirth. This rebirth is apaya patisandhi or rebirth in 4 woeful planes. That vipaka citta is ahetula akusala vipaka upekkha santirana citta.

Pavatti means 'arising at dvāra' or it is events that arise during

the life time except patisandhi kala or rebirth time. These effects are

1. seeing- or eye-consciousness of bad things (cakku-vinnana citta)
2. hearing (sota-vinnana citta)
3. smelling (ghana-vinnana citta)
4. tasting (jivha-vinnana citta)
5. touching (kaya-vinnana citta)
6. receiving consciousness (sampaticchana citta)
7. investigating consciousness(santirana citta)

Santirana citta does the job of linking and causes rebirth in 4 woeful planes of existence.

In pavatti kala or during life time santirana citta does the jobs of

1. bhavanga kicca or life-continuing function
2. cuti kicca or life-ending function
3. santirana kicca or investigating function
4. tadarammana kicca or retaining function

We have done many akusalas in our past including this life. This is no doubt. But we do not need to worry. Because worrying adds further akusala.

The most important thing is that 'not to be reborn in 4 woeful planes of existence'.

If akusalas are not anantaariya kammass they are deferrable and even avoidable as unhappy-rebirth.

Anantaariya kammass are akusala kammass that cannot be remediable by other means except being punished in avici niraya bhumi. Even The Buddha could not help His brother-in-law Devadatta who did many anantaariya kamma.

Anantaariya kammass are

1. killing own father
2. killing own mother
3. killing arahats
4. division of Sangha
5. bruising to The Live Buddha

It is sometimes hard to think of hell beings, some animals that are not described in zoological classification system like naaga (serpentine species) and supanna (avian species), ghosts, and demons.

But once one is reborn in any of these 4 woeful planes of existence it is a great loss. Arising of patisandhi citta in any of these four realms already determines what species one should be.

This arising is not without a cause.

Venerable Assaji said to Upatissa 'Ye dhammaa hetuppabhava, tesam hetum tathagato aaha. Tesanca yo nirodho evam vadi maha samano 'ti.'  
All arising have a cause.

Arising of apaya patisandhi citta (ahetuka akusala vipaka upekkha santirana citta) has the reason. As it is vipaka citta or resultant consciousness there must have been something at the time of cooking. Vipaka dhammas are cooked results.

Who are cooking things? And who are no more cooking anything?

Non-arahats are still cooking things. They may be cooking good food or bad food. When it is cooked the resultant dhammas or cooked results are vipaka dhammas.

Good cooking are performing of kusala actions at kaya-dvara, vaci-dvara, and mano-dvara.

Bad cooking are performing of akusala actions at kaya-dvara, vaci-dvara, and mano-dvara.

When bad cooking is being done this means akusala dhammas are being carried out. There are 12 akusala cittas and 14 akusala cetasikas. These 14 akusala cetasikas when arise in akusala cittas are also associated with universal cetasikas and some particular cetasikas. But the main culprit are akusala cetasikas and the chief is akusala citta.

As long as akusala cittas can arise there are still creating kamma and these kamma will give rise to akusala vipaka cittas. But for rebirth the akusala kamma is worse than any other kamma.

When a being is just going to die this may be one of many different states. Because there are many mode of death. Time delay from a point of clear knowledge of 'going to die' to the point of death is different in different dying beings.

Whatever the case whether sudden death or down-going death or planned death any death has sequence of events of nama and rupa.

When dying, there start to race many kamma. Yes. They are racing.

These kamma may be kamma done near dying or may be kamma done in a life time or even kamma done in the far former lives. Just before the death one kamma wins the other and that kamma definitely gives rise to next life patisandhi citta and patisandhi rupa- and nama-kkhandha.

There are 10 akusala kamma patha dhamma as described in the previous post. If these akusala dhammas were repeatedly practised in that life they may come up near dying and they start to race and if one succeeds then it is dead sure that the being is going to be reborn in one of 4 woeful planes of existence or 4 apaya bhumis.

As we know it, Mother's Day is coming. Have you any gift prepared for her? Below is a sutra about the kindness of Parents especially our dear mothers. Love you mom! ;)

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The Buddha Speaks  
the Sutra about the Deep Kindness of Parents  
and the Difficulty in Repaying it

The Buddha Speaks the Sutra about the Deep Kindness of  
Parents and the Difficulty in Repaying it

Translated into Chinese by: Master Kumarajiva  
Translated into English by: Upasika Terri Nicholson

Thus I have heard, at one time, the Buddha dwelt at Shravasti, in the Jeta Grove, in the Garden of the Benefactor of Orphans and the Solitary, together with a gathering of great Bhikshunis, twelve hundred fifty in all, and with all of the Bodhisattvas, thirty-eight thousand in all.

At that time, the World Honoured One led the great assembly on a walk toward the South. Suddenly they came upon a pile of bones beside the road, The World Honoured One turned to face them, placed his limbs on the ground, and bowed respectfully.

Ananda put his palms together and asked the World Honoured One, "The Tathagata is the Great Teacher of the Triple Realm and the compassionate father of beings of the four kinds of births. He has the respect and reverence of the entire assembly. What is the reason that he now bows to a pile of dried bones?"

The Buddha told Ananda, "Although all of you are my foremost disciples and have been members of the Sangha for a long time, you still have not achieved far-reaching understanding. This pile of bones could have belonged to my ancestors from former lives. They could have been my parents in many past lives. That is the reason I now bow to them." The Buddha continued speaking to Ananda. "These bones we are looking at can be divided into two groups. One group is composed of the bones of men, which are heavy and white colour. The other group is composed of the bones of women, which are light and black in colour."

Ananda said to the Buddha, "World Honoured One, when men are alive in the world they adorn their bodies with robes, belts, shoes, hats and other fine attire, so that they clearly assume a male appearance. When women are alive, they put on cosmetics, perfumes, powders, and elegant fragrances to adorn their bodies, so that they clearly assume a female appearance. Yet, once men and women die, all that is left are their bones. How does one tell them apart? Please teach us how you are able to distinguish them."

The Buddha answered Ananda, "If when men are in the world, they enter temples, listen to explanations of the Sutras and Vinaya texts, make obeisance to the Triple Jewel, and recite the Buddha's names, then when they die their bodies will be heavy and white colour. Most women in the world have little wisdom and are saturated with emotion. They give birth to and raise children, feeling that this is their duty. Each child relies on its mother's milk for life and nourishment, and that milk is a transformation of the mother's blood. Each child drinks one thousand two hundred gallons of its mother's milk. Because of this drain on the mother's body whereby the child takes milk for its nourishment, the mother becomes worn and haggard and so her bones turn black in colour and are light in weight."

When Ananda heard these words, he felt a pain in his heart as if he had been stabbed and wept silently. He said to the World Honoured One, "How can one repay one's mother's kindness and virtue?"

The Buddha told Ananda, "Listen well, and I will

explain it for you in detail. The foetus grows in its mother's womb for ten lunar months. What bitterness she goes through while it dwells there! In the first month of pregnancy, the life of the foetus is as precarious as a dewdrop on grass: how likely that it will not last from morning to evening but will evaporate by mid day!"

"During the second lunar month, the embryo congeals like curds. In the third month it is like coagulated blood. During the fourth month of pregnancy the foetus begins to assume a slightly human form. During the fifth month in the womb, the child's five limbs - two legs, two arms, and a head - start to take shape. In the sixth lunar month of pregnancy, the child begins to develop the essences of the six sense faculties: the eyes, ears, nose, tongue, body and mind. During the seventh month, the three hundred sixty bones and joints are formed, and the eighty-four thousand hair pores are also complete. In the eighth lunar month of the pregnancy the intellect and the nine apertures are formed. By the ninth month the foetus has learned to assimilate the different nutrients of the foods it eats. For example, it can assimilate the essence of peaches, pear, certain plant roots, and the five kinds of grains."

"Inside the mother's body, the solid internal organs, used for storing, hang downward, while the hollow internal organs, used for processing, spiral upward. These can be likened to three mountains which arise from the face of the earth. We can call these mountains Mount Sumeru, Karma Mountain and Blood Mountain.

These analogous mountains come together and form a single range in a pattern of upward peaks and downward valleys. So, too, the coagulation of the mother's blood from her internal organs forms a single substance, which becomes the child's food.

During the tenth month of pregnancy, the body of the foetus is completed and ready to be born. If the child is extremely filial, it will emerge with palms joined together in respect and the birth will be peaceful and auspicious. The mother will remain uninjured by the birth and will not suffer pain. However, if the child is extremely rebellious in nature, to the extent that

it is capable of committing the five rebellious acts (patricide, matricide, murdering a sage, breaking up the Sangha, and shedding the Buddha's blood.) , then it will injure it's mother womb, rip apart it's mother's heart and liver, or get entangled in it mother's bones. The birth will feel like the slices of a thousand knives or like ten thousand sharp swords stabbing her heart. Those are the agonies involved in the birth of a defiant and rebellious child.

To explain more clearly, there are ten types of kindness bestow by the mother on the child:

The first is the kindness of protection and care while the child is in the womb.

The second is the kindness of bearing suffering during the birth.

The third is the kindness of forgetting all the pain once the child has been born.

The fourth is the kindness of eating the bitter herself and saving the sweet for the child.

The fifth is the kindness of moving the child to a dry place and lying in the wet herself.

The sixth is the kindness of suckling the child at her breast and nourishing and bringing up the child.

The seventh is the kindness of washing away the unclean.

The eighth is the kindness of always thinking of the child when it has travelled far.

The ninth is the kindness of deep care and devotion.

The tenth is the kindness of ultimate pity and sympathy.

### 1. The Kindness Of Providing Protection And Care While The Child Is In The Womb

The causes and conditions from accumulated kalpas grows heavy, Until in this life the child ends up in it's mother womb. As the months pass, the five vital organs develop; Within seven weeks the six sense organs start to grow. The mother's body becomes as heavy as a mountain; The stillness and movements of the foetus are like a kalpic wild disaster. The mother's fine clothes no longer hang properly, And so her mirror gathers dust.

## 2. The Kindness Of Bearing Suffering During Birth

The pregnancy lasts for ten lunar months, And culminates in difficult labour at the approach of the birth. Meanwhile, each morning the mother is seriously ill. And during everyday is drowsy and sluggish. Her fear and agitation are difficult to describe; Grieving and tears fill her breast. She painfully tells her family that she is only afraid that death will overtake her.

## 3. The Kindness Of Forgetting All The Pain Once The Child Has Been Born

On the day the compassionate mother bears the child, Her five organs all open wide, Leaving her totally exhausted in body and mind. The blood flows as from a slaughtered lamb; Yet, upon hearing that the child is healthy, She is overcome with redoubling joy, But after the joy, the grief returns, And the agony wrenches her very insides.

## 4. The Kindness Of Eating The Bitter Herself And Saving The Sweet For The Child

The kindness of both parents is profound and deep, Their care and devotion never cease. Never resting, the mother saves the sweet for the child, And without complaint she swallows the bitter herself. Her love is weighty and her emotion difficult to bear; her kindness is deep and so is her compassion. Only wanting the child to get its fill, The compassionate mother doesn't speak of her own hunger.

## 5. The Kindness Of Moving The Child To A Dry Place And Lying In The Wet Herself

The mother is willing to be wet so that the child can be dry. With her two breasts she satisfies its Hunger and thirst; Covering it with her sleeve, she protects it from the wind and cold. In the kindness, her head rarely rests on the pillow, And yet she does this happily. So long as the child is comfortable, The kind mother seeks no solace for herself.

#### 6. The Kindness Of Suckling The Child At Her Breast And Nourishing And Bringing Up The Child

The kind mother is like the great earth. The stern father is like the encompassing heaven: One covers from above; the other supports from below. The kindness of parents is such that They know no hatred or anger toward their offspring, And are not displeased, even if the child is born crippled. After the mother carries the child in her womb and gives birth to it, The parents care for and protect it together until the end of their days.

#### 7. The Kindness Of Washing Away The Unclean

Originally she had a pretty face and a beautiful body, Her spirit was strong and vibrant, Her eyebrows were like fresh green willows, And her complexion would have put a rose to shame. But her kindness is so deep she will forego a beautiful face. Although washing away the filth injures her constitution, The kind mother acts solely for the sake of her sons and daughters And willingly allows her beauty to fade.

#### 8. The Kindness Of Always Thinking Of The Child When It Has Travelled Far

The death of loved ones is difficult to endure. But separation is also painful. When the child travels afar, The mother worries in her village. From morning until night, her heart is with her child, And a thousand tears fall from her eyes. Like the monkey weeping silently in love for her child, Bit-by-bit her heart is broken.

#### 9. The Kindness Of Deep Care And Devotion

How heavy is the parent's kindness and emotional concern! Their kindness is deep and difficult to repay. Willingly they undergo suffering on their child's behalf. If the child toils, the parents are uncomfortable. If they hear that he has travelled afar, They worry that at night he will have to lie in the cold. Even a moment's pain suffered by their sons

or daughters Will cause the parents sustained distress.

#### 10. The Kindness Of Ultimate Pity And Sympathy

The kindness of parents is profound and important. Their tender concern never ceases. From the moment they awake each day, their thoughts are with their children. Whether the children are near or far away, the parents think of them often. Even if a mother lives for a hundred years, She will constantly worry about her eighty-year-old child! Do you wish to know when such kindness and love ends? It doesn't even begin to dissipate until her life is over.

The Buddha told Ananda, "When I contemplate living beings, I see that although they are born as human beings, nonetheless, they are stupid and dull in their thoughts and actions. They don't consider their parent's great kindness and virtue. They are disrespectful and turn their backs on kindness and what is right. They lack humanity and are neither filial nor compliant.

For ten months while the mother is with child, she feels discomfort each time she rises, as if she were lifting a heavy burden. Like a chronic invalid, she is unable to keep her food and drink down. When the ten months have passed and the time comes for the birth, she undergoes all kinds of pain and suffering so that the child can be born. She is afraid of her own mortality, like a pig or lamb waiting to be slaughtered. Then the blood flows all over the ground. These are the sufferings she undergoes.

Once the child is born, she saves what is sweet for him and swallows what is bitter herself. She carries the child and nourishes it, washing away its filth. There is no toil or difficulty that she does not willingly undertake for the sake of her child. She endures both cold and heat and never even mentions what she has gone through. She gives the dry place to her child and sleeps in the damp herself. For three years she nourishes the bone with milk, which is transformed from the blood of her own body.

Parents continually instruct and guide their children in the ways of propriety and morality as the youngsters mature into adults. They arrange marriages for them and provide them with property and wealth or devise ways to get it for them. They take this responsibility and trouble upon themselves with tremendous zeal and toil, never speaking about their care and kindness.

When a son or daughter becomes ill, parents are worried and afraid to the point that they may even grow ill themselves. They remain by the child's side providing constant care, and only when the child gets well are the parents happy once again. In this way, they care for and raise their children with the sustained hope that their offspring will soon grow to be mature adults.

How sad that all too often the children are unfilial in return! In speaking with relatives whom they should honour, the children display no compliance. When they ought to be polite, they have no manners. They glare at those whom they should venerate, and insult their uncles and aunts. They scold their siblings and destroy any family feeling that might have existed among them. Children like that have no respect or sense of propriety.

Children may be well taught, but if they are unfilial, they will not heed the instructions or obey the rules. Rarely will they rely upon the guidance of their parents. They are contrary and rebellious when interacting with their brothers. They come and go from home without ever reporting to their parents. Their speech and actions are very arrogant and they act on impulse without consulting others. Such children ignore the admonishments and punishments set down by their parents and pay no record to their uncle's warnings. Yet, at the same time, they are immature and always need to be looked after and protected their elders. As such children grow up, they become more and more obstinate and uncontrollable. They are entirely ungrateful and totally contrary. They are defiant and hateful, rejecting both family and friends. They befriend evil people and under their influence soon adopt the same kinds of bad habits. They come to take what is false to be true.

Such children may be enticed by others to leave their families and run away to live in other towns, thus denouncing their parents and rejecting their town. They may become salesmen or civil servants who languish in comfort and luxury. They may marry in haste and that new bond provides yet another obstruction which prevents them from returning home for long periods of time.

Or, in going to live other towns, these children may be incautious and find themselves plotted against or accused of doing evil. They may be fairly locked up in prison. Or they may meet with illness and become enmeshed in disasters and hardships, subject to the terrible pain of poverty, starvation, and emaciation. Yet no one there will care for them. Being scorned and disliked by others, they will be abandoned on the street. In such circumstances, their lives may come to an end. No one bothers to try to save them. Their bodies swell up, rot, decay, and are exposed to the sun and blown away by the wind. The white bones entirely disintegrate and scatter as these children come to their final rest in the dirt of some other town. These children will never again have a happy reunion with their relatives and kin. Nor will they ever know how their ageing parents mourn for and worry about them. The parents may grow blind from weeping or become sick from extreme grief and despair. Constantly dwelling on the memory of their children, they may pass away, but even when they become ghosts, their souls still cling to this attachment and are unable to let it go.

Others of these unfilial children may not aspire to learning, but instead become interested in strange and bizarre doctrines. Such children may be villainous, coarse and stubborn, delighting in practices that are utterly devoid of benefit. They may become involved in fights and thefts, setting themselves at odds with the town by drinking and gambling. As if their own debauchery were not enough, they drag their brothers into it as well, to the further distress of their parents.

If such children do live at home, they leave early in the morning and do not return until late at night. Never do they ask about the welfare of their parents or make sure that they don't suffer from heat or cold.

They do not inquire after their parent's well being in the morning or the evening, nor even on the first and fifteenth of the lunar month. In fact, it never occurs to these unfilial children to ever ask whether their parents have slept comfortably or rested peacefully. Such children are simply not concerned in the least about their parent's well being. When the parents of such children grow old and their appearance becomes more and more withered and emaciated, they are made to feel ashamed to be seen in public and are subjected to abuse and oppression.

Such unfilial children may end up with a father who is a widower or a mother who is a widow. The solitary parents are left alone in empty houses, feeling like guests in their own homes. They may endure cold and hunger, but no one takes heed of their plight. They may weep incessantly from morning to night, sighing and lamenting. It's only right that children should provide for ageing parents with food and drink of delicious flavours, but irresponsible children are sure to overlook their duties. If they ever do attempt to help their parents out in any way, they feel embarrassed and are afraid people will laugh at them. Yet, such offspring may lavish wealth and food on their own wives and children, disregarding the toil and weariness involved in doing so. Other unfilial offspring may be so intimidated by their wives that they go along with all of their wishes. But when appealed to by their parents and elders, they ignore them and are totally unfazed by their pleas.

It may be the case that daughters were quite filial to their parents before their own marriages, but that they become progressively rebellious after they marry. This situation may be so extreme that if their parents show even the slightest signs of displeasure, the daughters become hateful and vengeful toward them. Yet they bear their husband's scolding and beatings with sweet tempers, even though their spouses are outsiders with other surnames and family ties. The emotional bonds between such couples are deeply entangled, and yet those daughters hold their parents at a distance. They may follow their husbands and move to other towns, leaving their parents behind entirely. They do not long for them and simply cut off all communication with them. When the parents continue to hear no word from their daughters, they feel incessantly anxiety.

They became so fraught with sorrow that it is as if they were suspended upside down. Their every thought is of seeing their children, just every thought is of seeing their children, just as one who is thirsty longs for something to drink. Their kind thoughts for their offspring never cease.

The virtue of one's parent's kindness is boundless and limitless. If one has made the mistake of being unfilial, how difficult it is to repay that kindness!"

At that time, upon hearing the Buddha speak about the depth of one's parent's kindness, everyone in the Great Assembly threw themselves on the ground and began beating their breasts and striking themselves until all their hair pores flowed with blood. Some fell unconscious to the ground, while others stamped their feet in grief. It was a long time before they could control themselves. With loud voices they lamented, "Such suffering! What suffering! How painful! How painful! We are all offenders. We are criminals who have never awakened, like those who travel in a dark night. We have just now understood our offences and our very insides are torn to bits. We only hope that the World Honoured One will pity us and save us. Please tell us how we can repay the deep kindness of our parents!"

At that time the Tathagata used eight kinds of profound deep and pure sounds to speak to the assembly, "All of you should know this. I will explain for you the various aspects of this matter.

If there were a person who carried his father on his left shoulder and his mother on his right shoulder until his bones were ground to powder by their weight as they bore through to the marrow, and if that person were to circumambulate Mount Sumeru for a hundred thousand kalpas until the blood that flowed out from his feet covered his ankles, that person would still not have repaid the deep kindness of his parents.

If there were a person who, during the period of a kalpa fraught with famine and starvation, sliced the flesh off his own body to feed his parents and did this as many times as there are dust motes as he passed through hundreds of thousands of kalpas, that person still would not have repaid the deep kindness

of his parents.

If there were a person who, for the sake of his parents, took a sharp knife and cut out his eyes and made an offering of them to the Tathagatas, and continued to do that for hundreds of thousands of kalpas, that person still would not have repaid the deep kindness of his parents.

If there were a person who, for the sake of his father and mother, used a sharp knife to cut out his heart and liver so that the blood flowed and covered the ground and if he continued in this way to do this for hundreds of thousands of kalpas, never complaining about the pain, that person still would not have repaid the deep kindness of his parents.

If there were a person who, for the sake of his parents, took a hundred thousand swords and stabbed his body with them all at once so that they entered one side and came out the other, and if he continued in this way to do this for hundreds of thousands of kalpas, that person still would not have repaid the deep kindness of his parents.

If there were a person who, for the sake of his parents, beat his bones down to the marrow and continued in this way to do this for hundreds of thousands in this way to do this for hundreds of thousands of kalpas, that person still would not have repaid the deep kindness of his parents.

If there were a person who, for the sake of his parents, swallowed molten iron pellets and continued in this way to do this for hundreds of thousands of kalpas, that person still would not have repaid the deep kindness of his parents."

At that time, upon hearing the Buddha speak about the kindness and virtue of parents, everyone in the Great Assembly wept silent tears and felt searing pain in their hearts. They reflected deeply, simultaneously brought forth shame and said to the Buddha, "World Honoured One, how can we repay the deep kindness of our parents?"

The Buddha replied, "Disciples of the Buddha, if you wish to repay your parent's kindness, write out this

Sutra on their behalf. Recite this Sutra on their behalf. Repent of transgressions and offences on their behalf. For the sake of your parents, make offerings to the Triple Jewel. For the sake of your parents, hold the precept of pure eating. For the sake of your parents, practice giving and cultivate blessings. If you are able to do these things, you are being a filial child. If you do not do these things, you are a person destined for the hells."

The Buddha told Ananda, "If a person is not filial, when his life ends and his body decays, he will fall into the Spaceless, Avici Hell. This great hell is eighty thousand yojanas in circumference and is surrounded on all four sides by iron walls. Above, it is covered over by nets, and the ground is also made of iron. A mass of fire burns fiercely, while thunders roars and bright bolts of lightning set things afire. Molten brass and iron fluids are poured over the offender's bodies. Brass dogs and iron snakes constantly spew out fire and smoke which burns the offenders and broils their flesh and fat to a pulp.

Oh, such suffering! Difficult to take, different to bear! There are poles, hooks, spears and lances, iron halberds and iron chains, iron hammers, and iron awls. Wheels of iron knives rain down from the air. The offender is chopped, hacked, or stabbed, and undergoes these cruel punishments for kalpas without respite. Then they enter the remaining hells, where their heads are capped with fiery basins, while iron wheels roll over their bodies, passing both horizontally and vertically until their guts are ripped open and their bones and flesh are squashed to a pulp. Within a single day, they experience myriad births and myriad deaths. Such sufferings are a result of committing the five rebellious acts and of being unfilial when one was alive."

At that time, upon hearing the Buddha speak about the virtue of parent's kindness, everyone in the Great Assembly wept sorrowfully and addressed the Tathagata, "On this day, how can we repay the deep kindness of our parents?"

The Buddha said, "Disciples of the Buddha, if you wish to repay their kindness, then for the sake of your parents print this Sutra. This is truly repaying their

kindness. If one can print one copy, then one will get to see one Buddha. If one can print ten copies, then one will get to see ten Buddhas. If one can print one hundred copies, then one will get to see one hundred Buddhas. If one can print one thousand copies, then one will get to see one thousand Buddhas. If one can print ten thousand copies, then one will get to see ten thousand Buddhas. This is the power derived when good people print Sutras. All Buddhas will forever protect such people with their kindness and can immediately cause the parents of such people to be reborn in the heavens, to enjoy all kinds of happiness, and to leave behind the sufferings of the hells."

At that time, Ananda and the rest of the Great Assembly - the asuras, garudas, kinnaras, mahoragas, people, non-people, and others, as well as the gods, dragon, yakshas, gandarvas, wheel-turning sage kings, and all the lesser kings - felt all the hairs on their bodies stand on end when they heard what the Buddha had said. They wept grievously and were unable to stop themselves. Each one of them made a vow saying, "All of us, from now until the exhaustion of the bounds of the future, would rather that our bodies be pulverised into small particles of dust for a hundred thousand kalpas, than to ever go against the Thus Come One's sagely teachings. We would rather that our tongues be plucked out, so that they would extent for a full yojana, and that for a hundred thousand kalpas an iron plough would run over them; we would rather have a hundred-thousand bladed wheel roll freely over our bodies, than ever go against the Tathagata's sagely teachings. We would rather that for a hundred thousand kalpas our bodies would be chopped, hacked, mutilated, and chiselled into ten million pieces so that our skin, flesh, joints, and bones would be completely disintegrated, than ever go against the Tathagata's sagely teachings."

At that time, Ananda, with dignity and a sense of peace, rose from his seat and asked Buddha, "World Honoured One, what name shall this Sutra have when we accord with it and uphold?"

The Buddha told Ananda, "This Sutra is called 'The Sutra About The Deep Kindness Of Parents And The Difficulty Of Repaying It'. Use this name when you

accord with it and uphold."

At that time, the Great Assembly, the gods, humans, asuras, and the others, hearing what the Buddha had said, were completely delighted. They believed it, received it, and offered up their conduct in accord with it, and then bowed and withdrew.

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[\V[\]]D (Maya Putra)

"I am nothing but the constituents of the clinging aggregates that is subject to change, decay, and unsatisfaction."

In a dying being there is a racing competition of kamma. Actually these events are part and parcel of arising and passing away matter of nama dhamma and rupa dhamma.

If arising is 'at the very beginning of a life' that arising is called 'patisandhi'. Pati means 'again' and 'sandhi' means 'linking' 'sticking' 'joining'. At other time these arising and passing away of dhamma are said to be 'happening at pavatti kala'. Kala means 'time' 'era' 'period'.

When a being is just going to die there is a racing of kamma. Once there was a rich man and he did a lot of kusala in his life time. But because of his old akusala there arose akusala vipaka as suffering of a deadly disease. All his children supported him to pass away at ease.

They did kusala actions on behalf of their father. They invited sanghas or monks to their father's home and offered feeding to those monks. Monks gave a good blessing and preached dhamma. At that time the father is dying. They invited monks to create good marana-asanna kamma.

In the middle of dhamma preaching the father shouted 'Please stop! Please stop!'. The monks stop preaching dhamma. At that time the father asked why they stopped dhamma preaching and again monks bearing compassion continued to preach dhamma. Again the father shouted 'Please stop! Please stop!'. The monks stopped. The father asked why they stopped dhamma preaching. Soon he passed away.

He had a good nature. He did kusala in his life time. He had enough kusala kamma to be reborn in sugati bhumi or profitable realm. His children were all worried because of their father behaviour.

Actually the father is seeing 'a deva vehicle driven by devas and devas were waiting for him'. This is rupa-arammana. Actually he

stopped devas for a while because he was listening to dhamma preaching. But no one saw devas and they believed their father was confused and weak and out of mental order and so he stopped the monks.

The father was reborn in deva realm.

Near dying there is a racing competition of kamma. Regarding these kamma there are 4 kinds of kamma. They are

1. garuka kamma
2. asanna kamma
3. acinna kamma
4. katattaa kamma

Lahu means 'light' while garu means 'heavy'. Garuka kamma are very heavy kamma. They are so heavy that no other kamma can hinder them. Example kamma are rupa jhana kusala kamma and arupa jhana kusala kamma. They give rise to rebirth in rupa brahma and arupa brahma respectively.

Regarding akusala kamma there are anantariya kamma. They are

1. killing own father
2. killing own mother
3. killing arahats
4. division of the Sangha
5. bruising to The Live Buddha

These akusala kamma are so heavy that as soon as being concerned die they have to be reborn in avici-niraya bhumi or hell realm of the worst station.

If there is no such garuka kamma then 'kamma' that have been done near dying come first. If there is no such kamma then 'kamma' that were committed in this life time but not necessarily near dying come first. If there is no such many kamma then 'kamma' in the previous lives including the whole samsara in the past come up.

Again as there were many many kamma they race and finally one kamma succeeds over the other and it serves as final kamma in this life time by creating marana-asanna-javana citta.

There are continuous changing. One being dies here while another being is born there and if these events were seen it would be very shocking [sanvega]. There are many dying people around us.

Let us think about a man dying with cancer. He is dying. In his last days there will be many thoughts arise in him. And he may or may not

express these thoughts. If he express his thoughts they may indicate why he had done in the current life.

For example a retired professor is dying with cancer. In his last days he is frequently murmuring about his old work. It is a research work and he created disease models in small animals like guinea pigs and mice. He is seeing sufferings of those animals. So he shouted 'it is guinea pigs and not man'.

This is the beginning of racing of kamma. At a time he may be thinking his goodness in invention of potent drugs and he will be smiling with the feeling that that is he who could do such work. Thoughts are racing endlessly.

But near death one thought wins over other and marana-asanna-javana citta arise taking respective object and then followed by cuti citta and then dies in the current life and the current life ceases to exist. As there are still many kamma there has to continue another life as vipaka or result.

When kamma are racing, the thoughts may have 'the same feeling as if he is committing the same kamma at the moment of dying'. In some people there arise different objects. For example the objects of associating kamma.

If the kamma is paanaatipaata or killing then the being concerned may experience at the time of dying as

1. feeling as if he is committing that killing right now at the time of dying.
2. seeing of weaponry used in that killing, or seeing of beings who were killed.
3. seeing of the same kind of animal, its urine wall, its surrounding, seeing of great fire etc etc.

The number one is kamma. The number 2 indicates kamma-nimitta and the number 3 indicates gati-nimitta.

When this happens then marana-asanna-javana citta arise taking one of these objects and after the 5th marana-asanna-javana if there is no more extra moment there has to arise cuti citta or dying consciousness and after disappearance of that citta, the current life ceases to exist.

Cuti citta in that current life and marana-asanna-javana citta are not the same. Next life patisandhi citta has to arise because of

these 5 marana-asanna-javana cittas. Because these 5 javana cittas are kamma generating cittas and because of this kamma there has to arise vipaka citta called patisandhi citta.

Niraya bhumis have been discussed to some extent. Akusala marana-asanna-javanas and arising of duggati patisandhi has been related in the previous post.

Tiracchanna or animals are another apaya bhumi or another woeful plane of existence. Some may already know that there are some fortunate animals and they are gaining profits as actors in films and movies, circus, armies etc. But they do have limitation and they are beings of woeful plane.

Tiracchanna derives from 'Ti' and 'Channa' or 'Chandha'. They generally have three chandha or 3 wishes. They are animal instincts. Sleeping, eating, having sex are three wishes of animals. Animals are reborn with 'ahetuka akusala vipaka upekkha santirana citta' and this is the same citta that serves as patisandhi citta of hell beings.

There are enormous amount of animals and they are countless and uncountable. Even though there are some exceptions, animals are generally dealing with akusala daily. So it is shocking to be reborn as an animal. Why?

Because once one is reborn in animal realms then he or she is hardly escape from those realms. Because again they are doing akusala all the time even though some few animals may have some chances to do kusala dhamma.

They have constant worry of being attacked by other animals and men. They have constant worry of not having enough food. They have to fight the same animals of the same sex for their sex life as there is no rules in animal realms.

As they do have enough panna their dying is always with suffering like domanassa. If they are being killed by other animals like a deer killed by a tiger they have to die with pain and anger and this akusala again leads to another rebirth at woeful planes.

Hell beings do not have a defined lifespan. So they may live just a minute to many many kappas. Animals also do not have a stable lifespan. Peta or petta or hungry ghosts also do not have a defined lifespan. They may live just for a day to kappas long. So do asurakaaya or demons. Human beings also do not have a stable lifespan.

There are many kinds of peta even though it is counted as one realm

of 4 woeful planes of existence. Peta should not be confused with low power devas who are beings of kama sugati bhumi. Examples are rukkhajiva or tree-dwelling devas, bhumma-jiva or ground-dwelling devas and many other wandering low power devas. These devas are beings of sugati bhumi.

Petas are always hungry. There are different kinds of peta. Some have very hugh body but have very small mouth. So they cannot eat enough to fulfil their hugh body. Some peta do not have skin and they have been suffering from intense weathering like cold and heat.

Some petas have open stomach or open abdomen according to their akusala. So their internal organs and viscera are exposed and crows are pricking and shearing their organs.

Some petas have only bones and they do not have to eat anything and they have been suffering since they have been born there as skeleton-ghosts or petas.

Some petas have rotating razors on their heads which is constantly cutting their scalp and causing constant bleeding without every being weak but continue to suffer as long as their kamma dictate them to stay there in that peta realm.

Like hell beings most petas are reborn with oppapaatika patisandhi or rebirth with full-blown body. The margin between the previous life cuti and current life patisandhi is so thin that some do not recognise that they have died in the previous life and they are no more in the previous realm.

In the new realm [peta] here, some look at other beings [petas] and feel that such and such beings are beautiful [in their eye] because they are wearing beautiful on their heads. As this thought pushes them they approach those petas with rotating razors on their heads and ask for to give them that beautiful flower.

When the old kamma is used up the turn is finished and that particular peta gives the razors-rollers to others who asked for. But they have to go to another areas for further suffering as long as they still have akusala kamma.

There is a fourth woeful plane called asurakaaya bhumi or demon realm. They are very much like human beings and they have same characteristics like human beings. They are reborn with a patisandhi citta of 'ahetuka akusala vipaka upekkha santirana citta' which is the same as those of hell beings, animals, and petas.

Again these asurakaayas are also reborn with full-blown matured size beings and they are said to be oppapaatika patisandhi that is they are reborn with full-blown body. But they always have some defect and they have been suffering almost always all the time.

Some asurakaayas do not have any water to drink and they are always thirsty all the time. This is because of their akusala kamma which were done in their past lives. Some asurakaaya do not have eyes and some do not have ears. Some do not have legs or feet.

Some are happily live in the day time and they have to undergo bad suffering at night time as their kamma dictate. They have to do so as long as there are kamma that dictate such happening and such events.

Some asurakaayas are being eaten by hugh dogs without even dying but constantly suffering from being eaten away. Some asurakaayas are taking, scratching, nibbing their own flesh and eat for themselves and this is as dictated by their old kamma.

Some asurakaayas are doing jobs in the day time and at night they flock together and then they go for a place where there is a great fire created by themselves and then they each step into that great fire at each night. This is as their old kamma dictate and they will be in that state as long as their kamma are still there.

They are mostly away from kusala dhamma and they are almost always in the state of great suffering. This suffering again adds further akusala and once in that realm it is hard to escape from that realm.

There are 4 woeful planes of existence or 4 apaya bhumis. All these 4 realms have been discussed in the previous posts. Regarding 'rebirth' or 'patisandhi' arising in any of these 4 realms is called 'apaya patisandhi'.

There are 7 profitable realms or 7 kama sugatai bhumis or 7 sensuous planes that are profitable for beings. These 7 realms are

1. manussa bhumi or 'human realm'
2. catu-maha-rajika bhumi or 4-deva-king realm
3. tavatimsa bhumi or 33-devas realm
4. yaamaa bhumi or yaamaa deva realm
5. tusitaa bhumi or tusitaa deva realm
6. nimmanarati bhumi or deva realm of creation
7. paranimmita-vassavati bhumi or deva realm of occupying others' creation

All these 7 kama sugati bhumis are profitable for beings if they can use the time properly in these realms.

These realms are where beings are reborn with 9 patisandhi cittas. These 9 patisandhi cittas are 1 ahetuka kusala vipaka upekkha santirana citta and 8 mahavipaka cittas.

Unlike 4 apaya bhumis or 4 woeful planes of existence and 1 manussa bhumi or human realm all 6 deva realms have a stable lifespan for each bhumi or realm.

In catu-maha-rajika deva bhumi, devas have a lifespan of 500 deva-years which is roughly equivalent to 9 million human years and it sounds like that 50 human years is just a day in deva realm.

That is why one deva asked a devi [female deva or god] where she went for the whole day while actually that devi died in deva realm and she was reborn in human realm and lived there for a human lifespan and again reborn in deva realm as a devi and being the wife of that same deva.

Tavatimsa deva realm's devas live four times the lifespan of catumarajika deva realm's devas and again yaama devas live 4 times taavatimsa devas and tusitaa devas live 4 times yaama devas. Nimmanarati devas live 4 times tusitaa devas and paranimmita-vassavati devas live 4 times nimmanarati devas.

There are 11 kama bhumis or 11 sensuous planes of existence. They are

1. niraya bhumi or hell realm
2. tiracchana bhumi or animal realm
3. peta or petta bhumi or hungry ghost realm
4. asurakaya bhumi or demon realm
5. manussa bhumi or human realm
6. catu-maha-rajika bhumi or 4-great-king deva realm
7. tavatimsa deva bhumi or 33-devas deva realm
8. yaama deva bhumi or yaama deva realm
9. tusitaa deva bhumi or tusitaa deva realm
10. nimmanarati deva bhumi or creating-deva realm
11. paranimmita-vassavati deva bhumi or occupier-of-creation deva realm

In these realms 54 kamavacara cittas are dominant and most frequently arising cittas.

The first 4 realms are called apaya bhumis or woeful realms. Akusala

santirana vipaka citta serves as rebirth-consciousness in these 4 realms.

The other 7 realms are called kama-sugati realms. In these 7 realms kusala vipaka santirana citta and 8 mahavipaka cittas serve as rebirth-consciousness or patisandhi-cittas.

To be reborn in manussa bhumi or human realm one of these 9 patisandhi cittas has to arise as patisandhi citta.

There are 31 realms or 31 planes of existence or 31 bhumis. They are 4 apaya bhumis or 4 woeful planes of existence, 1 manussa bhumi or 1 human realm, 6 deva bhumis or 6 deva realm. These 11 bhumis or 11 realms are also known as sensuous planes of existence or sensuous sphere.

There left 20 realms or 20 planes of existence or 20 bhumis. All these 20 are called brahma bhumis. While 6 deva realms are 'kama-deva' there 20 bhumis are for brahma-deva or celestial being of fine material realms and non-material realms. Or simply they are called brahma bhumis or brahma realms.

No one built these 20 brahma bhumis but they are there according to the result or vipaka of those beings concerned. If someone with jhana dies in jhana they will be reborn in one of these 20 brahma realms according to their specific jhana. But if someone with jhana dies not in jhana but in other kama-thoughts then they will be reborn in kama-bhumis or sensuous planes.

When these things are discussed it would sound like unreal. Dhamma has its own attributes and they can be proved. One divine-eyes or deva-cakkhu (eyes of deva or god) or dibba-cakkhu develops and if these realms are targeted they all can be known direct first-hand knowledge.

There have been introduced 4 of 4-set or catu-catukka in the previous posts. These 4 of 4-set are

1. 4 kinds of patisandhi [rebirth]
2. 4 kinds of bhumi [realm]
3. 4 kinds of kamma [kamma]
4. 4 kinds of maranuppatti [death]

4 kinds of rebirth are called 'patisandhi catukka'. 4 kinds of bhumi is called 'bhumi catukka'. 4 kinds of kamma is called 'kamma catukka'. 4 kinds of death is called 'maranuppatti catukka'.

Catu means '4' or 'four' or cardinal number. Catuttha means 'fourth' '4th' that is 4 in ordinal number or 4 in terms of order. Catukka means 'things that have 4 as number'.

Patisandhi is made up of 'pati' and 'sandhi'. Pati means 'again' 'another time' and sandhi means 'linking' 'joining' 'sticking'. Patisandhi overall means 'linking of the past life cuti citta with the 1st bhavanga citta of current life' and it is rebirth-consciousness. Patisandhi also means 'rebirth'.

Patisandhi-catukka means 'a set of 4 kinds of patisandhi or 4 kinds of rebirth'. These 4 kinds of rebirth are 1.apaya patisandhi or woeful rebirths, 2.kama-sugati patisandhi or profitable sensuous rebirths, 3.rupa patisandhi or fine material rebirths, and 4. arupa patisandhi or non-material rebirth.

Bhumi-catukka means 4 kinds of bhumis or realms. They are 1.apaya bhumis or woeful realms, 2.kama-sugati bhumis or profitable sensuous realms, 3.rupa bhumis or fine material realms, and 4.arupa bhumis or non-material realms.

Bhuta means 'great' 'huge' 'large'. 'i' is related to place. Bhumi means where beings dwell. Bhummi means earth or ground but bhumi means 'place for dependence of large collection of beings or so'.

Kamma means 'potential generated by actions of unenlightened beings'. Karaka means 'do' 'act' 'perform'. Kamma means 'well acted' 'well performed' 'well done' and this means already performed 'the actions'. So kamma are the potentials that is related with 'already done actions'. 4 kinds of kamma will later be discussed.

Marana-uppatti or maranuppatti means 'occurrence of death' 'arising of even of death' or simply 'death'. Marana means 'death' while maraka means 'kill'. Uppatti means 'arising' 'appearing' 'coming into existence'. Maranuppatti means 'coming into the state of death'. There are 4 kinds of such death and they will also be discussed later.

4 kinds of 4-set was introduced again in the previous post. They are 4 rebirths, 4 realms, 4 kammass, and 4 deaths. 4 kammass and 4 deaths will be deferred at a later time.

Rebirth and realms are now going hand in hand. There are 4 rebirths or 4 patisandhi. They are apaya (woeful), kama sugati (sensuous profitable), rupa (fine material), arupa (non-material) rebirth. Regarding realms they have the same 4. That is apaya bhumi or woeful realms, kama sugati bhumi or sensuous profitable realms, rupa bhumi or fine material realms, arupa bhumi or non-material realms.

Patisandhi citta or rebirth-consciousness or linking consciousness for apaya bhūmis is 'ahetuka akusala santirana citta'. Regarding woeful realms they are 4 and they have been discussed in the previous posts. Regarding sensuous profitable realms and their rebirth-consciousness or linking consciousness have been discussed in the previous posts.

There are 2 further patisandhis and 2 further bhūmis. They are rupa patisandhi and arupa patisandhi for rebirth and rupa bhūmi or fine material realms and arupa bhūmis or non-material realms for planes of existence. These rupa and arupa bhūmis or realm are collectively called brahma bhūmis.

Brahmas are non-sensuous deva and they are celestial beings of fine material and non-material body. There are 20 brahma bhūmis or 20 brahma realms. 16 realms are fine material realms and 4 are non-materials realms.

There are 16 fine material realms and 4 non-material realms where brahmas live.

16 fine material realms or 16 rupa brahma bhūmis are

a) 5 pure abode or 5 suddhavaśa brahma bhūmis or realms of ariyas

5. akanittha bhūmi (brahma with panna-bala or wisdom-power)
4. sudassī bhūmi (brahma with samadhi-bala or concentration-power)
3. sudassā bhūmi (brahma with viriya-bala or effort-power)
2. atappā bhūmi (brahma with sati-bala or mindfulness-power)
1. aviha bhūmi (brahma with saddha-bala or confidence-power)

b) 2. asannasatta bhūmi (non-percipient or consciousnessless brahma)

1. vehapphala bhūmi (4th jhāna bhūmi)

These 7 bhūmis or 7 realms are called 4th jhāna bhūmis. The first 5 bhūmi or realms are where ariya brahmas dwell.

c) 3 tatiya jhāna bhūmis or 3 3rd jhāna bhūmis

3. subhakiṇṇā bhūmi (extremely beautiful radiant brahma)
2. appamaṇasubhā bhūmi (beautiful limitless radiant brahma)
1. parittasubhā bhūmi (beautifully radiant brahma)

d) 3 dutiya jhāna bhūmis or 3 2nd jhāna bhūmis

3. abhassara bhūmi (extra-radiant brahma)
2. appamaṇabhā bhūmi (radiant brahma)

1.parittaabhaa bhumi (weakly radiant brahma)

e) 3 pathama jhana bhumis or 3 1st jhana bhumis

3.mahaabrahmaa bhumi (great brahma)

2.brahmapurohita bhumi (minister brahma)

1.brahmaparisajja bhumi (serving brahma)

So there are  $7 + 3 + 3 + 3 = 16$  rupa brahma bhumis or 16 fine material realms.

The first top 5 realms or uppermost 5 realms are called pure abodes or 5 suddhavaśa bhumis and they are where all are ariya brahmas. In their immediate past life they were anagams and so in these 5 realms they are anagams and if they develop further enlightenment they are arahatta brahmas. They all will in the course of their life become arahats if they have not attain arahatta magga nana.

After those 5 realms comes asannisatta brahmas. They are brahmas who do not have any consciousness. They just have physical body with physical life called jivita rupa. They are reborn in that realm with rupa-patisandhi and when they are still there they will be in rupa-bhavanga and they die with rupa-cuti. This bhumi is 4th jhana bhumi. In their previous life they attained 4th rupa jhana and they dispassionate sanna or perception and because of the power of their jhana there does not develop any sanna or perception and so they are called non-percipient beings or asannisatta.

After that realm is vehapphala bhumi. When asannisatta die they have to reborn in 4th rupa jhana bhumi called vehapphala bhumi. In that realm if they still consider that sanna is not profitable then they will dispassionate sanna and again they will be reborn in asannisatta bhumi again. When human beings or deva beings develop 4th jhana and when they are dying they still can develop 4th rupa jhana then they will be reborn as vehapphala brahmas in vehapphala bhumi.

c) and d) and e) are 3rd rupa jhana, 2nd rupa jhana, and 1st rupa jhana bhumis. There are 3 bhumis in each jhana because the power in each jhana are different.

Some develop 1st jhana in the weakest form. It is called hiina-1st jhana and they will be reborn as brahmaparisajja or working-brahma or serving brahma. If 1st jhana is develop to proficient level then jhana practitioners will be reborn in mahaabrahma bhumi or great brahma bhumi. It is paniita-jhana. If 1st jhana is in the middle or it is majjhima-1st jhana then they will be reborn as brahmapurohita brahma bhumi. By the same token other 2nd and 3rd jhana bhumis all have 3 bhumis in each.

16 rupa brahma bhūmis have been discussed in the previous post. These 16 are rupa bhūmis. Regarding rupa patisandhi there are 5 rupa patisandhi cittas. They are all rupavipaka cittas. They are corresponding rupa jhana cittas of kusala origin but they all are now vipaka because they are resultant cittas.

There are 16 rupa brahma bhūmis. But there are only 5 rupa patisandhi cittas.

In the first 3 brahma bhūmis or 3 1st jhana bhūmis the beings there are reborn with 1st jhana rupavipaka citta. If it is weak jhana it will be in brahmaparisajja bhūmi or serving-brahma realm and if jhana is the middle one then it will be reborn in brahmapurohita bhūmi or minister-brahma realm and if 1st jhana is most powerful one it will be reborn in mahaabrahmaa bhūmi or great brahma realm.

In the 3 2nd jhana bhūmis the beings there are reborn with 2nd or 3rd jhana rupavipaka citta. This is because some practise 2nd jhana with vicāra and some do not practise 2nd jhana with vicāra. If they do not have vicāra their patisandhi citta will be 3rd jhana rupavipaka citta and they will be reborn in 2nd jhana bhūmis. There are 3 realms and they depend on weak, middle, and powerful jhana status.

In the 3 3rd jhana bhūmis all beings there are reborn with 4th jhana rupavipaka citta and their bhūmi is called 3rd jhana bhūmis. There are 3 bhūmis or realms because their power of jhana are not the same and according to power there are difference in bhūmi and difference in lifespan.

Vehapphala brahmas are reborn with 5th rupa jhana rupavipaka citta and their bhūmi is called 4th jhana bhūmi. Asannisatta brahmas are also 4th jhana brahmas. But they do not have any sanna or perception and so they do not have any citta or any consciousness and they are non-percipient beings. They are reborn with rupa-patisandhi and they will be in the same position of body when they last die in their immediate past life. Examples are if sitting they will be sitting through out their lifespan and if standing they will be standing and if lying they will be lying through out their life span.

There are 4 kinds of rebirth or 4 kinds of patisandhi. One is rupa-patisandhi or 'rebirth in fine material realms'.

And there are 4 kinds of bhūmi or 4 kinds of realm or 4 kinds of plane of existence. One is rupa bhūmi or fine material realms.

These 4 patisandhis or 4 rebirths have the same names of 4 kinds of

bhumi or 4 kinds of realm or 4 kinds of plane of existence.

So there are rupa bhumis (fine material realms) and rupa patisandhi or rebirth in these fine material realms.

Even though there is similarity in name there is a difference. That is there are 16 rupa bhumis or 16 fine material realms while there are 6 rupa patisandhi or 6 rebirths in fine material realms.

These 6 patisandhi or 6 rebirths are 5 rupavipaka cittas ( so there are 5 rupa nama-patisandhi ) and 1 rupa rupa-patisandhi. This rupa-patisandhi is rebirth with material only and there is no mental component at all.

Other 5 rupa nama-patisandhi or 5 fine material percipient-rebirths are rebirth with 5 rupavipaka cittas.

5th jhana rupavipaka citta is the rebirth consciousness or linking consciousness of veyyabala realm and 5 pure abodes.

4th jhana rupavipaka citta is the rebirth consciousness or linking consciousness of 3 realms of 3rd jhana rupa bhumi.

3rd jhana rupavipaka citta and 2nd jhana rupavipaka citta are patisandhi cittas or rebirth consciousness or linking consciousness of 3 realms of 2nd jhana rupa bhumis.

1st jhana rupavipaka citta is patisandhi citta or rebirth consciousness or linking consciousness of 3 realms of 1st jhana rupa bhumi.

There are 4th rebirth or 4th patisandhi and 4th bhumi or 4th realm or 4th plane of existence left. All other patisandhi or rebirths and all other realms or planes of existence have been discussed.

The 4th patisandhi or 4th rebirth is rebirth in non-material realms or arupa patisandhi. There are 4 kinds of arupa patisandhi or 4 kinds of non-material rebirth.

They are

4.n'eva-sanna-nasanna-ayatana patisandhi

or 'neither-perception-nor-non-perception rebirth'

3.aakincinna-ayatana patisandhi

or 'nothingness rebirth'

2.vinnananca-ayatana patisandhi

or 'boundless-consciousness rebirth'

1.akaasananca-ayatana patisandhi

or 'boundless-space rebirth'

They are nothing but vipaka cittas that are resulted from arupa jhana. There are 4 arupa jhanas. They are

1. akasanancayatana arupa jhana (boundless-space)
2. vinnanancayatana arupa jhana (boundless-consciousness)
3. akincinnayatana arupa jhana (nothingness)
4. nevasannanasannayatana arupa jhana (neither perception-nor-nonperception)

These 4 arupa jhanas are called arupa kusala cittas when they are being developed by beings as javana cittas or mental impulsive consciousness.

Because of these mental actions of arupa jhanas there have to arise as arupavipaka citta. When these arupavipaka cittas arise as the first time in a life they are called patisandhi citta and later they are called bhavanga cittas and when they last arise they are called cuti citta in arupa brahma. These vipaka cittas cannot arise in other beings except non-material beings or arupa brahmas.

Again as there are 4 arupa patisandhis or rebirths there have to be 4 arupa bhumi or 4 arupa realms or 4 non-material realms or 4 non-material plane of existence. They are

4. nevasanna-nasanna-ayatana bhumi or realm of neither-perception nor-non-perception.
3. akincinnayatana bhumi or realm of nothingness
2. vinnanancayatana bhumi or realm of boundless-consciousness
1. akasanancayatana bhumi or realm of boundless-space

As I always include as PS: at the bottom of every Dhamma Thread post, I hope readers do not feel uneasy to read Pali words. If even a single Pali word does not make understand just give a reply. There may be 1000 words of Pali in a message and some may not know all 1000 words. At that time there is no need to go mad. Word by word study will help.

Dhamma Thread starts with explanation on realities. It went through about consciousness (citta) and its associated phenomena called cetasikas (mental factors). Then it moved to material matter or material phenomena called rupa (material). Rupa in Dhamma setting in Dhamma Thread went deep and superficial things were not touched. After that Dhamma Threads explained the implications of cessation (nibbana). Panatti dhamma is also explained in a readily understandable style.

There are citta (consciousness), cetasikas (mental factors), rupa (material), nibbana (cessation) exist as ultimate realities. These dhammas are always right. Panatti dhamma is also an interesting dhamma and it is also explained to some extent.

Different cittas (consciousness) [89] were explained. Different cetasikas (mental factors) [52] were explained. Different rupa (material) [28] were explained. And then different classifications on citta (consciousness) were discussed in detail.

Citta is not just that can be sensed as a single entity. But it is flowing like the flow of the water of a river. These different flows of cittas are explained in the form of citta-vithi (consciousness-procession).

Actually there are citta, cetasika, rupa and their interactions. But as an illusion we see as life, man, deva, animal. Actually these events are served by different cittas along with their cetasikas and supporting rupas.

I discussed centering on citta because citta can be centered in our own mind.

Cittas may be one of 2 possibilities. They may be

1. in procession
2. not in procession

When cittas are procession or vithi then they are working as consciousness mind equivalent of science mind. Regarding these different processions called vithi varas were explained.

1. panca-dvara vithi vara (5-door turn of procession)
2. kama javana mano-dvara vithi vara(sensuous impulsion mind-door top)
3. jhana javana vithi vara(absorption-impulsion turn of procession)
4. magga javana vithi vara(path-impulsion turn of procession)
5. abhinna javana vithi vara(super-power-impulsion turn of procession)

6. jhana-samapatti (absorption-attainment)
7. phala-samapatti (fruition-attainment)
8. nirodha-samapatti (cessation-attainment)

Whenever we are alert we may be in one of these processions. But mostly in the 1st 2 processions that are kama javana vithi vara or 'sensuous impulsion turn of procession of cittas'. But in between these TOP or 'turn of procession' or 'vithi vara' there do arise bhavanaga cittas which are not the cittas in procession.

When not in processions cittas will be one of three possibilities. They are

1. patisandhi citta or rebirth-consciousness or linking consciousness doing the job of linking the cuti citta or dying-consciousness of the immediate past life and the 1st bhavanaga citta of the current life.
2. bhavanga citta or life-continuing consciousness doing the job of continuing life when there is not in procession.
3. cuti citta or dying-consciousness doing the job of last arising or the job of moving to another state or the job of death.

These 3 states are the state of mind when they are not in procession.

The processions have been explained in some detail.

Non-procession consciousness are illudedly viewed as beings in combination with rupas or materials.

Beings or sattas in different realms (31) have been explained.

Regarding the lifespan of beings

1. hell beings
2. animals
3. hungry ghosts
4. demons
5. human beings

these 5 sattas or 5 kinds of being do not have a stable lifespan.

From 1st to 6th deva realms, from 1st to 4th jhana realms, from 1st to 4th arupa jhana realms there are beings and they have a stable lifespan.

1. catumaharajika devas live 500 deva years or 9 million human years
2. tavatimsa devas live 2,000 deva years or 36 million years

3. yama devas live 8,000 deva years or 144 million years
4. tusita devas live 32,000 deva years or 576 million years
5. nimmanarati devas live 128,000 deva years or 2304 million years
6. paranimmita-vassavati devas live 512,000 deva years or 9216 million human years.

1. brahmaparisajja brahmas live one third of a kappa.
2. brahmapurohita brahmas live 2 thirds of a kappa.
3. mahabrahma brahmas live 1 kappa.

1. parittaabhaa brahmas live 2 kappas.
2. appamaanaabhaa brahmas live 4 kappas.
3. aabhassaraa brahmas live 8 kappas.

1. parittasubhaa brahmas live 16 kappas.
2. appamaanasubhaa brahmas live 32 kappas.
3. subhakinna brahmas live 64 kappas.

1. vehapphalaa brahmas live 500 kappas.
2. asannisatta brahmas also live 500 kappas.

1. avihaa brahmas live 1,000 kappas.
2. atappaa brahmas live 2,000 kappas.
3. sudassaa brahmas live 4,000 kappas.
4. sudassii brahmas live 8,000 kappas.
5. akanittha brahmas live 16,000 kappas.

1. akaasanancayatana arupa brahmas live 20,000 kappas.
2. vinnanancayatana arupa brahmas live 40,000 kappas.
3. akincinnayatana arupa brahmas live 60,000 kappas.
4. nevasanna-nasannayatana arupa brahmas live 84,000 kappas.

Even this longest living brahmas have to die there is no permanent being at all.

There are 89 cittas in total. There are 31 bhumis or 31 realms. At least other 30 realms are not accessible to us and we cannot know them. So it will be better to concentrate on the current realm of manussa bhumi or human realm.

There are 89 cittas. But in human realms not all 89 cittas are possible to arise. The maximal number of cittas that are possible to arise in human realm is 80. Why? Because 'patisandhi-bhavanga-cuti cittas of rupa and arupa brahma' which are

1. 1st jhana rupavipaka citta
2. 2nd jhana rupavipaka citta

- 3.3rd jhana rupavipaka citta
- 4.4th jhana rupavipaka citta
- 5.5th jhana rupavipaka citta
- 6.1st arupa jhana arupavipaka citta
- 7.2nd arupa jhana arupavipaka citta
- 8.3rd arupa jhana arupavipaka citta
- 9.4th arupa jhana arupavipaka citta

can never arise in human realm. These 9 cittas cannot arise in any human being. Let alone ordinary lay people, these 9 cittas cannot arise even in Living Buddhas.

So in our world of human beings there are a total of possible 80 cittas which also include arahatta magga citta and arahatta phala citta in these 80 cittas.

In general it is hard to attain even jhana let alone magga and phala cittas. So 99.9999 out of 100 times there are cittas which are these 54 cittas. These 54 cittas are called sensuous-sphere-consciousness or kamavacara cittas.

Again not all 54 cittas can arise in people in general. Because there are cittas that are only possible in arahats. Before going that, 54 kama cittas will be summarised here again, which has already been explained in citta portion of Dhamma Thread.

There are 89 cittas.

- a) 54 sensuous-sphere-consciousness (kamavacara cittas)
- b) 15 fine-material-sphere-consciousness (rupavacara cittas)
- c) 12 non-material-sphere-consciousness (arupavacara cittas)
- d) 8 supramundane consciousness (lokuttara cittas)

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89 consciousness or 89 cittas

Citta is a state of consciousness to a particular object. Citta is consciousness. Citta is a mental state. Citta is a mind state. Citta is a state of mind. Citta is a state of mind's condition. There are 89 such states in total when every possible state is included and they are summarised.

The first 3 groups 54, 15, 12 cittas are mundane consciousness and they all are in line with world-related things. They are never beyond the world-related things. This includes states when mind is not in ordinary states as we experience most of the time. These are jhana cittas or absorption-consciousness. Still, they are mundane

consciousness or lokiya cittas.

Only 8 cittas in group d) are lokuttara cittas or supramundane consciousness. Apart from these 8 states of mind, no other states can be referred to as supramundane or lokuttara dhamma. As these 8 cittas are difficult to attain, let us move to other cittas or consciousness.

Leaving 8 supramundane consciousness there left 81 states of consciousness and they all are mundane consciousness or lokiya cittas. Again 15 and 12 are jhana cittas and they are also hard things to be attained. So for ordinary people there are 54 sensuous-sphere-consciousness.

Again these 54 cittas are not always possible to arise in an average person. Why?

There are cittas or states of mind that can only be possible to arise in arahants only. To summarise there are 54 kama cittas or 54 sensuous-sphere-consciousness. They are

- a) 12 akusala cittas (12 unwholesome consciousness)
- b) 15 ahetuka-vipaka cittas (15 rootless-resultant-consciousness)
- c) 3 ahetuka-kiriya cittas (3 rootless-functional-consciousness)
- d) 8 mahakusala cittas (8 great-wholesome-consciousness)
- e) 8 mahavipaka cittas (8 rooted-resultant-consciousness)
- f) 8 mahakiriya cittas (8 rooted-functional-consciousness)

-----  
54 kama cittas (54 sensuous-sphere-consciousness)

e) 8 cittas are also called 8 sahetuka-mahavipaka cittas or rooted-resultant-consciousness to differentiate them from 8 ahetuka-vipaka cittas or 8 rootless-resultant-consciousness of wholesome origin.

f) 8 mahakiriya cittas or 8 great-functional-consciousness are also called sahetuka-mahakiriya cittas or rooted-great-functional-consciousness to differentiate them from ahetuka-kiriya cittas or rootless-functional-consciousness.

The last category is cittas that arise in arahants. So these 8 mahakiriya cittas or these 8 great-functional-consciousness do not arise in us. So  $54 - 8 = 46$  cittas left.

Again there are 3 ahetuka-kiriya cittas or 3 rootless-functional-consciousness. One of them is hasituppada citta or smiling-arising-consciousness of arahants. So  $3 - 1 = 2$  cittas left in this category. Or from 46 cittas calculated above if we subtract this hasituppada citta or smiling-arising-consciousness there will left only 45 cittas.

These 45 cittas are most of the states of mind that have been happening in human beings. When processions of consciousness or vithi cittas are being considered then these 45 cittas will come to mind again.

There are 31 bhumis or 31 planes of existence. But when this current bhumi or realm of human is considered there are mostly the above stated 45 cittas or 45 states of mind. These will be dealt with in the coming posts.

Dhamma Thread starts with very very easy and very simple basic facts. As it approaches to further there becomes deeper and deeper. And finally it might reach the bottom of ocean.

As some or most would complain that there are a lot of Pali, I have to admit that there are many in Dhamma Thread posts. This happens because Dhamma Thread goes one after another and later messages may not include any explanation on Pali words.

But as you may as well notice I always include a message to give a reply at the bottom. This also means any Pali word, which the reader who does not know it, can be asked at any stage of Dhamma Thread. Instead of complaining somewhere else, it will be better to post on the list where I can respond.

In the earlier post it touches general and then starts with exploration on citta and different kinds of citta and their different classifications. I hope the word 'citta' at this time is quite normal word to hear and see in Buddhism Dhamma discussion Groups and does not need further explanation. If thinking it needs, just give me a shout at any point.

After exploration on cittas, Dhamma Thread went on mental factors. Actually many of suttas are about these mental factors even though there is no single sutta that would explain all mental factors. After mental factors, Dhamma Thread approached on rupa-dhamma or material things or matters.

Nibbana and pannatti dhammas are also discussed to some extent in these Dhamma Thread posts. Pannatti are 'names' 'designation'. Dhamma Thread (261) is about lifespan of different beings in different realms. Again when these so-called beings are looked into there is no being at all. But citta, cetasikas or mental factors, and rupas or matter.

There are 31 planes of existence or 31 realms or 31 bhumis. There are 89 cittas in summary. But these 89 cittas will not arise in each and every realm of these 31 bhumis. Because there are limitation that

some realms do not have specific cittas.

There are 89 cittas. Even The Buddha had not had all these 89 cittas. This is because there are boundries among bhumis or realms. Otherwise there will not be 31 separate relams and there will only be one single realm where all beings enjoy and dwell.

In the human realm or manussa bhumi there are 45 cittas or 45 states of mind or 45 states of consciousness or 45 mental states that arise and fall away most of the time.

The maximal number of cittas that can arise in this human realms as human beings are 80 cittas. Because out of 89 total cittas 9 cittas can never arise in human realm. These 9 cittas are 5 patisandhi cittas or linking consciousness for rupa brahma or fine material beings and 4 patisandhi cittas or linking consciousness for arupa brahma or non-material beings.

Again out of 80 cittas that CAN arise in human beings, 8 cittas are hard to arise. They are 8 lokuttara cittas or 8 suprumundane consciousness. So there will be  $80 - 8 = 72$  cittas left. Among them there are 10 material absorptive consciousness and 8 non-material absorptive consciousness. So these 18 cittas or consciousness are also hard thing to arise.

$72 - 18 = 54$  cittas left. These 54 cittas are called sensuous-sphere consciousness or kamavacara cittas. Again there are 8 rooted consciousness that arise only in arahats and there is 1 rootless consciousness that arises in arahats. So these 9 cittas are not possible to arise in ordinary people.

So  $54 - 9 = 45$  cittas or 45 consciousness left to arise in human beings in general.

They are

- a) 12 akusala cittas or 12 unwholesome consciousness
- b) 15 ahetuka-vipaka cittas or 15 rootless-resultant consciousness
- c) 2 ahetuka-kiriya cittas or 2 rootless-functional consciousness
- d) 8 mahakusala cittas or 8 great-wholesome consciousness
- e) 8 mahavipaka cittas or 8 great-resultant consciousness

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45 cittas

If human beings are still not an arahat and they do not have any jhana the cittas that are arising and falling away in them will be one of 45 cittas or one of 45 state of mind.

a) 12 states of mind, which are unwholesome

8 states of mind led by attachment as main root.

1. happy-minded, illuded, and unprompted state of mind
2. happy-minded, illuded, and prompted state of mind
3. happy-minded, non-illuded, and unprompted state of mind
4. happy-minded, non-illuded, and prompted state of mind
5. indifferent-minded, illuded, and unprompted state of mind
6. indifferent-minded, illuded, and prompted state of mind
7. indifferent-minded, non-illuded, and unprompted state of mind
8. indifferent-minded, non-illuded, and prompted state of mind

These 8 states of mind are unwholesome states of mind. All these 8 states have the power that create 'future potentials', which can give rise to their direct results. As soon as these 8 states have happened, there have arisen 'potentials' and these potentials are there all the time as long as there are states of consciousness. It is potentials and it is not existences.

Example in Physics can be seen in 'potentials' or 'static energy' in a high stone which has arisen on the top of a mountain. If there are conditions that favour implementation of potentials into existences, then that potentials energy in that high stone will come into existence as 'kinetic energy' that is falling down the cliff and crushing things lying below the mountain.

Above 8 states of mind are known as 'lobha cittas'.

There are 2 states of mind, which are also unwholesome. They are

1. angry-minded, destructive, and unprompted state of mind
2. angry-minded, destructive, and prompted state of mind

These 2 states can also give rise to potentials that can give rise to results. These 2 states of mind are known as 'dosa cittas'.

There are further 2 states of mind, which are unwholesome.

1. indifferent-minded, doubted state of mind
2. indifferent-minded, wandering state of mind

These 2 states can also give rise to potentials that can give rise to results. These 2 states of mind are known as 'moha cittas'.

Lobha cittas, dosa cittas, moha cittas altogether 12 states of mind are also known as unwholesome states of mind or '12 akusala cittas'.

b) 15 states of mind, which are resulted from past conviction.

7 states of mind are resulted from unwholesome actions stated above  
8 states of mind are resulted from wholesome action, coming soon.

b)I. 7 states of mind resulted from unwholesome actions in the past

1. indifferent-minded eye-conscious state of mind, which knows sight
2. indifferent-minded ear-conscious state of mind, which knows sound
3. indifferent-minded nose-conscious state of mind, e knows smell
4. indifferent-minded tongue-conscious state of mind, e knows taste
5. indifferent-minded body-conscious state of mind, e knows touch
6. indifferent-minded state of mind, which receives the object 1/5
7. indifferent-minded state of mind, e investigate the object 1/5

b)II. 8 states of mind resulted from wholesome actions in the past

1. indifferent-minded eye-conscious state of mind, e knows sight
2. indifferent-minded ear-conscious state of mind, e knows sound
3. indifferent-minded nose-conscious state of mind, e knows smell
4. indifferent-minded tongue-conscious state of mind, e knows taste
5. indifferent-minded body-conscious state of mind, e knows touch
6. indifferent-minded state of mind, which receives the object 1/5
7. happy-minded state of mind, which investigates the object 1/5
8. indifferent-minded state of mind, e investigates the object 1/5

e = which

There are 2 functional states of mind, consciousness of which do not have any future potentials to give rise further results. So these 2 states of mind are known as inoperational consciousness or functional consciousness or kiriya cittas. In ordinary people these 2 states can happen. For arahats there is another functional consciousness which can be serving as mental impulsive consciousness. It is 'smiling mind of arahats' called 'hasituppada citta'.

In ordinary human beings

c) 2 functional consciousness are

1. indifferent-minded 5-door-adverting state of mind
2. indifferent-minded mind-door-adverting state of mind

d) 8 states of mind, which are resulted from past actions

1. happy-minded, wisdom-loaded, and unprompted state of mind
2. happy-minded, wisdom-loaded, and prompted state of mind
3. happy-minded, wisdom-less, and unprompted state of mind

4. happy-minded, wisdom-less, and prompted state of mind
5. indifferent-minded, wisdom-loaded, and unprompted state of mind
6. indifferent-minded, wisdom-loaded, and prompted state of mind
7. indifferent-minded, wisdom-less, and unprompted state of mind
8. indifferent-minded, wisdom-less, and prompted state of mind

These 8 states of mind are the states when human mind is not at a particular object in this current world that is 'sight/light' 'sound' 'smell' 'taste' 'touch' and 'though-related to these senses at the current moment'. These 8 states of mind are called as 'life-continuing states of mind' or 'bhavanga cittas'. The same state happens at each moment when human mind is not at the current-world's object.

This is also right for the very first moment of a life and it is called 'linking consciousness' or 'rebirth-consciousness' or 'patisandhi citta'.

The same state happen at the very last moment of a life and that state of mind is called 'dying consciousness' or 'life-leaving consciousness' or 'cuti citta'. All these 8 states of mind are resultant consciousness and they do not produce any potentials for future effect. These 8 states of mind can arise as retaining consciousness, while they are retaining the object in the procession of consciousness when the current-world-object is being taken. They are called retaining consciousness or 'tadarammana cittas'.

e) 8 states of mind, which are wholesome

1. happy-minded, wisdom-loaded, and unprompted state of mind
2. happy-minded, wisdom-loaded, and prompted state of mind
3. happy-minded, wisdom-less, and unprompted state of mind
4. happy-minded, wisdom-less, and prompted state of mind
5. indifferent-minded, wisdom-loaded, unprompted state of mind
6. indifferent-minded, wisdom-loaded, prompted state of mind
7. indifferent-minded, wisdom-less, and unprompted state of mind
8. indifferent-minded, wisdom-less, and prompted state of mind

These 8 states are known as 'wholesome consciousness' or 'kusala cittas'. When human beings are doing good things or profitable things these 8 states of mind develop. Because of these 8 states of mind their corresponding resultant consciousness have to arise when there are conditions that favour their arising. These 8 states are seed-producers or they are kamma-producers. 12 unwholesome states of mind are also seed-producers or kamma-producers.

As long as human beings do not have jhana [absorption-consciousness] or magga [path-consciousness] or phala [fruition-consciousness],

there will be continuous arising of states of mind as describe above.

So human being [as we designated] will be at any given moment one of these 45 states of mind. These 45 states of mind are not arising in random fashion but they are arising in exactly sequenced manners.

There are 2 different sequences.

1. procession-free sequence of mind
2. states of mind in procession

Procession-free sequencing can be seen when human beings are in deep sleep. This is the exact sample for 'procession-free sequence of mind'. But these procession-free sequence of mind can also occur when human beings are awake and active. This is a natural phenomena and this seems for avoidance of tiredness or worn-out. So even in a wakeful state, there happen procession-free sequence of mind and procession of states of mind in exact sequence alternatively.

There are 6 different sequences.

1. sequence of states of mind while human being sees something
2. sequence of states of mind while human being hears something
3. sequence of states of mind while human being smells something
4. sequence of states of mind while human being tastes something
5. sequence of states of mind while human being touches something

These 5 sequences are called '5-door sequenced states of mind'.

6. sequence of states of mind while human being is thinking on one of 5 senses or its related matters.

This last sequence is called 'mind-door sequenced states of mind'.

So we will be at some point here when analysed.

- A) sequenced states of mind in procession
- B) procession-free sequence of states of mind

So we will be in either of these 2 states at a moment. If we are at a moment in A) that is in a sequenced states of mind in procession then we will be somewhere in the 6 sequences of procession-states of mind.

6 sequences are

1. seeing sequence
2. hearing sequence
3. smelling sequence

4. tasting sequence
5. touching sequence
6. thinking sequence

The example for the first 5 sequences is here.

As soon as procession-free sequence stops there arise in procession

1. a functional consciousness called 5-door-adverting consciousness
2. a resultant state of mind seeing/hearing/smelling/tasting/touching
3. a resultant state of mind, receiving one of the objects of 5
4. a resultant state of mind, investigating the above object
5. a functional consciousness called mind-door-adverting consciousness  
doing the job of determination how to apperceive the whole object
6. a state of mind which is one of 12 states of unwholesome consciousness.  
or one of 8 states of wholesome consciousness
7. the same state of mind as in 6
8. 3rd time arising of the same state of mind as in 6
9. 4th time
10. 5th time
11. 6th time
12. 7th time arising of the same state of mind as in 6
13. a resultant state of mind, which is one of 8 states of mind  
resulted from the past action or one of 3 resultant states  
which can also investigate the object while doing the job of  
retaining the current object that was taken by 7th mental  
impulsive consciousness in 12.
14. the same state of mind as in 13.

At the end of this 14 state of mind the object disappears, the supporting material also disappears and as there is no more object [arammana] and no more door [dvara] there is no way to arise a state of mind in procession. So just for continuation as a life there has to arise life-continuing state of mind called bhavanga citta. And this is switching over to another sequence called 'procession-free state of mind'.

At each state of mind there are many many factors that involve in their specific state of mind. When these sequences are investigated there is no being, no person, and no atta at all.

Some may argue whether the knowledge this helps clearing anger or other defilements. This will depend on individuals. All these are just description and this is not path-walking but path-preparing stage. Path-walking needs more energy and needs right recipe to formulate.

I believe this whole message is described in full English.

Currently Dhamma Thread is discussing about 31 realms and this is about the first realm discussing on cittas or consciousness that can arise in human realm. There are 45 states of mind. These 45 states which also include their associated mental factors and along with materials are almost always illuded by human beings and this illusion cause them believing 'this is human, this is a man, this is a woman, this is an enemy, this is a loved one, and so on'.

As long as there is identity of self there will be illusion. As long as there are illusion there is no light and if there is no light there will be a complete darkness. This darkness causes everything what we think as good or bad and their implications.

Illusion is false interpretation of real existences. Example a rope is falsely interpreted as a snake and this is illusion. This illusion happen when there is not enough light. Or when there is not enough judgement or wisdom as when human being is intoxicated with alcohol or drugs.

In the same manner, the real existence citta, cetasikas, and rupas are falsely interpreted [ditthi] into 'this is a man, this is a woman, this is an enemy, this is a loved one'.

If there is no illusion [ditthi] then there will not be self-identity view and this absence of self-identity will not make any 'jealousy' 'stinginess'. If this stage is reached, there will not be any doubt on 3 refuges called The Buddha, The Dhamma, and The Sangha. This is stage that happens when a stream is entered. That stream is flowing into ocean.

Oceans are places where water never overflows. When thousands, millions, billions of beings enter nibbana there is no overflow. This is always right and nibbana will never be filled because of entering of new and new nibbana-achievers. When it is the first step joining the flow into the stream, it is called stream-enterer or stream-entrant.

In summary, in our current world there are human beings and these are in realities cittas in different sequences. Human beings are nothing but illusion of different states of these 45 consciousness. And this is always right as long as human beings have not attained any jhana or magga or phala, after which there will be modification of states of mind in human realm. These 45 states of mind are

- a) 12 states of mind, which are unwholesome
- b) 7 states of mind, which are resultant states derived from bad acts
- c) 8 states of mind, which are resultant states derived from good

- d) 2 states of mind, which are functional
  - e) 8 states of mind, which are resultant states from good actions  
but with good roots
  - f) 8 states of mind, which are wholesome consciousness
- 
- 45 states of mind, which arise in human beings

We are nothing but sequencing of states of mind. There are 45 states of mind that can arise in human being. This is just in ordinary state. If a human being attains 1st rupa jhana then there is modification. That is there will be 46 possible alternatives in sequencing. 45 states have well been described in the previous post.

This new extra state of mind is an absorptive state of mind. It is absorptive consciousness. It is 1st jhana citta or it is 1st rupa jhana citta. This jhana is called material absorptive state of mind. Because there is relationship with material matter. There are 5 absorptive states of mind. They are numbered in reverse order depending on components of absorptive state of mind.

Reverse order means

when there are 5 components that absorptive state of mind is called 1st jhana. 4 components will make 2nd jhana, 3 components will make 3rd jhana, and 2 components will make 4th jhana. In 5th jhana there are also 2 components as in case of 4th jhana. But there is a modification in a component. That component is 'feeling' part of mind. In the 4th jhana there is a feeling which is associated with happiness. But as soon as that happiness is replaced by equanimity in the setting of absorption, it becomes 5th jhana absorptive state of mind.

For the first absorptive state of mind to arise there have to be many many preparations. This state of mind is not an ordinary state even though the state is still not a supramundane it is higher than sensuous-sphere consciousness. As this absorptive state is in between sensuous-sphere consciousness and supramundane consciousness it is called as middle-consciousness or majjhima citta.

As soon as the absorptive state has been achieved there will be a change in lineage. This is from sensuous-sphere to non-sensuous-sphere. In this example it is fine-material-sphere consciousness of wholesome origin. This is that the arisen consciousness is a state of mind, which is an wholesome action and called kusala citta. As the sphere is fine-material-sphere it is called rupakusala citta or 'fine-material-wholesome-consciousness.

For such a change, all kama related things have to be dropped. So

people who want to achieve jhana in real term MUST stop practising sex. This also include all minor sensuous-sphere matters like looking at sensuous matters and beings, listening to their voice with erotic thinking, following smell, taste, touch related to these matters.

The practitioner has to practise 8-parted moral conduct called ajiwatthamaka siila. This means they have to practise 8 abstinences.

1. abstinence from killing any life
2. abstinence from stealing
3. abstinence from any sex and sex related matters
4. abstinence from telling lies
5. abstinence from telling harsh speech
6. abstinence from telling divisive speech
7. abstinence from telling non-sense speech
8. abstinence from taking intoxicants like alcohol, drugs, addictives

These are crucial and without these 8, there will not be progress. As lineage is not the same as human realm thing all these 8 must be practised by prospective practitioner of absorptive states of mind. This new sphere is free of ill will, free of anger, free of fury and free of sex. The result of these wholesome states of mind are rebirth as brahmas. Brahmas are deva or celestial beings who do not have any sex. So they are not man and they are not woman. They all are sex-less beings.

After construction of these 8 moral conducts the prospective practitioner has to choose a method of cultivating mind called kammatthana or absorptive meditation. There are 40 kinds of samatha meditation or tranquility-meditation. But not all 40 can give rise to absorptive states. There are 30 absorptive meditations that can give rise to total absorption.

They are

- a) 10 kasina kammatthana or 'whole-circle' absorptive meditation
- b) 10 asubha kammatthana or 'foul-corpse' absorptive meditation
- c) 4 brahmavihara kammatthana or '4 unlimitables meditation'
- d) 1 anapanasati or breathing meditation
- e) 1 kayagatasati or 'recollection of 32 body parts'
- f) 4 aruppa kammatthana or 'non-material absorptive meditation'.

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30 kinds of tranquility meditation that give rise to absorptive  
state of mind

Not all 30 are suitable for 1st jhana or 1st material absorptive state of mind.

- a) 10
- b) 10
- c) 3 (upekkha brahmavihara or equanimous unlimitable is eliminated)
- d) 1
- e) 1 (all 4 of f) excluded because they can only be practised after  
----- 5th material absorptive state)  
25 meditations

Even though there are only 30 tranquility meditations that can give rise to absorptive level, all 40 kinds of tranquility meditation help the jhana practitioner for his preparation.

There are 10 kasina or 10 'wholeness-circle' meditations.

A) 10 kasina meditations

1. earth circle [pathavi kasina]
2. water circle [apo kasina]
3. fire circle [tejo kasina]
4. wind circle [vayo kasina]
5. blue circle [niila kasina]
6. yellow circle [piita kasina]
7. red circle [lohita kasina]
8. white circle [odaata kasina]
9. space circle [aakaasa kasina]
10. light circle [aaloka kasina]

There are 10 'foul-body corpse' meditation or asubha kammatthanas.

B) 10 asubha kammatthanas

1. swollen corpse [uddhumaataka asubha]
2. stained corpse [viniilaka]
3. putrefied corpse [vipubbaka]
4. dismembered corpse [vicchiddaka]
5. gnawed corpses [vikkhaayitaka]
6. scattered-body-part corpse [vikkhattaka]
7. spread-body-part corpse [hatavikkhattaka]
8. bleeding corpse [lohitaka]
9. lice-eaten corpse [pulluvaka]
10. skeleton corpse [atthika]

C) 10 recollections or 10 anussati kammatthanas

1. attributes of The Buddha [Buddha-anussati]
2. attributes of The Dhamma [Dhamma]
3. attributes of The Sangha [Sangha]

4. recollection of moral conduct [siila]
5. recollection of offering [caaga]
6. recollection of merit [devataa]
7. recollection of nibbana [upasama]
8. recollection of death [marana]
9. recollection of body parts [kayagata]
10. recollection of breath [anapana]

D) 4 brahmavihara kammattana or 4 unlimitables

1. loving kindness [metta]
2. compassion [karuna]
3. sympathetic joy [mudita]
4. equanimity [upekkha]

E) aharepatikula sanna or thinking of disgust in food

F) catudhatuvavatthana or division of 4 element in own body

G) 4 non-material meditation

1. boundless space [aakananacayatana]
2. boundless consciousness [vinnanancayatana]
3. nothingness [aakincinnayatana]
4. neither-perception-nor-non-perception [nevasanna-nasannayatana]

As we are in human realm or manussa bhumi the possible cittas in us are maximum of 80 cittas out of 89 cittas in total. This is because 9 cittas never ever arise in human beings including Sammasambuddhas. These 9 cittas are

5 rupavipaka cittas or 5 fine material resultant consciousness and 4 arupavipaka cittas or 4 non-material resultant consciousness. These 9 cittas cannot arise in human beings. This is also true in devas of kama 6 bhumis or 6 deva realms and all 4 apaya bhumis or all 4 woeful planes of existence.

Because these 9 cittas are bhavanga cittas in their respective realms of rupa brahmas and arupa brahmas while they are living as brahmas. These 9 cittas also do the job of linking or patisandhi or rebirth-consciousness and when these brahma dies they serve as cuti citta or dying-consciousness. So they never arise in human beings.

So there are maximum of 80 cittas. When human beings do not have any rupa jhanas and arupa jhanas then extra 18 cittas cannot arise in human beings when they have not achieved rupa jhanas and arupa

jhanas. So there are 62 cittas.

Again hasituppada citta which is ahetuka kiriya citta is a citta of arahats. So it does not arise in ordinary people like us. So there are 61 cittas left. 8 mahakiriya cittas are also cittas of arahats. So there left 53 cittas.

8 lokuttara cittas are supramundane consciousness and they arise at very specific time when vipassana becomes very matured and beings are perfected. So there left 45 cittas for people like us.

These 45 cittas have been explained in one of previous posts. To re-mention

- a) 12 akusala cittas ( 8 lobha, 2 dosa, 2 moha )
- b) 7 ahetuka akusala-vipaka cittas ( 5 sense-consciousness, receiving consciousness, investigating consciousness)
- c) 8 ahetuka kusala-vipaka cittas ( as in akusala-vipaka plus 1 extra investigating consciousness with happiness)
- d) 2 ahetuka kiriya cittas ( 5-door-advertiser and mind-door-advertiser)
- e) 8 mahakusala cittas
- f) 8 maha-vipaka cittas

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45 cittas

But once someone achieve 1st jhana it becomes possible that 1st jhana rupakusala citta can arise in him. So there will be 46 cittas. If he achieve all 5 rupa jhana 50 cittas can arise in him. If he attains further 4 arupa jhana 54 cittas can arise in him.

If he develops sotapatti magga citta, at that time of sotapatti magga citta arising 55 cittas are maximal for him. Later sotapatti magga citta never arises again. But sotapatti phala citta can arise instead. So that sotapatti who attains all 5 rupa jhanas and all 4 arupa jhana may have maximum of 55 cittas.

If he further develops sakadagami magga nana, then sotapatti phala can no more arise and the maximal number will be 55 at sakadagami magga kala and after that sakadagami phala cittas can arise in him but the number of cittas will be 55 in maximum. This goes the same at the exact time when arahatta magga citta arise.

As soon as arahatta magga citta arises there happen changes in possibility of cittas arising. Why? Because he becomes an arahat.

So

- a) 0 akusala citta (12 akusala cittas never arise in him [arahat])

- b) 7 ahetuka akusala-vipaka cittas (can still arise)
- c) 8 ahetuka kusala-vipaka cittas (can still arise), these 15 are vipaka cittas
- d) 3 ahetuka kiriya cittas ( 1 extra citta called hasituppada citta)
- e) 8 maha-vipaka cittas
- f) 8 mahakiriya cittas (8 mahakusala cittas never arise again)
- g) 5 rupakiriya cittas (5 rupakusala cittas/5 rupa jhana kusala not)
- h) 4 arupakiriya cittas (4 arupakusala cittas no more arise again)
- i) 1 arahatta phala citta

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44 cittas can arise in a human arahat

So

- a) simple puthujana can have 45 total cittas
- b) jhanalabhi puthujana can have 46 to 54 cittas depending on jhanas
- c) non-arahat ariyas can have 46 cittas
- d) non-arahat ariyas with jhanas can have 47 to 55 cittas
- e) arahat jhanalabhis can have 44 cittas
- f) simple arahats can have 35 cittas in total

In a human being depending on their status there are six groups of people.

- a) simple puthujana can have 45 total cittas
- b) jhanalabhi puthujana can have 46 to 54 cittas depending on jhanas
- c) non-arahat ariyas can have 46 cittas
- d) non-arahat ariyas with jhanas can have 47 to 55 cittas
- e) arahat jhanalabhis can have 44 cittas
- f) simple arahats can have 35 cittas in total

This is summary and these cittas are maximal for each group. So there are possibilities that some cittas may not arise even in the possible group.

Example, I believe most of us including me will be group a). So 45 alternatives of mind states or 45 cittas will be arising and falling away one after another.

But there may be reductions. If someone becomes deaf which is not an inborn defect there do not arise 2 sota-vinnana cittas in him. These 2 sota-vinnana cittas or 2 hearing-consciousness or 2 ear-consciousness are resultant consciousness, one from past kusala action and another from past akusala action. So he will have 43 cittas.

If he further loses eye-sights or becomes blind there will be further

reduction and 2 cakkhu-vinnana cittas or 2 seeing-consciousness or 2 eye-consciousness will not arise in him. So he will have 41 cittas.

If he loses smell then further reduction makes 39 cittas and if tastes are lost then 37 cittas will be left for him. Counting of these cittas or mind states or mental states or states of mind is not much important. But among these 45 cittas of us what matter is formations.

There are 12 akusala cittas. These are kama-formations. These are mental-formations. These are creation of new kamma. The creator is nowhere but there in volition or cetana in each of these mental formations.

Other formations are 8 mahakusala cittas. While we cannot still develop magga nana, we will have to continue these 8 mahakusala cittas as long as possible while we are avoiding 12 akusala cittas.

This seems a bit technical. If conventionally say, we have to avoid anything evil. So for a start fulfil 5 precepts and keep them stronger and stronger.

Dhamma Threads go on into deepest aspects of what exactly are happening, what exactly exist, what exactly do not exist. Current station that Dhamma Thread takes is 'vithi-vimutta' or 'procession-freed states' and they are planes of existence.

In planes of existence there are 31 realms in total. Beings in these 31 realms start with rebirth-consciousness or linking-consciousness or patisandhi-citta. They end their lives when dying-consciousness or life-ending-consciousness or cuti-cittas arise.

Bhava means life. Anga means 'limb' or 'part' or 'constituent'. Bhavanga means 'life-constituent' or limb of life or part of life or life itself. Bhavanga cittas or life-continuing consciousness have to arise when the time is not for rebirth and not for death while consciousness are process-freed. This means that bhavanga cittas are not in the process of consciousness called 'vithi vara'.

So far nearly all about citta in human realm has been discussed. The fewest possible cittas in a human being life is 3 cittas. These 3 cittas are

1. his rebirth consciousness [will also serve as bhavanga & cuti]
2. mind-door-adverting consciousness [checking life at conception]
3. one of 8 attachment-based consciousness [liking of current life]

He will be born with number 1. This is followed by this number 1 as bhavanga citta. And life-checking procession arises and mind-door-adverter which is mano-dvara-avajjana-citta arises and it is followed by 7 successive javana cittas of lobha muula citta which is only one of 8 lobha cittas. Then bhavanga cittas follow.

As I said minimal possible cittas, there are no other procession of consciousness and he stays the whole life with bhavanga cittas. Near dying there arises old kamma which is katatta kamma [done long long ago in far previous past lives]. Because there was no kamma in this current life except the 1st procession, which again is not kamma-patha dhamma.

That old kamma is taken up by number 2 or mano-dvara-avajjana-citta and this is followed by 5 successive javana cittas of lobha and then he ends with cuti citta, which is number one citta. This is consideration on minimal possible cittas in a human life.

Is that possible?

There is no procession of consciousness with the only exception of the 1st vithi vara and the last marana-asanna-javana vithi vara.

If so can that life be called as a human being?

Yes.

The Buddha preached that manussa-hood or human life is very rare opportunity. This is very true. Once beings descend down to 4 woeful planes they will there be for immeasurable time. See animals. One has to be a prey or a hunter and both.

What is possible is that the manussa life that I said above with only 3 cittas is very immature conception. Not every fertilized egg or zygote is successfully embedded in the mother's womb. Frequently abort as a natural process.

Still there are some reduction of cittas in beings who are also in human realm. In the previous post mostly there will be 45 states of mind in most people.

There are 9 possible states of consciousness or 9 cittas that can serve as rebirth-consciousness and also as life-continuing-consciousness in human beings. These 9 cittas are 8 mahavipaka cittas for most people and one citta with ahetuka vipaka which serves as rebirth-consciousness for people with congenital defect like deafness, blindness etc.

So far different cittas in human realm have been discussed. Now let us see those cittas in 4 woeful planes of existence. These 4 realms are bad destinations and there is little chance to do meritorious deeds there in those four realms because they themselves have to struggle to escape from sufferings of the worst while it is not possible for them to escape.

As soon as one descends in one of these four realms there arises the very first consciousness called rebirth-consciousness or patisandhi citta. This citta is unique and no other citta can do the job of this citta. The citta here is called 'upekkha saha gatam ahetuka akusala vipaka santirana citta'.

It has a feeling, which is indifferent. That is it is not happy, not angry, not pleasant and not unpleasant. Ahetuka means root-less. This citta does not have any root-dhamma such as alobha or non-attachment, adosa or non-aversion, amoha or panna or wisdom, lobha or attachment, dosa or aversion, and moha or ignorance.

This citta is resulted from unwholesome deeds. So it is called akusala vipaka. As it can do the job of investigation, it is known as santirana citta. This is the very first citta when a being is born at one of 4 woeful planes of existence. This is followed by the first bhavanga citta or 1st life-continuing consciousness, which is essentially almost the same as that rebirth-consciousness. But as it does the job of continuation of life, it is called life-continuing consciousness.

When in one of 4 woeful planes of existence or 4 apaya bhumi there are limitations in possibilities of arising of different cittas in those four realms.

There 89 cittas when lokuttara cittas arise without jhana power and 121 cittas when lokuttara cittas arise with jhana power. For clarity 89 cittas will be based in discussion of 'cittas and bhumis' or 'consciousness and planes of existence'.

A being who is born at one of 4 woeful planes of existence starts with arising of rebirth-consciousness or patisandhi citta and he or she will end with dying-consciousness or cuti citta. In between these 2 states of mind there are many many countless states of mind. They may be life-continuing consciousness or bhavanga cittas or alternatively there may be procession of consciousness or vithi cittas.

When not in vithi vara or when not in procession of consciousness a being in one of 4 woeful realms may be one of 3 states of mind. First

is patisandhi citta or rebirth consciousness, second is bhavanga citta or life-continuing consciousness and the third is cuti citta or life-ending consciousness or dying-consciousness.

For all beings in general there are 19 states of consciousness called 19 patisandhi cittas. These 19 cittas can also do the job of life-continuation and the job of life-ending. These 19 states of consciousness or 19 cittas are

1. 1 upekkha saha gatam ahetuka akusala vipaka santirana citta
2. 1 upekkha saha gatam kusala vipaka santirana citta
3. 8 sahetuka kama-kusala vipaka cittas
4. 5 sahetuka rupa-kusala vipaka cittas
5. 4 sahetuka arupa-kusala vipaka cittas

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19 vipaka cittas

Please note that all these 19 cittas are vipaka cittas and they are not kusala and they are not akusala cittas. As vipaka cittas they can perform the job of linking or rebirth, the job of life-continuing and the job of life-ending.

As soon as one is reborn in one of 4 woeful realm, no other cittas can arise except 'upekkha saha gatam ahetuka akusala vipaka santirana citta'.

This citta is vipaka citta. This results from akusala cittas that arose when akusala were done in the past lives as kamma-patha dhamma. This citta akusala santirana citta is called apaya patisandhi or woeful rebirth.

Once one is reborn in one of 4 woeful planes there cannot arise as many cittas as in case of human beings. In 4 woeful planes of existence, beings are reborn with 'akusala vipaka santirana citta' or 'akusala rebirth consciousness'.

In these 4 realms other 18 patisandhi cittas from 19 total patisandhi cittas cannot arise. When this happen their life-continuing consciousness or bhavanga cittas will all be 'akusala vipaka santirana cittas' and when they die they will end with arising of life-ceasing consciousness or life-ending consciousness or dying consciousness. This citta is also 'akusala vipaka santirana citta' and it has all the same characters as their patisandhi citta or rebirth consciousness or linking consciousness.

There will be mixtures of consciousness to physical sensations and consciousness to thinking on these physical sensations most of which

will be definitely bad result of their old deeds of unwholesome origin. This means that they will be suffering physical pains and many other unagreeable other sensations which will lead them to furthering of unwholesome deeds or arising of akusala cittas further.

Most cittas there will be dosa mula cittas. They will lack food and absence of food makes them angry, despair etc. Even when they obtain food their food will have bad qualities and will cause further akusala cittas in relation to that new experience of food. Some beings may have food and they may like it and they may develop lobha mula cittas there when they are having food.

They will have little abstract thinking because they are always struggling to escape from sufferings of lack of food (so they will be hunting if not in hell realms). When they cannot achieve anything there arise moha mula cittas of upset mind called uddhacca citta. This citta is classified as an akusala citta. But that citta itself do not directly cause any rebirth including apaya satta or beings of woeful realms.

But upset mind add to their furthering of dosa, and lobha both of which proliferate unwholesome deeds and causing killing of other beings for their own food. Beings in these 4 woeful planes of existence will most be in akusala cittas and this will continue till they die. Because near dying they are killed by other beings and they have to end with akusala javana or unwholesome mental impulsion which again leads them to rebirth in 4 woeful planes again and again.

There are 31 planes of existence. These are called 31 realms or 31 bhumis. Human realm is just one of 31 realms. 4 apaya bhumis or 4 woeful planes of existence and 1 human realm or manussa bhumi have been discussed in foregoing posts.

There are 6 kama deva realms and 20 brahma deva realms or 20 brahma realms. 6 kama deva realms are part of 11 kama bhumis or 11 sensuous planes of existence or 11 realms of sensuous sphere. 11 sensuous sphere realms are 4 woeful, 1 human, and 6 deva realms. After having discussed on 5 realms the remaining 6 realms will be dealt with here in this post.

There are 6 deva realms. All these 6 realms are sensuous sphere or the domain of sensuous beings. That is all beings in these 6 realms are very fond of sensuous things and if they are not mindful or if they are not of the followers of The Buddha's Path, these devas in all these 6 realms will just follow sensuous matters rather than Dhamma.

If one considers deeply he or she may become shocked (sanvega) that

being reborn in devas realms is not better than being reborn in human realm. Because devas are subjected to forget. This happens because of the sensuous things that they experience. Deva realms are filled with sensuous things and they do not have the same things that we people in this world on this earth in this human realm are being faced.

In deva realms there is no disease or human-like sufferings even though they have to suffer very great despair in their dying period. Most devas forget to follow The Buddha teachings. Devas are in separate realms from our human realm even though they occasionally visit our human realm. Their visits are more frequent when there is a Buddha in human realm. Otherwise most will not come to human realm.

There are 6 deva realms. They are in hierarchy structure. That is one is higher than another. These 6 deva realms are

1. catumahaaraajika deva bhumi
2. taavatimsaa deva bhumi
3. yaamaa deva bhumi
4. tusitaa deva bhumi
5. nimmanarati deva bhumi
6. paranimmita-vassavati deva bhumi

The lowest among these 6 deva realms is catumahaaraajika deva bhumi. Here it will be explained.

Catu means 'four'. Maha means 'great'. Raaja (raja) means 'king'. Raajika means 'at where king something ..' 'in where king something..' 'related to king's dwelling or king's activities'. Catumahajarika means 'where 4 great deva kings dwell and rule.

This realm or bhumi is quite close to human realm and there are deva who are in close connection with human beings even though human beings may or may not know their existence.

Tavatimsa is made up of the words 'ta' and 'tim'. Ta means 'three' and 'tim' means 'thirty'. So tavatimsa means '33'. There are 6 deva realms even though there maybe different deva population. Even if this name 'tavatimsa' did not arise there is a deva realm which is 'tavatimsa deva bhumi'.

Once Bodhisatta was a human being and there he did good deeds along with 33 people. After their death in human realm all were reborn at 'tavatimsa deva bhumi'. Because of this its name become 'tavatimsa deva bhumi'.

Above these 2 deva realms is yaamaa deva bhumi, which does have higher sensuality than 2 lower ones. Above this deva bhumi is tusitaa deva bhumi and it is higher than yaamaa deva bhumi.

Catumaharajika devas do have fixed lifespan. They have 500 deva-years to live once they are reborn in catumaharajika deva realm. Higher and higher realms of deva have 4 times lifespan of their immediate underneath deva realm.

Above tusitaa deva realm is nimmanarati deva realm.

Nimmita means 'created one'. Nimma means 'creation' and narati means 'enjoy'. These nimmanarati devas enjoy their own creation and they are free of 'the suffering of lower deva realms'.

Paranimmita-vassavati deva realm is the highest of all 6 deva realms. Para means 'others'. These devas enjoy 'the sensualities that are created by lower deva realm called nimmanarati devas'.

Devas do not have 'satti' or bravery. Lower devas dare not look up higher devas unless the higher ones allow. The exception is the lowest 2 deva realms.

This is one of the points why tavatimsa is the place of deva meeting. Catumaharajika devas can access tavatimsa deva realm. But both catumaharajika devas and tavatimsa deva do have access to higher deva realms while all other devas have access to their lower deva realms.

Sakka is the king of tavatimsa deva realms and he also has the power to rule catumaharajika devas. 4 catumaharajika deva kings have to report to the tavatimsa deva king 'Sakka' on a regular basis.

There are 6 deva realms. These 6 realms are sensuous sphere like human being and 4 woeful planes of existence. There are beings or suttas in these 6 realms.

When dhammas are seen there is no being at all. But there are devas in these realms. They are reborn in these 6 realms. How were they reborn?

There are 19 states of mind or 19 cittas that serve as rebirth consciousness or linking-consciousness or patisandhi citta. They are 1 duggati patisandhi or 1 woeful rebirth, 9 kama patisandhi or 9 happy destination rebirths, 5 rupa patisandhi or 5 fine-material-beings' rebirth, and 4 arupa patisandhi or non-material-beings' rebirth.

Among them 9 kama patisandhi cittas are cittas of devas when they are

reborn at their respective realm. These 9 cittas are 1 upekkha-santirana citta of kusala origin and 8 mahavipaka cittas.

Upekkha-santirana citta has been repeatedly explained in Dhamma Thread posts. At any time, anyone is encouraged to ask for further explanation.

This upekkha santirana citta can serve as rebirth-consciousness for the lowest deva realm and not for tavatimsa-&-above deva realm. These devas have the least power unlike other devas who have deva-power.

8 patisandhis are 8 mahavipaka cittas. These 8 mahavipaka cittas are the results of their corresponding mahakusala cittas.

8 kama patisandhi or 8 mahavipaka cittas are

1. somanassa saha gatam nana sampayuttam asankharika citta
2. somanassa saha gatam nana sampayuttam sasankharika citta
3. somanassa saha gatam nana vippayuttam asankharika citta
4. somanassa saha gatam nana vippayuttam sasankharika citta
5. upekkha saha gatam nana sampayuttam asankharika citta
6. upekkha saha gatam nana sampayuttam sasankharika citta
7. upekkha saha gatam nana vippayuttam asankharika citta
8. upekkha saha gatam nana vippayuttam sasankharika citta

Somanassa is made up of 'so' 'mana' and 'assa'. 'So' means good, agreeable. Mana means 'mind'. Assa shows possession. Manassa means 'of mind' 'mental'. Somanassa means 'mental joy' 'agreeable mind state or agreeable mental state'. The first 4 cittas have 'joy' or 'piti' as a mental factor.

Upekkha is made up of 'upa' and 'ekkha'. Upa means 'not extreme'. Ekkha means 'feeling'. So upekkha means 'not good feeling' 'not bad feeling' or 'indifferent feeling'. It is a subtle feeling and hard to know. The latter 4 cittas have upekkha vedana or 'indifferent feeling' as a mental factor.

Saha means 'in parallel' and gata means 'to go'. So somanassa saha gatam means 'along with joy' or 'along with agreeable mental feeling'. Nana means 'wisdom'. Sampayutta is made up of 'sam' and 'yutta'. Sam means 'well' 'thoroughly' and 'yutta' means 'along with' or 'co-arising'. So nana-sampayutta means mixed with wisdom. This means that panna cetasika or 'wisdom mental factor' arises with citta inseparably.

Vippayutta means the opposite of sampayutta and so nana-vipayutta does not have wisdom.

Sankhara means 'preparation' 'influencing' 'reforming' 'shaping'.  
 Sankharika means 'being shaped' 'being influenced' 'being prompted'.  
 Asankharika means 'direct opposite of sankharika'.

1. happy-minded, wisdom-loaded, and unprompted mind
2. happy-minded, wisdom-loaded, and prompted mind
3. happy-minded, wisdom-lack, and unprompted mind
4. happy-minded, wisdom-lack, and prompted mind
5. indifferent-feeling-tagged, wisdom-loaded, and unprompted mind
6. indifferent-feeling-tagged, wisdom-loaded, and prompted mind
7. indifferent-feeling-tagged, wisdom-lack, and unprompted mind
8. indifferent-feeling-tagged, wisdom-lack, and prompted mind

There are 8 cittas that deva beings are reborn with. Deva beings may have 7 ahetuka akusala vipaka cittas or 7 rootless-unwholesome-resultant consciousness and 8 ahetuka kusala vipaka cittas or 8 rootless-wholesome-resultant-consciousness. So they may have further 15 cittas in addition to 8 cittas. So there are 23 cittas.

Deva beings do have unwholesome mind and they commit unwholesome deeds. So there are further 12 akusala cittas added to 23 cittas and they will make 35 cittas. Deva beings will have 2 functional consciousness or 2 inoperative consciousness if they are still not arahats. So they will have 37 cittas.

When they do good deeds there will arise 8 wholesome consciousness called mahakusala cittas. So they mostly will have 45 cittas if they are ordinary beings that is they do not have jhana, magga, and phala.

These deva beings in 6 deva realms essentially have the same maximal possible number of cittas like human beings. That is 45 consciousness or 45 cittas out of 89 total cittas. If they further gain jhanas there will be a change in possible number of cittas that can arise in them.

The same is true for when they develop insight and they obtain magga nana and phala nana.

8 kama patisandhi or 8 mahavipaka cittas are

1. somanassa saha gatam nana sampayuttam asankharika citta
2. somanassa saha gatam nana sampayuttam sasankharika citta
3. somanassa saha gatam nana vippayuttam asankharika citta
4. somanassa saha gatam nana vippayuttam sasankharika citta
5. upekkha saha gatam nana sampayuttam asankharika citta
6. upekkha saha gatam nana sampayuttam sasankharika citta
7. upekkha saha gatam nana vippayuttam asankharika citta

## 8. upekkha saha gatam nana vippayuttam sasankharika citta

Kama means 'sensuous things' and they are related to 5 senses of seeing, hearing, smelling, tasting, touching, and thoughts related to these senses.

Patisandhi is made up of 'pati' and 'sandhi'. Pati means 'again' 'further'. Sandhi means 'join' 'connect' 'link'. Patisandhi means 're-joining' 're-linking' and it is essentially 'rebirth'. This rebirth is actually 'birth'. As there were past births the current birth is called re-birth.

This 'patisandhi' is not equivalent to English word 'birth'. Birth is a long process while patisandhi is just a single mind moment. So westerners may confuse with terms if pure translations are used without checking real meanings and deep meanings. For average human beings they have to be in the womb for 9 to 10 months. This is not birth or rebirth. But the baby inside has already been in the state of patisandhi or rebirth.

Maha means great. Vipaka means result. Mahavipaka here is used to differentiate it from rupavipaka and arupavipaka, which are the results of rupakusala (rupa jhana kusala) and arupakusala (arupa jhana kusala). Citta here is a state of mind which exists for a single moment.

Above 8 cittas are resultant consciousness to their corresponding wholesome consciousness when beings did as kamma patha dhamma or wholesome merit that brings rebirth-result. Most deva beings are born with these 8 cittas even though very few may be reborn with 'ahetuka kusala vipaka santirana citta' or 'rootless wholesome resultant investigating consciousness :-)' .

1. happy-minded, wisdom-loaded, and unprompted mind
2. happy-minded, wisdom-loaded, and prompted mind
3. happy-minded, wisdom-lack, and unprompted mind
4. happy-minded, wisdom-lack, and prompted mind
5. indifferent-feeling-tagged, wisdom-loaded, and unprompted mind
6. indifferent-feeling-tagged, wisdom-loaded, and prompted mind
7. indifferent-feeling-tagged, wisdom-lack, and unprompted mind
8. indifferent-feeling-tagged, wisdom-lack, and prompted mind

When beings are in a given life, they do wholesome deeds and meritorious deeds with one of these 8 states of mind. Just before coming into this current life was the immediate past life. Their wholesome deeds might be in that past life or might be from other past life. But the kamma (potential power) when they committed came to their light near dying and there arose marana-asanna-javana-cittas

or 'dying-frequenting-impulsive-consciousness' arose and at the end followed cuti-citta or dying-consciousness of that life.

Cuti-citta or dying-consciousness is resultant consciousness and so there was no further result from that result. But because of 'dying-frequenting-impulsive-consciousness' which are kamma, there had to arise the resultant consciousness of one of mentioned 8 consciousness. This citta arose at the very early part of this life and it is called patisandhi citta or rebirth-consciousness or linking-consciousness.

It is linking the dying-consciousness and the first life-continuing-consciousness. That is it arose between dying-consciousness of immediate past life and the 1st life-continuing-consciousness and served as linker or joiner and so it is called patisandhi or linking. Patisandhi citta or rebirth-consciousness passed away immediately as soon as it arises. This is followed by life-continuing consciousness as there are many many kamma still being left. These consciousness arise as long as there is a life and as long as there is no sense or arammana or object that stimulate arising of consciousness in procession.

These mentioned 8 consciousness are rebirth consciousness of most deva beings and they serve as life continuing consciousness and finally they serve as dying consciousness. But in between rebirth and death are many many instants of moments and if there is no consciousness in procession or no vithi cittas then there have to arise life continuing consciousness.

If deva beings are born with all three good roots that is if they are reborn with tihetuka patisandhi cittas they have potentials to attain jhanas, maggas, and phalas if they encounter respective experts.

As soon as deva beings achieve jhana there is an extra possible citta in that individual deva being. If he or she attains 1st jhana then 1st jhana rupakusala citta may arise if they practise jhana. There are more cittas if they further attain higher jhanas.

But when they are going to die and they do not stay in jhana at near dying period, they will not be reborn in brahma bhumis or fine material deva realms but they will be reborn in sensuous sphere like in the same deva realm or one of other 5 deva realms or in human realm.

There are many trainee deva beings that is sotapanna, sakadagams etc. And there are arahat deva beings in deva realms. Like human realm, the population of deva beings are changing. But unlike human realms there are trends like increasing or decreasing trends.

In pre-Buddha time, there is sparse population of deva beings. This happen because akusala dominates kusala in human realm.

Brahma realms is unique. As they all are not sensuous realms there is no sensuous attraction. There are two kinds of brahma. They are rupa brahmas or fine-material beings and arupa brahmas or non-material beings.

Unlike sensuous beings there are no ghana-ppasada or nose-sensitivity, jivha-ppasada or tongue-sensitivity, and kaya-ppasada or body-sensitivity. And in arupa brahma or non-material beings there is no material thing at all. That is there is no eye, no ear, no nose, no tongue, no body.

As soon as reborn in fine-material realm there are 4 rupa-kalapas or 4 material-aggregates. They are cakkudasaka or eye-decad, sotadasaka or ear-decad, vatthu-dasaka or heart-decad, and jivita-navaka or life-faculty-nonad.

Because of these limitation in rupa dhamma that they have there are also limitation in arising of cittas. There is no citta related to smelling, tasting and touching at all.

Deva beings will mostly be in their sensualities as they are fond of sensualities. Some devas are so fond of sensualities that they forget to take their deva food or nutriment when they are consuming the sensualities. Because of lack of nutriment support these sorts of deva beings have to leave their current deva realm. That is they die because of forgetfulness.

Some deva beings met The Buddha in person and they listened what The Buddha preached. Among them some retain Dhamma and some do not. Instead of following Dhamma, they follow sensualities because of their tendencies to bend toward sensualities. Trainee deva beings or deva beings who become sotapanna, sakadagams, and anagam will stay in Dhamma and follow what The Buddha preached.

Deva beings may attain jhana or absorptive consciousness if they train themselves to develop jhanas. If this happen then there will be extra possible consciousness added to 45 cittas that ordinary deva beings may have during their life time in deva realms. Deva beings may develop both rupa jhana or material absorption if they follow the practice and they may also obtain arupa jhana or immaterial absorption if they follow that pathway.

As soon as they develop jhana cittas which are jhana kusala cittas

there will be extra possible cittas. If they attain different stages of enlightenment then they will change their personal status or puggala to the corresponding achievement in enlightenment. This means that if they are still ordinary deva beings that is if they are puthujana there will be 45 possible cittas.

If they become trainee-grade deva beings they will have 56 cittas out of 89 total cittas and if they attain arahatta magga nana and achieve arahatta phala nana then they will become arahats and there will be 44 possible alternative cittas.

The first citta to arise in so called fine-material-being is called patisandhi citta or rebirth-consciousness or linking consciousness. This consciousness is one of 5 rupavipaka citta or 5 fine-material-resultant-consciousness.

These 5 rupavipaka cittas are the resultant consciousness of 5 rupakusala cittas or simply 5 rupa jhaanas. These 5 rupa jhaanas are simply 1st jhana, 2nd jhana, 3rd jhana, 4th jhana and 5th jhana. These jhanas are jhana cittas in their immediate past life.

Because of the power of jhana, when they are dying rupa-brahmas-to-be escaped from their bodily pain by staying in rupa jhana. In these jhanas especially in the early jhanas that is the first three rupa jhanas there is no pain at all because of sukha which is a constituent of the first three rupa jhanas.

When they are dying these jhanas arise because of their tendency which was raised by their frequent practice in their immediate past life. But if they did not do jhana near dying there will not be any jhana at all when they were dying.

When jhanas arose near dying, they served as marana-aasanna-javana-cittas or dying-frequenting-mental-impulsive-consciousness and because of the power of these jhanas they are reborn in corresponding rupa bhumis or 'fine-material-realms.

The first citta in rupa brahma or fine material being is one of 5 rupavipaka cittas or 5 'fine-material-resultant-consciousness' depending on what was their marana-asanna-javana in their immediate past life.

This earliest citta is called patisandhi citta and this citta is followed by the first bhavanga citta which is characteristically almost the same with patisandhi citta. This citta is then followed by

indefinite numbers of bhavanga cittas.

When there arises vithi citta, bhavanga citta have to stop to arise and the first vithi citta that arise in rupa brahma is mano-dvaravajjana-citta or mind-door-adverting-consciousness. This citta is followed by jhana vithi vara.

In a given brahma there will be only a single paytisandhi citta and this is followed by the same citta serving as bhavanga citta and it is this citta that will end up as cuti citta when this brahma leaves his world of brahma.

In between are vithi citta. Again these vithi citta are mostly jhana vithi varas. But they may well be kamavacara citta. In rupa brahmas there are possibilities that cakkhuvinnana citta, sotavinnana citta and their related citta to arise.

Yahoo's new format at Yahoo Groups made me thinking. And I just noted my thinking as thinking. As all conditioned phenomena are changing, changing should not cause very great shock to anyone who train their mind.

Anyway Dhamma Thread 285 summarised on how Dhamma Threads are going. Currently citta that arise in rupa brahma bhumis or realms are being discussed. There are 89 total citta that may arise in a 'typical being'.

Among these 89 citta, 5 rupavipaka citta or resultant-consciousness of rupa-brahmas and 4 arupavipaka citta or resultant-consciousness of arupa-brahmas can never arise in human beings including The Buddha.

So maximum citta that can arise in a 'typical human being' is 80 citta.

Among these 80 citta, 2 ghanavinnana citta, 2 jivhavinnana citta, and 2 kayavinnana citta do not arise in any brahmas of rupa or arupa.  $80 - 6 = 74$  citta left. Again, 8 mahavipaka citta, which are bhavanga citta of human beings do not arise in brahmas.

$74 - 8 = 64$  citta left to arise in brahmas.

Abhidhammatthasangaha says 'catu chatthi' or 64 citta can arise in brahmas. But there is an extra citta for each brahma except asannisatta brahmas.

This extra citta is their bhavnaga cittas, which are rupavipaka cittas.

For those who are new to Dhamma Threads, I would like to summarise what have been written under the heading of Dhamma Threads. Dhamma Thread posts are primarily written directly at DSG site. And then each post is forwarded to JourneyToNibbana, where I am available most of the time.

Dhamma Thread posts are also forwarded to triplegem Yahoo Group and dhamma-list Yahoo Group. The site dhamma-list does not receive early posts under the heading of Dhamma Threads.

Dhamma Thread is strated with simple words and explore the real world. In the first few posts ultimate realities are explained in simple words. After a few posts, Dhamma Thread is moved to discussion on different classifications on consciousness or cittas.

After many posts on classifications of citta, Dhamma Thread is navigated to be under discussions on cetasika dhammas. Different types of cetasikas are compiled into a few groups. Regarding 19 universal beautiful cetasika 19 cetasikas are grouped into 2 by repeating 'saddha' cetasika or 'confidence' or 'faith' or 'belief'.

After completion of discussions on cetasikas, citta and cetasikas are discussed in different ways. After that different rupas are discussed. Nibbana is also discussed in a post as summary.

After that Dhamma Thread is moved to procession of consciousness or vithi cittas and vithi varas. There are pancadvara kama javana vithi vara or '5-sense-door sensuous mental impulsive procession of consciousness' and mind-door procession or manodvara vithi vara.

In manodvara vithi vara there are kama javana and appana javana. In appana javana there are jhana vithi vara, magga vithi vara, and abhinna vithi vara.

When there is a continuous flow of cittas which are the same or when there is a continuous state like cessation, such states are called samapatti or attainment. There are 3 kinds of attainment. They are jhana-attainment or jhana-samapatti, fruition-attainment of phala-samapatti, and cessation-attainment or nirodha-samapatti.

These are happenings when vithi cittas are working. When cittas arenot vithi cittas then they have to be bhavanga cittas or patisandhi citta if it is the very first citta in a life or it is

cuti citta if it is the very last citta in a life. These cittas have to depend on rupas and there always is interactions between rupa and nama, which includes cittas and cetasikas.

These are explained as beings and beings are living in their places called bhumis or realms. Currently Dhamma Thread posts are on bhumis or realms or planes of existence. First manussa bhumi or human realm and the cittas that can arise in human beings have been explained. This is followed by beings in 4 planes of woeful existence or 4 apaya bhumis.

After a few posts, they are followed by explanation on deva realms and their possible cittas. Currently Dhamma Thread is running on rupa brahma bhumis and the possible cittas that arise in rupa brahma bhumis.

Dhamma Thread posts can easily be navigated at JourneyToNibbana Yahoo Group, which is a Buddhism Discussion Group. Anyone who is interested in Dhamma are welcome to any of JTN, DSG, dhamma-list, and triplegem Yahoo Group.

As long as I am available I will be happy to answer any queries that arise related to Dhamma Thread posts and any other Buddhism related things particularly practical approach to liberation.

There are 64 possible cittas in rupa brahmas. But any of these cittas do not arise in asannasatta brahmas, who always dwell with physical body only. That is only rupa-dhamma and there is no nama-dhamma at all as long as these brahmas are in that realm.

This happens. Because of 4th jhana's power. Just before die in the previous life, where 4th jhana was attained and still jhana is arising near death as marana-asanna-javana cittas. The special power in that 4th jhana is that those jhanalabhii who attained 4th jhanas detach from nama-dhamma as they thought that nama-dhamma is the chief source of akusala and unhappy rebirth.

Because of the power of 4th rupa jhana, these beings who were developing 4th rupa jhana with detachment from nama are reborn with rupa only and they are called rupa-patisandhi. That pure body which is very very very fine also continues to exist as rupa-bhavanga even though each rupa last only its lifespan.

When they die that rupa become rupa-cuti and as soon as rupa of asannasatta brahma disappear there arise both nama and rupa because of unpaid kamma. As there was no nama, there is no marana-asanna-javana in asannasatta brahmas. So from where does nama arise?

Before asannasatta's life there was 'marana-asanna-javana cittas'. These javana cittas are rupakusala cittas or 4th jhana. So next life of asannasatta is 4th jhana rupa brahmas. They can not go directly down to niraya or hell. Again after 4th rupa jhana brahmas' life, beings are not directly reborn in niraya because they are tihetuka suttas.

The story of pig talks about a lady, brahma, and a pig. But a pig is not directly reborn from the life of brahma.

After discussion on cittas that can arise in rupa brahmas and talking on asannisatta brahmas, cittas in arupa brahmas will be discussed in this post.

As there are beings who do not have any faculties of consciousness, there do exist beings who do not have any physical body or physical matters or any rupa. These beings are called arupa brahmas.

Arupa brahmas are reborn because the power of arupa jhanas. As there are 4 arupa jhanas there are 4 different realms for 4 different arupa brahmas. These 4 arupa jhanas are

1. aakaasaanancaayatana arupa jhana
2. vinnaanancaayatana arupa jhana
3. akincinnaayatana arupa jhana
4. n'evasannaanaasannaayatana arupa jhana

To avoid complaints, these terms will be explained here even though all these have been repeatedly explained in citta portion, cetasika portion, and bhumi portion.

'Aakaasaanancaayatana arupa jhana'

This is simply translated as 'sphere of boundless space'.

Aakaasaanancaayatana = Aakaasa + anca + aayatana

Aakasa is 'voidness' 'emptiness' 'space'. Aayatana means 'place' 'dwelling' 'edifice' 'ground' 'building' 'home' or combination of all these. This ayatana is not aayatana of 12 which

are 6 internal sense bases and 6 external sense bases.

Deva bhumi or deva realms can be called as 'devaayatana' or 'place of deva' or 'country of deva'.

Like that 'place where cittas that take space as their object' can be called 'aakaasananca ayatana'. But this space is not the space that we conventionally know where astronauts travel with space ships. But this space arises from 4th rupa jhana (5th rupa jhana).

When all 4 rupa jhanas are obtained, jhanalabhii or jhana-owners have to practise one or more or all of 10 kasina kammattana. For jhanalabhii this is quite easy. They will soon attain 4th jhanas with kasina objects.

4th rupa jhanas are so calm that there is nothing but ekaggata or one-pointedness. That ekaggata take the object kasina. That kasina is expanded and there is no other things but kasina object. Through jhana power, there see subtle drawbacks of rupa jhanas.

Rupa jhanalabhii train themselves not to take rupa-related object. So they start to detach from the kasina object and when there is total detachment from kasina object there leaves empty space. Like kasina object which fill the whole domain of mind, this newly arisen space also occupies the whole domain of mind and it is boundless and limitless. As that space is the place where cittas dwell, it is called "Aakaasaananca-ayatana" and the jhana is called 'aakaasanancayatana arupa jhana'.

There are 4 arupa jhanas

1. aakaasaanancaayatana arupa jhana
2. vinnaanancaayatana arupa jhana
3. akincinnaayatana arupa jhana
4. n'evasannaanaasannaayatana arupa jhana

Aakaasaanancaayatana arupa jhana is discussed in the Dhamm Thread 288.

'Vinnaanancayatana'

Vinnaana + anca + ayatana

Here vinnaana the word means 'aakaasanancayatana arupa jhana citta'. Aayatana has been explained in Dhamma Thread 288. It means 'the place to live' 'the edifice to dwell' 'the ground to stand on'. Ca means related.

Aakaasa is the object of 1st arupa jhana citta called

aakaasanancayatana arupa jhana kusala citta. That akasa or space is not the conventional space that we know. That space is boundless space derived from the object of 4th rupa jhana of kasina origin.

Thaana means 'place'. Thaanii means 'place dweller'. Thaana or the place aakaasa is boundless. Likewise the mind who takes that aakaasa as object can be assumed as boundless. When this is assumed and aakaasa or space is detached from the arupa jhana there arise 2nd arupa jhana citta.

It is boundless citta or boundless-consciousness. As aakaasa is limitless, the citta that see aakaasa is also limitless and boundless. As soon as 2nd arupa jhana citta arise aakaasa or space is no more the object of arupa jhana here.

The object is 1st arupa jhana citta. These 1st arupa jhana citta are known or seen by 2nd arupa jhana citta. 2nd arupa jhana citta is seeing the limitlessness and boundlessness of 1st arupa jhana citta. As they are object, these object vinnaana (1st arupa jhana citta) become the home of 2nd arupa jhana citta and this jhana is called vinnaananca-ayatana arupa jhana.

Among 4 arupa jhanas of

1. aakaasaanancaayatana arupa jhana
2. vinnaanancaayatana arupa jhana
3. akincinnaayatana arupa jhana
4. n'evassannaasannaayatana arupa jhana, the first two arupa jhana have been discussed in the previous posts.

When 2nd arupa jhana or 'vinnaanancaayatana jhana' has been obtained, through the scrutinization (paccavakkhana vasi), this arupa jhana, which has the object 1st arupa jhana vinnana is still close to the danger of rupa.

To overcome this possible danger, the new object that is 1st arupa jhana has to be dropped and the arupa jhana labhi has to practise without any object. But this seems impossible.

Still there is possibility. That is the object become a concept, which is nothingness. When this new object, nothingness can be taken as an object and there is stillness with just ekaggata cetasika or one-pointedness with upekkha vedana then there arises the 3rd arupa jhana called akincinnaayatana arupa jhana.

Akincinnaayatana = akinci + inna + ayatana

Akinci means 'nothing'. -inna means 'related' and aayatana here means 'dwelling place' 'housing' 'home' 'ground' or any combination of these meanings.

With Unlimited Metta,

1. aakaasaanancaayatana arupa jhana
2. vinnaanancaayatana arupa jhana
3. akincinnaayatana arupa jhana
4. n'evasannaanaasannaayatana arupa jhana

When akincinnaayatana arupa jhana or 3rd arupa jhana has been obtained, the arupa jhana practitioner has to practise it to become proficient in 3rd arupa jhana.

The citta which directs the object of 3rd arupa jhana is the 3rd arupa jhana citta or 3rd arupakusala citta. The object is 'nothingness', which is known as 'natthibho pannatta'. Natthi means 'nothing'. Bhava or bhavo means 'existence'. So 'natthibhavo' or 'natthibho' means 'nothing existed'.

When the object of 2nd arupa jhana is dropped and when it is ready to develop 3rd arupa jhana there arises nothing. This citta is so subtle that without panna or wisdom its existence is hard to know. This is a point why one of the 2 teachers of Bodhisatta ceased to progress at that 3rd arupa jhana.

1. aakaasaanancaayatana arupa jhana
2. vinnaanancaayatana arupa jhana
3. akincinnaayatana arupa jhana
4. n'evasannaanaasannaayatana arupa jhana

These are 4 arupa jhanas. Or these are 4 arupakusala cittas. The first three arupa jhanas have been discussed in the previous posts. For simplicity all these 4 can be read as

1. non-material absorption in the sphere of boundless space
2. non-material absorption in the sphere of boundless consciousness
3. non-material absorption in the sphere of 'nothingness'
4. non-material absorption in the sphere of 'n-p-n-np'

N-P-N-NP = Neither perception nor non-perception

When in 4th rupa jhana, rupa jhana is close to sensuality as it is based on sensuous matter. The idea to cut up this obstacle is to drop the object which is related to rupa. The object of 4th rupa jhana is expanded and it is dropped and then there left 'aakaasa' or

'boundless space'. As explained in the previous posts, this space is not the space where astronauts are travelling with space ship.

When 1st arupa jhana develops, the object is 'boundless space' and the citta is 1st arupa jhana citta or 1st arupakusala citta. Again this object 'boundless space' is close to the original object kasina. So the boundless space is dropped and its holder '1st arupa jhana citta' are directed. When 2nd arupa jhana develops, the object is 'boundless consciousness of that 1st arupa jhana citta' and the object viewer or holder is 2nd arupa jhana citta.

Again this 'boundless consciousness' is quite close to 'boundless space' which again is nearer to the original kasina object. To cut up the possibility of going down to lower jhana, the 'boundless consciousness' is also dropped and 'nothing' is directed. This 'nothing' is nothingness. It is 'natthi bhavo' or 'natthibho' pannatta or the concept or the idea of 'nothingness'.

There are 4 non-material absorptive stillings or 4 arupa jhanas.

1. aakaasaancaayatana arupa jhana
2. vinnaanancaayatana arupa jhana
3. akincinnaayatana arupa jhana
4. n'evasannaasannaayatana arupa jhana

1. akasanancayatana arupa jhana

Stilling in the sphere of boundless space derived from the kasina object of 4th rupa jhana.

2. vinnanancayatana arupa jhana

Stilling in the sphere of boundless consciousness that once took the object 'boundless space derived from the kasina object of 4th rupa jhana'.

3. akincinnayatana arupa jhana

Stilling in the sphere of 'nothingness' evident because of detachment of the object 'boundless consciousness'.

4. n'evasanna-nasannayatana arupa jhana

Stilling in the sphere of neither 'perception' nor 'non-perception'.

These 4 arupa jhanas or 4 non-material absorptive states have been very frequently described. They appeared in the 'citta' portion, 'jhana' portion, 'bhumi' portion, 'vithi' portion.

These repetitions are to help supporting for 'sanna'. If arupa jhanas are well understood, this already means that rupa jhanas are also understood. If both rupa jhanas and arupa jhanas are understood, this means that all jhanas are understood. Understanding does not mean 'experiencing'.

When jhanas are understood, it will not be not difficult to understand other worldly dhamma or dhamma of sensuous sphere or kaamaavacara dhamma or kama dhamma. Kamavacara dhamma and jhana dhamma are different. There is the third dhamma. It is dhamma beyond the world or lokuttara dhamma.

Lokuttara dhamma are the highest among kamavacara dhamma, jhana dhamma or mahaggata dhamma, and lokuttara dhamma. Kamavacara dhamma are the lowest among these three dhammas. When lokuttara dhamma are the highest and kamavacara dhamma are the lowest, mahaggata dhamma or jhana dhamma are right in the middle in terms of rank. So they are also called majjhima dhamma or 'middle dhamma'.

The 4th arupa jhana or nevasannasannayatana arupa jhana or the highest jhana will be explained in the coming post.

There are 4 non-material absorptive stillings or 4 arupa jhanas.

1. aakaasaancaayatana arupa jhana
2. vinnaanancaayatana arupa jhana
3. akincinnaayatana arupa jhana
4. n'evasannaanaasannaayatana arupa jhana

1. akasanancayatana arupa jhana

Stilling in the sphere of boundless space derived from the kasina object of 4th rupa jhana.

2. vinnanancayatana arupa jhana

Stilling in the sphere of boundless consciousness that once took the object 'boundless space derived from the kasina object of 4th rupa jhana'.

3. akincinnayatana arupa jhana

Stilling in the sphere of 'nothingness' evident because of detachment of the object 'boundless consciousness'.

#### 4. n'evasanna-nasannayatana arupa jhana

Stilling in the sphere of neither 'perception' nor 'non-perception'.

The first three arupa jhanas have been discussed in the previous posts. The 3rd arupa jhana is the jhana, which the first teacher of Siddhattha Gotama ( Buddha-to-be ) had attained and was proficient.

Let us have a look at that arupa jhana.

When we pin-point a dhamma, there are

- a) a citta ( a moment of mind ), who have the faculty of knowing
- b) a set of cetasikas, who have different faculties to do thier jobs
- c) a rupa, which is called vatthu (ground), where nama dhamma home
- d) an arammana, which may be a rupa  
which may be a nama  
which may be the nibbana  
which may be pannatti (concepts, names)

When we look at 3rd arupa jhana, there are

- a) a citta called 'akincinnayatana arupakusala citta'
- b) a set of cetasikas

(7 universal cetasikas,  
3 of 6 pakinnana cetasikas namely-viriya,chanda,adhimokkha  
19 sabbasobhanacitta-sadharana cetasikas/universal beaut. cetasikas  
1 pannindriya cetasika

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30 cetasikas

- c) a rupa called hadaya vatthu/hadaya rupa, which is the seat of mind
- d) an arammana, which is 'natthibhavo' or 'nothingness'

As this citta is taking its own object of 'nothingness' he will not know himself. The object it takes is so subtle that it is very very hard to note whether there is perception or equally there is no perception at all or there is non-perception.

Just leave rupa here. When in 3rd arupa jhana, cittas will just know the object of 3rd arupa jhana, that is 'nothingness'. But at the end of jhana-vithi or at the end of jhana-samapatti, there follow bhavanga cittas or life-continuing consciousness. This is followed by 'paccavakkhana vithi'.

The cittas in 'paccavakkhana vithi' or 'scrutinizing thinking procession consciousness' review the 3rd arupa jhana. There they see that 3rd arupa jhana is so subtle that they may leave it alone. But when arupa jhana practitioner is mindful and investigative, they will go over again and again on 3rd arupa jhana.

As they (contemplating cittas or mind) go over on 3rd arupa jhana, they know that this 3rd arupa jhana citta is so subtle that it is very very hard to say that there is no perception. It is equally very very hard to say that there is perception. And it is equally very very hard to say that there is non-perception or it is hard to say there is no perception at all.

When the mind goes still with such perception on mind, there develops the 4th arupa jhana called 'nevasanna-nasanna-ayatana arupa jhana'.

There are 4 arupa jhanas. 1st arupa jhana takes the object of 'pannatti' or 'concept' or 'name' which is 'boundless space'. The 3rd arupa jhana takes the object of pannatti, which is 'nothingness'.

Unlike the 1st and the 3rd arupa jhana, 2nd and 4th arupa jhanas take paramattha dhamma here cittas. 2nd arupa jhana takes the object which is 'boundless consciousness' or 'vinnana' which are the 1st arupa jhana cittas. And 4th arupa jhana citta takes the object, which is the 3rd arupa jhana cittas, while contemplating as 'neither perception nor non-perception'.

There are 4 non-material absorptive stillings or 4 arupa jhanas.

1. aakaasaancaayatana arupa jhana
2. vinnaanancaayatana arupa jhana
3. akincinnaayatana arupa jhana
4. nevasannaanasannaayatana arupa jhana

When beings develop such absorptive stilling, they are said to be in arupa jhanas. Their cittas at that particular time when in absorptive state are called 'arupakusala cittas'. So there are 4 arupakusala cittas. The names for these 4 arupakusala cittas are as above.

1. akasanancayatana arupakusala citta
2. vinnanancayatana arupakusala citta
3. akincinnayatana arupakusala citta
4. nevasannanasannayatana arupakusala citta

When dying, if these arupakusala cittas arise as marana-asanna-javana cittas or 'dying-frequenting-mental-impulsive consciousness' these arupakusala cittas create 'the seed' or 'the kamma'

called 'arupakusala kamma'. This is the chief dhamma that gives rise to 'arupa rebirth' or 'arupa patisandhi'.

As soon as, being born as arupa brahma with one of these 4 arupakusala kamma gives rise to arupavipaka citta and this citta serves as vipaka citta or resultant citta performing as a patisandhi citta or linking consciousness or rebirth consciousness.

What does it link? It links with 'the cuti citta of immediate previous life' and 'the 1st bhavanga citta or life continuing consciousness of the current life'. The 1st bhavanga citta has the identical characteristics of the patisandhi citta. The only difference is 'function'. Patisandhi just does linking and bhavanga just does life-continuing.

Dhamma Threads is currently discussing on beings and cittas in arupa brahma bhumis or non-material realms. These will be continued in the coming posts.

There are 4 non-material absorptive stillings or 4 arupa jhanas.

1. aakaasaancaayatana arupa jhana
2. vinnaanancaayatana arupa jhana
3. akincinnaayatana arupa jhana
4. n'evasannaanaasannaayatana arupa jhana

Dhamma Threads is currently discussing on beings and cittas in arupa brahma bhumis or non-material realms. Just before discussing on 'cittas in arupa brahmas' 12 different cittas of arupavacara cittas will be explained here.

There are 4 arupa jhanas. Please see above and previous posts. When human beings who are intelligent enough to attain arupa jhanas or when deva beings who are intelligent enough to attain arupa jhana or when rupa brahma attain arupa jhana or when arupa brahma are in arupa jhana-samapatti there develop these 4 arupa jhanas.

When such development happen, cittas in such events are all arupakusala cittas. As kusala cittas they will have the power of giving rise to arupavipaka cittas later in next lives if they are reborn in arupa brahma realms. As there are 4 arupa jhanas, there are 4 arupakusala cittas.

They are

1. akasanancayatana arupakusala citta
2. vinnanancayatana arupakusala citta

3. akincinnayatana arupakusala citta
4. nevasannanasannayatana arupakusala citta.

When arahats have attained arupa jhanas and when they are in arupa jhana-samapatti, the cittas in that jhana-samapatti will all be arupakiriya cittas. As there are 4 arupa jhanas there will be 4 arupakiriya cittas. They are

1. akasanancayatana arupakiriya citta
2. vinnannancayatana arupakiriya citta
3. akincinnayatana arupakiriya citta
4. nevasannanasannayatana arupakiriya citta.

Any one of human beings or deva beings or rupa brahma beings, all of whom have attained arupa jhana and die with that arupa jhana will be reborn with their respective arupavipaka cittas. If arupa brahmas die with arupakusala cittas they will be reborn in the same arupa brahma realm or to higher realms but not to lower arupa brahma realms.

When beings are reborn in 4 separate arupa brahma realms, their citta will be one of these 4 arupavipaka cittas.

1. akasanancayatana arupavipaka citta
2. vinnannancayatana arupavipaka citta
3. akincinnayatana arupavipaka citta
4. nevasannanasannayatana arupavipaka citta

There are 4 non-material absorptive stillings or 4 arupa jhanas.

1. aakaasaanancaayatana arupa jhana

Aa-kaa-saa-nan-caa-ya-ta-na a-ruu-pa jhaa-na

or non-material absorption absorbed in the 'boundless space'

2. vinnaanancaayatana arupa jhana

Vin-naa-nan-caa-ya-ta-na a-ruu-pa jhaa-na

or non-material absorption absorbed in the 'boundless consciousness'

3. aakincinnaayatana arupa jhana

Aa-kin-cin-naa-ya-ta-na a-ruu-pa jhaa-na

or non-material absorption absorbed in the sphere of 'nothingness'

#### 4. n'evasannaanaasannaayatana arupa jhana

Ne-va-san-naa-naa-san-naa-ya-ta-na a-ruu-pa jhaa-na

or non-material absorption absorbed in the sphere neither perception nor non-perception'.

All these 4 non-material absorption or 4 arupa jhana are cittas. They are absorptive mind or absorptive consciousness.

These jhana cittas are cittas that frequently arise in arupa brahma realms even though they may also arise in human beings, deva beings and rupa brahma beings. As they are more frequent in arupa brahmas they are called arupavacara cittas.

Arupa brahmas are reborn with

1. akasanancayatana arupavipaka citta if they are reborn in 1st arupa bhumi or akasanancayatana bhumi.
2. vinnanancayatana arupavipaka citta if they are reborn in 2nd arupa bhumi or vinnanancayatana bhumi.
3. akincinnayatana arupavipaka citta if they are reborn in 3rd arupa bhumi or akincinnayata bhumi.
4. nevasannanasannayatana arupavipaka citta if they are reborn in 4th arupa bhumi or nevasannanasannayatana bhumi.

As soon as they are reborn these 4 cittas each perform as patisandhi citta for each of 4 realms of arupa brahmas. These arupa patisandhi or non-material rebirth consciousness are immediately and uninterruptedly followed by 1st bhavanaga citta, which has the same characteristics and the same accompaniments as patisandhi citta or linking consciousness or rebirth consciousness.

As soon as reborn in one of 4 arupa brahma realms, the first citta in beings in any of 4 arupa brahma realms is patisandhi citta or rebirth-consciousness.

These rebirth-consciousness or patisandhi citta do the job of linking. The cittas that do the job of linking here are

1. akasanancayatana arupavipaka citta

or resultant consciousness absorbed in the object of 'boundless space'

2. vinnanancayatana arupavipaka citta

or resultant consciousness absorbed in the object of 'boundless consciousness'

### 3. akincinnayatana arupavipaka citta

or resultant consciousness absorbed in the object of 'nothingness'

### 4. nevasannanasannayatana arupavipaka citta

or resultant consciousness absorbed in the object of neither 'perception' not 'non-perception'

What do they link?

Akasanancayatana arupavipaka citta links 'the 1st bhavanaga citta of akasanancayatana arupa brahma' to 'cuti citta or dying consciousness of immediate previous life'.

Vinnanancayatana arupavipaka citta links 'the 1st bhavanaga citta or life-continuing consciousness of vinnanancayatana arupa brahma' to 'cuti citta or dying consciousness of immediate previous life'.

Akincinnayatana arupavipaka citta links 'the 1st bhavanaga citta or life continuing consciousness of akincinnayatana arupa brahma' to 'cuti citta or dying consciousness of immediate previous life'.

Nevasanna-na-sannayatana arupavipaka citta links 'the 1st bhavanga citta of nevasannanasannayatana arupa brahma' to 'cuti citta or dying consciousness of immediate previous life'.

Bhavanga cittas ( here arupavipaka cittas ) have the same characteristics, the same accompanying dhamma, the same object, the same footing or the same ground as in case of patisandhi citta or rebirth-consciousness (here arupavipaka cittas ).

The only difference is the function. Patisandhi citta or rebirth-consciousness does the job of linking as mentioned above while bhavanga citta or life-continuing consciousness does the job of continuation of life as there are still kamma.

As soon as reborn in one of 4 arupa brahma realms, the first citta in beings in any of 4 arupa brahma realms is patisandhi citta or rebirth-consciousness.

These rebirth-consciousness or patisandhi cittas do the job of

linking. The cittas that do the job of linking here are

1. akasanancayatana arupavipaka citta
2. vinnanancayatana arupavipaka citta
3. akincinnayatana arupavipaka citta
4. nevasannanasannayatana arupavipaka citta

and these cittas in separate entity at separate time arise as bhavanga cittas or 'life-continuing consciousness' as there are still kamma that otherwise would give rise to existence of life (bhavanga cittas) as continuation of life.

Just before the end of the current arupa brahmas' life, there arises the last citta or consciousness and it is called cuti citta or 'dying consciousness' or 'life-ceasing consciousness' or 'life-ending consciousness' or 'life-changing consciousness'. This citta has the same characteristics and the same accompanying dhammas as in cases of bhavanga cittas and patisandhi cittas.

Again, the only difference is its function. It ends the current life. It arises at last and never at the beginning or in the middle of the life. All these 4 arupavipaka cittas are the life of 'arupa brahmas'. They are referred to as arupa brahma beings. But in real term, they are just cittas and they are behaving according to citta-niyama.

Arupa brahma beings and their patisandhi cittas or rebirth consciousness, their bhavanga cittas or life-continuing consciousness, and their cuti cittas or life-ending consciousness have been discussed in the previous post.

As soon as they are reborn in arupa brahma bhumis or realm, the first citta is one of 4 arupavipaka cittas serving as patisandhi citta or linking consciousness, which is in the place of rebirth consciousness.

This citta just lasts a moment and it is immediately followed by many bhavanga cittas, which are also the same citta like the patisandhi citta.

But entity-wise, timing-wise bhavanga cittas are totally different from the patisandhi citta and function also differs. At a point, the flow of

bhavanga cittas stops and there arises the first vithi citta.

Even though these arupa brahma beings are beings without any rupa they do have cittas or consciousness. Their namakkhandhas are called 4 namakkhandhaa. Because there are 'vedanakkhandhas, sannakkhandhas, sankharakkhandhas, and vinnanakkhandhas' only and there is no rupakkhandha at all.

Vedanakkhandha is (vedana + kkhandhaa) and vedana is feeling, khandhaa is aggregate. Sanna is perception. Sankhara is mental formations such as volition (cetana), attention (manasikara), contact (phassa) etc etc. And vinnanaa here is 'citta' in the purest form.

But no citta exists in a single entity but there always is 4 namakkhandhas of vedana, sanna, sankhara, and vinnana and these 4 are inseparable and they behave as if a kind of juice which composes water, sugar, salt, taste etc and inseparable. This is according to 'sampayutta paccaya' as The Buddha preached in Patthana.

What is the first vithi citta in arupa brahmas?

What is the first vithi citta in arupa brahmas?

The first vithi citta that arises in arupa brahmas is manodvara-avajjana citta. This citta which is mind-door-adverting consciousness just passes away and it is immediately followed by the first javana series in respective arupa brahmas.

This javana citta is not arupavacara citta even though the host being is an arupa brahma. But the citta which is the first javana citta in that arupa brahma is kaamaavacara citta and it is akusala citta. This akusala citta is lobha mula citta.

There are 7 successive lobha javana cittas. Depending on accumulation of the respective arupa brahma there may or may not follow continuing lobha javana cittas. If arupa brahma in question is a puthujana arupa brahma he may continue to have lobha javana in vithi after vithi inbetween which are arupa bhavanga cittas of arupavipaka cittas.

If arupa brahma in question is anagami arupa brahma there will not be very long lobha javana as in case of puthujana arupa brahma. When paccavakkhana javana arises and looks into the foregoing cittas and find that it is just kaamaavacara javana, the arupa brahma with

greater  
 accumulation will contemplate on the matter and he will soon switch  
 on  
 arupa jhana as arupakusala javana cittas.

There are cittas that can arise in arupa brahmas and there are other  
 cittas that cannot arise in arupa brahmas.

There are 12 akusala cittas. But 2 dosa mula cittas or 2 aversion-  
 rooted consciousness cannot arise in arupa brahma as all brahmas rupa  
 or arupa never have any dosa.

Why? This happens because all jhanas rupa or arupa become jhanas only  
 after complete clearing of dosa.

So arupa brahmas can have 10 akusala cittas out of 12 akusala cittas.

They do not have any rupas and so they do not have eye, ear, nose,  
 tongue, body. So there is no 10 panca-vinnana cittas or 10 or 5 pairs  
 of sense-consciousness. As there is no panca-vinnana cittas, there is  
 no receiving consciousness or 2 sampaticchana cittas and no  
 investigating consciousness or 3 santirana cittas.

So arupa brahmas do not have 15 ahetuka vipaka cittas.

As they do not have sense organs, they do not have pancadvaravajjana  
 citta. So out of 3 ahetuka kiriya cittas, only 2 ahetuka kiriya cittas  
 can arise in them.

Out of 30 asobhana cittas or non-beautiful consciousness, 10 akusala  
 cittas and 2 ahetuka cittas can arise in them. So there are 12  
 asobhana cittas that can arise in arupa brahmas.

There are 24 kama sobhana cittas. But 8 mahavipaka cittas, which  
 serve as patisandhi, bhavanga, and cuti citta of kama suttas cannot  
 arise in arupa brahmas.

When they do non-jhana kusala, they have 8 mahakusala cittas or if  
 they are arahatta arupa brahma, then they will have 8 mahakiriya  
 cittas. So there are 16 kama sobhana cittas that can arise in arupa  
 brahmas.

Arupa brahmas do not do any rupa jhanas. What they do regarding jhana  
 is their level arupa jhana or higher arupa jhanas. So they do not  
 have any of 15 rupavacara cittas ( 5 rupakusala, 5 rupavipaka, 5  
 rupakiriya ).

They can have 12 arupavacara cittas ( 4 arupakusala, 4 arupavipaka, 4

arupakiriya ).

Arupa brahmas can have the following cittas.

- a) 10 akusala cittas (8 lobha, 2 moha )
- b) 2 ahetuka kiriya cittas (1 manodvaravajjana, 1 hasituppada)
- c) 16 kama sobhana cittas (8 mahakusala cittas, 8 mahakiriya cittas)
- d) 12 arupavacara cittas (4arupakusala,4 arupavipaka,4 arupakiriya)
- e) 7 lokuttara cittas (sotapatti magga citta never arises there)

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47 cittas

Again, akasanancayatana brahmas do not have higher arupavipaka cittas and any arupa brahma do not have arupavipaka cittas which is not of their realm. So there will be 44 maximal possible cittas in arupa brahmas.

In arupa brahmas, possible vithi varas are

1. manodvara-kama-javana vithi vara of lobha
2. manodvara-kama-javana vithi vara of moha
3. manodvara-kama-javana vithi vara of hasa or smile
4. manodvara-kama-javana vithi vara of kama-kusala
5. manodvara-kama-javana vithi vara of kama-kiriya
6. manodvara-appana-javana vithi vara of arupakusala
7. manodvara-appana-javana vithi vara of arupakiriya
8. manodvara-appana-javana vithi vara of lokuttara kusala
9. manodvara-appana-javana vithi vara of lokuttara vipaka (fruition)

Mano or mana means 'mind' 'mind-related'. Dvara means 'door'. Manodvara means 'mind-door'. Manodvara is the last bhavanga citta just before the first vithi citta of any vithi vara.

Kama means 'sensuous things like sight, sound, smell, taste,touch'. Javana means 'swift'. Here javana means 'javana cittas'. Javana cittas are cittas that arise in 7 successive moments when in kama-javana and infinite moments when in appana-javana in samapatti or attainment.

Appana means 'close'. It is so close that it is hard to say whether there is any space between the object and the citta'.

Vithi means 'serial'. Vara means 'a turn' or 'the turn'.

Dhamma Threads talk about 'citta'. Cittas are discussed to some details. Cittas are classified according to their specific components and their borne characters.

Cetasikas are also discussed in Dhamma Threads. Cetasika the word has 'ceta' and 'ika'. Ceto or ceta or citta means 'mind' 'consciousness' or mind-related. Ika is a grammatical suffix and it is related to position.

Example; dvara means 'door' and dvarika means 'at door' or 'things at the door'. Cetasikas are 'things at the citta'. So they are called 'mental factors' or 'things in the mind'.

Rupa are also discussed to some extent. Nibbana is discussed sensitively. Pannatti or 'names' are also discussed. Still there may be problems related to 'pannatti'.

Citta and cetasikas combinations are discussed later on in the earlier posts of Dhamma Thread.

Processing of different citta in a series of procession is also discussed as vithi. After that different vithi varas are discussed to some details.

When close to number 300, Dhamma Threads are about bhumis or realms and cittas that can arise in these bhumis or realm. So far different bhumis have also been discussed.

When Dhamma in its essence is seen, there will not be much attachment to those illusionary things of today's worldly things. This is even true for intellectual contemplation let alone direct knowledge and realization.

'Seen' here speaks loud and bears many meanings. If it is at pativedha level or realization level, there is no need to say anything regarding Dhamma as realizers already seen everything related to Dhamma in its essence.

'Seen' here also means 'simple understanding on the matter'. This understanding will at least help 'not doing unwholesome things'. And this kind of understanding lessen 'madness at worldly things'.

'Puthujanno ummattakko'. All worldly beings are not free of illusionary concepts. They will have some forms of madness more or less however they are intelligent.

Citta and cetasikas always co-arise and pass away at the same time in every single moment. Is it difficult to see these citta and cetasikas?

This will depend on how much have we perfected in many of past lives including this current life learning in real Dhamma.

Citta and cetasikas, which co-arise is collectively known as 'nama dhamma'. There are also rupa dhamma. These rupa do not have to be confused with our concepts in physical matters. As concepts are concepts and they are not real matter.

Early in Dhamma Thread, citta has been discussed in some details. Cetasikas in their each entity have been discussed to some extent. Cittas have their name because of co-arising cetasikas and these different combinations are named as 89 cittas or 121 cittas.

This citta has these cetasikas and that citta has those cetasikas and these matters have also been discussed in the earlier posts of Dhamma Thread.

When cetasikas are centred, different calculation of cittas in comparison with each cetasika has been discussed in the earlier posts.

Examples are 'vitakka' can arise in 55 cittas or 121 cittas and it cannot arise in other 66 cittas.

These combinations or nama dhamma, which comprises 'pure citta' and 'different combinations of cetasikas' are also discussed as they are functioning to work their different jobs.

While each citta is performing its specific job, their approximation and their occurrence in a serial manner constitutes a series called 'vithi vara'. Different vithi varas are also explained in the earlier posts.

After these different vithi varas or 'processions of consciousness', different beings of different realms and their consciousness are discussed to some extent.

Rupa are enumerated and each has been explained. Their arising, their lifespan, their aggregates and their passing away in beings are all discussed in the previous posts.

Nibbana and pannatti are also discussed frequently.

Current Dhamma Thread just finishes at bhumis or realms and the cittas in those 31 bhumis or realms have been discussed in last few posts.

To summerise, there are 4 sets of 4 or 'catu-catukka dhamma'.

1. 4 bhumis or 4 realms or catu-bhumi
2. 4 rebirth or 4 patisandhi
3. 4 kinds of 4 kamma
4. 4 kinds of death or 4 maranuppatti

There are 4 sets of 4 or 'catu-catukka dhamma'.

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4 bhumis or 4 sphere of dwellers are

1. apaaya bhumis or woeful planes of existence (4 realms)
2. kaama sugati bhumis ( 1 manussa, 6 deva bhumis\_ 7 realms)
3. rupa bhumis ( 16 rupa brahma bhumis\_16 realms)
4. arupa bhumis ( 4 arupa brahma bhumis-4 realms) and altogether there are 31 bhumis or 31 realms or 31 planes of existence.

4 rebirths or 4 patisandhis are almost the same with these 4 bhumis. They are

1. apaaya patisandhi or woeful rebirth
2. kaama sugati patisandhi or happy sensuous rebirth
3. rupa patisandhi or fine material rebirth
4. arupa patisandhi or non-material rebirth

If different cittas are understood, there is no way that one cannot understand these 4 bhumis, 4 patisandhis and 31 bhumis or 31 realms and 31 representative beings of each realm. This representative beings are just an illusionary concept.

Kamma is a wide subject and it will be discussed at some time. In the coming posts 4 kinds of death or 4 maranuppatti will be discussed.

There are 4 kinds of death or 'catu maranuppatti'.

Death is cessation of life.

'Aayukkhayena, kammakkhayena, ubhayakkhayena, upacchedaka kammunaa ceti catudhaa maranuppatti naama'.

Aayu means 'lifespan' 'life' 'existence'.

Khaya means 'used up' 'emptied' 'expiration'.

Ubhaya means 'both' 'two'.

Upacchedaka is 'cutting up when both lifespan and kamma still allow further staying or further living or further existing'.

Ceti = Ca + iti = such

Catu means 'four' and catudhaa means 'four folds'.

Marana means 'death' and uppatti means 'arising'. Maranuppatti means 'arising of death' or 'occurrence of death'.

There are 4 kinds of death. They are

- 1) aayukkhayena or using-up / expiration of lifespan
- 2) kammakkhayena or using-up of kamma that allows a limited stay
- 3) ubhayakkhayena or using-up of both lifespan and kamma
- 4) upacchedaka or cutting up of life while both lifespan and kamma are still there.

People or beings are all subjected to death. Regarding death, there are 4 kinds which cause death of beings.

The first kind of death is that all beings have to die when the lifespan of their species ends. This is almost always explained with a simile of oil-lighting.

In a small earthen cup, tripod wisp of cotton is placed and then the cup is filled with oil. The cotton wisp is soaked with oil starts from their pods or feet and the oil ascend up the stem and to the top.

The top part is then lighted with a fire and there is oil-lit fire.

If the wisp is burnt, there will be no more fire. This is compared with aayukkhayena. When there is no more lifespan, beings cannot live any more. Example is we are in the era where the lifespan hardly exceeds beyond 120 years. Most die between 70 years to 90 years. This is aayukkhayena or expiration of lifespan.

The second kind of death is kammakkhayena or expiration of kamma.

Even though natural lifespan is 100 years in human being today, some human beings just have 20 years to live as their kamma just allows for 20 years. In that case, they cannot live longer than their kamma admit them to stay.

This is compared with oil in the oil-lit fire. When there is no more oil, the fire begins to cease firing or lighting.

The third kind of death is ubhayakkhayena or expiration of both lifespan and kamma. This is like someone who no more has kamma to live beyond at some point say about 80 years, where 80 years is the maximal limit for natural living in that being.

But when there is still kamma and lifespan is physically supported by sophisticated advanced technology, beings may stay beyond natural lifespan. Ubhayakkhayena is expiration of both lifespan and kamma and cause death.

There is a kind of kamma causing death unexpectedly. This unexpectedness is really unbelievable. Example is someone does have enough kamma to live in a current life for 80 years is he is still 10 years in his current life. Kamma is left enough for him to live long.

As life span is also 80 years and he is still 10 years, lifespan also allows him to stay longer in his current life. In that case, if he dies suddenly, this death is caused by 'upacchedaka kamma' and maranuppatti is upacchedaka maranuppatti.

This is compared with extinguishment of oil-lit fire by strong wind while there are both enough cotton wisp and enough oil to still light on.

If there is inevitable death coming, there always is a race. This is the race of kamma. And this race cause arising of different citta in a given being who is just going to die soon.

When dying, there always is a race. That is a race of kamma. This kamma race manifests as different vithi vara and finally one of these kamma wins the race and that kamma becomes manifests as 'marana-asanna-javana vithi'.

At any stage, anyone is encouraged to ask anything whether Pali words or contents or explanations on Dhamma Thread. This comprises all old

posts on Dhamma Thread, and current Dhamma Threads.

"Tathaa ca marantaanam pana marana kaale yathaa raham  
abhimukhiibhuutam bhavantare patisandhi janakam kammam vaa,

tam kammam karana kaale ruupaadikamupaladdha pubbamupakarana  
bhuutanca  
kamma nimittam vaa,

anantara muppajjamaana bhava upalabhitabba mupabhogabhuutanca gati  
nimittam vaa,

Kammabalena channam dvaaraanam annatara sami.m paccupatthaati."

Tato param tameva tatopatthitam aarammanam aarabbha vipaccamaanaka  
kammaanuruupam parisuddham, upakkilittam vaa upalabhitabbabhavaa  
nuruupam tatthonatamva citta santaanam abhinham pavattati bahullena.

Tameva vaa pana janaka bhuutam kammam abhinavakarana vasena  
dvarapattam  
hoti.

When one of 4 causes of death causes death to a being, there always  
is  
a race of kamma. This racing manifests as citta vithi and these vithi  
finally lead to marana-asanna vithi.

In vithi portion, all vithi varas have been explained. This vithi  
vara  
is not a new. But it has different name as this arises near death.  
And  
this vithi vara is called marana-asanna-javana vithi vara. They may  
be  
just kamavacara panca-dvara-vithi vara or kamavacara manodvara-vithi  
vara or rarely and very very rarely this vithi vara may be appana  
vithi  
vara, which is not samapatti but as marana-asanna appana vithi.

Marantaanam pana marana kaale; When dying while at the time of near  
death,

Yatha raham; as if

Abhimukhiibhuutam; very clearly arises in front of one.

Abhi means 'extreme' 'clearly' 'greatly' and mukha means 'mouth'.  
Abhimukhii means 'in front of mouth' or 'in front of nose or eyes'  
or 'right in front of one as a clear picture'. Bhuutam means 'arise

in  
a clear form'.

Bhavantare here means 'flowing bhavanga cittas'.

Patisandhi janaka kamma means 'rebirth causing kamma'.

This means 'when dying bhavanga cittas stop and kamma which has the power of giving rise to patisandhi or rebirth comes out in front of dying being as a clear picture. As there are many kamma in the past, there is a race. When one kamma succeeds, it arises and behave particularly as if it happens right now.

'Tam kamma karana kaale; Tam means 'that' and tam kamma means 'that wining kamma'. Karana means 'commit' and kaale means 'the time'. Tam kamma karana kaale means 'when that kamma was being committed,..'

Ruupaadi kammupaladdha is made up of 'rupa + adi + kamma + upa + laddha'

Rupa here means 'materials used when that kamma is committed'. Upaladdha means 'bearing'. Ruupadikammupaladdha are 'robe, food, monastery, utensil etc or monks or animals or human beings being killed.

Pubba mupakarana bhuutanca kamma nimittam vaa,

Pubba means 'before'. Upakarana (pubba upakarana becomes 'pubba mupakarana in Pali grammar') are like 'flowers' 'white umbrellas' 'knives' 'spears' 'guns'. Both beings (sattas) being offered or being killed and things involved in offering or killing are known as 'kamma nimitta'.

Anatara here means 'immediate next life, which does not have any antara or spacing or interval'. Upajja means 'arise' and upajjamaana means 'going to arise'. Bhave here means 'next life'. Upalabhi means 'attain' and upabhoga means 'utilization'. Gati means 'to go' and here it means 'next life, which is to go to'.

This passage means 'when dying there arise object, which may be attainment of next life or 'utilization of next life properties' and these objects are known as gati-nimitta.

So when dying, there arises a kamma. This kamma wins other kamma while

in the race and comes out as a clear object. Or

When dying, there arises an object, which is kamma-nimitta, which again are beings(satta) offered/ beings(satta) killed or things involved in offering / killing. Or

When dying, there arises an object, which is gati-nimitta, which again are beings (sattas) to be seen in next life or materials or properties that are of next life.

So when dying one of these 3 things arises. Three things are

1. kamma
2. kamma-nimitta
3. gati-nimitta

When dying one of these 3 things arises. Three things are

1. kamma
2. kamma-nimitta
3. gati-nimitta

When kamma arises, it appears very clearly in the mind as if that past kamma is being committed at the time of dying currently. Example is killing a man with great hatred.

This killing may be long long time ago. But when the killer is dying, he clear see in his mind that he is very angry and with that anger he kill his enemy. At the time of his dying, he is not killing any being.

But this is old kamma and it appears at manodvara and the kamma arises as if anew.

If the kamma is good kamma like offering food to monks or The Buddha, the mind at the time of near dying becomes very clean, light, flexible, happy and this kamma arises at manodvara as if anew. This kamma wins in the race and all other kamma are defeated.

There are many many kamma even in a life. Samsarawise, there are

countless kamma. When kamma that can give rise to rebirth did not exist apparently in the current life, other kamma in the past lives come out anew and it will give rise to patisandhi.

To repeat, at the time of near death, there always is a race. In that race, the participants are kamma. Kamma are the past actions which had been committed in the current life or may be even in other previous lives.

How do they arise? What are they? Are they realities?

I think, once someone has asked on this topic. The current posts are not on kamma but on dying process and how beings die and are reborn in the next life without any interruption of moment of time.

Whatever kamma succeeds, there are 3 possibilities for citta near death. The possibilities here is for the object. There are 3 possible objects.

They are

1. kamma
2. kamma nimitta
3. gati nimitta

When dying or when near death, one of the following 3 things come to the mind of dying beings. They are

1. kamma
2. kamma nimitta
3. gati nimitta

It is 'at near the death' or 'just before the death' that matters linking to another life as a rebirth consciousness.

The whole life will definitely end at the vanishing of cuti citta or dying consciousness.

The whole life is started with patisandhi citta or rebirth consciousness.

In between are bhavanga citta or life-continuing consciousness

provided there is no consciousness directed to current objects.

Just before the death is 'the last series of consciousness', which is immediately followed by cuti citta or dying consciousness or life-ending consciousness.

Just before that 'last series of consciousness' are some series of consciousness. They are thought processes, which are procession of consciousness or vithi cittas.

The cittas in these series take the object from 3 possible objects.

1. object of old kamma
2. object that is kamma-nimitta
3. object that is gati-nimitta

Here kamma is not an object. But when kamma is the main thing near dying, then there will be a race or competition of kamma. These kamma are past actions. If these arise, they will take the same objects when these kamma committed the actions.

a) Kamma arising near death

When dying, or when near death, there arise series of thought. These thoughts may be good thoughts like 'offering things to people' 'keeping precepts' 'charity actions' etc. Or may be bad thoughts like 'angry mind killing people or animals' 'greedy mind raping a woman' 'lying so that others are greatly affected' etc etc.

These are past actions and not new actions doing at the time of near-death. One of these old kamma wins the race and it comes out as the leading kamma while other kamma are defeated by this kamma.

When this kamma wins, being concerned experiences a mind as if he or she is doing the same thing when he or she did that action such as killing or offering. At that event, the object is the same object when kamma was committed.

b) The object, Kamma-nimitta, serving as object of 'final thought process

When the winner, kamma did its action, there always was 'directed being or beings who was or were affected by that kamma. It is called upaladdha. They are people who received charity etc or they are animals or people who were killed.

When the winner kamma did its action, there always was 'associated things'. They are called upakarana. They are robe, food, monastery, medicine or knives, guns, spears etc. When these are seen anew or

heard anew or smelled anew or tasted anew or touched anew or thought anew, this means that the winner kamma is the kamma that did along with these beings or these associated things.

c) gati-nimitta

When dying, or near death, there always is objects. These objects may well be some scene in the future life, or some food that future life will have or some edifice that future life will dwell. The dying beings see or hear or smell or taste or touch or think these future things at the present.

At the end of the last series, there arises cuti citta or dying consciousness and the current life ends completely after vanishing of that cuti citta.

But as that last series contains kamma potentials, even though cuti citta ends, there are still kamma and this kamma causes arising of new rebirth consciousness.

This new rebirth consciousness is the resultant consciousness of cittas that were committing actions in the last series of previous life and this very first consciousness, which is patisandhi citta or linking consciousness or rebirth consciousness reveals that the kamma-candle light is already lit.

This process of changing life continues as long as there is tanha or craving, which is the chief cause of all suffering or dukkha. This tanha or craving is only eradicated by arahatta magga nana and as soon as it is eradicated, there is no more rebirth. Then the process of changing life totally cease. But there will be vipaka or resultant effects of remaining kamma and these are all cease to exist as soon as cuti-citta of arahat vanishes.

Abhidhammatthasangaha text; vithimuttasangaha

91. paccasanna maranassa tassa viithi cittaavasaane,  
bhavangayakkhaye  
vaa javana vasena paccuppanna bhava pariyosaanabhutam cuti cittam  
uppajjitvaa nirujjhati.

Tasami.m niruddhaa vasaane tasaanantara meva tathaagahitam  
aarammanam  
aarabbha savatthukam, avatthuka meva vaa yatharaham avijjaanusaya  
parikkhittena tannaanusaya mulakena sankhaarena janiyamaanam  
sampayuttehi pariggshamaanam sahajaatanamadhitthaanabhaavena  
pubbanganabhutam bhavantara patisandhaana vasena patisandhi

sankhaatam  
 maanasam uppajjamaana meva patitthaati bhavantare.

Paccaasanna maranassa\_ near death or very close to death,  
 tassa viithi citta vasaane\_ those procession-consciousness ends or  
 bhavangayakkhaye vaa \_ life-continuing-consciousness ends or  
 javana vasena \_ mental impulsive-consciousness ends or  
 paccuppanna bhava \_ current life  
 pariyoasana\_ ends, bhuutam/clearly  
 cuti cittam\_ dying consciousness  
 uppajjitva\_ having arisen  
 nirujjhati\_ fallen away

When dying, in any being, at the end of the final thought process that is at the end of retention-consciousness or tadaarammana citta or at the end of mental impulsive consciousness or javana citta or at the end of the final thought process after arising and ending of life-continuing consciousness or bhavanga citta, the current life ends with arising and passing away of cuti citta or dying-consciousness or life-ending consciousness or life-ceasing consciousness.

To summarise in the simplest way;

A life starts with patisandhi citta or rebirth consciousness and ends with cuti citta or life-ending consciousness or life-ceasing consciousness or dying consciousness. In between these 2 cittas of the very first and the very last citta or consciousness, there are bhavanga cittas or life-continuing consciousness provided there is no current object attracting the mind.

As soon as current objects intervene the flow of life-continuing consciousness or bhavanga cittas, the flow is disturbed and come to cease and the alternative kind of consciousness called vithi citta or citta in procession starts to arise. These cittas in procession or vithi cittas arise in series in the manner of serialness.

There are infinite series of such procession of consciousness or vithi cittas. The first series is always 'lobha javana vithi vara' or 'attachment impulsion process'. The last series is 'the final thought process' in a life and it is known as 'marana-asanna-javana vithi vara'.

Abhidhammatthasangaha text; vithimuttasangaha

91. paccaasanna maranassa tassa viithi cittaavasaane,  
bhavangakkhaye vaa cavana vasena paccuppanna bhava pariyosaanabhuutam  
cuti cittam uppajjitvaa nirujjhati.

Tasami.m niruddhaa vasaane tassa anantara meva tathaagahitam  
aarammanam aarabbha savatthukam, avatthuka meva vaa yatharaham  
avijja anusaya parikkhittena tanna anusaya mulakena sankhaarena  
janiya maanam sampayuttehi pariggshamaanam sahajaataa namadhitthaana  
bhaavena pubbangama bhutam bhavantara patisandhaana vasena  
patisandhi sankhaatam maanasam uppajja maana meva patitthaati  
bhavantare.

When dying, at the end of the final thought process that is at the  
end of retention-consciousness or at the end of impulsion  
consciousness or after the final thought process life-continuing  
consciousness arises and at the end of that life-continuing  
consciousness there arise cavana or cuti citta and at the end of cuti  
citta, the current life ends and cease to exist.

Tasami.m niruddhaa vasaane\_after that ceasing consciousness,  
tassa anantara meva tathaagahitam\_that consciousness without  
interruption taking the same object along with hadaya vatthu or  
without hadaya vatthu arises as patisandhi citta, which has avijja  
anusaya and tanna anusaya along with other anusaya serving as the  
very first consciousness in that next life and that citta, patisandhi  
citta is immediately followed by bhavanga citta or life-continuing  
consciousness.

When a being is just going to be reborn in a kama bhumi or in a plane  
of 11 sensuous planes of existence, there will be the object related  
to  
those bhumi.

Near death, especially in the final thought process, there are only 5  
impulsive consciousness or 5 javana cittas. These javana cittas take  
the object like 'sight of knives, spears, guns' or 'sight of monks,  
The  
Buddha, monastery' or sound of 'crying animals' 'or 'sound of  
bell' 'sound of chanting' etc etc.

Or some see 'the wall of abdomen of future mother' 'great fire of  
hell' or sound of mother or sound of 'crying for help' etc.

While these appear, marana-asanna-javana take them as current object  
and death comes. And this is immediately followed by patisandhi citta  
or rebirth consciousness. This consciousness take the same object of  
marana-asanna-javana cittas and they take the current object.

Just before death, there comes a race and it is the race of kamma. There are many many kamma in the whole samsara. Among them one of kamma comes out as a leading kamma when death is approaching.

There are 3 possibilities for arising near death. These possibilities are

1. kamma
2. kamma nimitta
3. gati nimitta

Here both kamma nimitta and gati nimitta may be the current object, or future object or the past object. (There may be some who would not agree with these. Once citta-A/Citta-B business dealt with these objects.)

But when kamma is the main encounter, the object is the past object only. Because the kamma that arises near death is the shade of the old action and it is not that the being is committing at near death. So if kamma is the chief when dying, then marana-asanna-javana cittas take the object which is the past object.

Abhidhammatthasangaha: vithimuttasangaha;

93. 'Ruupaavacara patisandhiyaa pana panattibhuutam kammanimitta mevaarammanam hoti.'

When a dying being is developing rupa jhana, then marana asanna javana will be jhana cittas. In that case all the object of such rupa jhanas are panatti or concepts or names.

Ruupaavacara patisandhiyaa\_ In rupa brahma rebirth  
Pannatti bhutam \_ pannatta becomes clearly the object.

These pannatti are called 'kamma-nimitta'.

Meva here is 'eva' and it means 'such' or 'such that'.

94. 'tathaa aruupa patisandhiyaa ca mahaggatabhuutam panattibhuutanca kammanimittameva yatharahamaarammanam hoti.'

Likewise, non-material rebirth have 2 different objects and they are 'mahaggatabhuutam' or 'mahaggata citta as object' and pannattibhuutanca\_ pannatti object.

So depending on which plane of arupa bhumi, the object will be mahaggata citta or pannatti.

95.' asannasattaanam pana jiiivita navaka meva patisandhi bhaavena patitthaati, tasamaa te ruupa patisandhikaa naam.'

In consciousness-less beings or asannisatta brahmas, the rupa of jiiivita navaka kalaapa serves as patisandhi. This is called rupa-patisandhi.

There is no consciousness or no citta at all in these asannisatta brahma and this is true for their whole life as long as they are in that realm. Patisandhi or rebirth is rupa-patisandhi or material-rebirth and cuti is rupa-cuti or material-death. While they are living, they live with rupa-bhavanga and there is no citta at all.

Marana-asanna javana citta are 'the final series of thought moments' in a life and at the end of that series there usually follows cuti citta or dying consciousness or life-ending consciousness or life-ceasing consciousness.

Sometimes just before cuti citta and just after the last (5th) marana-asanna javana citta, there is a bhavanga citta. These cittappaada will depend on rupas of both arammana/object and hadaya/heart or seat of mind.

There are 19 patisandhi citta and there are 20 patisandhi or 20 rebirth. One extra patisandhi is rupa-patisandhi of asannisatta brahmaas. There is no interval between the cuti citta of immediate previous life and patisandhi citta of the current life or

between the cuti citta of this current life and patisandhi citta of next life. There is no interval at all. Quite swift. So fast. Too rapid. Dreadfully quick. No one can stop this. Even The Buddha, The Exalted One, The Supreme One, The Well Gone One, Bhagava, The Teacher cannot stop or cut up this point.

Only arahatta phala nana will stop this bridge of 'no interval' which connect cuti citta and next life patisandhi citta. Because arahatta phala citta, who act as marana-asanna javana citta are so pure, so clean, free of defilement, free of kamma and as there is no more sankhara or new kamma the bridge is broken and when the last javana citta of arahattas' marana-asanna javana citta passes away, arahatta cuti citta arises.

As soon as that cuti citta passes away, the whole circle of birth-rebirth is completely destroyed and asankhata dhaatu behaves itself

as incomparable bliss and that asankhata dhaatu is nibbana dhaatu. This dhaatu is just a name as compared to sankhata dhaatu. In actual sense, nibbana is not dhaatu of any of 18 dhaatu. So nibbana may be called as 'adhaatu' (my opinion, my word).

Attano sabhaavam dhaaretiiti dhaatu.

Atta means 'self'. This is grammatical word and not of atta-anatta matter.

Sabhaava means 'with bhaava' or 'with nature'. Bhava means 'nature' 'existence' 'natural existence'. Sabhaava means 'natural characteristics' or 'intrinsic nature'.

Dhaareti means 'bear' 'bring' 'carry' 'hold'.

Iti means 'such'. Dhaaretiiti means 'as bearing' 'as it bears' 'as it brings' 'as it carries'.

Dhaatu means 'element'.

There are 18 elements or 18 dhaatus and they all bear their own 'intrinsic characteristics'. Among these 18 dhaatus, nibbana is not one of these 18 dhaatu.

But nibbana is used to called 'asankhata dhaatu'.

The Buddha saw all the changings of life from one to another when He attained dibbacakkha nana. This nana is the 2nd power that He attained just before He became a Buddha. The 1st power is pubbenivaasa nana and it is recollection of all past lives without any obstruction.

This means that The Buddha can know all His past lives. Even paccekabuddhas cannot know all their past lives without obstruction let alone Moggallana Thera. After the 1st power was attained, Buddha-to-be continued His effort and He attained the 2nd nana called dibbacakkhu or divine eyes.

This nana sees all the changings of life. One life ends with cuti citta and without any interval there arise patisandhi citta. This is

temporal  
linkage and this patisandhi citta may home on anywhere and not  
confined  
to the area where the dead being lived.

Even though there is a constant changing of lives through out 31  
bhumis  
or 31 realms, this changing is not at random. This means that there  
is  
a unique system of how beings change from one life to another.

Examples;

Hell beings when dies can never be reborn in rupa brahma bhumis or  
arupa brahma bhumi. Rupa brahmas when die can never be reborn in hell  
realm directly. I just remember a story of a pig. (Christine may  
remember this).

In Myanmar, there is a saying.

'Byan mart pyii hmaa ta win win, wet sa gyin hmaa ta myunt myunt'.

Byan mar = brahma  
pyi = bhumi (country)  
hmaa = at, in  
ta win win = brightening, shining  
wet = pig  
sa gyin = eating vessel for animals like cows, pigs  
ta myunt myunt = ruminously chewing

First in the brahma bhumi, then in the animal realm as a pig. This is  
just to show how dreadful life is.

In actual, brahma cannot be reborn directly in the hell or animal or  
other woeful realms.

Abhidhammatthasangaha: vithimuttasangaha;

98. 'aaruppa cutiyaa honti, hetthimaaruppa vajjitaa.  
Paramaaruppasandhi  
ca, tathaa kaama tihetkaa.'

'ruupaavacara cutiyaa, ahetu rahitaa siyyum. Sabbaa kaama  
tihetuhmaa, kaamesveva panetaraa. Ayamettha cutipatisandhikkamo.'

The aim of writing Dhamma Thread posts is to go through necessary  
Dhamma for understanding and then to move on to merging with daily

activities.

For those who cannot accept abhidhamma and who do not believe 'a rupa has a lifespan of 17 cittas' and who even said that 'The Buddha cannot see these cittas' and who says 'rupas are so fast that mind cannot follow rupas' can leave all these posts on Dhamma Thread.

What I dare say is that all Dhamma Thread posts will be in line with Tipitaka and the facts can be checked against the Teachings. That is the whole teachings of The Buddha and not just a word or a single stanza of teachings.

The Buddha saw all beings at their cuti, at their patisandhi when dibbacakkhu nana arose in the middle watch of His 35th birthday, on which He became a Sammasambuddha. There is a unique system which life should be followed after which life.

Abhidhammatthasangaha: vithimuttasangaha;

98. 'aaruppa cutiyaa honti, hetthimaaruppa vajjitaa.  
Paramaaruppasandhi  
ca, tathaa kaama tihetkaa.'

'ruupaavacara cutiyaa, ahetu rahitaa siyyum. Sabbaa kaama  
tihetuhmaa, kaamesveva panetaraa. Ayamettha cutipatisandhikkamo.'

Aaruppa = arupa brahma, cutiyaa = when dies, aaruppa cutiyaa = when arupa brahma die.

Hetthima = lower, hetthimaaruppa = lower arupa brahma

Vajjitaa = excepting

Paramaa = higher, paramaaruppa sandhi = higher arupa rebirth.

So when arupa brahma dies, they are reborn in higher arupa brahma bhumis.

Ca = or

Tathaa = in the same way

Kaama tihetukaa = tihetuka kaama rebirth or higher sensuous rebirth.

So arupa brahmas can never be reborn in 4 woeful planes and they cannot be reborn with dvihetuka patisandhi or ahetuka patisandhi like deaf-and-dumb.

Ruupavacara cutiyaa = when rupa brahmas die,

Ahetu rahitaa siyyum = excepting ahetuka patisandhi

Sabba kaama tihetuhmaa = all of tihetuka kaama patisandhi

So when rupa brahmas die, they may be reborn in kaama bhumis with tihetuka patisandhi and they will not be reborn in ahetuka patisandhi like 4 woeful planes. They may be reborn in arupa brahma bhumis if they practise arupa jhanas.

After death of rupa brahmas, 18 patisandhis can arise after exclusion of 2 ahetuka patisandhis from 20 patisandhis.

After death of tihetuka kaama beings, all 20 patisandhis can arise. That is why 'manussa bhumi' or 'human realm' is said to be in the junction of all 31 bhumis or 31 realms. They can go anywhere directly if there are conditions.

After death of dvihetuka and ahetuka beings, they can only reborn with 10 kaama patisandhis. That is 2 ahetuka patisandhis and 8 mahakusalavipaka kama sugati patisandhi.

Ayamettha cuti patisandhikkamo.

Such are 'the serialness of cuti followed by patisandhi'.

There are 31 separate realms, where different beings arise and persist there as long as they have not moved to another realm or the same realm. When one being dies and is reborn in the same realm, it is not him that apparently living 2 lifespans.

The first lifespan was occupied by a being and next lifespan is occupied by a separate being. When we closely look into the matter there is no being at all. But just arising and passing away of different cittas, which again depend on different rupas in different ways.

Some rupa stands as an object or arammana for cittas and some rupa stands as a vatthu or base, where citta and cetasikas, that is nama dhamma have to depend on, dwell on, stand on, ground on, base on, house on, or home on.

Rupa dhamma have been discussed to some details in earlier posts in Dhamma Thread. Nama and rupa act together and perform their specific function according to conditions that arise. Nama dhamma and rupa dhamma work together and this condition is called vippayutta paccaya

or dissociation condition.

There are 31 realms or 31 planes of existence.

31. nevasanna-naasanna-ayatana arupa brahma bhumi  
or 'neither perception nor non-perception' non-material realm.

30. akincinna-ayatana arupa brahma bhumi  
or 'nothingness' non-material realm

29. vinnaanana-ayatana arupa brahma bhumi  
or 'sphere of boundless consciousness' non-material realm

28. aakaasaanana-ayatana arupa brahma bhumi  
or 'sphere of boundless space' non-material realm

If someone is in 28th realm and he dies, where will he go or where is he going to be reborn in his next life?

Non-material being in 28th realm can be reborn in the same realm with the same lifespan. This happens because he has long been staying in arupa jhana and when marana or death approaches, he continues to develop arupa jhana and when dies, he is reborn in the same realm.

Some non-material beings in 28th realm, during the course of life, discover higher arupa jhana and they develop higher arupa jhana and when they die they can be reborn in non-material realm of their attained arupa jhana. So beings in 28th realm can be reborn in 28th, 29th, 30th and 31st bhumi or realm.

But these beings will not develop rupa jhana as they already excluded rupa jhana. So they will never be reborn in rupa brahma bhumi or fine material realms. Arupa brahma do have kamavacara cittas. When kamavacara mahakusala cittas arise when they are dying, then they can be reborn in kama bhumi. But not in woeful planes of existence. When they are reborn in kama bhumi, they will be reborn with tihetuka patisandhi.

So where do they go, after death in their arupa brahma bhumi.

1. the same realm or higher( so if 28th realm then to 28th realm)
2. to 29th realm
3. to 30th realm
4. to 31st realm
5. 6th deva realm (paranimmitavassavatii deva realm)
6. 5th deva realm (nimmanarati deva realm)
7. 4th deva realm (tusitaa deva realm)
8. 3rd deva realm (yaamaa deva realm)

9. 2nd deva realm (taavatimsaa deva realm)
10. 1st deva realm (catumahaaraajika deva realm)
11. to manussa bhumi or human realm

When they are reborn in kaama bhumi or sensuous planes, they are reborn with tihetuka patisandhi cittas. So all their bhavanga cittas will also be tihetuka cittas and when they die tihetuka cucti citta will arise as the last moment consciousness.

Arupa brahmas cannot go to or cannot be reborn in 4 apaya bhumi or 4 woeful planes of existence. They cannot be reborn in rupa brahma bhumi. They cannot be reborn in asannasatta brahma bhumi. Otherwise they can be reborn in arupa realms of the same or higher. But they cannot be reborn in the lower arupa realms.

There are 31 realms or 31 planes of existence.

31. nevasanna-naasanna-ayatana arupa brahma bhumi
30. akincinna-ayatana arupa brahma bhumi
29. vinnaanana-ayatana arupa brahma bhumi
28. aakaasaanana-ayatana arupa brahma bhumi

27. akanittha, 26. sudassii, 25. sudassaa, 24. atappaa, 23. avihaa

These 5 realms are fine material realms of pure abode. They are called suddhavaasa bhumi or 'pure abode'. They are called pure dweller because they all are ariya brahma.

Anagams in other realms are reborn in these 5 realms. Who can come to these 5 realms? Where do these rupa brahmas go after their death?

They are initially anagams and in the course of their long life in these 5 realms, they all become arahats and they all do parinibbana or final death in these 5 realms and there is no more rebirth after the life in '5 pure abode' or 'suddhavaasa bhumi'.

Who can come to these 5 realms.

1. anagams from manussa bhumi or human realm
2. anagams from catumaharajika deva realm
3. anagams from tavatimsa deva realm
4. anagams from yama deva realm
5. anagams from tusita deva realm
6. anagams from nimmanarati deva realm
7. anagams from paranimmitavassavati deva realm
8. anagams from brahma-parisajja rupa brahma realm
9. anagams from brahma-purohita rupa brahma realm

10. anagams from maha-brahma rupa brahma realm
11. anagams from parittaabhaa rupa brahma realm
12. anagams from appamaanaabhaa rupa brahma realm
13. anagams from aabhassaraa rupa brahma realm
14. anagams from paritasubhaa rupa brahma realm
15. anagams from appamaanasubhaa rupa brahma realm
16. anagams from subhakinhaa rupa brahma realm
17. anagams from vehapphalaa rupa brahma realm
18. anagams from akasanancayatana arupa brahma realm
19. anagams from vinnanancayatana arupa brahma realm
20. anagams from akincinnayatana arupa brahma realm
21. anagams from nevasannanasannayatana arupa brahma realm

All other beings from unstated bhumi cannot come to these 5 pure abode. And other lower ariyas like sakadagams and sotapams in the stated realms of 21 cannot come to these 5 realms. Asannasattas cannot be reborn in these ariya bhumis. Apaaya beings cannot be reborn in these 5 pure abode.

There are 31 realms or 31 planes of existence.

31. nevasanna-naasanna-ayatana arupa brahma bhumi
30. akincinna-ayatana arupa brahma bhumi
29. vinnaanana-ayatana arupa brahma bhumi
28. aakaasaanana-ayatana arupa brahma bhumi
27. akanittha, 26. sudassii, 25. sudassaa, 24. atappaa, 23. avihaa
22. asannasatta, 21. vehapphala

These last 2 bhumis are where 4th rupa jhana brahmas dwell. There is difference between sannasatta and vehapphala brahmas.

Vehapphala brahmas are those who are reborn with rupavacara 5th rupavipaka patisandhi citta. That is they are reborn with this citta as rebirth consciousness because when in the last thought process that is in marana-asanna javana, they were in 5th rupakusala javanas.

As soon as the last javana 5th rupakusala citta passes away, it is followed by cuti citta and then it is followed by 5th rupavipaka patisandhi citta. This is temporal linkage. Not a spatial.

Who can come to vehapphala brahma bhumi?

1. manussa or human beings with 5th rupa jhana
2. catumaharajika deva with 5th rupa jhana
3. tavatimsa deva with 5th rupa jhana

4. yama deva with 5th rupa jhana
5. tusita deva with 5th rupa jhana
6. nimmanarati deva with 5th rupa jhana
7. paranimmitavassavati deva with 5th rupa jhana
8. brahmaparisajja brahma who attained 5th rupa jhana
9. brahmapurohita brahma who attained 5th rupa jhana
10. mahabramha who attained 5th rupa jhana
11. parittabhaa brahma who attained 5th rupa jhana
12. appamanaabhaa brahma who attained 5th rupa jhana
13. abhassaraa brahma who attained 5th rupa jhana
14. parittasubhaa brahma who attained 5th rupa jhana
15. appamaanasubha brahma who attained 5th rupa jhana
16. subhakinna brahma who attained 5th rupa jhana
17. vehapphala brahma who are reborn in the same realm
18. asannisatta brahma who die at the end of their lifespan

There are 3 groups, who cannot be reborn in vehapphala brahma bhumi.

They are

1. 4 apaaya bhumis
2. 4 arupa brahma bhumi
3. 5 suddhavaasa brahma bhumi

----

13 bhumis beings cannot be reborn in vehapphala brahma bhumi  
18 bhumis beings can be reborn in vehapphala brahma bhumi

----

31 bhumis beings are constantly moving from one bhumi to one of 31 total bhumi at the end of their stay in current bhumi.

Bodhisatta saw all these and this is the main immediate reason that rockets up to aasavakkhaya nana.

When so called beings including Himself are seen as non-sense matter there is no more reason to stand on aasava dhamma and then aasava dhamma becomes 'khaya' or 'dry up'.

Beings in 4 apaaya bhumis or 4 woeful planes of existence cannot be reborn in vehapphala brahma bhumi in their next life. Arupa brahmas cannot be reborn in rupa brahma bhumis as they do not practise or do not stay with rupa jhanas. 5 suddhavaasa brahmas are ariyas and they do parinibbana at the end of their lifespan.

There are 31 realms or 31 planes of existence.

31. nevasanna-naasanna-ayatana arupa brahma bhumi
30. akincinna-ayatana arupa brahma bhumi

29. vinnaananca-ayatana arupa brahma bhumi  
 28. aakaasaanancaayatana arupa brahma bhumi
27. akanitthaa, 26. sudassii, 25. sudassaa, 24. atappaa, 23. avihaa
22. asannasatta, 21. vehapphala
20. subhakinhaa, 19. appamaanasubhaa, 18. parittasubhaa

These last 3 rupa brahma bhumis brahmas are reborn with 4th rupavipaka patisandhi citta. These 3 bhumis are called 3rd jhana bhumis because according to 4 step-jhana scale they are 3rd rupa jhana brahmas.

Why are there 3 separate bhumis for these rupa brahma even though the citta is characterwise the same that is the same patisandhi citta called 'rupavacara 4th rupavipaka citta'?

Because when they develop the 4th (3rd) jhana, there are 3 different level of jhana called

- 1.paniita (superior)
- 2.majjhima(middle)
- 3.hiina (inferior)

This is the point why attained jhana has to be frequently exercised to become proficient. One developed jhana and did not practise. At another time he regain that jhana and at dying he developed that jhana. Such jhana will have the lowest power and will be reborn in the lowest of their corresponding jhana bhumi. Expert level proficiency will give rise to paniita jhana and will be reborn in the highest in the corresponding jhana bhumi.

There are 31 realms or 31 planes of existence.

31. nevasanna-naasanna-ayatana arupa brahma bhumi  
 30. akincinna-ayatana arupa brahma bhumi  
 29. vinnaananca-ayatana arupa brahma bhumi  
 28. aakaasaanancaayatana arupa brahma bhumi
27. akanitthaa, 26. sudassii, 25. sudassaa, 24. atappaa, 23. avihaa
22. asannasatta, 21. vehapphala
20. subhakinhaa, 19. appamaanasubhaa, 18. parittasubhaa

The last 3 bhumis are called 3rd jhana bhumis. When beings in these 3

realms die, where do they go?

They can go anywhere depending on their maturation except to 4 apaya bhumis in their next life. If they become anagams, they will be reborn in one of 5 suddhavaśa brahma bhumis. If they develop 5th (4th) jhana, they will be reborn in vehapphala bhumi and if they do effort not to arise sanna then will be reborn in asannasatta brahma bhumi with rupa-patisandhi.

They can be reborn in the same realm if they maintain their jhana and if they loosen and fall to lower jhana, they they will be reborn in those corresponding realms. If they develop kaamaavacara cittas in their last thought process, they will be reborn in kaama bhumis with tihetuka patisandhi, or dvihetuka patisandhi, or ahhetuka sugati-patisandhi.

Where do they come from?

1. manussa bhumi or human beings who attained 3rd jhana
2. 6 deva bhumis deva beings who attained 3rd jhana
3. 1st jhana rupa bhumi beings who attained 3rd jhana
4. 2nd jhana rupa bhumi beings who attained 3rd jhana
5. 3rd jhana rupa bhumi of different 3rd jhana bhumi beings
6. 4th jhana rupa bhumi called vehapphala

Asannasatta brahmas cannot be reborn in 3rd jhana bhumis because they are 4th jhana rupa brahmas. 5 suddhavaśa brahmas do not come to any bhumi as they do parinibbana at their cuti. Arupa brahmas are not reborn in 3rd rupa jhana bhumi.

There are 31 realms or 31 planes of existence.

31. nevasanna-naasanna-ayatana arupa brahma bhumi
30. akincinna-ayatana arupa brahma bhumi
29. vinnaanana-ayatana arupa brahma bhumi
28. aakaasaanana-ayatana arupa brahma bhumi

27. akanittha, 26. sudassii, 25. sudassaa, 24. atappaa, 23. avihaa

22. asannasatta, 21. vehapphala

20. subhakinna, 19. appamaanasubhaa, 18. parittasubhaa

17. aabhassara, 16. appamaanaabhaa, 15. parittaabhaa

The last 3 bhumis or realms are called 2nd jhana bhumis. Beings in these 3 realms are reborn with 2nd and 3rd rupavipaka cittas. There

are 3 separate bhumis as there are 3 level of proficiency namely hiina or lesser, majjhima or middle, paniita or greater proficiency.

The implications are the same as in the previous post. That is 'who can come to these 3 2nd jhana rupa brahma bhumis' and 'where do they go when they die in 2nd jhana bhumi'.

There are 3 1st jhana rupa brahma bhumis. They are

14. mahaabrahmaa, 13. brahmapurohitaa, 12. brahmaparisajjaa

Beings in these 3 1st jhana rupa brahma are reborn with 1st jhana rupavipaka patisandhi cittas. There are 3 separate realms as there are 3 separate level of proficiency namely hiina, majjhima, and paniita.

The same applies to these 3 realms as in case of 2nd jhana rupa brahma bhumi.

There are 31 realms or 31 planes of existence.

31. nevasannaa-naasannaa-ayatana arupa brahma bhuumi

30. akincinnaa-ayatana arupa brahma bhuumi

29. vinnaananca-ayatana arupa brahma bhuumi

28. aakaasaanancaayatana arupa brahma bhuumi

27. akanitthaa, 26. sudassii, 25. sudassaa, 24. atappaa, 23. avihaa

22. asannasatta, 21. vehapphala

20. subhakinhaa, 19. appamaanasubhaa, 18. parittasubhaa

17. aabhassara, 16. appamaanaabhaa, 15. parittaabhaa

14. mahaabrahmaa, 13. brahmapurohitaa, 12. brahmaparisajjaa

After that there left 11 kaama bhumi or 11 planes of sensuous sphere. These 11 realms are where beings enjoy sensuous pleasure and they have sensuous things that is sight, sound, smell, taste, touch and thought related to them.

11. paranimmita vassavatii deva realm

10. nimmanarati deva realm

9. tusitaa deva realm

8. yaamaa deva realm

7. taavatimsa deva realm

6. catumaharaajika deva realm

These 6 realms are called deva bhumis. These are named according to their implication.

Catumahaarajika = catu + mahaa + raja + ika

It means 'where 4 great kings live'. But this realm has many many deva beings and there are not just only these 4 great kings. These 4 kings are

1. Dhattarattha
2. Viruuhlaka
3. Viruupakkha
4. Kuvera

These are just names and when they should die, there will arise another deva king in place of them. These 4 kings have to attend the General Deva meeting at Tavatimsaa deva realm, where the meeting point or meeting hall exists.

There are 31 realms or 31 planes of existence.

31. nevasannaa-naasannaa-ayatana arupa brahma bhumi
30. akincinnaa-ayatana arupa brahma bhumi
29. vinnaananca-ayatana arupa brahma bhumi
28. aakaasaanancaayatana arupa brahma bhumi
27. akanitthaa, 26. sudassii, 25. sudassaa, 24. atappaa, 23. avihaa
22. asannasatta, 21. vehapphala
20. subhakinhaa, 19. appamaanasubhaa, 18. parittasubhaa
17. aabhassara, 16. appamaanaabhaa, 15. parittaabhaa
14. mahaabrahmaa, 13, brahmapurohitaa, 12. brahmaparisajjaa
11. paranimmita vassavatii deva realm
10. nimmanarati deva realm
9. tusitaa deva realm
8. yaamaa deva realm
7. taavatimsaa deva realm
6. catumaharaajika deva realm

'Catumahaarajika deva bhumi' has been explained in the previous post.

Taavatimsaa is made up of 'ta' and 'timsa'. Ta means 'three' and timsa means 'thirty'. So taavatimsaa means '33'.

When Bodhisatta 'Maagha', who lived in the village Maagha was a leader of wholesome actions, he led the team of 32 to do good things like digging up well for drinking water for the whole village, laying out good travelling path, road etc, laying bridges where needed and many other things.

When they all died in human realm, they all were reborn in their next life as deva beings in that realm. That is why the name was given like that. The name of this realm may change after many Buddhas.

Tavatimsa is the meeting point for all deva beings. Deva beings in the lower realm that is catumaharajika deva beings can go to tavatimsa deva realm. But catumaharajika deva and tavatimsa deva cannot go up to Yaamaa deva realm.

They don't even have a power to look up without consent of higher deva beings. Yaamaa deva beings are higher in position as compared to lower deva realms. This is because they do have higher maahaakusala power in their past.

Tusita deva beings are higher than Yaamaa deva beings. Tusita deva realm is a place where Bodhisatta last dwelled just before he was reborn in Manussa Bhumis as a human being to become a Sammasambuddha.

Nimmanarati = nimmana + rammati

Nimmana means 'created ones' and rammati means 'enjoy'. These deva beings have the power to create the senses they want and enjoy those senses. They are more powerful than lower deva beings like tusitaa, yaamaa, taavatimsaa, and catumaharaajika deva beings.

Paranimmitavassavati deva beings are the most powerful sensuous beings. They can occupy all the sensuous matters that are created by nimmaanarati deva beings.

There are 31 realms or 31 planes of existence.

31. nevasanna-naasanna-ayatana arupa brahma bhumi

30. akincinna-ayatana arupa brahma bhumi

29. vinnaanana-ayatana arupa brahma bhumi

28. aakaasaancaayatana arupa brahma bhumi

27. akanittha, 26. sudassii, 25. sudassaa, 24. atappaa, 23. avihaa

22. asannasatta, 21. vehapphala
20. subhakinhaa, 19. appamaanasubhaa, 18. parittasubhaa
17. aabhassara, 16. appamaanaabhaa, 15. parittaabhaa
14. mahaabrahmaa, 13, brahmapurohitaa, 12. brahmaparisajjaa
11. paranimmita vassavatii deva realm
10. nimmanarati deva realm
9. tusitaa deva realm
8. yaamaa deva realm
7. taavatimsaa deva realm
6. catumaharaajika deva realm

There are 6 deva bhumis or deva realms. They are also called kaama sugati bhumi. Kaama means 'sensuous'. Sugati means 'agreeable direction or destination' or 'happy destination'. Bhuumi means 'common place where all the beings of the same species, the same characters dwell, stay, live, grow, enjoy.

Where do they go when they die in these 6 realms of deva?  
Where did they come from before they are reborn in these 6 realms of deva?

If the beings in these 6 deva realms are tihetuka beings they may be reborn in any of 31 realms and this will depend on their maturation.

- They can go to 4 apaaya bhumi or 4 woeful destinations.
- They can be reborn as a human being.
- They can be reborn in the same realm or other deva realms.
- They can be reborn in 20 brahma bhumis if they have jhanas.

The last group also comprise 5 pure-abode or 5 suddhavaasa brahma bhumis where ariya brahmas are reborn. This happens when ariya deva beings are anagams and they die in their deva realms and then will be reborn in one of these 5 ariya bhumis.

Where did they come from before rebirth at these 6 deva realms?

- All 4 arupa brahmas can be reborn in any of these 6 deva realms.
- All rupa brahmas with the exception of asannasatta can be reborn in any of these 6 deva realms. Asannasatta will be reborn in vehapphala brahma bhumi as they are 4th jhana brahmas.
- Any of beings in any of 6 deva realms may be reborn as deva beings.
- Human beings can go to any of 6 deva realm as next life rebirth.
- Beings of 4 apaaya bhumis may be reborn in any of 6 deva realms depending on their past life kusalas.

There are 31 realms or 31 planes of existence.

31. nevasanna-naasanna-ayatana arupa brahma bhumi
30. akincinna-ayatana arupa brahma bhumi
29. vinnaanana-ayatana arupa brahma bhumi
28. aakaasaanana-ayatana arupa brahma bhumi
27. akanittha, 26. sudassii, 25. sudassaa, 24. atappaa, 23. avihaa
22. asannasatta, 21. vehapphala
20. subhakinna, 19. appamaanasubhaa, 18. parittasubhaa
17. aabhassara, 16. appamaanaabhaa, 15. parittaabhaa
14. mahaabrahmaa, 13. brahmapurohitaa, 12. brahmaparisajja
11. paranimmita vassavatii deva realm
10. nimmanarati deva realm
9. tusitaa deva realm
8. yaamaa deva realm
7. taavatimsaa deva realm
6. catumaharaajika deva realm
5. manussa bhumi or human realm

This last bhumi is where we were born and now living.

a) Who are we?

b) Where did we come from before the rebirth in this current realm?

c) Where are we going next in the next life or where are we going to be reborn after we die?

Answer to a)

We are no one. We are not a being. We are just nama and rupa. But we are viewed ourselves as manussa or human beings and this word 'human being' or 'manussa' is just a name. When we explore real Dhamma then we cannot find any being at all. This is the answer for 'Who are we?'. But conventionally we are human beings and this will be exactly true in the conventional sense.

Answer to b)

We may have come from

- a) 4 apaaya bhumi or 4 woeful destinations
- b) human life and we are reborn again as a human being
- c) 6 deva realms
- d) from 11 rupa brahma realms leaving 5 ariya brahma bhumis
- e) 4 arupa brahma realms

Answer to c)

We may be going to be reborn in

- a) 4 apaaya bhumis or 4 woeful destinations
- b) to this realm of human being again
- c) to 6 deva realms
- d) to all of 16 rupa brahma realms including 5 ariya brahma bhumis
- e) to all 4 arupa brahma realms.

There are 31 realms or 31 planes of existence.

31. nevasannaa-naasannaa-ayatana arupa brahma bhumi

30. akincinnaa-ayatana arupa brahma bhumi

29. vinnaananca-ayatana arupa brahma bhumi

28. aakaasaanancaayatana arupa brahma bhumi

27. akanitthaa, 26. sudassii, 25. sudassaa, 24. atappaa, 23. avihaa

22. asannasatta, 21. vehapphala

20. subhakinhaa, 19. appamaanasubhaa, 18. parittasubhaa

17. aabhassara, 16. appamaanaabhaa, 15. parittaabhaa

14. mahaabrahmaa, 13, brahmapurohitaa, 12. brahmaparisajjaa

11. paranimmita vassavatii deva realm

10. nimmanarati deva realm

9. tusitaa deva realm

8. yaamaa deva realm

7. taavatimsaa deva realm

6. catumaharaajika deva realm

5. manussa bhumi or human realm

4. asurakaaya bhumi or demaon realm

3. peta bhumi or ghost realm

2. tiracchaana bhumi or animal realm

1. niraya bhumi or hell realm

The last 4 realms of 31 realms are called apaaya bhumis or 4 woeful realms.

6 deva realms and human realms are reborn with one of 8 mahavipaka cittas or one of 4 nana vippayutta mahavipaka cittas or sometimes beings are reborn with sugati ahetuka patisandhi citta called 'upekkha santirana citta of kusala origion.

But all beings in any of above last 4 realms are reborn with 'upekkha saha gatam ahetuka akusalavipaka santirana citta'.

- a) Where do they come from?
- b) Where are they going when they die in 4 woeful realms?

Answer to a)

The beings in 4 apaaya bhumis or 4 woeful realms come from

- a) 6 deva bhumis
- b) 1 manussa bhumi or human realm
- c) 4 appaya bhumis
- d) reborn in the same realm except hell beings, ghosts, and demons

Answer to b)

The beings in 4 woeful realms will be reborn in

- a) the same realm in case of animals
- b) other apaaya bhumis
- c) human realm
- d) one of 6 deva realms

These cannot be reborn in any or rupa brahma realms or arupa brahma realms as apaaya beings can never develop jhanas at all. But they may very very rarely have kusala and may be reborn in deva realms directly.

Dhamma Thread starts with discussion on ralities that we can test ourselves. These realities are ultimate ones. Nothing is more right than these ultimate realities. They are

1. consciousness or mind or citta
2. mental accompaniment or mental factors or cetasika
3. material or matter or physical things or easy-to-seen-thing or rupa
4. absolute peace or ultimate calmness or liberation or nibbana

Each dhamma has been thoroughly discussed in many of Dhamma Thread

posts.

Citta cannot arise alone. Citta is always accompanied by a number of cetasikas. At least 7 cetasikas accompany a citta as in the case of panca-vinnana citta or 5-sense-consciousness or 'mind or mental state when one of 5 senses is directly experienced'.

These 7 universal mental factors or universal cetasikas are

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

This means that when sight is directly seen by eye or when sound is directly heard by ear or when smell is directly smelled by nose or when taste is directly tasted by tongue or when touch-object is directly touched by body there are

1. contact which introduces sight and eye or sound and ear or smell and nose or taste and tongue or touch-object and body

( phu + assa )

2. feeling of indifferent feeling that is not good or not bad in case of the first 4 senses. Or

feeling of pleasant feeling in case of body-consciousness or kaayavinnana citta of kusalavipaka citta. Or

feeling of unpleasant feeling in case of body-consciousness or kaayavinnana citta of akusalavipaka citta.

( veda + naa )

3. volition which urges citta to become consciousness, contact to introduce the object with citta and other accompaniments, feeling to feel the object, perception to perceive the object, one-pointedness to go to (gata) one object( Eka), mental life to support citta and other mental factors, attention to attend the object.

( ceto + tana )

4. perception which perceives the object  
(sa + anna)

5. one-pointedness to go to just one and only one object  
(eka + ggata)

6. mental life which supports with life to citta and other 6 cetāsikas  
(jīvi.m + attā + indriya)

7. attention which attends the object  
(mana + si + kāra)

Because of these accompanying cetāsikas, citta has different names.

Again citta has to depend on rūpa in different ways and rūpa have been discussed to some extent. Citta has different functions and this will depend on which cetāsikas arise together with citta.

Because of these different functions of citta, cittas seem to be a single block and is assumed as attā. This apparent body deludes us that there are beings. These beings and their cittas have been currently discussed.

4 bhūmis or 4 realms, 4 paṭisaṅghi or 4 rebirths, and 4 causes of death have all been discussed in the recent posts on Dhamma Thread.

There are kamma. Kamma are hard to sense as they are not like entities even though they are entities. That is kamma is not citta, not cetāsika, not rūpa, not nibbāna. Some may argue that kamma is a mental factor. This may be right just for some point of view and this will not be true for all kamma.

Kamma are being discussed in the coming posts on Dhamma Thread.

Kamma are like shades of our body. Our body is what exists. When the body does not exist, then there will not exist its shade. Wherever we go, our shade also move along with our body.

When does that shade disappear? When the body disappears, its shade also disappears.

1) Is kamma a citta?

No, kamma is not a citta.

2) Is kamma a cetāsika?

In general sense, no. Kamma is not a cetasika except sahajata-kamma.

3)Is kamma a rupa?

No. It's definitely not.

4)Is kamma nibbana?

No. Kamma is not nibbana.

5)Is kamma a reality?

Hard to answer. Counter question will be 'Is the shade a reality?'

I was considering whether kamma is wrongly appointed as God by many people and many other religions.

Can anyone see God?

Can anyone see kamma?

One can see the results of kamma but not the kamma directly. If the appointed God is kamma, is it logical just to pray without ever doing good things and refraining from bad things?

Kamma paccaya in the 24 conditional dhamma or 24 paccaya dhamma says something about kamma and its implications. There are 2 kinds of kamma-paccaya. They are sahajaata-kamma paccaya and naanakkhanika-kamma paccaya.

Kamma is said to be 'the cetana which pushes the mind to commit an action'. This also comprises that 'the cetata that arises when an action is or was committed'. The cetana that arises and pushes the mind committing an action is sahajata-kamma. All the actions in the past did have cetanas when those actions were committed.

The shade of that cetana cetasika always follow the current citta as long as citta arises. It is also kamma and such kamma is hard to be classified as realities. But they have always been there since actions were committed. Such kind of kamma is naanakkhanika kamma.

Kamma do have the power to bring up their results. When the results are not given rise yet, kamma may wrongly be assumed as non-existing. But

when the results are visibly coming, there is no way to escape.

Is it fair 'to avoid what one did bad to other' by praying to someone who never exists?

Can we stop kamma not to give their results?

Dhamma Thread is now going on with kamma. There are 4 sets of 4 kmmas or catu-cattukka kamma. When we talk on kamma, there are many many points to discuss. As the subject is a deeper one, it is not that easy to explore all about kamma. Only The Buddha knows all about kamma.

When in a forest, The Buddha picked up a handful of fallen leaves and said to his disciple monks that what He preached was like a fist-ful of fallen leaves in His hand, while what He knew was like all the leaves in the whole forest. While a handful of Dhamma does help to reach nibbana, we all do not need to bother with understanding of everything, which is completely impossible.

There are 4 types of kamma. These types are just for classification and this depends on what these kamma do. Kamma do generate their results at a suitable time when there are all the conditions that fulfil the necessary things. Depending on what these kamma give rise as their effect there are 4 kinds of kamma.

These 4 kamma are

1. janaka ( regenerative kamma, or reproductive kamma )
2. upatthambhaka ( supportive kamma, or reinforcing kamma )
3. upapiilaka ( weakening kamma, or diminishing kamma )
4. upaghataka ( cutting kamma, or destructive kamma )

There are 4 kinds of kamma depending on their regenerative power.

1. janaka kamma ( regenerative kamma, or reproductive kamma )
2. upatthambhaka kamma( supportive kamma, or reinforcing kamma )
3. upapiilaka kamma ( weakening kamma, or diminishing kamma )
4. upaghataka kamma ( cutting kamma, or destructive kamma )

Janaka kamma are kamma that are capable of giving rise to their effects

or their results. These kamma may be as old as aeons, kappas long. Or may be as recent as a few lives ago. Whatever time is suitable for them, they do have the power or capability to give rise to their results.

Upatthambhaka kamma are kamma that do not have the same power like janaka kamma. But when there are janaka kamma and at the same time there are also upatthambhaka kamma, then that upatthambhaka kamma or supportive kamma or reinforcing kamma do add to the effect of janaka kamma or reproductive kamma or regenerative kamma.

Fire does destroy things to be burnt whatever there is blowing wind or not. But when there is burning with fire and at the same time there is blowing wind then that blowing wind does reinforce the burning process or does support the burning process of fire. Upatthambhaka kamma behaves in the same way like blowing wind while itself does not have the same power of janaka kamma.

There are 4 kinds of kamma depending on their regenerative power.

1. janaka kamma ( regenerative kamma, or reproductive kamma )
2. upatthambhaka kamma( supportive kamma, or reinforcing kamma )
3. upapiilaka kamma ( weakening kamma, or diminishing kamma )
4. upaghataka kamma ( cutting kamma, or destructive kamma )

Janaka kamma and upatthambhaka kamma are discussed in the previous post. The third kamma in this series of regenerative kamma are upapiilaka kamma.

This kamma, upapiilaka kamma is diminishing kamma or weakening kamma. This kamma reduce the effect of janaka kamma. When there is upapiilaka kamma, janaka kamma cannot give rise to its full effect. Upapiilaka kamma itself does not have the same power of janaka kamma. But when upapiilaka kamma exists, janaka kamma becomes weaken even though there will be its results.

Upapiila kamma is like water in case of burning fire. The function of fire is to burn whatever it meets. So fire will destroy everything on his way. But when there is water, fire cannot burn completely. Water does hinder the function of fire.

Like this simile, when there are janaka kamma and at the same time when there are upapiilaka kamma, then janaka kamma cannot give rise to their full results or their full effects. This happen because of the presence

of upapiilaka kamma, whose function is to diminish others' kamma or to weaken others' kamma.

Even though there are diminishing kamma like upapiilaka kamma, janaka kamma are still capable of giving rise to their effect. But the effects are not in full term.

There are 4 kinds of kamma depending on their regenerative power.

1. janaka kamma ( regenerative kamma, or reproductive kamma )
2. upatthambhaka kamma( supportive kamma, or reinforcing kamma )
3. upapiilaka kamma ( weakening kamma, or diminishing kamma )
4. upaghataka kamma ( cutting kamma, or destructive kamma )

Janaka kamma, upatthambhaka kamma, and upapiilaka kamma have been talked in the previous posts. Still there left the fourth kamma in this group of kamma according to their causative power or regenerative power.

This fourth kamma is called upaghataka kamma. This kamma is very powerful unlike other three kamma. Janaka kamma has the power or potential to give rise to its effect. Its weightage is supported by upatthambhaka kamma while upapiilaka kamma diminishes the power of janaka kamma.

Unlike upapiilaka kamma, upaghaataka kamma completely abolish the existing kamma. Upaghaataka kamma eradicates all the potentials that exist in janaka kamma in question to the level that no trace of janaka kamma is left.

Anyone or any being in any of 31 realms has many many existings or lives in the immeasurable rounds of rebirth cycle or samsara. When matured, being develops to highest level of panna or wisdom and becomes an arahat. As soon as arahatta magga nana arises all the existing 'kamma that may give rise to future rebirths' are totally abolished by arahatta magga nana's power.

The cetana that arises along with arahatta magga citta is sahajaata-kamma and that kamma eradicates all the existing 'kamma that may give rise to future rebirths'. That cetana is kamma. But it arises and stays just for a citta-moment or a cittakkhana. But its shade or kamma follows all arising cittas till cuti citta of that arahat. At the end of cuti citta of arahat, samsara-long accumulations are all extinguished instantaneously. This kamma cut up all rebirth-giving kamma and it may be called as upaghaataka kamma.

There are 4 kinds of kamma depending on their regenerative power.

1. janaka kamma ( regenerative kamma, or reproductive kamma )
2. upatthambhaka kamma( supportive kamma, or reinforcing kamma )
3. upapiilaka kamma ( weakening kamma, or diminishing kamma )
4. upaghataka kamma ( cutting kamma, or destructive kamma )

There is another group of kamma. While the above 4 kamma are concerned with their power of giving rise to effect, this another group of kamma is concerned with seniority or serialness of all the existing kamma.

They are called paakadaana pariyaaya kamma. Paaka means 'vipaka' or results. Daana means 'give' 'offer'. Pariyaaya means 'turn' 'serialness' 'seniority'. This means that if there is 1 other numbers like 5,8,2,9,7,4 cannot be the first to come.

There are 4 kamma in this group of kamma. They are

1. garuka kamma or 'heavy kamma'
2. asanna kamma or 'repeatedly-perceiving kamma'
3. acinna kamma or 'practised kamma or chronic kamma'
4. katattaa kamma or 'olden kamma'

There are 4 kinds of kamma depending on their regenerative power.

1. janaka kamma ( regenerative kamma, or reproductive kamma )
2. upatthambhaka kamma( supportive kamma, or reinforcing kamma )
3. upapiilaka kamma ( weakening kamma, or diminishing kamma )
4. upaghataka kamma ( cutting kamma, or destructive kamma )

There are 4 kinds of kamma concerned with seniority or serialness of all the existing kamma. They are

1. garuka kamma or 'heavy kamma'
2. asanna kamma or 'repeatedly-perceiving kamma'
3. acinna kamma or 'practised kamma or chronic kamma'
4. katattaa kamma or 'olden kamma'

These last 4 kamma are mainly directed to the kamma that give rise to next life or patisandhi-giving-kamma.

If there are all 4 kamma of garuka, asanna, acinna, and katatta kamma then garuka kamma gives rise the effect first and all other 3 kamma

are succeeded by garuka kamma.

When there is no garuka kamma then asanna kamma is the leading kamma at near dying and after cuti citta or after death, that asanna kamma gives rise to its effect as 'next life's patisandhi citta or rebirth consciousness'.

When there is no garuka kamma and no asanna kamma, then acinna kamma comes to play its role and katatta kamma cannot give rise to its effect at that time. Because katattaa kamma are olden kamma and these are past cetanas when the being committed in far far past lives.

But, when there are no garuka kamma, no asanna kamma and no acinna kamma, then katattaa kamma is the main kamma and there is no escape way to avoid the result of kamma and being has to be reborn in one of 31 realms according to that katattaa kamma.

There are 4 kinds of kamma depending on their regenerative power.

1. janaka kamma ( regenerative kamma, or reproductive kamma )
2. upatthambhaka kamma( supportive kamma, or reinforcing kamma )
3. upapiilaka kamma ( weakening kamma, or diminishing kamma )
4. upaghataka kamma ( cutting kamma, or destructive kamma )

There are 4 kinds of kamma concerned with seniority or serialness of all the existing kamma. They are

1. garuka kamma or 'heavy kamma'
2. asanna kamma or 'repeatedly-perceiving kamma'
3. acinna kamma or 'practised kamma or chronic kamma'
4. katattaa kamma or 'olden kamma'

I repeat these frequently so that these kamma will be familiar with.

Garuka kamma are heavy kamma. So heavy that they give rise to their result as rebirth consciousness or patisandhi citta in the next life. Garuka kamma are like 'jhaana kusala kamma'.

When dying if being is developing jhaana and if marana-asanna-javana arises with jhaana-kusala cittas, this kamma becomes garuka kamma and no other kamma can hinder that garuka kamma or heavy kamma.

As soon as jhaana-javana ends, cuti citta follows and when this cuti citta passes away, a patisandhi citta which is the result of jhaana-kusala citta arises in the next life as a brahma.

Garuka kamma are heavy and no other kamma can overstep him if there

is garuka kamma.

There are 4 kinds of kamma depending on their regenerative power.

1. janaka kamma ( regenerative kamma, or reproductive kamma )
2. upatthambhaka kamma( supportive kamma, or reinforcing kamma )
3. upapiilaka kamma ( weakening kamma, or diminishing kamma )
4. upaghataka kamma ( cutting kamma, or destructive kamma )

There are 4 kinds of kamma concerned with seniority or serialness of all the existing kamma. They are

1. garuka kamma or 'heavy kamma'
2. asanna kamma or 'repeatedly-perceiving kamma'
3. acinna kamma or 'practised kamma or chronic kamma'
4. katattaa kamma or 'olden kamma'

I repeat these frequently so that these kamma will be familiar with.

Garuka kamma are heavy kamma. There are bad kamma which are also garuka kamma. These bad kamma are so heavy that other good kamma cannot overwhelm it.

Example kamma are anantaariya kamma.

Killing of own father, killing of own mother, killing of arahats, division of sangha, bruising to The Live Buddha are all heavy kamma and they are called anantaariya kamma. All these kamma are garuka kamma.

Example being in The Buddha time is 'Devadattha'. He first attained all rupa jhanas and all arupa jhanas. And he also obtained many of jhana power like 'iddhividha' or 'creation of beings as he wishes'.

But later in his life, he did several irreversible kamma like bruising to The Live Buddha while he tried to kill The Buddha so that he thought he might become the chief in the sangha.

And he did division of the sangha just before he died. As these kamma are anantaariya kamma, all his jhana powers disappeared. And he had to die in despair without ever seeing The Buddha again when he regreted all his sin. That bad garuka kamma drew him down to avicini- niraya or hell realm, where there is no pause of suffering pain.

There are 4 kinds of kamma concerned with seniority or serialness of all the existing kamma. They are

1. garuka kamma or 'heavy kamma'
2. asanna kamma or 'repeatedly-perceiving kamma'
3. acinna kamma or 'practised kamma or chronic kamma'
4. katattaa kamma or 'olden kamma'

If there is no garuka kamma in a life, then the dying being will have other kamma when they are racing near death. Among the existing kamma, if there are asanna kamma, one of those asanna kamma succeeds other kamma and it will give rise to next life rebirth as its result.

Asanna kamma are kamma that have been done near death or when being approaches his final days. Because these kamma are easily recognizable for them as they were done in the period of their memory.

If there is no such kamma in the final days, then there will be many of kamma in the current life which deserve giving rise to next life rebirth. As there are no garuka kamma and no asanna kamma, then the existing kamma in the current life, which are regularly practised come out near death.

Among them one of kamma wins the others and it gives rise to next life rebirth consciousness.

Sometimes, there are no specific kamma that may give rise to rebirth consciousness or patisandhi citta. At that time there will arise katattaa kamma. These are olden kamma that were not committed in the current life but in other past lives of many in the whole samsara.

This is about seniority of kamma. All katattaa kamma are burnt at arahatta magga kala or at the time when arahatta magga nana arises. As soon as arahatta magga citta arises, it is followed by arahatta phala citta 2 or 3 moments. Since then all javana citta become kiriya javana citta in those beings who become arahats.

There are 4 sets of 4-kamma or catu-catukka kamma. The first 2 sets have been discussed in recent posts. There is 3rd set of 4-kamma. They are

1. dittha-dhamma-vedaniiya kamma
2. upapajja-vedaniiya kamma
3. aparaapariya-vedaniiya kamma
4. ahosi kamma

These are kamma classified according to their time of giving rise to their result. In Pali it is called 'Paaka Kaala'. Paaka means 'vipaka' or 'result' and kaala means 'time' 'era'.

The 1st kamma is called dittha-dhamma-vedaniya kamma. Dittha means 'visible'. So dittha-dhamma means 'visible dhamma'. Vedaniya means 'things felt' 'things used'. This kamma gives rise to its result visibly in the current life.

When kamma are committed, there arise 7 successive javana cittas. Javana cittas or mental impulsive consciousness are 55 in numbers. 29 cittas are kama javana cittas and 26 cittas are appana javana cittas. Appana means absorption and they are jhana, magga, phala cittas.

When javana cittas arise at kama object, there are 7 successive javana cittas. If these cittas are not of arahats that is if these javana cittas are not kiriya cittas, then there always are kamma whenever these javana cittas arise.

The 1st kamma dittha-dhamma-vedaniya kamma or 'kamma that has to be consumed by the current life' derives from the 1st javana citta out of 7 successive javana cittas. These matters will be continued in the coming posts.

There are 4 sets of 4-kamma or catu-catukka kamma. The first 2 sets have been discussed in recent posts. There is 3rd set of 4-kamma. They are

1. dittha-dhamma-vedaniya kamma
2. upapajja-vedaniya kamma
3. aparaapariya-vedaniya kamma
4. ahosi kamma

The 2nd kamma in this 3rd set of 4-kamma is called upapajja-vedaniya kamma. This kamma gives rise to its effect in the immediate next life or the second life when the current life is assumed as the 1st life. This kamma derives from 7th javana citta when kamma are being committed.

The third kamma in this set is aparaapariya-vedaniya kamma. Aparaa means 'further away' or 'second'. This kamma gives rise to its effect or results in the 2nd next life or 3rd life if the current life is assumed as the 1st life.

This kamma derives from the middle 5 javana cittas out of 7 total successive javana cittas. This kamma is so strong that its effects are there starts from the 2nd next life or 3rd life till cuti citta of arahats.

There are 4 sets of 4-kamma or catu-catukka kamma. The first 2 sets have been discussed in recent posts. There is 3rd set of 4-kamma. They are

1. dittha-dhamma-vedaniiya kamma
2. upapajja-vedaniiya kamma
3. aparaapariya-vedaniiya kamma
4. ahosi kamma

Kamma is always there behind us. Kamma is our shade. We cannot see kamma. But we can see the results that kamma gives. Kamma is our shade. Kamma is our properties. Kamma is our wealth.

The first 3 kamma in this 3rd set of 4-kamma have been discussed in the previous posts. Among them aparaapariya-vedaniiya kamma is so strong that their potentials never go anywhere and they always follow as like our shade.

This happens. Because we did. Is it fair? It is. But we cannot see how many lives that we lived in our past and how many kamma were done when we were in those respective life. And actually sense, we do not need to worry these past kamma.

Our duty is to clean kamma as clean as possible till kamma is completely clean. When this happens, or when beings become arahats, there will not be any more kamma that will give rise to new rebirth. But old kamma do not go away.

Old kamma follow us like money-lenders. As long as we are living in the samsara or rounds of birth-rebirth they will be following. Even when beings become arahats and become completely pure, kamma will be following them as long as they are there in existence. This is true down to cuti citta or arahats.

Once cuti citta arises, there is no way to follow for these kamma and then all these kamma become ahosi kamma or fruitless kamma.

There are 4 sets of 4-kamma or catu-catukka kamma.

Depending on

(a) their causative power or regenerative power or productive power

There are 4 kamma.

1. janaka kamma or regenerative kamma

2. upatthambhaka kamma or supportive kamma
3. upapiilaka kamma or reductive kamma
4. upaghataka kamma or destructive or abloishing kamma

(b) their seniority of result-giving

There are another set of 4 kamma

1. garuka kamma or heavy kamma
2. asanna kamma or frequenting kamma
3. acinna kamma or practised kamma or learned kamma
4. katattaa kamma or olden kamma

(c) their timing of result-giving

There are another set of 4 kamma

1. dittha-dhamma-vedaniiya kamma or visible-current-life-feeling kamma
2. upapajja-vedaniiya kamma or next-life-result-giving kamma
3. aparaapariya-vedaniiya kamma or 2nd-next-life-till-end-of-samsara k
4. ahosi kamma or fruitless kamma

(d) their placing of kamma-doers

or depending on bhumi or place for beings who did kamma

There are another set of 4 kamma. They are

1. akusala kamma or unwholesome kamma
2. kaamaavacara kusala kamma or 'sensuous plane wholesome kamma'
3. rupaavacara kusala kamma or 'fine material plane wholesome kamma'
4. arupaavacara kusala kamma or 'non-material plane wholesome kamma'.

There are 4 sets of 4 kamma or 'kamma catu-catukka'. Still there are other kamma.

Depending on 'where kamma are done' or depending on 'door of kamma' or 'kamma-dvara' there are 3 kamma.

They are

1. kaaya kamma or 'bodily actions or bodily kamma'
2. vacii kamma or 'verbal actions or verbal kamma'
3. mano kamma or 'mental actions or mental kamma'

As these kamma are classified according to kamma-dvara, there is no mentioning of good or bad. If they have to be included, there will be

6 kamma.

They are

1. akusala kaaya kamma
2. akusala vacii kamma
3. akusala mano kamma &
4. kusala kaaya kamma
5. kusala vacii kamma
6. kusala mano kamma

There are 4 sets of 4 kamma or 'catu-catukka kamma'.

1. janaka kamma or regenerative kamma
2. upatthambhaka kamma or supportive kamma
3. upapiilaka kamma or reductive kamma
4. upaghataka kamma or destructive kamma

are classification based on 'the power of kamma that have regenerative potentials'.

1. garuka kamma or heavy kamma
2. asanna kamma or frequenting kamma
3. acinna kamma or practised kamma or learned kamma
4. katattaa kamma or olden kamma

are 2nd classification based on the seniority of kamma in terms of their weightage.

1. ditthia-dhamma-vedaniya kamma or visible kamma
2. upapajja-vedaniya kamma or kamma fruits in the next life
3. aparaapariya-vedaniya kamma or kamma fruits through out samsara starts from 2nd next life or 3rd life from the current one.
4. ahosi kamma or fruitless kamma

are 3rd classification based on the timing of fruition of kamma.

1. akusala kamma or unwholesome kamma
2. kamavacara kusala kamma or sensuous-sphere wholesome kamma
3. rupavacara kusala kamma or fine material-sphere wholesome kamma
4. arupavacara kusala kamma or non-material-sphere wholesome kamma

are 4th classification based on 'the place where kamma give as their effects.

Again there are 3 kamma depending on the door where kamma are done.

These 3 kamma are

1. kaaya kamma or bodily action
2. vacii kamma or verbal action
3. mano kamma or mental action

But these 3 do not specify anything but just reveals where kamma are done as kamma-dvara or kamma-door. They may be akusala or kusala. So there are 3 akusala kamma.

1. akusala kaaya kamma
2. akusala vacii kamma
3. akusala mano kamma

And there are 3 kusala kamma at the same kamma-dvara. They are

1. kusala kaaya kamma
2. kusala vacii kamma
3. kusala mano kamma

Depending on the course of action or kamma-patha there are 10 akusala kamma and 10 kusala kamma. So there are 20 kamma. There are 3 akusala kaaya kamma & 3 kusala kaaya kamma, 4 akusala vacii kamma & 4 kusala vacii kamma and 3 akusala mano kamma & 3 kusala mano kamma.

There are 4 sets of 4 kamma or 'catu-catukka kamma'.

1. janaka kamma or regenerative kamma
2. upatthambhaka kamma or supportive kamma
3. upapiilaka kamma or reductive kamma
4. upaghataka kamma or destructive kamma

are classification based on 'the functions of kamma that have regenerative potentials'.

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are 4th classification based on 'the place where kamma give as their effects.

Again there are 3 kamma depending on the door where kamma are done. These 3 kamma are

1. kaaya kamma or bodily action
2. vacii kamma or verbal action
3. mano kamma or mental action

Kaaya kamma are actions done at kaaya-dvara or acts through body. This is reflected as 'kaaya vinatti rupa'.

Kaaya vinatti rupas are gesture. They are like 'behavioural actions revealing different body positions of bending or stretching arms, legs etc with weapons or poison or the offerable or robe or food etc etc.

That is why kaaya kamma manifests as kaaya vinatti rupas. These vinatti rupas are cittaja rupas or 'mind-generated rupas'. These mind are 'akusala cittas accompanied by dosa cetasikas in case of killing' or 'mahakusala cittas accompanied by saddha in case of offerings etc.

3 akusala kaaya kamma are

1. killing
2. stealing
3. wrong-practising of sex

There are 4 sets of 4 kamma or 'catu-catukka kamma'.

1. janaka kamma or regenerative kamma
2. upatthambhaka kamma or supportive kamma
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3. rupavacara kusala kamma or fine material-sphere wholesome kamma
4. arupavacara kusala kamma or non-material-sphere wholesome kamma

are 4th classification based on 'the place where kamma give as their effects.

Again there are 3 kamma depending on the door where kamma are done. These 3 kamma are

1. kaaya kamma or bodily action
2. vacii kamma or verbal action
3. mano kamma or mental action

Among 3 kama-dvara, there are 3 akusala kamma that are frequently committed at kaaya dvara or body door. These 3 akusala kaaya kamma are

1. killing
2. stealing
3. wrong-practising of sex

Killing is mostly committed through kaaya dvara or through body. But there are some occasions that killing is committed through vaci-dvara or verbal-kamma-door. Examples are 'ordering of killing'.

But killing is not done through mind-door alone even though mano-dvara or mind-kamma-door always involve in any of akusala or kusala actions.

By the same token, stealing is mostly done through body-kamma-door or kaaya-dvara. Again, this can also be committed through verbal action by giving orders or any other means of communication while delegating others to perform the action.

Wrong-practising of sex is also committed through body-kamma-door or kaaya-dvara. Again there are many implication related to this bad kamma. Once committed, there are many potentials that these kamma are brought along through out the samsara as long as they do not receive their debt.

Wrong practising of sex are having sex with married people. This involves both parties and both male and female beings committed the same kamma. This happens not only in human beings but in other realms like deva, peta, asura, animals etc as long as beings are in sensuous sphere.

When both parties are not married ones, still there this kamma of kaamesu-micchacara can be committed with unmarried ones.

There are 8 kinds of virgins or 8 kinds of woman who are not married but they are guarded by simple owners (not sex owners but just guardians).

When unmarried men have sex with any of these 8 woman, they do commit kaamesu-micchacara akusala kaaya kamma. But these 8 women who have sex with unmarried men are not committing kaamesumicchacara akusala kamma. Because they own their sex and they just have sex with unmarried one who do not have sex-owners.

However, all male partners who have sex with these 8 women without consent of their guardians and without consent of these 8 women are said to commit kaamesumicchacara akusala kaaya kamma.

With Unlimited Metta,

PS: Any comments are welcome and any queries are welcome. If there is unclarity of any meaning, please just give a reply to any of these posts on Dhamma Thread.

**Date:** Thu May 12, 2005 10:52am

**Subject:** [Dhamma Thread \(352\)](#)



Tare 3 kamma depending on the door where kamma are done.

These 3 kamma are

1. kaaya kamma or bodily action
2. vacii kamma or verbal action
3. mano kamma or mental action

Among 3 kama-dvara, there are 3 akusala kamma that are frequently committed at kaaya dvara or body door. These 3 akusala kaaya kamma are

1. killing
2. stealing
3. wrong-practising of sex

Among these 3 akusala kaaya kamma, killing is committed by dosa muula cittas in most occasions. But in some occasions, killing may be committed by lobha muula cittas. Example lobha cittas that arise while killing are cittas in killing while hunting.

Examples birds may be very very happy when they kill worms. Because they are having food for their survival and the killing satiate their wishes to feed their body.

Stealing is mostly committed by lobha muula cittas. Because stealing itself is related with greediness. But there are occasions that stealing is committed by dosa muula cittas. Examples are that someone steals so that he may see the distress of the owner. Here the action is stealing.

But the intention is different from his wanting on the properties. It is directed to dosa or aversion which wants the enemies to be in despair because of stealing.

Again wrongful sex are mostly committed by lobha muula cittas. But in some occasions these akusala kamma are committed by dosa mula cittas or aversive mind.

With Unlimited Metta,

PS: Any comments are welcome and any queries are welcome. If there is unclarity of any meaning, please just give a reply to any of these posts on Dhamma Thread.

355

**Date:** Thu May 12, 2005 10:55am

**Subject:** [Dhamma Thread \(353\)](#)



Depending on bhumi or realm, where kamma can give rise to their results, kamma are classified into

1. akusala kamma
2. kaama kusala kamma
3. ruupa kusala kamma
4. aruupa kusala kamma

There are 3 akusala kamma based on kamma-dvara or where kamma are committed. They are akusala kaaya kamma, akusala vaci kamma, and akusala mano kamma. Akusala kaaya kamma have been discussed in the previous post.

There are 4 akusala vaci kamma. They are

1. musaavaada or 'telling lies'
2. pisuna vaacaa or 'telling divisive speech'
3. pharusa vaacaa or 'telling harsh speech'
4. samphappalaapa or 'telling unfruitful speech'

Musaavaada akusala kamma is committed by both 'lobha' and 'dosa'. In both cases 'moha' is already included. People tell lies so as to gain something they want through lobha. When this happens, there always is moha.

On some occasions, people tell lie so that others meet difficulties or suffering. In this example, the chief dhamma is dosa and dosa commit musaavaada with the intention of destruction of others' properties, reputation, fame etc.

In both cases, moha is included. Actually moha is the leader in both cases of musaavaada. But as asaadharana method, moha is not counted here. That is musaavaada is committed by lobha or dosa as main source of dhamma. As moha always includes in any akusala dhamma, it is here not high-lighted.

With Unlimited Metta,

PS: Any comments are welcome and any queries are welcome. If there is unclarity of any meaning, please just give a reply to any of these posts on Dhamma Thread.

356

**Date:** Thu May 12, 2005 10:56am

**Subject:** [Dhamma Thread \(354\)](#)



Depending on bhumi or realm, where kamma can give rise to their results, kamma are classified into

1. akusala kamma
2. kaama kusala kamma
3. ruupa kusala kamma
4. aruupa kusala kamma

There are 3 akusala kamma based on kamma-dvara or where kamma are committed. They are akusala kaaya kamma, akusala vaci kamma, and akusala mano kamma. Akusala kaaya kamma have been discussed in the previous post.

There are 4 akusala vaci kamma. They are

1. musaavaada or 'telling lies'
2. pisuna vaacaa or 'telling divisive speech'
3. pharusa vaacaa or 'telling harsh speech'
4. samphappalaapa or 'telling unfruitful speech'

Musaavaada or lying has been discussed in the previous post.

Pisuna vaacaa or telling harsh speech is also akusala kamma or vaci origin. That is this kamma is committed at the kamma-door of mouth or verbal-door.

The words inside may or may not be true. When the words are not true, that kamma is both musaavaada and pisuna vaacaa. But this akusala kamma can be committed even with true speech.

Even when the speech spoken is true and not musaavaada, they may still be pisuna vaacaa or akusala kamma of 'telling divisive speech'. This kamma is akusala because the main dhamma that underlie is dosa citta and it is manifested through vaci-vinatti rupa, which is a cittaja rupa arisen from akusala cittas.

When a word causes 2 beloved people to be separated, that word should not be told however the words are right. When this is not considered and there is an intention of separation of 2 people with telling these words, pisuna vaacaa is said to be committed.

In this akusala vaci kamma, the main dhamma that underlie is dosa. But the leader is always moha. As moha always includes in any of akusala citta, moha is not high-lighted here and pisuna vaacaa is said to be committed by dosa or aversion.

With Unlimited Metta,

PS: Any comments are welcome and any queries are welcome. If there is unclarity of any meaning, please just give a reply to any of these posts on Dhamma Thread.

357

**Date:** Thu May 12, 2005 10:57am  
**Subject:** [Dhamma Thread \(355\)](#)



Depending on bhumi or realm, where kamma can give rise to their results, kamma are classified into

1. akusala kamma
2. kaama kusala kamma
3. ruupa kusala kamma
4. aruupa kusala kamma

There are 3 akusala kamma based on kamma-dvara or where kamma are committed. They are akusala kaaya kamma, akusala vaci kamma, and akusala mano kamma. Akusala kaaya kamma have been discussed in the previous post.

There are 4 akusala vaci kamma. They are

1. musaavaada or 'telling lies'
2. pisuna vaacaa or 'telling divisive speech'
3. pharusa vaacaa or 'telling harsh speech'
4. samphappalaapa or 'telling unfruitful speech'

Pharusa vaacaa is also akusala vaci kamma. The words in that sort of speech may be true or not true. If not true, then the kamma will be both musaavaada and pharusa vaacaa.

But even when words are true, the speech may not be a good one as they carry painful messages or words. Harsh speech may well be untrue and divisive. This this happen, then there will be 3 akusala vaci kamma being committed at the same time. They are musaavaada, pisuna vaacaa and pharusa vaacaa.

Pharusa vaacaa are mainly committed by dosa. When there is dosa, there also is moha. But as moha always includes in any of akusala dhamma, moha is not high-lighted as main cause of akusala kamma patha dhamma.

With Unlimited Metta,

PS: Any comments are welcome and any queries are welcome. If there is unclarity of any meaning, please just give a reply to any of these posts on Dhamma Thread.

358

**Date:** Thu May 12, 2005 10:58am

**Subject:** [Dhamma Thread \(356\)](#)



There are 4 akusala vaci kamma. They are

1. telling lies
2. telling divisive speech
3. telling harsh speech
4. telling unfruitful speech or non-sense speech

Telling lie or musaavaada is the leader of all these 4 akusala vaci kamma.

When these 4 verbal actions are checked, they will be in some way related to musaavaada kamma. The 1st kamma musaavaada is definitely musaavaada or lying.

The 2nd akusala vaci kamma called pisuna vaacaa or telling divisive speech may also be musaavaada.

The 3rd akusala vaci kamma called pharusa vaacaa or telling hrash speech is usually untrue words.

The 4th akusala vaci kamma called samphappalaapa or telling unfruitful speech or telling tales is also related to musaavaada kamma.

But there is difference between 'telling real stories as evidence to support proposition which bear fruit is not samphappalaapa.

There are 3 akusala kamma based on where kamma are committed. That is kamma are classified as 3 based on kamma-dvaara or kamma-door.

Kamma are committed at body-door or kaaya-dvara and manifest as ( akusala citta + akusala cittaja rupa kaaya-vinatti rupa ), committed at vaci-dvaara or verbal-door and manifest as ( akusala citta + akusala cittaja rupa vaci-vinatti rupa ), and committed at mano-dvaara or mind-door and manifest as ( akusala citta + akusala cittaja rupa without vinatti ruupa ).

So there are 3 akusala kamma and they are kaaya-akusala-kamma, vaci-akusala-kamma, and mano-akusala-kamma.

Kaaya-akusala-kamma and vaci-akusala-kamma have been discussed in the previous posts under heading of Dhamma Thread.

There are mano-akusala-kamma. They are kamma that are totally confined to mind-door or mano-dvaara and they are not associated with any vinatti ruupas at all.

There are 3 akusala mano-kamma.

They are

1. abhijjhaa
2. byaapaada
3. micchaa-ditthi

Abhijjhaa is a kamma that are mental activities wishing to possess properties or things that are owned by others beings. The base dhamma that underlie this abhijjhaa kamma is lobha cetasika.

Byaapaada ( spell as Vyapada in PTS ) is a kamma that are mental activities wishing destruction of others' properties, fames, good reputation etc etc. The base dhamma that underlie this byaapaada kamma is dosa cetasika or aversion.

Micchaa-ditthi is a mano-kamma that is they are mental activities that wrongly see things with wrong view. Examples are the beliefs that 'worshipping to trees' 'worshipping to seas' 'worshipping to the earth' 'worshipping to the sky' are the cause of liberation.

There are 3 kama kusala kamma as there are 3 kama akusala kamma. These kusala kamma are classified as 3 depending on kamma-dvaara or door of kamma or actions.

They are

1. kaaya-kusala-kamma
2. vaci-kusala-kamma
3. mano-kusala-kamma

Depending on 'arising of citta' or 'cittuppaada' there are 8 kama kusala kamma. These 8 kamma are also known as 8 mahaa-kusala kamma.

There are other kusala kamma like rupa-kusala and arupa-kusala kamma. to differentiate these 2 kamma, kamavacara kusala kamma are called mahaa-kusala kamma.

As they are cittas or cittuppaada, they can be read in citta portion of Dhamma Thread. But for the benefit of readers, the summary will be given in this post. These 8 maha-kusala kamma or 8 maha-kusala cittas are

1. somanassa saha gatam nana sampayutta asankharika citta
2. somanassa saha gatam nana sampayutta sasankharika citta
3. somanassa saha gatam nana vippayutta asankharika citta
4. somanassa saha gatam nana vippayutta sasankharika citta
5. upekkha saha gatam nana sampayutta asankharika citta
6. upekkha saha gatam nana sampayutta sasankharika citta
7. upekkha saha gatam nana vippayutta asankharika citta
8. upekkha saha gatam nana vippayutta sasankharika citta

Somanassa is joy or happiness. Saha gatam means 'to associate with'. Nana means 'wisdom'. Sampayutta means 'mixed with'. Asankharika means 'unprompted'. Sasankharika means 'prompted'. Vippayutta means 'dissociated' and upekkha here means 'indifferent feeling'.

There are 3 kama kusala kamma as there are 3 kama akusala kamma. These kusala kamma are classified as 3 depending on kamma-dvaara or door of kamma or actions.

They are

1. kaaya-kusala-kamma
2. vaci-kusala-kamma
3. mano-kusala-kamma

Depending on 'arising of citta' or 'cittuppaada' there are 8 kama kusala kamma. These 8 kamma are also known as 8 mahaa-kusala kamma. These cittas have been explained repeatedly.

There are still 3 kinds of kusala depending on what is being done.

They are

1. daana maya
2. siila maya
3. bhavanaa maya

This classification depends on 'punna-kiriya-vatthu'.

Punna means 'wholesome action'. Kiriya means 'performance'. Vatthu means 'ground' 'base' 'dependee'. So 3 kinds of kamma depend on these 3 kinds of wholesome-grounds. They are

1. daana or offering
2. siila or building up moral conduct by abstaining doing bad things
3. bhavanaa or building up or developing good mind.

All these 3 kamma are basically done by 8 mahakusala cittas.

We are performing actions in a daily basis. These actions include bodily actions, verbal actions and mental actions. As long as we are not arahats, these actions are bad actions or good actions.

As long as actions are good or bad, they bear the potentials to give rise to their fruit or results. This potential is brought forward down to next and next successively arising citta and this is right till the last arising cuti citta or dying consciousness of arahats.

It is quite evident that no one wants to experience bad things. If they do not want these bad experiences, they will have to avoid doing bad actions. These bad actions have been discussed to some detail in the previous posts.

Currently, Dhamma Thread posts are discussing kusala dhamma, kusala cittas, and kusala matters.

Again there are 10 bases for wholesome actions or 10 grounds for wholesome actions or 10 homes for kusala actions. Because of these 10 homes or punna-kiriya-vatthu, there are 10 kusala dhamma.

They are

1. daana or offering
2. siila or moral conduct

3. bhaavanaa or mental cultivation
4. apacaayana or giving respect to senior of any kind
5. veyyaavacca or performing good supporting assistance
6. pattidaana or sharing merit
7. pattaanumodana or delighting others' merit
8. dhammassavana or listening to dhamma preaching
9. dhammadesanaa or preaching dhamma
10. ditthijukamma or being straightness in view or taking right view.

Still there are many kusala dhamma. But when they all are investigated there are only 8 mahakusala cittas that base these kama kusala actions.

There are 12 akusala cittas and 8 mahakusala cittas. They form altogether 20 cittas and they give rise to their effects in the form of kamavacara vipaka cittas.

Dhamma Threads start with explanation on realities. Dhamma Thread discuss on citta, cetasika, rupa, nibbana, pannatta. Dhamma Thread relate citta with different sets of combination of cetasikas.

Dhamma Thread classify cittas in different ways. Cetasikas or mental factors or mental accompaniments are explained in detail with examples and evidences. Cetasikas are grouped into different sets and they assigned as people performing their different functions.

Dhamma Thread explain what is rupa and what are each rupa and their implications in loka or worlds of kaama or sensuous sphere, rupa or fine material world or sphere. Rupa are investigated as they are.

Rupa are there as rupa kalaapa or aggregates of materials. Different aggregates of materials have been explained in detail. Causes of rupa dhamma are also discussed in Dhamma Threads.

How rupa arises, how it falls away and how long they exist when they are living as dhamma are also explained in Dhamma Thread posts. Rupa dhamma are thoroughly discussed in the previous posts.

Nibbana is discussed sensitively and explained with examples. After explanation on nibbana, pannatti dhamma is also discussed. Apart from citta, cetasika, rupa, nibbana there is no other ultimate realities. Other dhamma is pannatti and panatti is not an ultimate reality.

After discussions on these matters, cittas are re-classified. Then

cittas in procession or vithi cittas are explained in some detail. There are 14 different functions of citta and these functions are explained along with vithi vara.

After processions of cittas, vithi-mutta or procession-free cittas and their implications are explained as bhumi or realms or as 31 planes of existence.

These 31 planes of existence have to exist because of kamma or actions and kamma are then explained in different ways. Currently Dhamma Thread explain kusala kamma and punna-kiriya-vatthu.

There are 31 bhumis or 31 realms because of kamma. There are 4 kamma depending on where beings are born due to their kamma. These 4 kamma are

1. akusala kamma
2. kaama kusala kamma
3. ruupa kusala kamma
4. aruupa kusala kamma

Akusala and kaama kusala kamma have been explained in the previous posts. In the coming posts rupa-kusala kamma will be explained.

There are 4 sets of 4 kmmas or 'catu-catukka kamma'.

Depending on 'the function of kamma' there are janaka kamma or regenerative kamma, upatthambhaka kamma or supportive kamma, upapiilaka kamma or reductive kamma and upaghataka kamma or destructive kamma.

Depending on 'seniority in timing of giving rise to results, there are garuka kamma or heavy kamma, asanna kamma or frequenting kamma, acinna kamma or practised kamma and katattaa kamma or olden kamma.

Depending on 'the timing of result-giving', there are dittha-dhamma-vedaniya kamma or 'visible kamma', upapajja-vedaniya kamma or 'coming kamma', aparaapariya-vedaniya kamma or 'next-coming kamma' and ahosi kamma or non-fruitful kamma.

Depending on bhumi that kamma can give rise to, there are akusala kamma or 'unwholesome kamma', kaama kusala kamma or 'sensuous wholesome kamma', ruupa kusala kamma or 'fine material wholesome kamma', and aruupa kamma or 'non-material wholesome kamma'.

Akusala and kaama kusala kamma have been discussed to some detail. In the coming post rupa kusala kamma and rupa jhana will be discussed.

There are 4 sets of 4 kammass or 'catu-catukka kamma'.

Depending on 'the function of kamma' there are janaka kamma or regenerative kamma, upatthambhaka kamma or supportive kamma, upapiilaka kamma or reductive kamma and upaghataka kamma or destructive kamma.

Depending on 'seniority in timing of giving rise to results, there are garuka kamma or heavy kamma, asanna kamma or frequenting kamma, acinna kamma or practised kamma and katattaa kamma or olden kamma.

Depending on 'the timing of result-giving', there are dittha-dhamma-vedaniya kamma or 'visible kamma', upapajja-vedaniya kamma or 'coming kamma', aparaapariya-vedaniya kamma or 'next-coming kamma' and ahosi kamma or non-fruitful kamma.

Depending on bhumi that kamma can give rise to, there are akusala kamma or 'unwholesome kamma', kaama kusala kamma or 'sensuous wholesome kamma', ruupa kusala kamma or 'fine material wholesome kamma', and aruupa kamma or 'non-material wholesome kamma'.

Akusala and kaama kusala kamma have been discussed to some detail. In the coming post rupa kusala kamma and rupa jhana will be discussed.

There are 5 ruupa kusala kamma. These are kamma when ruupa jhanas are being developed. That is the cetana cetasika that arise in ruupa jhanas become ruupa kusala kamma. As there are 5 ruupa jhanas then there are 5 ruupa kusala kamma.

Ruupa jhanas, in the simplest term, are

1. 1st ruupa jhana

2. 2nd ruupa jhaana
3. 3rd ruupa jhaana
4. 4th ruupa jhaana
5. 5th ruupa jhaana

But in practical there seem to be 4 ruupa jhaana. Because it is very very difficult to ascend up as 1, 2, 3, 4, 5. What happens is jhaana arise in ascending order like 1, 3, 4, 5. 2nd jhaana in 5-step jhaana is difficult to obtain.

As there are 5 limbs of jhaana there has to be 5 jhaana kusala cittas. And so there seem to be 5 ruupa jhaana in terms of abhidhamma. But in real practice, what happens is 1,3,4,5 and there are only 4 jhaanas. This is proved by ruupa jhaana bhumi.

There is no 5th jhaana bhumi.

Ruupa jhaanas ,in the simplest term, are

1. 1st ruupa jhaana
2. 2nd ruupa jhaana
3. 3rd ruupa jhaana
4. 4th ruupa jhaana
5. 5th ruupa jhaana

These 5 jhaana in the names of cittas are

1. viitakka, vicaara, piiti, sukhekaggataa sahitam pathamajjhaana ruupakusala citta
2. vicaara, piiti, sukhekaggataa sahitam dutiyajjhaana ruupakusala citta
3. piiti, sukhekaggataa sahitam tatiyajjhaana ruupakusala citta
4. sukhekaggataa sahitam catutthajjhaana ruupakusala citta
5. upekkhekaggataa sahitam pancamajjhaana ruupakusala citta

When these citta arise, there is cetana in each of them and that cetana serves as sahajaata kamma or conaiscent kamma and it becomes ruupa kusala kamma and ready to give rise to ruupavipaka citta.

Dhamma Thread talk about citta or consciousness. Talk about cetasika or mental factor or mental accompaniment. Talk about ruupa or matter or material. Talk about nibbana. Talk about pannatti. Talk about arammana or object of attention for mind.

Jhanas are frequently discussed in Dhamma Thread posts. At least this repetition will help deeper and deeper understanding on jhanas and this again will help in practical achievement regarding jhanas. Some talk on jhanas while arammana or object of jhanas are not clearly understood.

To break this misty area of jhanas, Dhamma Thread frequently talk on jhanas, jhana cittas, and their related matter. Currently Dhamma Thread are discussing on kamma of different kinds. After discussion on akusala kamma, kusala kamma that happen in kaama bhumis or sensuous planes are discussed.

In the recent post, rupavacara kamma are discussed.

Kamma are actions. Kamma are movements. Kamma are 'changing the existing conditions'. Kamma are sankharas. Kamma are implementation of idea into thoughts with or without accompanying kaaya-vinatti or gesture and or vacii-vinatti or speech or voice.

Rupavacara kamma are nothing but they are changing from 'kamavacara cittas to rupavacara cittas'. When one is in jhana, he or she is acting and is changing kamavacara cittas to rupavacara cittas.

Rupa kusala are being committed at mano-kamma-dvara and they are never kaaya kamma or vacii kamma. There are 5 rupavacara kamma as there are 5 rupakusala cittas. Again there are 5 rupakusala cittas as there are 5 rupa jhaanas.

Ruupa jhaanas ,in the simplest term, are

1. 1st ruupa jhaana
2. 2nd ruupa jhaana
3. 3rd ruupa jhaana
4. 4th ruupa jhaana
5. 5th ruupa jhaana

Ruupa jhaanas ,in the simplest term, are

1. 1st ruupa jhaana
2. 2nd ruupa jhaana
3. 3rd ruupa jhaana
4. 4th ruupa jhaana
5. 5th ruupa jhaana

Among them, first and foremost, the first jhaana will be discussed.

There are meditations or kammatthanas or kammatthana bhavanaa that can give rise to the first jhaana.

Kammatthaana = kamma + tthaana

Kamma here means 'bhaavanaa kusala kamma' or 'actions that do the cultivation or breeding or growing of wholesome mind'. And thaana means 'place'. So kammatthaana means 'the place where bhavanaa lives or dwells or depends or resides'. So kammatthaana is not just simple meditation.

Meditation may or may not cover all the meanings of kammatthaana. Bhaavana is a form of kusala kamma or wholesome actions that are completely confined to mental actions or mano-kamma or mano-sankhaara.

There are 40 kinds of kammatthaana bhavanaa. Among them, 26 kammatthaana can give rise to the first jhaana. To enumerate they are

1. 10 kasina kammatthaana or kasina (wholeness) meditation
2. 10 asubha kammatthaana or meditation on dead bodies
3. 4 brahmavihaara kammatthaana or 4 higher-living meditation
4. 1 kaayagataasati kammatthaana or body-parts meditation
5. 1 aanaapaanassati kammatthaana or breathing meditation

There are 4 aruppa kammatthaanas or non-material meditation. They can only be developed on the ground of 5th(4th) jhaana. So they are not for 1st jhaana. So there are 30 kammatthana that can give rise to appanaa bhavanaa or jhana but only 26 kammatthaanas can give rise to 1st jhana.

What is 1st jhaana?

There are 5 ruupa jhaana or 5 material absorptive states. They are

1. 1st ruupa jhaana
2. 2nd ruupa jhaana
3. 3rd ruupa jhaana
4. 4th ruupa jhaana
5. 5th ruupa jhaana

Among them 1st jhaana is the ground for all ruupa jhanas. Understanding is very important in jhana matter. When one cannot understand 1st jhana, will it be possible to achieve 1st jhana.

What is 1st jhaana?

Before talking on 1st jhana, first jhaana needs to be defined. Jhana is 'a mental state' when all mind-components or all mental bodies

including citta or mind are totally absorbed into the object of attention and this absorption acts as mental impulsion or javana and there is no interruption between mental states.

1st jhana is a jhana that are composed of jhana citta with 5 main jhana factors or jhana-accompaniments along with other mental factors or cetasikas. In 1st jhana there are 35 cetasikas that accompany that 1st jhana citta. But when talking on jhana matter, only jhana-factors cetasikas are talked.

There are 5 jhana factors in 1st jhana. They are

1. vitakka or 'initial application'
2. vicaara or 'sustained application'
3. piiti or 'rapture' or 'suffusing joy'
4. sukha or 'calmness' or 'tranquility'
5. ekaggata or 'one-pointedness' or 'fixity' or 'stillness'

There are 5 ruupa jhana or 5 material absorptive states. They are

1. 1st ruupa jhana
2. 2nd ruupa jhana
3. 3rd ruupa jhana
4. 4th ruupa jhana
5. 5th ruupa jhana

Among them 1st jhana is the ground for all ruupa jhanas. There are 5 jhana factors in 1st jhana. They are

1. vitakka or 'initial application'
2. vicaara or 'sustained application'
3. piiti or 'rapture' or 'suffusing joy'
4. sukha or 'calmness' or 'tranquility'
5. ekaggata or 'one-pointedness' or 'fixity' or 'stillness'

Actually each of these 5 jhana factors has been explained in the earlier posts of Dhamma Thread. The above 5 jhana factors are not just simple cetasikas. They are jhana factors.

So vitakka has to be jhana-vitakka and not of other vitakkas.

Vitakka is normally translated as 'thinking' or 'initial thinking' or 'initial thought'. There are many other vitakkas apart from jhana-vitakka.

Vitakka is 'application of the mind to a specific object'. While the mind (citta) is applied to a specific object, vitakka also applies itself to that object and other accompanying cetasikas are all

applied to that specific very object. This is the job of vitakka.

Vitakka is 'initial application'. 'Initial' is added to differentiate vitakka from vicara, another cetasika which also applies the mind to the specific object. But the way 'vicaara' applies to the object and the way 'vitakka applies to the object' are not the same. If they are the same, there cannot be 2 applications as cetasikas.

Vicaara has the meaning of 'sustained'. Vicaara means 'review' 'repeated visit to the same object' or something like that. Vicaara always follows or accompanies vitakka. That is when there is vitakka there always is vicaara. But when there is vicaara they may or may not be vitakka.

There are 5 jhana factors in 1st jhana. They are

1. vitakka or 'initial application'
2. vicaara or 'sustained application'
3. piiti or 'rapture' or 'suffusing joy'
4. sukha or 'calmness' or 'tranquility'
5. ekaggata or 'one-pointedness' or 'fixity' or 'stillness'

Vitakka has to be jhana-vitakka and vicaara also has to be jhana-vicaara if they are to be jhana factors. Piiti means 'rapture' or 'suffused joy'.

Again, there are many forms of piiti or joy. Piti can follow kusala dhamma, akusala dhamma, abyakata dhamma. Piti is a flexible cetasika. But to become a jhana-piti there have to be accompanied by other jhana factors at least jhana-sukha and jhana-samadhi or jhana-ekaggata.

There are khuddakaa piti, khanikaa piti, okanti piti, ubbhegaa piti, and pharanaa piti. This classification is not so important. What is important is that these piti have to be accompanied by other jhana factors, which are always accompanied by pannindriya cetasika, saddhaa, sati, alobha, adosa, tatramajjhata and other sobhana cetasika.

Like piiti, sukha also has to be jhana-sukha. Sukha is 'pleasant feeling'. Feeling or vedana is a cetasika and this cetasika, when working as jhana-sukha is not like other sukha vedana or pleasant feeling. Because other pleasant feelings are almost always accompanied by akusala cetasikas. But jhana-sukha is accompanied by pannindriya cetasika, sati, saddha and other sobhana cetasikas or beautiful mental factors.

There are 5 jhana factors in 1st jhana. They are

1. vitakka or 'initial application'
2. vicaara or 'sustained application'
3. piiti or 'rapture' or 'suffusing joy'
4. sukha or 'calmness' or 'tranquility'
5. ekaggata or 'one-pointedness' or 'fixity' or 'stillness'

Each factor has been talked in the previous posts. To become jhana factors, all these 5 cetasikas have to work in their full power as jhana-factors and they work hand in hand in the first jhana.

All these 5 factors have to be cetasikas of 1st ruupa jhana citta to become jhana-factors. The leader is 1st jhana-citta. It is also called rupavacara 1st jhana rupaakusala citta. As it is a citta, it always has its object. It always has to depend on a ground or vatthu.

All 1st jhana citta, whether they are kusala citta or vipaka citta or kiriya citta, they always depend on hadaya vatthu. When there is no hadaya vatthu or heart-base then there is no 1st jhana citta at all. 1st jhana citta cannot arise in aruupa brahmas as they do not have any rupa and so they do not have any hadaya rupa.

So it is clear that 1st jhana citta depends on hadaya vatthu. And 1st jhana citta also has to depend on an object. Here the object for 1st jhana citta is always pannatti. No other object can be the object of 1st jhana citta. This is always true. But lokuttara citta always take nibbana as their object. So lokuttara 1st jhana citta also take nibbana as its object.

This happens, because lokuttara 1st jhana citta is a lokuttara citta. It is not rupavacara 1st jhana citta. So lokuttara 1st jhana citta can NEVER take pannatti as its object.

But all rupavacara 1st jhana citta always always take pannatti as their object. As there are 26 kinds of kammattaanas that can give rise to 1st rupa jhana, there are 26 different kinds of pannatti for 1st jhana citta depending on what kammattana has been practising.

There are 5 jhana factors in 1st jhana. They are

1. vitakka or 'initial application'
2. vicaara or 'sustained application'
3. piiti or 'rapture' or 'suffusing joy'
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5. ekaggata or 'one-pointedness' or 'fixity' or 'stillness'

These are cetasikas and there are other cetasikas in 1st jhana. In total there are 35 cetasikas in 1st jhana. But only above 5 cetasikas are counted as jhana-factors. They are

1. vitakka
2. vicara
3. piti
4. vedana
5. ekaggata.

All jhanas, ruupa or aruupa, are opposite to aversion. So aversion has to be abandoned at all 'stages of development of mind' up to 'genuine jhana-state'.

All jhanas, ruupa or aruupa, are opposite to kaama. So kaama has to be abandon at all stages of development of mind' up to 'genuine jhana-state'.

Aversion is easy to understand. But kaama is a wide subject and it needs further elucidation. Kaama are things related to 5 physical senses.

It is normal for all kaama beings that they have kaama related mind. They will be thinking in the way that more and more kaama objects are experienced. They will be involving in kaama related things most of the time.

However, all those who want to stay in jhana and who want to become brahmas in their next life will have to abandon both kaam and aversion.

There are 8 jhaanas. 4 are ruupa jhaanas and other 4 are aruupa jhaanas. Aruupa jhaanas base on ruupa jhaanas and all ruupa jhaanas are derivatives of 1st jhaana. So it is important that the first jhaana is thoroughly learned.

The firsr jhaana has been defined in the previous post. It is a mental state. That mental state is associated with 35 cetasikas and among these 35 cetasikas, 5 cetasikas are jhaana factors. These 5 cetasikas which are jhaana factors are

1. vitakka or 'initial application'
2. vicara or 'sustained application'

3. piti or 'rapture or joy'
4. sukha or 'peace or calmness or tranquility'
5. ekaggata or 'one-pointedness'

So 1st jhana is a state when there are total clearance of 5 hindrances of

1. kaamacchanda nivarana / sensuous-thought hindrance
2. byapaada nivarana / aversive-thought hindrance
3. thina-middha nivarana / sloth-torpor-thought hindrance
4. uddhacca-kukkucca nivarana / wandering-worrying-thought hindrance
5. vicikiccha nivarana / suspicious-doubtful-thought hindrance

while energetic working of

1. vitakka [jhaana-vitakka] or 'initial application to jhaana object'
2. vicara [jhana-vicara] or 'sustained application to jhana object'
3. piti or rapture or suffused-joy
4. sukha or peace or tranquility of calmness
5. ekaggata or stillness or fixity or absolute calm without ripples

It is now clear what 1st jhaana means as it has repeatedly explained again and again. If only nama dhamma is viewed, then there is a citta who knows the object of 1st jhana and that citta is accompanied by 35 cetasikas among which 5 cetasikas are jhana factors and are working energetically while these 5 jhana factors burn their opposite enemies of lobha (sensuous thinking), dosa (aversive thinking), thina & middha (sloth & torporous thinking), uddhacca-kukkucca (wandering-worrying thinking) and vicikiccha (suspicious thinking).

1st jhana is a mental state. This is now clear. But cittas in pancavokara bhūmis or realms with 5 khandhas always have to depend on ruupa. Here all 1st jhana cittas have to depend on hadaya vatthu or heart-base. Cittas are also related to ruupa dhamma not only by depending as a ground or base, cittas also have to depend on ruupa as their object if cittas are pancadvara viithi cittas. Here 1st jhaana citta is manodvara viithi citta. Manodvarika cittas have an object which may be one of 6 alternatives.

These 6 alternative objects are

1. pasaada ruupa or sense-base material like eye, ear, nose, tongue, body
2. sukhuma ruupa or subtle materials
3. cittas or vinnaanas or consciousness
4. cetasikas or mental factors or mental accompaniments
5. nibbana or absolute peace

## 6. pannatti or naming(naming of ideas,naming of concepts &abstraction)

Again, when manodvarika citta take an object it just take an object from its chosen category.

If citta chooses category 1 of pasaada ruupa, the object will be one of 5 alternatives namely eye, ear, nose, tongue, body.

If citta chooses category 2 of sukhumā ruupa, the object will be one of 16 alternatives, which are explained in ruupa portion.

If citta chooses category 3 of cittas or vinnaanas, the object will be only one of 89 cittas or 121 cittas.

If citta chooses category 4 of cetasikas, the object will be one of 52 cetasikas.

If citta chooses category 5 of nibbana, the object will be only nibbana.

If citta chooses category 6 of pannatti, the object will be just a name which may be concepts, abstraction, conceptualization, just naming.

As 1st jhaana is a jhaana citta, the object will be pannatti as all ruupa jhaana take pannatti as their object.

There are many many 1st jhaana cittas. There are ajjhata 1st jhaana cittas, bahiddha 1st jhaana citta,etc etc. And as there are different kammatthaana or samatha kammatthaanas which give rise to 1st jhana, there will be different objects for different 1st jhana cittas. But character-wise all 1st jhaana cittas do take pannatti as their object.

The only difference is that there are different naming and conceptualization, which derived from naama or ruupa dhamma initially.

There are altogether 40 kinds of object for meditation. Any forms of meditation will go into one of these 40 meditations. The only thing different is that vipassanaa or satipatthaana is totally different from any form of meditations. That is why many many beings who obtained different degrees of calmness before appearing of The Buddha but they never learned anatta, which is the end-product-concept of satipatthaana.

Kammatthaana = kamma + thaana

Kamma here means 'bhaavana kusala kamma' or 'mental cultivating

actions' and thaana means 'the place where that action takes place'.

So

kammatthaana also means 'bhaavana object'. There are 2 different kinds

of bhaavanaas. They are samatha bhaavanaa and vipassanaa bhavanaa.

These 2 kinds of mental actions are totally different. And this can be

tested by anyone with their own faculties of mind and body.

There are 40 kinds of samatha kammatthaanas or 40 objects of samatha-meditation.

They are

1. 10 kasina kammatthaanas
2. 10 asubha kammatthaanas
3. 10 anussati kammatthaanas
4. 4 brahmavihaara or 4 brahmacariya kammatthanas
5. 4 aruppa kammatthaanas
6. 1 aharepatikuulasanna kammatthaana
7. 1 catudhaatuvavatthaana kammatthaana.

So there are 7 kinds of objects and altogether 40 objects of samatha meditation.

Vipassana is based on any of these 40 kammatthaanas or based on naama dhamma or ruupa dhamma with contemplating diligently with clear comprehension and understanding on these naama or ruupa dhamma.

Dhamma Thread is now talking on the object of 1st jhaana. And this will appear in the coming posts.

Among 40 objects of samatha bhavanaa or 'tranquility meditation' there are 26 kammatthaanas that can give rise to 1st jhaanas. These 26 kammatthaanas are

1. 10 kasina kammatthaanas
2. 10 asubha kammatthaanas
3. 1 kaayagataasati kammatthaana
4. 1 aanaapaanassati kammatthaana
5. 4 brahmavihaara or 4 brahmacariya kammatthaanas.

Among these 26 objects, only first 4 kinds that is only first 22 objects give rise to patibhaaga nimitta and other 4 objects which are the object of brahmavihaara or brahmacariya kammatthaana cannot give

rise to patibhaaga nimitta because there is no stable idea exist.

The first 22 kammatthaanas will be explained first before explanation on 4 brahmavihaara start.

Bhaavana kusala kamma are higher than any other kamma. So before proceeding to these higher kamma, one has to abandon all akusala kamma and one has to practise as much kusala as possible in the other forms rather than bhaavana.

So he or she should practise daana kusala kamma by offering things to those who are in need of those things. And he or she will have to keep basic precepts observed all the time. He is she has to abandon bad mind of any form.

1st jhaana may be attained through the practice of samatha bhaavana of 26 kinds. If one does not practise brahmavihaara or brahmacariya as the main tool to achieve 1st jhaana, then he or she will have to practise one of 10 kasina kammatthaanas or one of 10 asubha kammatthaanas or kaayagataasati kammatthaana or aanaapaanassati kammatthaana.

Kasina means 'whole'. Initially bhaavana kamma cittas take the visual object of a unicoloured material if kasina is colour kasina. There are 4 colour kasinas. They are

1. niila kasina
2. piita kasina
3. lohita kasina
4. odaata kasina

Niila kasina can be practised by taking the object with darker colour like brown, blue, green etc. Piita means 'golden yellow' and lohita means 'red' or 'blood colour' and odaata means 'white colour'.

Example material for kasina object is a circle with 2-feet diameter or 1 foot radius, which is covered with a smooth cloth with a unicolour. When first praactise kasina bhaavana, the bhavanaa kusala kamma cittas are all taking the visual object with unicolour.

Kasina is not a mantra. But one needs to put the mind on that object repeatedly so that the mind does not depart from that object. At the beginning, there always are distractions and the mind does not stay still on the target object.

When there arise preparatory concentration or parikamma samaadhi, there are little distractions and the mind stay there on the object most of the time. As the kammattaana is kasina or wholeness, the mind has to spread all over the kasina object and not at a point but as a whole onto the object.

The whole object is now recognised as a visual object as everyone can see as it is. The same applies to the practitioner that he recognises the object well and his mind is well on the object and hardly goes anywhere. As there is a good concentration and as his mind is there on the whole object, he does recognise all the detail of his visual object.

He may see some overheaped thread, roughness, tiny staining etc. At a time, there arise an object in his mind. That object is something identical to the visual object but now no more a visual object. He can see very clearly it in his mind and the object is exactly the same except that the 2nd just stay in the mind and never exists outside.

That object is a nimitta or a sign. That sign is a mental image of the visual object and it is no more a visual image but mental image. It is called uggaha nimitta. Since the appearance of that sign, mental concentration is much much better than the initial stage. The samaadhi or concentration at that time is called parikamma samaadhi or preparatory concentration.

When there is parikamma samaadhi or preparatory concentration, the bhaavnaa kusala kamma cittas are all taking uggaha nimitta or the sign of mental image, which is identical with the initial visual image.

At that time, the practitioner has to maintain that sign not to lose. This is usually compared with the mother-to-be who is protecting her pregnancy at all cost not to abort. If it is aborted, then the practitioner will have to try another time to attain the sign again.

With persistent effort, there arises another sign which is similar to mental image but not identical. That new image is called counter image of mental image. It is patibhaaga nimitta or sign. That sign is much much more beautiful than mental image and when this sign appears all the non-beautiful markers on the sign disappear and there left

only beautiful markers.

When such sign arises, the mind is well calm and there is no hindrances at all unlike earlier stages. Before arising of this sign, there are occasional arisings of other objects in the mind but most of the time the mind is on the mental image and there does arise samaadhi. That samaadhi is called parikamma samaadhi or preparatory concentration.

From the time when uggaha nimitta or mental image arising to arising of patibhaaga nimitta or counter image is occupied by parikamma samaadhi. Since arising of patibhaaga nimitta, there arises another samaadhi called upacaara samaadhi or proximity concentration. It is called proximity concentration because it is approximate to appanaa samaadhi or actual jhaana absorption.

Since arising of patibhaaga nimitta there is no more

1. sensuous thinking
2. aversive thinking
3. sloth-torpid thinking
4. spreading-worrying thinking
5. suspicious thinking

At a time there arises appanaa samaadhi and as soon as that samaadhi arise, the mind is totally and completely absorbed into the object or the object is absorbed into the mind and jhaana is said to arise without any interruption or disturbances.

The 1st jhaana that arises taking colour kasina objects have been discussed. There are 4 different colours that can be used as colour kasinas or colour kasina kammattanas or colour kasina kammattana object.

They are

1. niila or darker colour (like brown, blue, green)
2. piita or yellow colour (golden yellow)
3. lohita or red colour (blood colour)
4. odaata or white colour (glistening colour may also be used)

Like these 4 objects, there are 4 mahaabuuta objects or 4 great elements. They are

1. pathavii or earth
2. tejo or fire
3. vayo or wind
4. apo or water

When pathavii kasina kammattaana is going to be practised, the object can be prepared by making a circle filled with earth. Even though any earth can work, it is better to start with the earth with the colour of dawn (yellow-orange-red). Unprepared and untouched original earth-ground can also be the object.

Initially what is seen is visual object that have light, shape, forms etc. Once there arise an image in the mind which is identical with visual object. But that new object arises only in the mind and it is called uggaha nimitta or mental image of visual object. When another image arises in the mind, that image is similar to uggaha nimitta but not exactly.

Actually, it is different from uggaha nimitta. It is much more beautiful that there is no staining, no blotch, no disfiguring marks like grass, dirt, dead insects etc. The whole image becomes uni-element and unicolour and brightened. This new image is called patibhaga nimitta or counter image of mental image.

The 1st jhana is a state when all mental activities are taking a single and the same object called patibhaga nimitta. All the cittas in that jhana are called 1st jhana cittas or rupavacara 1st jhana rupakusala cittas.

The citta is rupavacara 1st jhana rupakusala citta. It depends on hadaya vatthu as its ground. It takes patibhaga nimitta, which is pannatti as its object.

Associated jhana factors are

1. vitakka or 'initial application', which applies the mind to patibhaga nimitta
2. vicaara or 'sustained application', which sustainedly applies the mind to patibhaga nimitta
3. piiti or rapture or 'suffused joy', which fills up the whole body as the mind takes up patibhaga nimitta as its object
4. sukha or peace in tranquility, which tranquilised the mind while taking the object patibhaga nimitta
5. ekaggataa or one-pointedness or fixity, which fixes the mind to the

object patibhaaga nimitta

Even though there are other mental factors, these mental factors are working in the power of jhaana and they are called jhaana factors. As these factors are working well, they all burn their opposite or their enemies namely

1. kaamacchanda nivarana or 'sensuous thinking'
2. byaapada nivarana or 'aversive thinking'
3. thina-middha nivarana or 'sloth-torpedored thinking'
4. uddhacca-kukkucca nivarana or 'spreading-worrying thinking'
5. vicikicchaa nivarana or 'suspicious thinking'

This is the 1st jhaana that take colour kasina as their object.

There are 5 jhana factors in 1st jhana. They are

1. vitakka or 'initial application'
2. vicaara or 'sustained application'
3. piiti or 'rapture' or 'suffusing joy'
4. sukha or 'calmness' or 'tranquility'
5. ekaggata or 'one-pointedness' or 'fixity' or 'stillness'

What is 1st jhaana?

1st jhaana is 'a mental state in which there are 35 cetasikas, among which 5 are jhana-factors, along with mind-generated matters' while arising these faculties there is burning out of the opposite to jhaana namely kaama, aversion, instability, worry, sloth, torpor, doubt & suspicion.

These words seem very technical. But jhaana needs thorough understanding before they are being developed and practised. Otherwise one may step on the wrong way as there always are strong attractions to wrong path while these highly intelligence requiring states are being developed.

That is why Dhamma Thread repeatedly explain on jhaana matters. First, when in the portion of citta, jhaana cittas are explained along with jhaanas. Second, the result of jhaana gives rise to rebirth in brahma bhumi and when these bhumis are explained, jhaanas are also explained. And third, kamma that are rupavacara are now again explained in connection with jhanas.

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Like these 4 objects, there are 4 mahaabuuta objects or 4 great elements. They are

1. pathavii or earth
2. tejo or fire
3. vayo or wind
4. apo or water

There always an object for any citta. Before 1st jhaana can arise, there arise other kusala cittas like mahaakusala cittas. When samatha bhavanaa are being practised on kasinas, there are 3 different objects.

The first is initial object, which is a visual object. When this visual object can see very clearly in the mind without opening the eyes again to see the original object, it is said that mental image or uggaha nimitta has arisen. It is pannatti. Next there arise another image at a time and it is counter image or patibhaaga nimitta. It is also pannatti.

Pathavi kasina has been talked in the previous post.

For tejo kasina, naked fire of any kind can be used as the object of tejo kasina. But for initiation, the preparation for tejo kasina may help.

Calm and non-moving visual fire object is better for initiation. Outdoor fire can be created and then initially look at the fire and practise to obtain the mental image. For indoor, large candle can be used and light it and then look at the fire.

When mental image arises, there will be some extra material or shade or shape in the mental image like the candle itself, flowing paraffin, insects if there they are, etc etc. When counter image arises, these extra things disappear and there is pure fire of orange-red colour.

There are 4 mahaabuuta objects or 4 great elements for kasina kammatthana apart from 4 colours. They are

1. pathavii or earth
2. tejo or fire
3. vayo or wind
4. apo or water

Pathavi kasina and tejo kasina have been discussed. When vayo kasina is to be practised, one has to look for the object of movement. Examples are top of some bushes when there is breezely wind.

Outdoor object is simple and natural. For indoor object one can create a man-made material like shredded paper or a bush of thread and anything is put at a place and then it is fanned electronically. But it is better to use equipment that would give rise to less noise.

Initially, the object is visual object of moving material. When mental image arises, there is a still copy of that visual image in the mind. All the details are identical with the original visual object even though the real outside visual object may have changed to another form. But the practitioner can see very clear in his mind as a still picture.

When counter image arises, this mental image disappears and it changes into counter image, which is much much more beautiful than mental image or actual visual image. This is patibhaga nimitta. It is pannatti.

There are 4 mahaabuuta objects or 4 great elements for kasina kammatthana apart from 4 colours. They are

1. pathavii or earth

2. tejo or fire
3. vayo or wind
4. apo or water

For water kasina or apo kasina kammatthaana, it is possible to use natural water pool like ponds, lakes, streams, rivers etc etc. But it can be prepared as an indoor object.

Use a clean and clear water. Put them in a container say about a diameter of 2 feet. The container should not have attractive colour so that the object water cannot be distracted to colour of the container.

The initial object for water kasina or apo kasina kammatthaana is visual object of water. When mental image arises the image of water and water container can clearly be recognised through the mind without opening eyes. When this appears that new object is called uggaha nimitta.

At a time there arises another object in the mind and it is similar to the mental image but not exactly. It is just a counter image of the mental image. It is brilliant and beautiful. It is patibhaaga nimitta and it is pannatti.

Dhamma Thread is discussing on kamma currently. Kaamavacara kamma have been discussed. Now ruupaavacara kamma are being discussed. 1st jhana has been defined. There are 26 kammatthaanas that can give rise to 1st jhana.

Among them 8 kasinas have been discussed. There are 4 colour kasinas or 4 vanna kasinas. They are niila or blue, piita or yellow, lohita or red, and odaata or white kasina.

There are 4 elemental kasinas. They are pathavi kasina or earth kasina, tejo kasina or fire kasina, vayo kasina or wind kasina, and apo kasina or water kasina.

Still there are 2 other kasinas. They are aloka kasina or light-spot kasina and aakaasa kasina or space kasina.

Aloka kasina or light kasina can be practised on any natural light like moon, sun, and also on man-made light like fluorescent tube light, electric light bulb's light without being specially prepared.

For indoor purpose, one may prepare for aloka kasina. The room has to be in the dark and a single light spot can be created by making a hole through which light is cast and producing light spot.

There are 10 kasina kammatthaana or 10 kasina objects for samatha meditation. They are

1. pathavi kasina or earth kasina
2. tejo kasina or fire kasina
3. vayo kasina or wind kasina
4. apo kasina or water kasina
5. nila kasina or blue kasina
6. pita kasina or yellow kasina
7. lohita kasina or red kasina
8. odata kasina or white kasina
9. aloka kasina or light kasina
10. akasa kasina or space kasina

To practise akasa kasina or space kasina, one may use naturally occurring space like the sky, a hole, a cave, a viaduct etc etc. But for indoor purpose, one may create an object for akasa kasina.

It is essential that the room is higher than other buildings in the surroundings and there must not be any visual obstructions like bushes, mountains, houses and buildings when indoor object is made.

The window of the room has to fix with a thick paper and at the centre there has to be made a hole of about 2 feet, through which there has to be no other visual object.

Initially, the space between the margin of the paper is centred. When the space can well be recognised in the mind, it is possible that the space in visual object can clearly be seen in the mind so clearly that all the details are the same as the visual object.

When this happen, it is called mental image of visual object and that object or arammana is called uggaha nimitta. At another time when more mature, there arises another image, which is similar to mental image. But it is much more beautiful and brilliant than mental image.

That new object just exists in the mind and it is not a real one. It is called patibhaaga nimitta and it is pannatti. When this object arises, the mind is well calm and tranquilised and there is no hindrance at all and all the 5 factors or jhaana or 5 jhanangas are working well. At that time, mental state can be called as 1st jhaana.

There are 10 asubha kammatthaanas. All these 10 kammatthaana have the power to give rise to 1st jhaana. For initial practice, one will need to look at actual dead body as initial object.

There are precautions that should be borne before asubha kammatthaanas are being carried out. Even though all these 10 asubha kammatthaanas are good to practise, they are not suited to everyone.

Asubha kammatthaanas are especially suitable for those who have very strong lust or kaama raaga or strong sexual desire.

One notice!

All kammatthaanas are for sound people. All kammatthaanas are for sane person. All kammatthaanas are for mentally sound individuals. So if one has a mental disease, he or she should consult mental doctors first instead of following instructions for kammatthaana.

This does not mean that 'fools' 'the insane' 'mentally unsound people' are not suited to kammatthaanas. This will depend on their disease and their degrees of mental disturbances.

When asubha kammatthaanas are going to be practised, one has to go to the place where dead bodies are available. There are different forms of dead body. So there are altogether 10 asubha kasina kammatthaanas.

These 10 will not be discussed in detail as they have been discussed before and will be further re-discuss in the later part when kammatthaana portions are being approached.

The reason for having 10 different objects is to fit the level, degree, form, depth of kaama raaga that the pro-practitioners have. Some like beautiful colour and some like figure. And some like fleshiness or fatness and some like form etc.

Before approach to dead bodies, it is advisable to bring walking sticks or any sticks to prevent unnecessary fear not to arise. When the

practitioner is a man he should not choose a dead body of a woman.  
When  
the practitioner is a woman, she should not take the object of dead  
body of a man.

What the asubha kammatthaana practitioner first sees as the object of  
asubha kammatthaana is visual object in front of his or her eyes. But  
what he or she is developing is just name or pannatti.

This initial object is 'dead body of so and so form'. This is  
initiation of asubha kammatthaana and this object is called parikamma  
nimitta as it is a preparatory sign of asubha kammatthaana.

When the practitioner becomes able to recognise the whole picture in  
his or her mind and it appears exactly as if it is seen by the eyes,  
that new object in the mind is called uggaha nimitta or mental image.

At a time, when mature, there arise another image and it is called  
counter image or patibhaaga nimitta. This sign is also a form that is  
similar to initial object and mental object that it is something like  
a form of a person.

But that appears in the mind as patibhaaga nimitta is free of  
staining, tethering, bleeding, disintegration etc. When this appears,  
it is said that the practitioner is said to have the stage of  
upacaara samadhi or proximate concentration.

As this new object, patibhaaga nimitta is free of ugly markers, it is  
strongly advisable that the practitioners do not have to practise on  
the dead body of opposite sex. Otherwise, at this stage of patibhaaga  
nimitta, the attraction may arise and then jhaana will be destroyed.

When this new sign arises and there are 5 jhana factors of vitakka,  
vicara, piti, sukha and ekaggata there is no trace of hindrances of  
sensuous thinking, aversive thinking, sloth-torpid thinking,  
spreading-worrying thinking and suspicious thinking.

This stage is upacaara samaadhi. When the mind suddenly absorbed into  
that object and there is complete stillness, then that stage is said  
to be appanaa samaadhi or appanaa jhaana or 1st ruupa jhaana. As the  
kammatthaana is asubha, this jhaana is said to be 1st jhaana arises  
from asubha kammatthaana.

20 kammatthaanas or 20 objects of samatha meditation have been  
discussed in connection with 1st jhaana or 1st material absorption.  
These 20 objects are 10 kasina objects or 'wholeness' object and 10

asubha or 10 non-beautiful or 10 foul meditational objects. These 20 object when taken by the mind and developed properly, they can lead to  
1st jhaana or 1st material absorptive state of mind.

There are 2 more objects that can give rise to 1st jhaana or 1st material absorptive state through counter image or counter sign or patibhaaga nimitta. They are kaayagataasati or remembrance on 32 body parts meditation and aanaapaanasati or 'breathing meditation'. These 2

objects of meditation can give rise to 1st jhaana. Aanaapaanasati or breathing meditation can give rise to all 4 ruupa jhaanas or all 4 material absorptive states of mind. But as the current post is to discuss ruupa-kamma of 1st jhaana, other jhaanas will not still be discussed.

Kaayagatasati is recollections of memory or remembrances on each and every parts of 32 body parts as described in kaayagataasati sutta. These 32 body parts or 32 kotthaasa can also be learnt in mahaasatipatthaana sutta of Diigha Nikaaya 22. It is true that there are more than 32 body parts. But meditation-wise body parts with the same character of foulness or disgustingness are grouped as one part of 32 body parts. Example is that there are more than 200 bones in a human being but they all are seen as bone and all these bones are just a part or 1 part of 32 body parts or 32 kotthaasa.

First the initial object of kaayagatasati is a visual object. These 32 body parts are

1. hair (on head))
2. body hairs
3. nails
4. teeth
5. skin
  
6. flesh
7. sinew
8. bone
9. marrow
- 10.kidneys
  
11. heart
12. liver
13. membranes

14. spleen
15. ligments
  
16. intestines
17. mesentry
18. gorge
19. feces
20. brain
  
21. bile
22. phlegm
23. pus
24. blood
25. sweat
  
26. solid fat
27. tear
28. liquid fat
29. saliva
30. mucus
  
31. synovial fluid
32. urine

The first 20 are solid and latter 12 are liquid. Through repeated observation, there arise mental image that the copy of visual object can clearly be seen in the mind and that new object is called mental image or uggaha nimitta or a sign in the mind, which is a pannatti.

When well calm and there are few hindrances, then another sign is just going to arise. As soon as hindrances are cleared away and the mind is clean then there arises a third sign called patibhaaga nimitta or counter image of the mental image.

When there is no hindrances, the samaadhi in that state is called upacaara samadhi or proximate concentration. It is a harald state of mind before the actual absorptive state of mind called jhaana or appanaa samadhi. As there are no hindrances and as there are 5 jhaana factors are working efficiently, the mind is ready to absorb into the object patibhaaga nimitta or counter sign or counter image of the mental image , which again is an identical copy of real image.

Once the mind is absorbed the only object is patibhaaga nimitta or counter image and no other objects can be taken as object at all. When the mind emerges from the absorptive state then it takes another

object

other than patibhaaga nimitta or the counter image of mental image.

1st jhaana can be obtained through the practice of 26 samatha kammatthaana bhavanaa or 26 tranquility cultivational objects or tranquility meditational objects. These 26 objects are

1. 10 kasina objects or 'wholeness' objects
2. 10 asubha objects or 10 foul objects of dead body
3. 1 kaayagataasati object or 32 body parts object
4. 1 aanaapaanasati object or breath-object
5. 4 brahmavihara objects or pure-living objects(metta, karuna etc)

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26 objects of meditation or 26 kammatthaanas

Among them 10 kasina and 10 asubha have been discussed. And kaayagatasati or meditation on 32 body parts has also been discussed in the previous post.

Aanaapaanasati kammatthaana or breathing-meditational object is actually a universal meditational object for all 4 ruupa jhaanas and vipassana kammatthaana object. But unlike vipassana, which always take naama dhamma or ruupa dhamma as its object, aanaapaanasati as a samatha meditation does not take naama or ruupa as its object.

Initially the meditator is concentrating on his or her breath and as it is so subtle it is hard to obtain a good concentration. At this stage the object is called parikamma nimitta or preparatory sign and it is just the object that can be sensed by everyone when he or she is breathing through the nose.

When a good concentration is obtained, there is not much difficult to perceive all the events at breathing and the mind is well calm. There will not be any other thoughts except that breath or breath-sign. That new sign which appears in the mind is now no more the real object that arises at nose but it is the mental image to the initial object breath.

When there are little hindrances or no hindrances there is ready for a third sign to arise in the mind. But it will be no more the mental image of the initial object. It changes into a different forms. It may well be like a piece of cloud, smoke, a heap of salt, a pile of sugar, dust, mist, or anything depending the individual's past experience. When this third sign appears in the mind, it is called patibhaaga nimitta or counter image of the mental image or counter sign of the mental image.

As it is not a paramattha dhamma that 3rd sign does not arise or does not fall away. Instead it seems to persist all the time without interruption. It is stable. It is unshakable. It is not wavering. It is not quivering. It is not shattering. It exists as if it is a solid thing. When the object is stable the mind who takes that object is also stable and does not move. That mind is well calm. As soon as the mind is absorbed into that 3rd object or 3rd sign, there is an unshakable mental state called 1st jhaana or 1st material absorption.

1st jhaana can be obtained through the practice of 26 samatha kammatthaana bhavanaa or 26 tranquility cultivational objects or tranquility meditational objects. These 26 objects are

1. 10 kasina objects or 'wholeness' objects
2. 10 asubha objects or 10 foul objects of dead body
3. 1 kaayagataasati object or 32 body parts object
4. 1 anaapaanasati object or breath-object
5. 4 brahmavihara objects or pure-living objects(metta, karuna etc)

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26 objects of meditation or 26 kammatthaanas

Among them the first 22 objects have been explained in connection with 1st jhaana or 1st material absorptive state of the mind. There are 4 other objects left. They are brahmavihaara or pure-living.

These 4 objects are

1. metta brahmavihaara or 'pure-living with loving-kindness'  
or 'pure-living with universal-friendliness'
2. karuna brahmavihaara or 'pure-living with compassion'
3. mudita brahmavihaara or 'pure-living with sympathetic-joy'
4. upekkha brahmavihaara or 'pure-living with equanimity'.

These 4 brahmavihaara kammatthaana or 'pure-living meditational objects' will be explained in the coming posts.

'Pure-living meditational object' or brahmavihaara kammatthaana is also known as 'pure-practice meditational object' or brahmachariya kammatthaana.

These meditational methods had long been practised even before our Buddha, The Buddha Gotama. These meditations are methods that lead to pure-living and they make non-attachment to kaama objects.

Because of these practice and when 'one who has been practising' is just going to die and he has not released his pure-living practice he will be reborn in brahma bhumi or fine material realm.

These pure-living meditational methods are

1. mettaa or loving-kindness or universal-friendliness
2. karunaa or compassion
3. muditaa or sympathetic-joy or loving-appreciation
4. upekkhaa or equanimity or universal-appreciation

All these 4 meditational methods can give rise to 1st jhaana. But upekkha brahmavihara is normally not the top priority to practise for those who have not attain any jhaana yet.

So, the first three brahmavihara or 3 pure-living meditational methods will be discussed first.

'Metta brahmavihaara' or 'loving-kindness pure-living' is a method of meditation and it can give rise to 1st rupa jhana or 1st material absorption.

The typical 1st jhana cittas derived from metta brahmavihara take the object of pannatti. That pannatti is satta-pannatti or idea-of-being. Unlike other meditations that can give rise to 1st jhana, metta brahmavihara and other 2 that is karuna and mudita cannot give rise to patibhaaga nimitta.

But the object of all brahmaviharas is just pannatti like all other meditations that can give rise to 1st jhana.

Metta is non-attachment. Metta is loving-kindness. Metta is universal friendliness. Metta is universal and it can act on anyone if there are conditions.

Metta should not be equated with 'love'. To avoid this metta is talked as 'loving-kindness'. If metta is equated with 'love', then those who do not have enough understanding on metta may believe that 'love' between husband and wife is metta.

This is not fully the case. Hasband and wife may develop metta to each other. But this pure metta may change into another 'love', which is lobha and strong attachment. And lobha or greediness is akusala or

unwholesome thing.

Metta is compared with 'the love of mother to her child'. This is especially true between newborn baby and its mother. From mother side there is no expectation from her baby when she treats anything to her baby.

She will clean her baby's filth and any messy things that arisen from it. Still the mother is willing to do all things related to her baby. The baby may urinate directly to her face. Still the mother will smile and treat her baby as her most precious jewel.

The baby kicks on her face. The mother smiles. The baby hit on her face. The mother smile. The mother will be very protective to her baby at all cost. Metta is really cool and it is more than that.

There are many different ways of cultivating metta or loving-kindness. Metta sutta says all the details of effects of metta, how to develop metta, how to stay with metta and how to cover the whole world with metta.

Metta brahmavihara or 'loving-kindness pure-living' is a kind of mental exertion. It is a mental work. It takes the object beings. As beings are all panatti the object of metta brahmavihara is also pannatti.

The typical cittas of 1st jhana derived from metta brahmavihara are just cittas. They all have to ground on hadaya vatthu or heart-base material. They all take the object beings as their object and it is pannatti.

As metta is pure thing there have not be any impure things like lobha or attachment, dosa or aversion, moha or ignorance, ditthi or wrong-view, maana or conceit, issaa or jealousy, macchhariya or stinginess, kukkucca or worry, ahirika or shamelessness, anottappa or fearlessness and uddhacca or upset.

As metta is pure and it is a good mental exertion, it has not to be with sloth and torpor. And metta has to be free from any form of suspicion or doubt. Metta is so pure that as soon as impurity comes metta instantaneously disappears.

May I be free from enemies.  
 May you be free from enemies.  
 May they be free from enemies.

What a good mind it is!

There are enemies. Some live inside of the body and some live outside of the body. Some are element of dhamma and some are formation of derivations of elements of dhamma.

Who is the enemy that lives inside of ourselves?

He is aversion or dosa or hatred. Dosa or aversion has a great power to destroy anything that it meets. Dosa destroys the home where it resides. As soon as dosa arises in us we start to suffer from painful experience.

So may I be free from dosa. May you be free from enemies. May you be free from dosa, which will destroy you and your properties of physical and mental. So my wish is that 'you be free from dosa so that you are free from destruction'.

May they be free from enemies. May they be free from dosa, which will definitely destroy the peace and tranquility and everything. So my wish is that they are free from dosa and they are free from the effect of dosa and so free from destruction.

These are just references. When I am exerting by myself I would exert mentally that 'may I be free from enemies. May I be free from dosa. When there are other people with me when I am doing that mental job, I would say 'may we be free from enemies. May we be free from dosa'.

When I say 'you' and 'may you be free from enemies. May you be free from dosa', this may mean 'only you' when there is only a single person reading this message. If there are more than one person reading this message at the same time, then this 'you' will also refer to 'all of you'.

When I say 'may they be free from enemies. May they be free from dosa', this include all those who are not involve in this current communication mode of message reading. They in these wishes include all.

There are enemies outside of us. The attacks through the agents of

weapon of any kind, the attacks through the agents of fire of any kinds  
including radiation, nuclear energy etc., the attacks through the agents of poison of any kind, and the attacks through the agents of animals of any kind are external enemies.

May I be free from these attacks. May I be free from attacks with weapon. Here weapon include any outside agents like sticks, knives, guns, thorns, boiling water, boiling oil etc and also include body parts like leg, feet, fists, elbows, heels etc etc.

May I be free from attacks with fire. Naked fire, flames, burning materials of any kind, radiation, nuclear etc etc be free and away from me.

May I be free from attacks of poison of any kind whatever they are attacks by someone else or accidental happenings.

May I be free from attacks with animals of any kind. Animals may attack by their own rights or they may attack through someone else wish. May I be free from such attacks by animals like snakes, dogs, foxes, wolves, tigers, lions etc etc.

May you all be free from attacks of all such things. May they be free from attacks of all such things. May you be free from external enemies.

May they be free from external enemies. May I be free from attacks of external enemies.

May I be free from enemies.

May you be free from enemies.

May they be free from enemies.

May enemies of both inside (dosa) and outside (weapon, fire, poison, animals) not be able to attack us.

There should not be any boundaries between any person or any being.

1. being who is myself
2. being who is one that I dear of
3. being who is one that I hate of
4. being who is one that I do not dear or hate of

All these beings should have receive equal weightage of metta.

May all beings be free from enemies. These all beings are all beings who are living right now in any of 31 realms or 31 planes of existence. As soon as the boundries are broken down and there is equilibrium there is limitlessness. This is appamanna. And this is appamanna kammattaana or 'limitless pure-living'.

The boundries are between

1. being who we believe is ourselves.
2. beings who are deared by being so called 'we'
3. beings who are hated by being so called 'we'
4. beings who are not deared or not hated by being so called 'we'

So metta is not just limited to 'me' or 'us'. If metta is limited to 'me' or 'us', we will be selfish and we will always be doing good only to us and not to others and we will not be performing any altruistic jobs.

If metta is stopped when enemies are encountered, then there is limitation. So as soon as the boundries are broken there is unlimitness or there is appamanna.

Metta is a good thing and metta is universal to all. There are many different ways of practising of metta.

There are 528 methods.

4 citations are general. There are 5 objects as general. So there are 20 citation. And there are 7 objects that are less general. So there are 28 citations. Altogether there are 48 citations.

These 48 citations are general again.

There are 10 specific directive citations. They are

1. east
2. south-east
3. south
4. south-west
5. west
6. north-west
7. north
8. north-east
9. up
10. down

So there will be  $48 \cdot 10 = 480$  citations. These 480 cittas are added to

more general citation 48. So there will be  $480 + 48 = 528$  metta.

In Myanmar cultural society, people say 528-metta when they talk about love between mother and son, father and daughter, brother and sister etc. But love between mother and son may not be as pure as these 528 citational metta. Because mother will have attachment of lobha and so does the son.

This is like intellectual calculation. But one can practise metta in this way.

4 general citations are

1. sabbe satta averaa hontu
2. sabbe satta abyapajjaa hontu
3. sabbe satta aniighaa hontu
4. sabbe satta sukhi-attaanam pariharantu

5 general objects are satta-pannatti and they are

1. sabbe satta
2. sabbe paanaa
3. sabbe bhuttaa
4. sabbe puggalaa
5. sabbe attabhaava-pariyapanna

7 less general objects are satta-pannatti and they are

1. sabbe ariyaa
2. sabbe anariyaa
3. sabbe purisaa
4. sabba itthiyo
5. sabbe manussaa
6. sabbe devaa
7. sabbe vinipatika asuraa

So there are 12 objects and there are 4 citations. There will be 12.4 altogether 48 citations for general citation.

There are 10 directions or disaa and so there will be 480 citations for all these directions. Along with 48 general 480 citations will make a total of 528 citations.

4 general citations are

1. sabbe satta averaa hontu

2. sabbe satta abyapajjaa hontu
3. sabbe satta aniighaa hontu
4. sabbe satta sukhi-attaanam pariharantu

Sabbe means 'all' 'each and every'. Satta means 'sentient being'. Vera means 'enemy' and avera means 'free from enemies'. Hontu means 'be that'. So sabbe satta avera hontu means 'may all beings be free from enemies'.

1. May all beings be free from enemies (inside & outside)

Byapajjati means 'trouble'. Abyapajja means 'untroubled'. So

2. Sabbe satta abyapajjaa hontu means 'May all beings be untroubled'.

Anigha means 'niddukkha'. Niddukkha means 'free of sufferings, pains'.

So

3. Sabbe satta anighaa hontu means 'May all beings be free from sufferings'.

Sukha means 'pleasure'. Sukhi-atta means 'physical pleasure'. So

4. Sabbe satta sukhi-attaanam pariharantu means 'May all beings be healthy and wealthy'.

5 general objects are satta-pannatti and they are

1. sabbe satta or 'all beings'
2. sabbe paanaa or 'all creatures'
3. sabbe bhuutaa or 'all grown beings'
4. sabbe puggalaa or 'all individuals'
5. sabbe attabhaava-pariyapannaa or 'all life-inclusive beings'

7 less general objects are satta-pannatti and they are

1. sabbe ariyaa or 'all arahats'
2. sabbe anariyaa or 'all non-arahats'
3. sabbe purisaa or 'all male beings'
4. sabba itthiyo or 'all female beings'
5. sabbe manussaa or 'all human beings'
6. sabbe devaa or 'all devas that is deva-devas and brahma-devas'
7. sabbe vinipatika asuraa or all non-human beings

There are 12 objects as general. They are 'the idea or pannatti of mentioned 5 and 7, altogether 12 ideas or 12 pannatti. And there are 4 alternative wishing or citations. So there will be 48 general

wishing or citation or mental exertion on these 48 things.

After general mental exertion, one who is practising metta may do so to the 10 directions of east, south-east, south, south-west, west, north-west, north, north-east, up and down. When doing mental exertion to up and down, these have to include all beings that are above his or her level even though the beings above may be in 8 directions.

In this way, all directions are included and all beings in X-axis, Y-axis, Z-axis of both right and left or up and down or faced and backed. So there will be 528 mental exertion of metta.

Again initially one has to cite or mentally cultivate that he or she starts with 4 citations to himself or herself.

1. Aham avero homi.
2. Aham abyapajjo homi.
3. Aham anigho homi.
4. Aham sukhi-attaanam pariharaami.

1. May I be free from enemies.
2. May I be untroubled.
3. May I be free from sufferings.
4. May I be healthy and wealthy both physically and mentally.

1 is equal to 1. 2 is equal to 2. When we put 1 pound in one side of a scale and another 1 pound to other side of the scale, the scale's indicator will show equal. As soon as one side is heavier than the other the indicator will indicate that heavier side is heavier.

Metta has to be equal to all if it is to be universal. That is what universal friendliness means. There must not be any boundaries.

There are 4 different beings that we may put a boundary.

1. being who is our self
2. beings who are deared by our self
3. beings who are hated by our self
4. beings who are not deared or hated by our self

If it is true metta, then there must not be any boundary between these 4 beings. If this happens then this metta is unlimited metta and it is appamanna metta.

There are many ways of practising on 'metta brahmavihara' or 'pure-living on loving-kindness'. Citations of 528 sentences or mental exertion on these 528 wishes is just a means of doing loving-kindness.

'Sukhino vaa khemino hontu sabba satta bhavantu sukhitattaa'.

Sukha is wellbeing. Khema means 'free of danger'. Hontu means 'be that'. Sabba means 'all' 'everyone'. Satta means being. Bhavantu means 'exist, fill, full'. Sukhitatta\_ sukhi + atta means physical wellbeing.

1. May all beings be healthy, free from danger and filled with physical and mental wellbeing.

2. May all arahats be healthy, wealthy and free of danger.

3. May all non-arahats

4. May beings who have long body (snakes etc)

5. May beings who have short body (mouse etc)

6. May beings who have middle-length body (cat etc)

7. May beings who have large body (elephant etc)

8. May beings who have small body (ant etc)

9. May beings who have middle-sized body (cat etc)

10. May beings who have fat body (pig etc)

11. May beings who have thin body (sparrow etc)

12. May beings who have middle-fat body (cat etc)

13. May beings who have been seen before

14. May beings who have not seen before

15. May beings who are close to us

16. May beings who are distant from us

17. May beings who are grown up

18. May beings who are still not grown up

all beings be healthy, wealthy and free of danger.

May one not attack others and vice versa.

The mother who has a single child will keep her child healthy so that she may not lose him or her. Loving-kindness also protect all beings as if all beings are it single child.

All these mental exertions have to be bred or cultivated through out the day. That is both in day time and night time. That is 24 hours or as long as one is still conscious and is aware that he or she is still living.

When stand, one has to stand with loving kindness. When sit, one has to sit with loving-kindness. When lying, one has to lie down with loving-kindness. And when walking, loving-kindness should be accompanied.

When these contemplations or mental exertions or cultivation happen most of the time and this habit is no more a difficult practise, then this stage may be equated with parikamma samadhi or preparatory concentration. But there is no uggaha nimitta like other 1st-jhaanika kammattaana or other 22 meditation objects that can give rise to uggaha nimitta and patibhaaga nimitta.

When there reaches a time that there is no difficulty to exert loving-kindness on beings the practitioner will be able to stay with loving-kindness almost all the time.

As soon as he or she wakes up, loving-kindness starts to arise in him or her. This is brought along the whole day and then the whole night except the sleeping period or time. Whenever he or she goes, loving-kindness follows.

As this happens, at the same time there will not be any discrimination between different types of beings as mentioned in the previous posts.

Everyone on this earth loves themselves. Whenever there arises a competition of one's self and others' most people will be on the side of thier selves instead of equilibrium. There are 4 different types of beings from the perspective of priority.

These beings are

1. being who we believe is our self
2. beings who are deared by us
3. beings who are not deared or not hated by us
4. beings who are hated by us

These 4 beings come in this seniority for priority.

If there is just one apple, one will eat it and will not give anyone.

If there is 2 apples, one will eat one apple and gives another apple to the deared one.

If there is 3 apples and he or she is suggest to give each apple to these 4 beings, one will take for himself or herself, gives one apple to the deared one and gives the 3rd apple to non-deared-non-hated being.

If metta is a true one, it should be working for all. Another example is that when a murderer comes and asks for a person to kill from these 4 beings, no one should be given.

If one let kill his or her self for the sake of other there is a boundry. If gives the hated one, this is not metta. If gives non-deared-non-hated one, this is also not metta. If one gives the deared one, there still exist boundry.

There should not be any boundry between any beings deared or hated or not. This has to be. Because metta is universal friendliness and metta work for all and metta is not limited to anyone. Metta has to be unlimited.

This kind of unlimited metta has to be brought along throught out the day and night and brought along wherever he or she goes. When this happens, this is mental exertion and this is metta-vitakka or this is thinking in the form of loving-kindness and vitakka or initial-application is working well.

When metta or loving-kindness is with us all the time through out the day and through out the night and metta or loving-kindness or universal-friendliness is with us wherever we go that is when we stand, when we sit, when we lie down, when we walk, it can be said that we are living with loving-kindness or we are staying with pure-living-on-loving-kindness or metta-brahmavihara.

When there are only these thoughts of wishing all beings to be healthy, wealthy, free of danger etc etc, there will not be any thoughts of aversion like 'wanting to kill, wanting to hit, wanting to destroy etc etc'. So there is free of byapada or aversive-thinking.

As these wishes are pure wishes and they are not profit-expecting wishes there will not be any sensuous-thinking or kaamacchanda. If one is doing metta and he or she is expecting some forms of profit by

doing this metta then this is not a true one. If this happens, then there already arise sensuous-thinking or kaamacchanda nivarana or hindrance of sensuous-thinking.

When one is stick to these metta-wishes all the time, there will not be any worrying and there will not be any straying of thoughts. Because their thoughts are all directed to beings and these beings are not discriminated as there is no more boundry when the practise is advanced. This is breakage of the 3rd hindrance called uddhacca-kukkucca-nivarana or hindrance of spreading-worrying-thinking.

When one is consciously proliferating all these pure wishes of kindness on all beings without any limitation, he or she is alert, active, light, flexible, fast-minded, malleable, calmed and there is no sloth and torpor. This is breakage of the 4th hindrance called thina-middha-nivarana or hindrance of sloth-torped-thinking.

When there are not any of these 4 hindrances and one is diligently practising metta-bhavana in this way, he or she will be happy, calm, tranquilised with metta-bhavana and when there is no doubt or suspicion on the practice, then the 5th hindrance is said to be broken down and it does not arise any more when there is a continuous flow of thoughts of kindness-wishes to all beings.

As there is free of all hindrances, the concentration at that particular time can be called as proximity-concentration or upacaara samadhi. Because this kind of concentration is proximate to the next step of much stronger concentration called absroptice concentration or appanaa samadhi.

When practising pure-living-on-loving-kindness or metta-brahmavihara the advanced practitioner will notice that there is no hindrances at a time. His mind is pure and free of contamination with aversion, sensuous desire and any other dirts or defilements.

He is directing all his loving mind to unlimited beings. This is vitakka. Vitakka or initial-application is working well and they do not direct to other thoughts and they just have the thoughts of loving-kindness wish to unlimited beings.

His application of mind to unlimited beings will not depart from those beings and all the mind will be there all the time by reviewing after reviewing on beings with loving-kindness. This is vicaara. This is sustained application or sustained application of the mind to the object 'unlimited beings'.

To be unlimited, all the boundries have to be broken down and all beings have access to equal amount of loving-kindness. When these boundries are broken down and there is continuous arising of loving-kindness wishes on unlimited beings and this is accompanied by thrilling happiness or suffusing joy which makes the whole body lighter and lighter and it seems that each and every body cell becomes lighter and they are suffused with great joy derived from mental activities of loving-kindness.

This is piiti or 'suffused joy'. As there is no defilements, no dirts, no wavering, the mind at that time is well calm and tranquilised. And the mind feels peaceful and free of any physical and mental distress. This is sukha. This is tranquility. This is calmness. The mind is in the state of advanced calmness and stillness. This is ekaggata or one-pointedness.

These factors namely vitakka or initial-application, vicaara or sustained-application, piiti or 'suffused-joy', sukha or 'physical and mental undistress' or 'calmness' or 'tranquility', and ekaggata or 'one-pointedness' are all jhaana factors. They are working well very effectively. This is a state of close proximity to absorptive state of mind. And this is called upacaara samadhi or proximity-concentration.

At a unspecified time 'the mind in proximity-concentration' of pure-living-loving-kindness cultivation is well absorbed into a singlity as 1st jhaana state and this is 1st jhana with metta-brahmavihaara kammattaana bhaavana.

When the practitioner is absorbed into a state of 1st jhana he is said to be developing 1st jhaana. In 1st jhaana which originated from metta brahmavihaara the cittas are all 1st jhaana cittas or rupavacara rupakusala 1st jhaana cittas.

All these cittas have to ground on hadaya vatthu or heart-base or they all have to base on hadaya vatthu. Their object is just one. That is any of all these 1st jhaana cittas takes the same object, which is

just  
one.

That single object is 'the idea of unlimited beings' and this is pannatti or just names. The way of application of the mind to this object is that by developing loving-kindness wishes.

There are cittas or consciousness, arammana or object, vatthu or base or ground. When these cittas arise they are already accompanied by their accompaniment mental factors.

These mental factors or mental accompaniments are 55 in number in case of all 1st jhana cittas. These 55 mental factors are

a) 7 universal mental factors

1. contact or phassa (contact of 1st jhana citta with unlimited being)
2. feeling or vedana (somanassa vedana or mental pleasure)
3. volition or cetana (encouragement to take the object unlimited satta)
4. perception or sanna (recognition of unlimited beings)
5. one-pointedness or ekaggata (fixity to unlimited being)
6. mental life or jivitindriya (mental supporter)
7. attention or manasikaara (attention to unlimited beings)

b) 6 particular mental factors

1. initial application or vitakka (application of the mind to unlimited beings)
2. sustained application or vicaara( sustension of the mind to unlimited beings)
3. effort or viriya (energy to exert mentally to unlimited being)
4. joy or piiti (suffused joy to all other mental factors and citta)
5. zeal or wish or chanda (enthusiasm to take unlimited beings)
6. decision or adhimokkha (clear decision to take unlimited beings as an object)

c) 19 general beautiful mental factors

- |                        |                              |
|------------------------|------------------------------|
| 1. confidence or sadda | 1. confidence or sadda       |
| 2. mindfulness or sati | 2. balancer or tatramajjhata |
| 3. shame or hiri       | 3. non-attachment or alobha  |
| 4. fear or ottappa     | 4. non-aversion or adosa     |
| 5. mind-tranquility    | 5. mental-tranquility        |

|                      |                        |
|----------------------|------------------------|
| or citta-passaddhi   | or kaayapassaddhi      |
| 6. mind-lightness    | 6. mental-lightness    |
| or citta-lahutaa     | or kaaya-lahutaa       |
| 7. mind-mouldability | 7. mental-mouldability |
| or citta-mudutaa     | or kaaya-mudutaa       |
| 8. mind-workability  | 8. mental-workability  |
| or citta-kammannataa | or kaaya-kammannataa   |
| 9. mind-proficiency  | 9. mental-proficiency  |
| or citta-pagunnataa  | or kaaya-pagunnataa    |
| 10. mind-uprightness | 10. mental-uprightness |
| or cittaujukataa     | or kaayujukataa        |

d) special beautiful mental factor

1. pannindria cetasika or panna cetasika

So there are

1. 7 universal mental factors
2. 6 particular mental factors
3. 19 general beautiful mental factors
4. 1 special beautiful mental factors

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33 mental factors or 33 cetasikas

Karuna and mudita do not arise with metta jhaana. 3 virati cetasikas do not arise with metta jhaana.

So in 1st jhaana of metta-brahmavihaara or loving-kindness-pure-living there are

1. 1st jhana citta ( rupaavacara ruupakusala 1st jhaana citta)
2. 33 mental factors or 33 cetasikas
3. 1 hadaya ruupa or hadaya vatthu
4. 0 pannatti ( this is illusionary object and designated as 0)

The pannatti here is 'the idea of beings of unlimited characterization (deared, hated, non-deared-non-hated) and unlimited number of 1 to infinity)

This is the picture of 1st jhaana with metta brahmavihaara.

Among 33 cetasikas or 33 mental factors there are 5 special cetasikas and they are designated as jhaana factors as they help to develop 1st jhaana.

They are vitakka or initial-application, vicaara or sustained-application, piiti or 'suffused-joy', sukha or 'physical and mental undistressedness or pleasure', and ekaggataa or one-pointedness or 'fixity to object'.

1st jhaana can also be attained through the practice of unlimited compassion or karuna brahmavihaara. It is karuna kammattaana. The implications are almost the same as in case of metta brahmavihaara but the difference is that 'the mental exertion is applied with the idea of wishing easing of beings.

When we say 'easing' there always are 'uneasing load on beings'. So karuna generally goes to all those who are in needs of help in certain form. Usually beings of attention in karuna kammattaana are 'dukkhita satta' or 'beings in trouble'.

This is the difference between karuna and mudita. When karuna goes to 'dukkhita satta' or 'beings in trouble', mudita goes to 'sukhita satta' or 'beings in prosperity'. That is why karuna and mudita cannot arise together because the objects are totally different that is one is 'in trouble' while another is 'in prosperity'.

Unlike karuna and mudita, metta can go to both kinds of beings. That is both beings in trouble and beings in prosperity. By the same token, upekkha-brahmavihaara can also go to both kinds of beings. Actually metta and upekkha can go to any kind of beings whether they are in trouble or not, whether they are in prosperity or not and whatever they are behaving.

There are 22 meditational objects that can give rise to meditational signs called 'preparatory sign'[parikamma nimitta], 'sign of mental image' [uggaha nimitta], and 'sign of counter image of the mental image' [patibhaaga nimitta].

There are 40 meditational objects for tranquility-meditation or samatha-bhaavana. All these 40 meditations or all these 40 kammattaana-bhaavana can give rise to 'preparatory sign' or parikamma nimitta. And they

all  
can give rise to 'sign of mental image' or uggaha nimitta.

But not all 40 kammattaana-bhaavana or 40 meditations can give rise to

'sign of counter image of the mental image' or patibhaaga nimitta.

This

nimitta can be acquired by practising 22 meditations only. These 22 meditations have been discussed.

These 22 meditations are

- a) 10 kasina meditation or kasina kammattaana-bhaavana
- b) 10 foul meditation or 10 asubha kammattaana-bhaavana
- c) 1 32-body-part recollection or kaayagataasati kammattaana-bhaavana
- d) 1 breathing meditation or anaapaanasati kammattaana-bhaavana.

All these 22 meditation can give rise to 1st jhana and their object being patibhaaga nimitta.

There are other 4 meditation that can give rise to 1st jhana. They are 4 brahmavihara kammattaana-bhaavana or 4 pure-living meditation. They are

1. loving-kindness or mettaa
2. compassion or karunaa
3. appreciative joy or muditaa
4. equanimity or upekkhaa

These 4 meditations do not give rise to patibhaaga nimitta or 'sign of

counter image of mental image of preparatory object of meditation.

When one achieves 1st jhana for the first time, it is just a flickering of fingers.

When preparing for 1st jhana there are always a mixture of akusala and

kusala citta before actual jhana arises. The practitioner is developing 'higher and higher' and 'refined and refined' mental exertion

through mental activities of practising of tranquility-meditation or samatha-kammattaana-bhaavana.

Signs arise one after another. There is variability between individuals.

Some may take years, some may take months, some for weeks, some for

days, some for hours, some for minutes. And there are cases that some develop jhaana almost instantaneously.

Actually, this is just a case of arising of rapid successions. But there will not be any bypass tracks. When jhaana arises for the first time, it only takes a single moment.

Jhaana vithi vara [absorptive procession-consciousness model]

BBBBB.MPUAGJB.BBBBBBBB

B = bhavanga-citta or life-continuing-consciousness

M = mano-dvara-avajjana-citta or mind-door-adverting-consciousness

P = parikamma-mahakusala-citta or preparatory-wholesome-consciousness

U = upacara-mahakusala-citta or proximate-wholesome-consciousness

A = anuloma-mahakusala-citta or speedy-wholesome-consciousness  
negotiating-wholesome-consciousness

G = gotrabhu-mahakusala-citta or lineage-changing-consciousness

J = 1st jhaana citta or rupavacara rupakusala 1st jhaana citta  
or simply '1st jhaana'

As soon as this 1st jhana arise, there has already arisen sankhaara  
or

cetana or 1st jhaana rupa kusala kamma. This has the potential to give rise to 1st jhaana rupavipaka citta.

Dhamma Thread are discussing different kamma. Currently rupa kusala kamma are being discussed. Among 5 rupa kusala kamma, only the 1st jhaana rupakusala kamma are being discussed.

Even a single moment of 1st jhana citta has the potential to give rise to 1st jhaana rupavipaka citta as its effect. But for rupa-patisandhi to arise or for to be reborn as rupa-brahmaas one has to die with rupa jhaana as their last moment thought.

To happen this is not that easy. But what is essential is that those who attained 1st jhaana have to practise and learn the 1st jhaana very frequently so that they become proficient in jhaana development. To become proficient, they will have to be able to develop jhaana at their appropriate time or intended time.

And they will have to be able to stop jhaana at their will. They will have to be able to prescribe jhaana for an intended period. They will have to be able to exit from jhaana at a defined time. They will have to be able to see each jhaana factor in turn and they will have to be able to learn each jhaana factor and treat them accordingly.

When the practitioner has achieved 1st jhaana, this jhaana has to be practised to become proficient. There are 5 different exercises that can help to develop proficiencies in 1st jhaana. They are called *vasii*.

There are 5 different exercises to deal with jhaana matters. These 5 different exercises or 5 *vasii* are

1. *aavijjana vasii* or 'contemplating exercise'
2. *samapajjana vasii* or 'attaining exercise or reaching exercise'
3. *adhiththaana vasii* or 'prescribing exercise'
4. *votthaana vasii* or 'emerging exercise'
5. *paccavakkhana vasii* or 'scrutinizing exercise'

As soon as one attains 1st jhaana he has achieved a password to jhaana world. But he may forget the password. So as soon as he achieves 1st jhana he will have to re-enter jhaana for several times so that he can remember how to enter 1st jhaana.

This does not lead to proficient level. For jhaana proficiency, he will have to develop the skills by practising the mentioned exercises. Once he enters the 1st jhana, he will be there in jhaana for indefinite period.

This may be just a few minutes or for a few hours. But as soon as emerge from the jhaana, then he will have to contemplate on his jhaana and he will have to be able to direct his thought or his mind to 1st jhaana. With repeated exercises, this will be a part of proficiency.

Next exercise is that he will have to be able to attain 1st jhaana whenever he wants to stay in jhaana. Initially there is a long delay between his wish and actual arising of 1st jhaana. This gap will be narrower and narrower with his diligent exercise on 1st jhaana. When he becomes proficient in *samapajjana vasii* or proficient in 'attaining jhaana', he will be able to attain 1st jhaana at his will.

Next exercise is to prescribe a period that he will be staying in 1st jhaana. Initially there always are difficulties for different reasons. But with diligent practise and exercise, he will be able to lay out a pre-determined period for his 1st jhaana as unshakable state of mind. If he wants to stay in 1st jhaana for an hour, he will be unshakably in 1st jhaana for an hour.

Next exercise is to determine when to exit from 1st jhaana or when to emerge from the 1st jhaana. Because of this specific determination, he will soon be able to arise from 1st jhaana at the determined time.

Next exercise is much much more important and it is to scrutinize the jhaana factors or leading mental factors of jhaana. Jhaana factors are examined one after another. They are checked whether they are good or bad. They are scrutinized whether they are still in need to maintain jhaana or whether they should be discarded to ascend further up to higher and refined jhaana states.

There have been a total of six Buddhists' Councils. In the sixth Buddhist Council, all teachings were made into printed form and translations are available. Dhamma are a lot. But in essence, there are four in terms of their characters.

They are four paramattha dhamma. Paramattha is made up of parama and attha. Parama means great while attha means meaning or essence. So paramattha means the greatest essence. These 4 dhamma are citta, cetasika, rupa and nibbana.

They each have their own characteristics and they are realities in ultimate sense. They are also called universal truth. These four dhamma are ultimate truth. This means that they are always true at any time and at any era and anywhere.

Citta is translated as consciousness. Cetasikas are translated as mental factors. Rupa is material. Nibbana is translated as absolute peace. Apart from these four dhamma, there is no other realities in essence.

When the proficiency in 1st jhaana is attained through 5 exercises, the practitioner will see that the 1st jhaana is close to 'the enemies' of 1st jhaana.

What are the enemies of 1st jhaana?

1. sensuous thoughts or kamacchanda nivarana
2. aversive thoughts or byaapaada nivarana
3. sloth-torpor thoughts or thina-middha nivarana
4. wandering-worrying thoughts or uddhacca-kukkucca nivarana
5. suspicious thoughts or vicikicchaa nivarana

Why is it close to enemies?

Because vittakka and vicara may apply to these thoughts. So vitakka and vicaara have to be dispassionated and they have to be disregarded. When there are piiti or 'suffused joy', sukha or tranquility, and ekaggataa or one-pointedness are working well and there is no hindrances, this is forerunning state of 2nd jhaana. One the mind is absorbed into that state then it is 2nd rupa jhaana.

For first time, 2nd jhaana citta arises only once and it passes away and followed by life continuing consciousness. When this 2nd jhaana citta arises there also arises cetana cetasika along with that citta and that cetasika becomes 2nd rupakusala kamma. It has the potential to give rise to 2nd rupavipaka citta as its effect.

Not all 26 meditations in 1st jhaana can give rise to 2nd jhaana.

All foul meditations or all 10 asubha kammatthaana cannot (CANNOT) give rise to 2nd jhaana. This happens because asubha kammatthaanas always take thinking on foulness of beings. As 2nd jhaana does not involve vitakka-vicaara, asubha kammatthaana do not give rise to 2nd jhaana. Nor does kaayagataasati kammatthaana.

The meditations that can give rise to 2nd jhaana are

1. 10 kasina kammatthaanas
2. 1 aanaapaanasati kammatthaana or breathing meditation
3. 4 brahmavihaara kammatthaana or 4 pure-living meditations

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15 kammatthaanas for 2nd jhaana

Upekkha is normally not for induction of 2nd jhaana even though equanimity or upekkha does involve in 2nd jhaana.

There are 14 meditations that can give rise to 2nd jhaana. They are 10 kasina kammatthaanas, 3 of 4 brahmavihaaras, and 1 aanaapaanasati kammatthaana. (  $10 + 3 + 1 = 14$  )

All these meditations have to be based on 1st jhaana as the ground. The practitioner enters the 1st jhana and soon he exits and scrutinizes his 1st jhaana and dispassionates vitakka-vicaara as potential enemies to prospective 2nd jhaana.

He then again enters the 1st jhaana and soon emerges from it and scrutinizes it and sees with his own experience that vitakka-vicaara are potential enemies to the prospective 2nd jhaana and at a time when vitakka-vicaara no more arise in him he is close to 2nd jhaana.

At each exit, he sees that there are suffused joy or piiti, tranquility or sukha, and one-pointedness or cittakaggataa and there is no hindrance and he knows that he is pure and free of defilements. Once he is absorbed into 2nd jhaana.

2nd jhaana also arises only a moment. Next times there are more and more 2nd jhaana moments and these again have to be practised through

5 different exercises of vasii namely avajjana or contemplating, samapajjana or attaining, adhitthaana or determining, votthana or emerging, paccavakkhana or scrutinizing exercises.

At each moment of 2nd jhaana, there has already been citta-sankhaara or mental formation as 2nd jhaana kusala kamma. These kamma have the potentials to give rise to 2nd jhaana rupavipaka cittas. If one who has 2nd jhaana and he dies with 2nd rupa jhaana, he will definitely be reborn in brahma bhumi or fine material realm with 2nd jhaana rupavipaka citta as patisandhi citta.

It is extremely difficult to develop jhaana especially at near death. Most beings will be facing with unsatisfactory objects at their near death. Only a few will have agreeable objects for them and will die happily while taking those objects as their last moment consciousness's object.

To die with 2nd jhaana, one has to practise 2nd jhaana to the proficient level. Again this requires skilful practising and exercising on 2nd jhana with 5 kinds of exercises namely

1. avajjana vasii or contemplation exercise
2. samapajjana vasii or attaining exercise
3. adhitthaana vasii or determining exercise
4. votthaana vasii or emerging exercise
5. paccavakkhana vasii or scrutinizing exercise

When scrutinized, there find that piiti or suffused joy is close to the potential enemies to prospective 3rd jhaana.

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When scrutinized, there find that piiti or suffused joy is close to the potential enemies to prospective 3rd jhana.

When ascending to 2nd jhana there are two ways of classification on rupa jhana. One is 4-step classification and the other is 5-step classification.

As there are 5 jhana factors it will be more appropriate to talk that there are 5 jhana. When jhana are talked to have 5 rupa jhana, what we have finished is 2nd rupa jhana that have 4 out of 5 jhana factors namely

1. vicaara or 'sustained application'
2. piiti or 'rapture'
3. sukha or 'tranquility'
4. ekaggata or 'one-pointedness'.

When jhana-related exercises are done the potential danger of vicaara or sustained application is once recognised and then the practitioner tries to eliminate vicaara or sustained application from his 2nd jhana.

There is a simile for this matter for those who would deny the possibility of vicaara without vitakka.

The simile says that there is a king, his minister, and minister's friend. Minister and minister's friend are vitakka and vicaara. The king is 1st jhana citta.

At first whenever the minister comes to see the king, the friend always follows with him. When the king and the friend of the minister become familiar to each other, the minister is no more needed to apply to the king to be seen by the friend of minister. The friend can now come and see the king without initial application or vitakka.

In this way the 2nd jhana, which does not have vicaara but does have vicaara can be developed. When 2nd jhana is practised to the proficient level there sees the danger of vicaara and later it can well be eliminated from jhana factor and 3rd jhana(2nd jhana of 4-step jhana) can then be developed.

10 kasina samatha bhavana or 10 kasina tranquility meditation can give rise up to 5th ruupa jhana. Aanaapaanasati or breathing meditation can also give rise up to 5th rupa jhana. So these 11 meditation can give rise up to 5th ruupa jhana.

But 10 asubha samatha bhavana or 10 foul meditation cannot give rise to 2nd jhana. Because 'the idea of dead body' or 'the picture of dead body' cannot be constructed without initial application or vitakka, which is voided in 2nd jhana. The same applies to kaayagatasati or 32-body-part meditation. These 11 meditation can give 1st jhana only.

There is a third group of meditation method. It is brahmavihaara or meditation on pure-living. There are 4 different meditation. 2 are general and 2 are particular. 2 general pure-living meditation are metta or loving-kindness and upekkha or equanimous pure-living. Because these 2 meditation are applied to all form of satta or beings whatever they are suffering (good or bad).

2 particular pure-living meditation are karuna brahmavihaara or compassion-pure-living and mudita brahmavihaara or appreciation-pure-living. Karuna is directed to beings in poor positions of any means. Mudita is directed to beings in prosperous position of any means.

All 4 brahmavihaara or 4 pure-living meditation can give rise to 1st jhana, 2nd jhana, 3rd jhana, and 4th jhana. But upekkha brahmavihaara is normally not the leading meditation in acquisition of

1st jhana and so of 2nd, 3rd and 4th jhana even though there always are upekkha or balancing mind in all of 1st 4 rupa jhana that is 1st, 2nd, 3rd, and 4th ruupa jhana.

When the 3rd jhana is being proficiated with 5 different exercises, there discovers that piiti or rapture is close to the danger of prospective 4th jhana.

Third jhana is made up of 3 jhana factors. They are

1. piiti or rapture
2. sukha or tranquility
3. ekaggata or one-pointedness

These 3 cetasikas can be read in earlier Dhamma Thread posts in cetasika portion.

3rd jhana is nama. It is 3rd jhana rupavacara rupakusala citta. If it is developed by arahats it will be rupavacara rupakiriya citta. 3rd rupa jhana is a vinnana. So it is vinnanakkhandha. There are associated mental factors. One of them is somanassa vedana or happy-feeling and it is vedanakkhandha or feeling aggregate. Another mental factor in 3rd jhana citta is sanna cetasika.

Sanna cognizes the object. It is perception. It is sannakkhandha or perception aggregate. Apart from these 2 mental factors there are other mental factors. They all constitute sankhara and they are sankhara-kkhandha and they are formation aggregate.

Among sankharakkhandha there are piiti or rapture and ekaggata or one-pointedness and they are both jhana factors. Vedana as somanassa or happy-feeling or sukha is also a jhana factor. Among these 3 jhana factors, piiti is particular seen as a potential danger to the prospective 4th jhana.

When this is repeatedly contemplated and considered and 3rd jhana is refined, at a time there arises a mental state when piiti or rapture no more arises. This arising is a new state and it is the 4th rupa jhana. Because there are only 2 jhana factors and they are sukha or happy-feeling and ekaggata or one-pointedness.

In the fourth jhana or the 4th material absorptive state of mind there

are only 2 jhaana factors even though there are other cetasikas or mental associates or mental accompaniments or mental factors that help citta or consciousness.

These 2 jhaana factors are sukha or tranquility and ekaggataa or one-pointedness or fixitive-to-object or samaadhi. When jhaanas are compared each other there are 4 different jhaaba so far we have talked in Dhamma Thread posts recently.

1st jhaana has

1. initial-application(vitakka)
2. sustained-application(vicaara)
3. suffused-joy(piiti)
4. tranquility-peace(sukha)
5. one-pointedness(ekaggataa)

Vitakka or initial-application may well apply to other object rather than jhaana and it has the potential to distract jhaana to sensuous sphere again. So jhaana without vitakka (initial-application) is more refined than jhaana without vitakka (initial-application).

So 2nd jhaana is more refined than 1st jhaana.

2nd jhaana includes

1. sustained-application(vicaara)
2. suffused-joy(piiti)
3. tranquility-peace(sukha)
4. one-pointedness(ekaggataa)

Sustained-application or vicaara is a close friend of vitakka or initial-application. Presence of sustained-application may invite vitakka or initial application at any time. If this happens there does

exist the danger of falling back to 1st jhaana and this again may be drawn back to sensuous sphere again.

When vicaara or sustained-application is eliminated, more refined 3rd jhaana is achieved. 3rd jhaana comprises

1. suffused-joy (piiti)
2. tranquility-peace(sukha)
3. one-pointedness(ekaggataa)

When piiti or joy is compared with tranquility and ekaggataa piiti

seems

to have a shakely quality because it suffuses the whole body and mind and wanders round. This shakable quality has a potential to meet vitakka and vicaara again and then 3rd jhaana may be dragged down to 2nd jhaana and then to 1st jhaana, which again is quite close to sensuous sphere. When piiti or joy is eliminated, more refined 4th jhaana is achieved.

4th jhaana constitutes

1. tranquility-peace(sukha)
2. one-pointedness(ekaggataa)

There are 26 meditational objects that may give rise to 1st jhaana. They are 10 kasinas, 10 asubhas, 1 kaayagatasati, 1 aanaapaanasati and 4 brahmavihaaras.

But there are 15 meditational objects that can give rise to 2nd jhaana and they are 10 kasinas, 1 aanaapaanasati and 4 brahmavihaaras.

3rd jhaana and 4th jhaana can also be attained by cultivating these 15 meditational objects to more and more refined level.

Exception is that upekkhaa-brahmavihaara is normally not a sole meditation to develop 1st jhaana, 2nd, 3rd, 4th jhaana. But it has to be associated with one of 3 other pure-living meditations.

When 4th jhaana is proficiated with 5 kinds of jhaana exercises there becomes evident that one of 2 jhaana factors in 4th rupa jhaana is not as calm as the other. There are 2 jhaana factors in 4th rupa jhana. They are tranquility-peace (sukha) and one-pointedness or fixative (ekaggataa).

When sukha or peace is compared with ekaggataa, it becomes evident through paccavakkhana vasi or scrutinization jhaana exercise that peace is less calm than one-pointedness which is like an ironic mountain and will never be shakable.

When compared with ekaggataa or one-pointedness it will become evident that sukha or peace does have a potential power to associate again with

piiti or joy and this again will draw back to 2nd jhaana and 1st jhaana with re-arising of vitakka and vicaara and 1st jhaana is very close to sensuous sphere, which is a great great danger to jhaana.

So any jhaana practitioner has to practise their jhaana to a proficient level and they have to refine their jhaana so that they are free of danger of vanishing of jhaana. When sukha or peace is seen in such a way that it should be dropped from the jhaana components, the jhaana practitioner will try again his refined jhaana to much much more refined level with 'ekaggataa' jhaana factor only.

When there are conditions and the mind becomes calm and absorbed again with only ekaggata as jhaana factors then it can be called as 5th rupa jhaana. In this 5th rupa jhaana there also is a feeling as any consciousness has a feeling. This feeling is very subtle and it is equanimous feeling and it is taken as upekkha-jhaana factors. So 5th rupa jhaana is said to have 2 jhaana factors of upekkha and ekaggataa.

5th ruupa jhaana has to base on 4th ruupa jhaana. 4th ruupa jhaana has been attained through the practice of mental cultivation on 10 kasinas, 1 anaapaanasati or breathing meditation, and 4 brahmavihaara or 4 pure-living meditations.

When 4th ruupa jhaana has to be refined so that 5th ruupa jhaana can arise any of 10 kasinas or anapanasati or breathing meditation can be used. In case of brahmavihaara or pure-living meditation 3 meditations that is metta or loving-kindness, karuna or compassion, muditaa or appreciation can no more be used to ascend up to 5th ruupa jhaana.

Karuna and mudita have their specific object. Karuna takes the object of pannatti called satta-pannatti or satta or beings in despair or beings in poor conditions. This object does not help in development of equanimity. Likewise muditaa which takes the object of beings in prosperity cannot help developing equanimity.

So these 2 vihaara cannot be used to ascend up to 5th ruupa jhaana. Metta is a universal beautiful cetasika called adosa. But when 5th

ruupa jhaana is to be achieved metta is not the main focus to develop even though metta always involves in any of 1st, 2nd, 3rd, and 4th jhaana. For 5th ruupa jhaana to be developed upekkha-brahmavihaara is the main vihaara that helps arising of 5th ruupa jhaana.

There are 5 ruupa jhaanas. There are 5 jhaana factors. When there are all 5 factors, it is the 1st ruupa jhaana. When there are 4 of 5 factors and vitakka or initial-application is not inclusive it becomes the 2nd jhaana. There are 3 of 5 jhaana factors and 2 factors (vitakka and vicaara) are not constituted it becomes the 3rd jhaana.

Vicaara is sustained-application. It applies the mind to the jhaana object (in case of jhaana citta) in sustained fashion. When there are 2 of 5 jhaana factors and 3 factors are not the components of jhaana then the jhaana becomes the 4th ruupa jhaana. In the 4th ruupa jhaana there is no piiti or joy, vicaara or sustained-application, and vitakka or initial-application.

When there is a just ekaggataa or one-pointedness as jhaana factor and there is no sukha or 'tranquility-peace', no piiti or 'joy', no vicaara or 'sustained-application', and no vitakka or 'initial-application' the jhaana is 5th ruupa jhaana. In that jhaana there is a feeling or vedana. It is no more sukha but it is upekkha or equanimity.

10 kasina kammattaanas or 10 kasina objects can be used as the object of attention for all 5 ruupa jhaanas. And aanaapaanasati kammattaana or breathing meditation can also give rise up to 5th ruupa jhaana. Among 4 brahmavihaara kammattaanas or 4 pure-living meditations metta or loving-kindness, karunaa or compassion, mudita or appreciation meditations can all give rise up to 4th ruupa jhaana.

Basing on these 3 at the level of 4th ruupa jhaana another meditation called upekkha brahmavihaara can be practised and it can give rise to 5th ruupa jhaana.

So there are 4 brahmavihaaras, 10 kasinas, and 1 aanaapaanasati altogether 15 meditations can give rise up to 5th ruupa jhaana. When the practitioner becomes proficient in 5th ruupa jhaana it is not too

difficult for him to practise any of 10 kasinas or 1 aanaapaanasati when the initial meditation is pure-living meditation.

And it is also true for aanaapaanasati meditators that they can also practise 10 kasina kammattaana and within a short time they will attain all 5 ruupa jhaanas with 10 kasinas. 10 kasinas are universal meditation and it can give rise up to 5th ruupa jhaana and it can also be based for aruppa kammattaanas or kammattaanas for aruupa jhaanas.

There are 5 jhaana factors. And there are 5 ruupa jhaanas. Basing on these 5 jhaanas there are 5 rupavacara rupakusala cittas, 5 rupavacara rupakiriya cittas, and 5 rupavacara rupavipaka cittas.

Kiriya cittas are abyaakata dhamma and they do not have any kamma. But kusala have kamma and it is kusala kamma. So as there are 5 rupavacara rupakusala kamma according to 5 ruupa jhaana, there are 5 kmmas as ruupa-kamma.

When these kamma have a chance to give rise to their effects that is 5th jhaana rupavipaka cittas they will give the results straight away. Rupavipaaka cittas are living-consciousness of rupa brahmaas.

The first consciousness in their life is called patisandhi citta or linking consciousness or rebirth consciousness. They are ruupavipaaka cittas. When they arise as the last moment consciousness they are called cuti cittas or dying-consciousness or life-ceasing consciousness or life-ending consciousness.

In between these 2 cittas of patisandhi citta and cuti citta there are bhavanga cittas or life-continuing consciousness if there is no vithi cittas arise. If vithi cittas arise most of their vithi cittas will be jhaana cittas or corresponding bhumi or realm even though there may arise other non-jhaana cittas.

There are catu-catukka kamma or 4 sets of 4-kamma. The first 3 sets have been discussed in the earlier posts. The last set of 4 kamma is

1. akusala kamma
2. kaamaavacara kusala kamma
3. rupakusala kamma
4. arupakusala kamma

The first 3 kamma have been discussed. Before aruupa kamma are discussed, first we have to understand what aruupa jhaanas are.

Aruupa jhaanas are mental absorptive states that do not based on any

of rupa related object. There are 4 aruupa jhaanas. They are

1. aakaasananca-ayatana or 'sphere of boundless space'
2. vinnaananca-ayatana or 'sphere of boundless consciousness'
3. akincinna-ayatana or 'sphere of nothingness'
4. n'evasannaa-naasanna-ayatana or 'sphere of neither perception nor non-perception'.

They arise stepwise fashion that is one after another.

The first step is to develop 1st aruupa jhaana or 'aakaasananca-ayatana aruupa jhaana'. This jhaana is based on 5th ruupa jhaana.

Before one can attain 1st aruupa jhaana he or she will have to proficiate his or her 5th ruupa jhaana. This 5th ruupa jhaana has to be based on one of 9 kasina kammattaana.

Aakaasa kasina cannot be used as the base for aakaasananca-ayatana aruupa jhaana. Because the object itself has already been 'space'. So there is no way to do 'space' to 'space'.

When aruupa jhaana or non-material absorption is considered to be achieved initial step is to develop 5th ruupa jhaana or 5th material absorption first.

This has to be based on 9 kasinas. Aakaasa kasina or 'space' cannot be based as 5th ruupa jhaana to ascend up to 1st aruupa jhaana. 1st aruupa jhaana is unlimited space while aakaasa kasina is also a space there is no distinction between 2 objects and so 5th ruupa jhaana based on aakaasa kasina is not used for foundation of 1st aruupa jhaana.

When one of 9 kasina is taken as the object of ruupa jhaana this has to ascend up to 5th ruupa jhaana. When 5th ruupa jhaana is reached it needs to become proficient in that 5th ruupa jhaana. So one has to be able to enter into and exit from 5th ruupa jhaana at will. At each exit jhaana factors and the object and the jhaana itself are also contemplated as paccavakkhanaa.

When this is done it becomes evident that 5th ruupa jhaana is close to 4th ruupa jhaana. That is 5th ruupa jhaana with upekkha is close to sukha and as soon as it falls back to sukha then 5th ruupa jhaana will become 4th ruupa jhaana and there will be downgoing trend. So to prevent this the base object has to be changed.

That is the foundation object has to be voided. Before this can be done, the existing object has to be expanded. This object has to cover the whole universe or this object has to be limitless or

endless or measureless. This can happen with the power of 5th ruupa jhaana. At a time the object occupy everywhere and it becomes limitless and measureless.

As this object is the base for 5th ruupa jhaana and it is close to the danger of falling back to 4th ruupa jhaana this object has to be dropped or eliminated or voided. With this intention and with continuous practise on existing jhaana at a time when there are right conditions there arise another object which is like the object of 5th ruupa jhaana in the character of limitlessness and measurelessness but it is emptied space and it is aakaasa of boundless or limitless domain.

As soon as this limitless space arise and there are ekaggataa and upekkha with absorption then this can be called as 1st aruupa jhaana. This jhaana is the same as 5th ruupa jhaana with only difference of object, which is boundless space. As the name implies this jhaana is called 'aakaasa + ananta + ayatana' jhaana or 'akasanancayatana aruupa jhaana.

The cittas that are arising is called akasanancayatana arupakusala cittas and the jhaana is called akasanancayatana arupa jhana. Jhana factor-wise there are only ekaggata and with upekkha vedana. So it can be counted as 5th jhaana. But as there is no recognizable rupa-related object this new jhana is called arupa jhana.

When in 1st aruupa jhaana or 1st non-material absorption there is a continuous flowing of 1st arupa jhana citta. So in that 1st arupa jhana there are cittas and all these cittas are arupa jhaana cittas.

With the exception of cittas of arupa brahmas all these 1st aruupa jhaana cittas have to depend on hadaya vatthu or hadaya ruupa or heart-base material.

This is the only involvement of ruupa in aruupa cittas. Aruupa cittas do not deal with ruupa. But when in pancavokaara bhumi or when beings have all 5 khandhas these aruupa jhaana cittas have to depend on hadaya vatthu.

There is an object for aruupa jhaana cittas. That object is pannatti. It is the idea of 'boundless space' which derived from voiding of spread-object of 5th ruupa jhana.

As the object is pannatti it does not arise and it does not fall away.

What arise is citta and what fall away is also citta. There are associated mental factors in 1st aruupa jhaana cittas.

They are

- a) 7 universal mental factors
  - b) 3 of 6 particular mental factors (vitakka, vicara, piti-voided)
  - c) 19 universal beautiful mental factors
  - d) 1 pannindriya cetasika or wisdom-mental factor
- 
- 30 cetasikas or 30 mental factors

The first arupa jhana has to be practised to become proficient in that jhana. This take the same exercise as in cases of rupa jhana. When this is done there finds that the object boundless space is close to the danger of re-appearing of the rupa-related object of rupa jhaana that is spread-object of kasina.

If this happen there will draw back down to lower rupa jhaana through arising of inappropriate dhamma. To stop this danger of ruupa jhana re-arising one has to avoid that object called 'boundless space'.

With this dispassion the practitioner tries not to attend on boundless space. When he repeatedly enter and exit and contemplate on 1st aruupa jhaana he finds that the object is close to the danger of ruupa jhaana. And he tries again and again not to attend to that boundless space.

At a time when there are right conditions he see that there are many cittas that are attending boundless space. Instead of attending boundless space now the practitioner attend to 'cittas' that take boundless space.

Now the practitioner see 1st arupa jhaana cittas and these cittas become the object. As there is just ekaggata as jhana factor and upekkha vedana and when the mind absorbed into the object of these 1st arupa jhana cittas the absrobed citta that see these 1`st arupa jhaana citta is 2nd aruupa jhaana citta.

1st arupa jhaana cittas take boundless space as their object.

In 2nd arupa jhana cittas the object is 1st aruupa jhana cittas. The 1st jhaana cittas take or stay at boundless space. This is the thaana or space of 1st arupa jhaana cittas.

The thaana or the place of 2nd aruupa jhana citta is 1st jhaana

cittas. When the thaana or place of 1st jhaana citta is boundless then thanii or 1st arupa jhaana citta can also be assumed as boundless.

As these 1st aruupa jhaana citta are boundless, limitless, measurement less they are called boundless-consciousness. The sphere that 2nd arupa jhaana citta take is called 'the sphere of boundless consciousness.

These 1st jhaana citta are consciousness or vinnna citta. So this new arupa jhaana citta is called 'vinnana + ananta + ayatana' citta.

Ananta means boundless, vinnaana here means '1st aruupa rupakusala citta, and ayatana means 'the sphere of 2nd jhaana citta'. So this new arupa jhaana citta or 2nd aruupa jhana citta is called 'vinnaanancayatana arupakusala citta.

The 2nd arupa jhana is 'the state of absorption of mind into the sphere of boundless consciousness'. The object is 'consciousness'. This consciousness is vinnana. This vinnana is 1st arupa jhana citta.

As the object of 1st jhana is limitless the citta that takes that object is also limitless and boundless. This boundless consciousness or 'vinnana anata' is seen by 2nd arupa jhana citta.

This 2nd arupa jhana citta is called 'vinnana ananta ayatana' arupakusala citta or 'vinnanancayatana arupakusala citta'. This is 2nd arupa jhana or 2nd non-material absorption.

This 2nd aruupa jhaana is also required to be practised to become proficient. One has to enter that aruupa jhaana and then exit from it and then re-enter it.

He has to be able to advert to that aruupa jhaana at ease, without delay and at will. Example. If one is in the border of the zone of black and the zone of green, he can step into the green zone and if he want he can step back to the black zone.

Black zone refers to 'the sensuous sphere' and green zone here refers to 'the fine material sphere'. The practitioner has to be able to turn the attention to 2nd aruupa jhaana. Initially this may take time and there always is a delay.

With practice this delay becomes less longer and when proficient the practitioner will be able to advert to 2nd aruupa jhaana without delay, at ease, and at will.

Explanation!! There is no self here. Otherwise there will be heat of argumentation. Certain person says that The Buddha could control ruupa when He showed miraculous things like fire and water shower.

This is not true. No one can control dhamma. This no one include The Buddha. Likewise the exercises of jhaana do not deal with any self at all.

'At will' as I said is that as soon as 'a thought that wish to enter the jhaana arises' there is not long delay between actual arising of jhaana cittas and initial arising of wishing mind.

When 2nd aruupa jhaana can be enter at will, at ease, without delay the practitioner has to exercise in other ways. He tries to stay in aruupa jhaana for predetermined period.

First there may be inaccuracy. But with practice there become more and more accurate. If 10 minutes is chosen to stay in aruupa jhaana after the exact 10 minutes the jhaana also ends. If an hour is chosen, at the end of an hour the jhaana ends.

Another exercise is that the practitioner has to be able to stay in aruupa jhaana and not in other states of mind. He has to completely absorbed into 2nd aruupa jhaana. This is attainment of aruupa jhaana and this is jhaana-samapatti or jhaana-attainment.

Another exercise or vasi is votthaana vasi. The practitioner has to emerge from the attainment state and has to contemplate back on attained aruupa jhaana. The act of this emerging is another exercise.

Because of adhitthaana vasi jhaana ends at certain time. As soon as jhaana ends other kinds of citta arise. Here this new exercise of emerging helps skilful emerging from jhaana rather than wandering and straying.

The most important exercise is 'paccavakkhana vasi'. As soon as exit the arisen aruupa jhaana is scrutinized, examined, contemplated and skilfully considered and pondered. When the arisen aruupa jhaana is checked in this way repeatedly, the jhaana practitioner will become skilful in this kind of exercise.

In the earlier stage of proficiency he may just be able to contemplate a few jhaana factors and may be able to contemplate for a few seconds. With a good exercise he will become proficient in scrutinizing and will discover that his current 2nd aruupa jhaana is also not safe yet.

In which way?

The 2nd arupa jhaana or 'vinnaanancayatana' jhaana or 'arupa jhana taking the sphere of boundless consciousness has a potential danger that it might be drawn back to 'aakaasanancayatana' jhaana and again this might go downhill back to sensuous sphere through 5th, 4th, 3rd, 2nd, and 1st ruupa jhaana.

The practitioner is now aware of the potential danger and he starts to detach from 2nd aruupa jhaana. But he has still to attach because he has to base on this 2nd arupa jhana to ascend up to 3rd aruupa jhaana.

When in 2nd arupa jhaana there is just ekaggata as jhaana factor and there is just upekkha or equanimous feeling. With the awareness that 2nd aruupa jhaana is not a safe place from the danger of sensuous thing one has to detach that object 'boundless consciousness' and he has to attend 'the voidness' of that 'boundless consciousness'.

This voidness is nothingness. 'Boundless consciousness' is nothing. There is nothing. And there is just nothing. There is no space, no consciousness, not a thing, there is nothing. The mind is still with ekaggataa and upekkhaa. When the conditions are right there absorbs into another object 'nothingness'.

This seems that new citta takes nothing as its object or it seems like not having an object. This is the basic idea for next aruupa jhaana. But for the time being the practitioner is attending to 'nothingness' or 'the idea of nothingness'.

This is 3rd aruupa jhaana. Kinca means 'something'. Ana or 'a' means 'no' 'nothing'. So akinca means 'nothing'.

Akincinnaayatana = ana + kinca + anna + ayatana

So there is nothing as object or nothingness as object and this aruupa jhaana is called 'akincinnayatana' aruupa jhaana.

As soon as this new citta arise, 3rd aruupakusala kamma has already arisen. And this brings up a potential to give rise to 3rd aruupavipaka citta at a later time.

Bodhisatta first met Alara Kalama when he searched for Dhamma. He asked what Alara taught and Alara welcome Him and invited Him. Bodhisatta tasted what it was that Alara knew. Not very soon, Bodhisatta attained all that Alara had long practised and attained.

It was 3rd aruupa jhaana. Or 3rd non-material absorption. It is

akincinnaayatana aruupa jhaana. Alara Kalama could not ascend up and he was stuck in 3rd aruupa jhaana. Bodhisatta knew that there must have more refined state. So he left that teacher Alara, even though He was invited to teach half the pupil and to act as a co-teacher with the same rank with him(Alara Kalama).

Next Bodhisatta met another teacher. He asked what that teacher taught. He was Udaka Raamaputta. He was an ascetic. Bodhisatta tasted what he taught to his pupils. Bodhisatta soon attain all what this new teacher knew as his doctrine. This new state that Bodhisatta attained was 4th aruupa jhaana citta.

Again Bodhisatta scrutinized on this new 4th aruupa jhaana citta and He did not find any satisfactory answers to His primary questions of non-ageing, non-diseasing, non-death dhamma. As the 4th aruupa jhaana what He instantaneously attained was not the right thing He was searching Bodhisatta left this second teacher Udaka Raamaputta even though Udaka invited Him to act as a co-teacher and to teach half the students of him.

When 3rd aruupa jhaana has been attained, it has to be exercised as mentioned in case of 2nd aruupa jhaana. When the practices make 3rd aruupa jhaana become proficient, paccavakkhana vasi can effectively sort out the problem of possible danger.

This 3rd aruupa jhaana is also close to the danger of falling back to 2nd aruupa jhaana and that again will cause downgrading to 1st aruupa jhaana, which again is very very close to ruupa jhaana. Ruupa jhaanas are not far from sensuous sphere and in no time one may get back to sensuous sphere.

When this danger can be seen the 3rd aruupa jhaanalaabh starts to dispassionate on 3rd aruupa jhaana and he tries again practising on his current 3rd aruupa jhaana with ekaggata as jhaana factor along with upekkha or equanimous feeling.

When he practises this he frequently looks into the 3rd aruupa jhaana and its constituents factors, the jhaana citta itself, the object and all about 3rd aruupa jhaana is contemplated and scrutinized. When this is done as there is only ekaggata and upekkha, the mind is so calm and clearly see that this state '3rd aruupa jhaana citta' is very subtle dhamma.

That citta is hard to be said that it has an object or it does not have an object. It is hard to say that 3rd aruupa jhaana citta perceives an object or does not perceives an object.

This citta is so subtle that it is hard to see whether it has

perception or equally whether it has non-perception or it does not have any perception at all.

Actually this new 'seeing' or this new knowledge or new citta is the 4th aruupakusala jhaana citta and it just sees that the 3rd aruupa jhaana is subtle dhamma and it is hard to say 'whether 3rd aruupa jhaana citta has a perception or non-perception.

This new citta is neither-perception-nor-non-perception consciousness.

It is n'evasanna-nasanna-ayatana aruupakusala jhaana citta.

N'evasanna-nasanna-ayatana = Na + eva + sanna + na + sanna + ayatana

Eva means 'such'. Such consciousness is neither perception nor non-perception. This is a new sphere or consciousness and this consciousness is 4th aruupa jhaana.

As soon as 4th aruupa jhaana aruupakusala citta arises, there has already arisen arupakusala kamma. This kamma can give rise to 4th aruupavipaaka cittas at a later time.

Whatever beings are thinking, whatever beings are perceiving, whatever earthly-worldly people are writing, saying, speaking, talking, discussing there are only 4 dhamma in essence. Nothing is more than these 4 dhamma. These 4 dhammas are known as paramattha dhamma or 'ultimate realities' because when ultimately seen there is nothing but one of these 4 realities whatever is analysed.

Paramattha is a Pali word. It is made up of 'parama' and 'attha'. Attha means 'meaning' 'essence' 'intrinsic existence'. Parama means 'farthest' 'superior' 'highest' 'most excellent' 'best'. So paramattha dhamma means 'most excellent intrinsic essence or 'ultimate realities'.

Whatever happen wherever and whenever there happen these paramattha dhamma. But nibbana is not a sankhata dhamma or conditioned dhamma and it does not arise or does not fall away and it does not happen. So in this world, on this earth, in these 31 realms or 31 planes of existence what happening are all happening of ruupa dhamma and naama dhamma and nothing more than that.

There are 4 paramattha dhamma. They are citta, cetasika, ruupa and nibbana. Citta and cetasika are naama dhamma and ruupa are ruupa dhamma. Naama dhamma and ruupa dhamma are sankhata dhamma or conditioned dhamma. Nibbana is asankhata dhamma and nibbana is not a conditioned dhamma. Sabbe sankharaa anicca'ti; all conditioned

dhamma are impermanent. Sabbe sankhaara dukkhaa'ti; all conditioned dhamma are suffering and non-desirable. Citta and cetasikas or naama dhamma and ruupa dhamma are sankhaara dhamma. All dhamma that is citta, cetasika, ruupa and nibbana are anatta ; sabbe dhammaa anattaa'ti.

Anatta is a Pali word and made up of 'ana' and 'atta'. Ana means 'no' 'not' 'nothing' and 'atta' means 'self'. Anatta means 'non-self' or no self. So any dhamma is not self. Any dhamma cannot be controlled by any outside power but dhamma happen on their own accord and they run their course and nobody can influence dhamma.

When these dhamma or naama and ruupa are happening they do not happen alone. But they happen by interacting with other dhamma and they each depend on others and others also depend on condition. There are 2 teachings of The Buddha that reveal conditional relationship. They are paticcasamuppaada dhamma and patthaana dhamma.

Paticcasamuppaada dhamma just show that 'this' dhamma causes arising of 'that' dhamma and 'that' dhamma cause 'arising of 'this' dhamma. But paticcasamuppaada do not show how the cause and effect are related.

Unlike paticcasamuppaada dhamma, patthaana dhamma reveal all the conditional relationship among dhamma and patthana also show how they are related to each other. Patthana dhamma is cited as the last text in the 7 abhidhamma texts of The Buddha teaching and it is the most profound, the most difficult and the most essenceful dhamma ever exist. If dhamma can be seen these patthana dhamma are actually happening in our daily life and they will be seen.

There are in summary 24 paccaya or 24 conditions that dhamma are related to each other or dhamma condition other dhamma with 24 conditions. All 24 paccaya dhamma have been explained in this serial pages of 'Patthana Dhamma'

at '[www.geocities.com//patthana1.html](http://www.geocities.com//patthana1.html)'. Currently there are 107 pages. There are more details in the 24 texts of Patthana Dhamma. These 24 texts are not of one text for one paccayo. 24 texts are details about patthana dhamma. In summary there are 24 paccaya or 24 conditions even though there are many more sub-conditions apart from these 24 conditions.

24 paccaya or 24 conditions are\_

1. hetu paccayo or 'root condition'
2. aarammana paccayo or 'object condition'
3. adhipati paccayo or 'predominance condition'

4. anantara paccayo or 'proximity condition'
5. samanantara paccayo or 'contiguity condition'
6. sahajaata paccayo or 'conascence condition'
  
7. annamanna paccayo or 'mutuality condition'
8. nissaya paccayo or 'dependence condition'
9. upanissaya paccayo or 'decisive support condition'
10. purejaata paccayo or 'prenascence condition'
11. pacchajaata paccayo or 'postnascence condition'
12. aasevana paccayo or 'repetition condition'
  
13. kamma paccayo or 'kamma condition'
14. vipaaka paccayo or 'vipaaka condition' or 'cooked-result condition'
15. aahaara paccayo or 'nutriment condition'
16. indriya paccayo or 'faculty condition'
17. jhaana paccayo or 'jhaana condition' or 'absorption condition'
18. magga paccayo or 'path condition'
  
19. sampayutta paccayo or 'association condition'
20. vippayutta paccayo or 'dissociation condition'
21. atthi paccayo or 'presence condition'
22. natthi paccayo or 'absence condition'
23. vigata paccayo or 'disappearance condition'
24. avigata paccayo or 'non-disappearance condition'

When teachings of The Buddha decay the first sasana will be pariyatti sasana or theoretical teachings. When pariyatti decay the first pitaka or basket of teachings will be abhidhamma pitaka. When abhidhamma pitaka decay the first text that would decay will be patthana dhamma.

To preserve The Buddha teachings patthana dhamma should be discussing.

May you be free from suffering.

There are 4 different sets of 4-kamma or catu-catukka kamma. According to their function there are four kamma. According to the seniority of the kamma that is going to give rise to the effect there are four kamma. According to the timing of their effect or when they give rise the effect there are four kamma.

Lastly there are four kind of kamma that are grouped according to the realm where it will give rise as its effect as rebirth. These four kamma are

1. akusala kamma ( all are kaama kamma or kaama related kamma)

2. kaama kusala kamma ( all are kaama or kaama related kamma )
3. ruupa kusala kamma ( all are ruupa <jhaana> related kamma )
4. aruupa kusala kamma ( all are aruupa <jhaana> related kamma)

Akusala kamma are three according to the door of kamma or kamma-dvaara. They are kaaya akusala kamma, vaci akusala kamma, and mano akusala kamma. Likewise there are 3 kaama kusala kamma and they are kaaya kusala kamma, vaci kusala kamma, and mano kusala kamma.

But all ruupa kusala kamma and aruupa kusala kamma are mano kusala kamma. They all arise at mano dvara or happen at mind. As soon as ruupa jhaana or aruupa jhaana arise as kusala there have already arisen ruupa kusala or aruupa kusala.

While kaama kusala kamma can just give rise to rebirth at human realm and 6 kaama deva realms these kaama kusala kamma cannot give rise to ruupa rebirth or aruupa rebirth.

By the same token when ruupa kusala or aruupa kusala are committed these kamma are to give rise to ruupa rebirth or aruupa rebirth and also for ruupavipaka citta and aruupavipaka cittas.

There are 4 kamma according to the realm where they give rise rebirth to. They are

1. kaama akusala kamma or 'sensuous unwholesome kamma'
2. kaama kusala kamma or 'sensuous wholesome kamma'
3. ruupa kusala kamma or 'fine material wholesome kamma'
4. aruupa kusala kamma or 'non-material wholesome kamma'

What are their results?

1. kaama akusala kamma

a) results at patisandhi or at rebirth or at initiation of a life

There are 12 akusala kamma. They are 8 lobha kamma, 2 dosa kamma and 2 moha kamma. At patisandhi 11 kamma out of these 12 kamma give rise to the effect at patisandhi or at rebirth or at the very time of initiation of a life.

'Etthaa kusala kamma muddhacca rahitam apaaya bhuumiyam patisandhi janeti.'

Etthaa kusala = ettha akusala. Muddhacca here is 'uddhacca'. Rahita means 'excluding'. Apaaya bhuumiyam means 'to apaaya bhumi or to woeful planes of existence or 4 woeful destinations. Patissandhi means 'rebirth'. Pati means 'again' and sandhi means 'link'. It is re-

linking to a new life after passing away of cuti citta of previous life. With the exception of uddhacca citta all other 11 akusala kamma can give rise to woeful rebirth.

b) results through out the course of life (pavatti)

'Pavattiyam pana sabbampi dvaarasavidham sattaakusalapaakaani sabbatthaapi kaama loke, ruupa loke ca yathaa raham vipaccati'.

12 akusala cittas when they arise they already created kamma and they are akusala kamma. All these 12 akusala kammacan give rise to the result as 7 ahetuka akusalavipaaka citta. These cittas are vipaaka cittas and they are 5 sense-consciousness, receiving consciousness, investigating consciousness that are the result of akusala kamma.

These 7 vipaaka cittas are the result of 12 akusala kamma. They can arise in kaama bhumi or sensuous planes of existence like human realm, 6 deva realms, 4 woeful realms and they can also arise in ruupa bhumi or ruupa brahma realms.

There are 4 kamma according the realm, where they can give rise to rebirth. They are

1. kaama akusala kamma
2. kaama kusala kamma
3. ruupa kusala kamma
4. aruupa kusala kamma

Kaama akusala kamma and their results have been explained in the previous post.

2. kaama kusala kamma

There are 8 kaama kusala kamma and they are cetana that have arisen when 8 mahaakusala cittas arose in the past. What are the results of these 8 kaama kusala kamma. There are 2 folds. One is the effect at initiation of a life or the effect at patisandhi or rebirth.

a) kaama kusala kamma give rise to 9 kaama-patisandhi cittas.

1. kaama-sugati ahetuka patisandi citta (kusalavipaka santirana citta)
2. kaama-sugati sahetuka patisandhi citta( 8 mahaavipaaka cittas)

The first citta is patisandhi citta of jaccandii or human with mental retardation, congenital blind or deaf etc and it is also patisandhi citta of some lower devas.

8 mahaavipaaka cittas can give rise to birth at human realms and 6

deva realms.

b) kaama kusala kamma give rise to their effect during the course of life as

1. 8 ahetuka kuslavipaaka cittas

1. cakkhu vinnaana citta (eye-consciousness)
2. sota vinnaana citta (ear-consciousness)
3. ghaana vinnaana citta (nose-consciousness)
4. jivhaa vinnaana citta (tongue-consciousness)
5. kaaya vinnaana citta (body-consciousness)
6. receiving consciousness
7. joyful investigating consciousness
8. indifferent investigating consciousness

All these are the results of kusala kamma and they are vipaakas.

2. 8 sahetuka kuslavipaaka cittas

These 8 cittas are 8 mahaavipaaka cittas. They can serve as bhavanga cittas or life-continuing consciousness, cuti citta or life-ending consciousness, and can also serve as tadaarammana cittas or retaining consciousness after impulsive consciousness or javana cittas.

There are 4 kamma according the realm, where they can give rise to rebirth. They are

1. kaama akusala kamma
2. kaama kusala kamma
3. ruupa kusala kamma
4. aruupa kusala kamma

Akusala kamma have been talked. Kaama kusala kamma have also been discussed. There are 8 mahaakusala cittas. When they arise they generate 8 kaama kusala kamma. Their effects are 8 ahetuka kuslavipaaka cittas and 8 sahetuka kuslavipaaka cittas.

This is just general description. When these kamma are committed there are different degree of involvement of cetana. That is there are different kamma when they are being committed. They are ukkattha kamma and omaka kamma.

Ukkattha kamma are greater kamma and omaka kamma are lesser kamma. Ukkattha kamma is much more powerful in terms of effects they give rise to.

Ukkattha kamma are committed with full intention. So there is no need to be prompted. That is when offering is done, that offering is done with full intention to offer and there is no one who prompts to offer. Such offering generates ukkattha kamma.

When one is advised to offer or to do some kusala things prompted by other or even by himself or herself that kamma is a bit weaker than ukkattha kamma.

There is a hierarchy kusala kamma.

1. tihetuka ukkattha kamma
2. tihetuka omaka kamma
3. dvihetuka ukkattha kamma
4. dvihetuka omaka kamma

Kusala kamma are committed when 8 mahaakusala cittas arise. There are 4 tihetuka cittas and 4 dvihetuka cittas. Each 4 has 2 ukkattha and 2 omaka implications.

There are 4 kamma according the realm, where they can give rise to rebirth. They are

1. kaama akusala kamma
2. kaama kusala kamma
3. ruupa kusala kamma
4. aruupa kusala kamma

Among kaama kusala kamma or kamma or sensuous implications there is a hierarchy kusala kamma. These kamma are

1. tihetuka ukkattha kamma or 'triple-rooted greater kamma'
2. tihetuka omaka kamma or 'triple-rooted lesser kamma'
3. dvihetuka ukkattha kamma or 'double-rooted greater kamma'
4. dvihetuka omaka kamma or 'double-rooted lesser kamma'.

The first kamma arise when kusala actions are done with asankharika citta or 'unprompted consciousness' with panna. The second kamma is also the output of mahakusala citta with panna. But it is sasankharika citta and it needs to be prompted. That is why the kamma become lesser as compared to greater kamma.

The same applies to latter two kamma but they are done without panna and they are both done with dvihetuka citta. So they are dvihetuka ukkattha kamma and dvihetuka omaka kamma.

What are their results?

1. tihetuka ukkattha kamma or 'triple-rooted greater kamma'

a) This kamma gives rise to happy rebirth at patisandhi kaala. This means that this kamma give rise to tihetuka patisandhi cittas. There are 4 tihetuka mahaavipaaka cittas, which are the results of 4 tihetuka mahaakusala cittas. With these 4 cittas, beings may be reborn as a human being, as a deva being in any of 6 deva realms.

b) In the course of life, tihetuka ukkattha kamma give rise to 8 ahetuka kuslavipaaka cittas and 8 sahetuka mahaavipaaka cittas. In the course of life mahaavipaaka cittas serve as bhavanga cittas, tadaarammana cittas or retention consciousness and in the last moment it serves as cuti citta as tihetuka cuti citta.

2. tihetuka omaka kamma or 'triple-rooted lesser kamma'

a) This kamma gives rise to happy rebirth in human realm or in one of 6 deva realms. But it gives rise to dvihetuka patisandhi cittas. These cittas are 4 naana-vippayutta mahaavipaaka cittas or 4 mahaavipaaka citta without panna. Unfortunately beings these patisandhis cittas can never attain jhaana or magga in the same life unlike beings born with tihetuka patisandhi.

b) In the course of life, tihetuka omaka kamma give rise to 4 naana-vippayutta mahaavipaaka cittas and 8 ahetuka kuslavipaaka cittas.

3. dvihetuka ukkattha kamma or 'double-rooted greater kamma'

a) This kamma gives rise to happy rebirth at human realm or one of 6 deva realms but with dvihetuka patisandhi cittas. There are 4 dvihetuka patisandhi cittas and they are 4 naana-vippayutta mahaavipaaka cittas or sensuous-resultant-consciousness without wisdom.

b) In the course of life, this kamma gives rise to 4 naana-vippayutta mahaavipaaka cittas and 8 ahetuka kuslavipaaka cittas.

4. dvihetuka omaka kamma or 'double-rooted lesser kamma'

a) This kamma gives rise to only ahetuka patisandhi citta. So beings with this patisandhi citta will be those with congenital deafness, congenital blindness, beings with learning difficulties and mental retardation, and powerless lower devas.

b) In the course of life, dvihetuka omaka kamma only gives rise to 8 ahetuka kuslavipaaka cittas.

There are 4 kamma according the realm, where they can give rise to

rebirth. They are

1. kaama akusala kamma
2. kaama kusala kamma
3. ruupa kusala kamma
4. aruupa kusala kamma

After delineation on akusala kamma and kaama kusala kamma, in this post ruupa kusala kamma will be talked. There are 5 ruupa kusala kamma. These 5 kamma are the result of 5 ruupa kusala. 5 ruupa kusala are 5 ruupavacara rupakusala cittas. They are 5 ruupa jhaanas.

- 1.vitakka,vicara,piti,sukha,ekaggata sahitam 1stjhana rupakusala citta
- 2.vicara, piiti, sukha, ekaggata sahitam 2nd jhaana rupakusala citta
- 3.piiti, sukha, ekaggata sahitam 3rd jhaana ruupakusala citta
- 4.sukha, ekaggataa sahitam 4th jhaana ruupakusala citta
- 5.upekkha, ekaggataa sahitam 5th jhaana ruupakusala citta

are 5 jhaanas. When these cittas arise they already created 5 ruupa kusala kamma. These kamma can give rise to 5 ruupavipaaka cittas. Even though there are 5 ruupa kusala kamma there are many ruupa kusala kamma according to the strength of jhaana cittas.

Those who attain jhaana may just obtain it and near dying he or she stay again in that jhaana and this leads to rebirth in corresponding ruupa brahma (jhaana) bhuumi or realms. This kind of jhaana is the weakest and called hina-jhaana.

Those who attain jhaana may practise their jhaana to proficient level that is whenever they want their jhaana they are able to do so and whenever they want to exit they can do so and they are said to be very proficient in their jhaana. This jhaana when arise in near dying can give rise to rebirth in brahma bhuumi or fine material realms. This kind of jhaana is paniita jhaana.

Those who attain jhaana and they practise their jhaana for some time but not to that level of very proficient as in case of paniita jhaana. Their jhaana is said to be the middle one or majjhima jhaana.

There are 4 kamma according the realm, where they can give rise to rebirth. They are

1. kaama akusala kamma
2. kaama kusala kamma
3. ruupa kusala kamma
4. aruupa kusala kamma

There are 5 ruupavipaka cittas and they are the result of ruupa

kusala kamma. As delineated in the previous post there are 3 level of proficiency of jhaana and this has especially effects at the time of rebirth. But at other time they just give rise to their corresponding ruupavipaaka cittas.

#### 1. 1st jhaana ruupa kusala kamma

- a) hiina jhaana gives rise to rebirth at bramaparisajjaa bhuumi
- b) majjhima jhaana gives rise to rebirth at brahmapurohita bhuumi
- c) paniita jhaana gives rise to rebirth at mahaa-brahmaa bhuumi

Hiina means 'inferior', majjhima means 'middle', paniita means 'superior'.

#### 2. 2nd & 3rd jhaana ruupa kusala kamma

Here 2nd and 3rd are combined. According to jhaananga or jhana factors there are 5 jhaana. But as vitakka and vicara almost always arise together sometimes jhaanas are counted as 4 ruupa jhaana that is when vitakka and vicaara are eliminated from jhaana 2nd jhaana arise (this is 3rd jhaana when 5 jhaana factors are considered).

- a) hiina jhaana gives rise to rebirth at 'parittaabaa brahma bhuumi'
- b) majjhima jhaana gives rise to rebirth at 'appamaanaabhaa bhuumi'
- c) paniita jhaana gives rise to rebirth at 'aabhassaraa bhuumi'

#### 3. 4th jhaana ruupa kusala kamma (3rd jhaana of 4-stage-jhaana)

- a)hiina jhaana gives rise to rebirth at 'paritaasubha bhuumi'
- b)majjhima jhaana gives rise to rebirth at 'appamaanaasubha bhuumi'
- c)paniita jhaana gives rise to rebirth at 'subhakinnhaa bhuumi'

#### 4. 5th jhaana ruupa kusala kamma (4th jhaana of 4-stage-jhaana)

This jhaana is unique and unlike lower jhaanas it is extremely calm. Because there is only ekaggataa or one-pointedness as jhaana factor and only upekkha vedana is there. This jhaana is well balanced and the most refined jhaana among ruupa jhaana. So there one a being attains 5th jhaana (4th jhaana) and if this jhaana arises at near dying then this kamma serves as patisandhi kamma and this kamma will give rise to rebirth at 'vehapphala brahma bhuumi'.

This is universal. That is all those who attain 5th jhaana and if this jhaana arise as marana-asanna-javana or if this jhaana arises as the last moment mental impulsion then this serve as kamma and this immediately give rise to rebirth at vehapphala bhuumi. So there is no hiina, majjhima, and paniita in case of 5th jhaana.

Again if this 5th jhaana is cultivated with dispassion on sanna or perception, 'because of the power of this 5th jhaana' sanna no more arises as soon as rebirth of that 5th jhaana is given rise. That is rebirth at asannasatta bhumi. It is ruupa-patisandhi and there is no naama component in those beings in asannasatta bhumi and they are called asannii or non-percipient beings. They do not have perception and so there is no citta as long as they are in that realm.

All these are the results of corresponding ruupa jhaana kamma at patisandhi or rebirth.

In the course of life these 5 ruupa jhaana give rise to corresponding ruupavipaka citta. These vipaaka cittas or resultant consciousness are bhavanga cittas or life-continuing consciousness and when the citta last arise they will be cuti citta or dying-consciousness. This dying-consciousness in brahma bhumi is also ruupavipaaka cittas.

These are 5 ruupa-kusala kamma and their effects at patisandhi or rebirth and their effects in the course of life (pavatti). In the next post aruupa kamma will be delineated.

There are 4 kamma according the realm, where they can give rise to rebirth. They are

1. kaama akusala kamma
2. kaama kusala kamma
3. ruupa kusala kamma
4. aruupa kusala kamma

Kaama akusala kamma, kaama kusala kamma, and ruupa kusala kamma have been explained in the previous posts.

Kaama = sensuous things like 1.'ruupa' or 'sight' or 'things to seen' or 'vanna' or 'colour' or 'light'

2.'sadda' or sound

3.'gandha' or smell

4.'rasa' or taste

5.'phothhabba' or touch and

6. thoughts related to above 5 things.

Akusala = unwholesome or non-profitable

kamma = work, action, potentials

kusala = wholesome or profitable

Ruupa = Here 'ruupa' means 'ruupa jhaana' 'ruupa brahma' or things related to fine-material realms

Aruupa = Here 'aruupa' means 'non-material

There are 4 aruupa-kusala-kamma. There are 4 aruupa-kusala cittas.

They are

### 1. aakaasananca-ayatana aruupakusala citta

Aakaasa + Ananta + ayatana = aakaasananta

Aakaasa = space

Ananta = boundless, limitless, endless

Aayatana= place to support, ground, base

This is an aruupa jhaana object. This object is aakaasananta or boundless space and that space is the 'ground' for citta called 1st aruupa jhaana citta. So it is aayatana or ground or base and that aayatana is called aakaasananta ayatana or aakaasanancayatana.

The citta who takes that aayatana called 'aakaasanancayatana' is called 'aakaasanancayatana aruupakusala citta'.

The state of being that citta is called 1st aruupa jhaana or aakaasanancayatana aruupa jhaana. The object boundless space is derived from boundless pannatta of one of 9 kasina objects (akasa kasina is excluded as it is already space).

### 2. vinnaanancayatana aruupakusala citta

Vinnaana + ananta + aayatana

Vinnaana = Here 'vinnaana' is referred to 'vinnaana' of 1st aruupa jhana or 'the consciousness' that take the object boundless space

Ananta = boundless

Aayatana= base, ground, home, house, place to dwell, supporting ground

Vinnaana-ananta-ayatana = Vinnaanancayatana

This ayatana called 'vinnaanancayatana' is the object of 2nd aruupa jhaana citta. 1st aruupa jhaana object is boundless space. Likewise when the thaana or base or ground is boundless then the thaana or base-dweller or ground-taker or 1st aruupa jhaana is also boundless. When this boundless-consciousness of 1st aruupa jhaana is clearly seen, this seer is no one but 2nd aruupa jhaana citta.

The citta is 2nd aruupa jhaana citta and the object is boundless-consciousness of 1st aruupa jhaana. So this 2nd aruupa jhaana is called 'vinnaanancayatana aruupa jhaana. The citta in that 2nd aruupa jhaana is 2nd aruupa jhana citta or 2nd aruupakusala citta.

### 3. akincinnayatana aruupakusala citta

Akinci + ayatana = aakincinna-ayatana

Aakinci = nothing, not a thing, nothingness

Aayatana= base, ground, place to dwell, place to live, place to home

2nd aruupa jhaana object, that is vinnaanancayatana or 'the boundless-consciousness' is quite close to boundless-space and this again is close to boundless-panatta of 9 kasina and this again has much danger leading back to kaama or sensuous sphere. So the vinnaanancayatana or boundless-consciousness, the object has to be dispassionated and it has to be dropped as object.

In that case no other object has to be taken and instead the object is just 'nothing'. So this object is called 'nothingness' and when the 3rd aruupa jhaana arises citta takes 'nothingness' as its object.

4. neva-sanna-na-asanna-ayatana aruupakusala citta

Actually the object of 3rd aruupa jhaana is nothing or nothingness. So it is very difficult to contemplate whether there is sanna or equally it is hard to say whether there is asanna or non-perception. Because as the object is not very clear and very subtle. When this 3rd aruupa jhaana citta is clearly seen there arise 4th aruupa jhaana citta. It is 4th aruupakusala citta.

These 4 aruupakusala cittas when they arise they create aruupa kusala kamma. When beings develop these aruupa jhaana when near dying or if these aruupa jhaana arise as the last moment mental impulsion this give rise to patisandhi.

a) results at patisandhi or rebirth

1. aakaasanancayatana aruupa kusala kamma

This kamma gives rise to rebirth at 'aakaasaanancayatana aruupa brahma bhumi or realm'.

2. vinnaanaanancayatana aruupa kusala kamma

This kamma gives rise rebirth at 'vinnaanaanancayatana aruupa brahma bhumi or realm'.

3. aakincinnayatana aruupa kusala kamma

This kamma gives rise rebirth at 'aakincinnayatana aruupa brahma bhumi or realm'.

4. nevasanna-naasanna-ayatana aruupa kusala kamma

This kamma gives rise rebirth at 'nevasanna-naasannaayatana aruupa brahma bhuumi or realm'.

In the course of life when in aruupa brahma bhuumi or non-material realm these 4 aruupa kusala kamma give rise to their corresponding aruupavipaaka cittas as their effect. They are

1. akasanancayatana aruupavipaaka citta
2. vinnanancayatana aruupavipaka citta
3. akincinnayatana aruupavipaaka citta
4. nevasannanasannayatana aruupavipaaka citta

These 4 cittas are bhavanga cittas or life-continuing consciousness of these 4 kinds of aruupa brahma deva or aruupa beings. When these cittas last arise they are called aruupa-cuti citta and this is also the result of aruupa kusala kamma.

These are summary of kamma and its implications. We do not need to go beyond the leaves in The Buddha's hand. Kamma is a deep, wide, head-to-deal subject. But what we should deal with is to avoid akusala and to do kusala while we are searching for the truth by ourselves.

We have explored deeply in the forest of citta, cetasika, ruupa, nibbana. Apart from these 4 dhamma there is no other ultimate reality. This means that there are ultimate realities and they are citta, cetasika, ruupa and nibbana.

If there is 'anything' that 'anything' has to be citta or cetasika or ruupa or nibbana. This is always true. Everything that exists in any form is one of these when ultimately seen.

When it is said that 'there is no I, no me, no mine' some may a bit confused. Nothing to be confused. Because there is no 'I' or 'me' or 'my' or 'mine' in ultimate sense.

But if this is said one may be pondering who is writing these scripts. No one is writing. Is this possible? When Dhamma is really seen and perceived wisely there is no reason to arise such ignorant question.

Did The Buddha exist? If no, why are these Dhamma there in tipitaka and who preached these tipitaka?

To understand these argumentations and their implication with regard to realities one has to consider on individual matter.

Ultimate things are always ultimate things. But these ultimate things arise individually.

Citta arises individually. Cetasika arises individually. And ruupa arises individually. Nibbana exists individually. Nibbana does not arise and so nibbana does not fall away.

There are dhamma that arise at the same time. Sometime these dhamma are illusionally interpreted as someone, something and so on.

Example there are co-arising khandhas like

1. ruupa-kkhandha or material aggregate
2. vedana-kkhandha or feeling aggregate
3. sanna-kkhandha or perception aggregate
4. sankhaara-kkhandha or formation aggregate
5. vinnaana-kkhandha or consciousness aggregate

These co-arising individual dhamma are illusionally interpreted as human, deva, brahma, man, woman, cat, dog, snake etc etc. In ultimate sense there is no such thing as 'human' 'deva' 'brahma' 'man' 'woman' etc etc.

For the reason of clear grasping the idea of individuality 'beings' are classified into 12 individual beings and these individuals are also known as puggala.

There are 12 individuals or 12 puggala. They are

1. arahatta phalatthaana puggala
2. arahatta maggatthaana puggala
3. anaagaami phalatthaana puggala
4. anaagaami maggatthaana puggala
5. sakadaagaami phalatthaana puggala
6. sakadaagaami maggatthaana puggala
7. sotapatti phalatthaana puggala
8. sotapatti maggatthaana puggala
9. tihetuka puthujana puggala
10. dvihetuka puthujana puggala
11. sugati ahetuka puthujana puggala
12. duggati ahetuka puthujana puggala

These seem difficult to remember.

1. arahats
2. initial arahats
3. anagams
4. initial anagams
5. sakadagams

6. initial sakadagams
7. sotapams
8. initial sotapams
9. triple-rooted non-ariya individuals
10. double-rooted non-ariya individuals
11. happy-destination rootless individuals
12. unhappy-destination rootless individuals

### 1. arahatta phalatthaana puggala

arahatta = 'eradicated'

phala = fruit

thaana = place

puggala = individual

There is an individual and that individual is seen at the place called fruit of eradication of all kilesas or defilements.

This means there is 'no arahat' as an ultimate reality. But individual dhamma is illusionally seen as individual. And here individually seen as a 'being' or a person who is arahat. But actually in ultimate sense there is no being, no person, no arahat.

What is seen as 'arahat' or here 'arahatta phalatthaana puggala' is arahatta phala citta.

This citta is a reality. It is the result of arahatta magga citta. There have been many many conditions for arahatta magga citta to arise.

Arahatta phala citta does not arise alone even though it arises in its individual. When it arise there always are its associated cetasikas and its home-base ruupa. Finally they (these dhamma) are just panca-kkhandhas or 5 aggregates.

So arahatta phalatthaana puggala is 'a puggala' or 'an individual' who is seen at the place or thaana or 'arahatta phala citta'.

The same applies to all other individuals.

>

>

> There are 12 individuals or 12 puggala. They are

>

> 1. arahatta phalatthaana puggala

> 2. arahatta maggatthaana puggala

> 3. anaagaami phalatthaana puggala

> 4. anaagaami maggatthaana puggala

- > 5. sakadaagaami phalatthaana puggala
- > 6. sakadaagaami maggatthaana puggala
- > 7. sotapatti phalatthaana puggala
- > 8. sotapatti maggatthaana puggala
- > 9. tihetuka puthujana puggala
- > 10. dvihetuka puthujana puggala
- > 11. sugati ahetuka puthujana puggala
- > 12. duggati ahetuka puthujana puggala
- >
- > These seem difficult to remember.
- >
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- > 2. initial arahats
- > 3. anagams
- > 4. initial anagams
- > 5. sakadagams
- > 6. initial sakadagams
- > 7. sotapams
- > 8. initial sotapams
- > 9. triple-rooted non-ariya individuals
- > 10. double-rooted non-ariya individuals
- > 11. happy-destination rootless individuals
- > 12. unhappy-destination rootless individuals
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- > arahatta = 'eradicated'
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- > thaana = place
- > puggala = individual
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- > phala citta'.
- >
- > The same applies to all other individuals.

There are 12 individuals or 12 puggala. They are

1. arahatta phalatthaana puggala
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6. sakadaagaami maggatthaana puggala
7. sotapatti phalatthaana puggala
8. sotapatti maggatthaana puggala
9. tihetuka puthujana puggala
10. dvihetuka puthujana puggala
11. sugati ahhetuka puthujana puggala
12. duggati ahhetuka puthujana puggala

1. arahatta phalatthaana puggala has been explained in the previous post.

2. arahatta maggatthaana puggala

Arahatta means 'eradicated'. Maggatthaana is made up of 'magga and thaana'. Magga here means 'magga citta' or 'path-consciousness' and thaana means 'place'. So arahatta maggatthaana means 'the place where arahatta magga citta arises'. Puggala means 'individual'.

So 'arahatta maggatthaana puggala' means an individual where arahatta

magga citta arises at.

Actually there is no puggala or individual as many of the worldly people think. But there are only dhamma of ultimate realities and they are citta, cetasika, ruupa, and nibbana.

Arahatta maggatthaana puggala is just a combination of 5 khandha and they are

1. ruupakkhandha (hadaya vatthu or heart base)
2. vedanakkhandha (magga sukha or path-pleasure)
3. sannakkhandha (magga sanna or path-cognition)
4. sankhaarakkhandha (maggassancetana etc or path-volition etc)
5. vinnaanakkhandha (magga citta or path-consciousness)

Likewise there are 6 other ariyas and they are just these aggregates.

### 3. Anaagaami phalatthaana puggala

This is an individual where anaagaami phala citta arises.

Anagaami = ana + aagaami

Ana means 'no'. Aagaami means 'come to the village of human beings'. So anagaami means 'not coming back to human realm'. So anaagams are non-returners. This puggala or individual is where anaagaami phala citta or non-returned-path-fruit-consciousness arises.

### 4. Anaagaami maggatthaana puggala

This individual is where anagami magga citta arises.

### 5. Sakadaagaami phalatthaana puggala

This individual is where sakadaagaami phala citta arises.

Sakadaagaami = saki.m + aagaami

Saki.m means 'once' and aagaami means 'come back to human village'. So sakadaagams are once-returners to human realms. They have 2 more lives from their current life. If 2nd last life is not human they can come back to human realm as last life and there they all become arahats. If they are reborn in human realm in the 2nd last life they will not be reborn in human realm in their last life. They will become anaagam or arahatta. So they are called once-returners to human realms.

### 6. Sakadaagaami maggatthaana puggala

This individual is where sakadaagaami magga citta arises.

#### 7. Sotapatti phalattaana puggala

This individual is where sotapatti phala citta arises.

Sotapatti = sota + aapatti

Sota = flow, the flow of river

Aapatti means 'reach'. Sotaapatti means 'those who reach the river's flow or who enter the flow of river or stream'. They are also known as stream-enterer or stream-entrants. Because if a log reaches the stream it will be carried away along the flow and finally reach the ocean (nibbana). Sotapatti magga citta is the first stage where individual reaches the gate of ariyas.

#### 8. Sotapatti maggattaana puggala

This individual is where sotapatti magga citta arises.

There are 12 individuals or 12 puggala. They are

1. arahatta phalattaana puggala
2. arahatta maggattaana puggala
3. anaagaami phalattaana puggala
4. anaagaami maggattaana puggala
5. sakadaagaami phalattaana puggala
6. sakadaagaami maggattaana puggala
7. sotapatti phalattaana puggala
8. sotapatti maggattaana puggala
9. tihetuka puthujana puggala
10. dvihetuka puthujana puggala
11. sugati ahetuka puthujana puggala
12. duggati ahetuka puthujana puggala

8 ariyaa puggala or 8 pure saints individuals have been explained in the previous post. There are 4 more individuals. They all are puthujana.

Puthujanna = Puthu + janaanam

Puthu means 'many' that is many kilesas and janaanam means 'cause to arise'. Puthujana are where kilesas arise. There are 4 puthujana puggala or 4 impure individuals. They are

1. tihetuka puthujana puggala

2. dvihetuka puthujana puggala
3. sugati-ahetuka puthujana puggala
4. duggati-ahetuka puthujana puggala

1. tihetuka puthujana puggala

Tihetuka means 'triple-rooted'. This means that there are 3 roots and they are alobha or non-attachment, adosa or non-aversion, and amoha or non-ignorance. Even though these individuals are full of kilesa and they are causing arising of many kilesa they do have the potential to attain magga naana and at least they have the potential to attain jhaana. These individuals are born with patisandhi cittas that have all 3 roots of alobha, adosa, amoha.

2. dvihetuka puthujana puggala

This individual is where many kilesa (puthu-kilesa) arise and they just have only 2 roots. They are alobha or non-attachment and adosa or non-aversion. But they do not have amoha or non-ignorance or panna when they are born. They will never attain magga or they will even never attain jhaana in their current life however hard they have been trying to attain magga or jhaana.

3. sugati-ahetuka puthujana puggala

This individual is where many kilesa arise and they do not have any root in their patisandhi citta and nor does bhavanga citta and cuti citta. These are beings born in human realm or deva beings of lower deva realm with poor deva power. When they are human beings they are like congenital blind or deaf.

4. duggati-ahetuka puthujana puggala

This individual is where many kilesa arise and they do not have any root in their patisandhi citta. Unlike sugati-ahetuka puthujana puggala they are not in the happy destination. They are beings in one of 4 woeful states or realms or planes of existence.

In real sense there is no hell beings, no animal, no ghost, no demon but just citta, cetasika and ruupa. These duggati-ahetuka puthujana puggala are just a combination of 5 aggregates.

There are 12 individuals or 12 puggala. They are

1. arahatta phalatthaana puggala  
(individual who has eradicated all defilements)
2. arahatta maggatthaana puggala  
(individual who eradicates all defilements)

3. anaagaami phalatthaana puggala  
(individual who has become non-returner)
4. anaagaami maggatthaana puggala  
(individual who becomes non-returner)
5. sakadaagaami phalatthaana puggala  
(individual who has become once-returner)
6. sakadaagaami maggatthaana puggala  
(individual who becomes once-returner)
7. sotapatti phalatthaana puggala  
(individual who has become stream-enterer)
8. sotapatti maggatthaana puggala  
(individual who becomes stream-enterer)
9. tihetuka puthujana puggala  
(triple-rooted individual who has many defilements)
10. dvihetuka puthujana puggala  
(double-rooted individual who has many defilements)
11. sugati ahhetuka puthujana puggala  
(happy destined rootless individual who has many defilements)
12. duggati ahhetuka puthujana puggala  
(unhappy destined rootless individual who has many defilements)

There are 89 total cittas or 121 total cittas. But they all cannot arise in any given individual because there are many conditions that support the arising of cittas in individuals.

1. arahatta phalatthaana puggala or arahat
2. arahatta maggatthaana puggala or new-arahat have been explained.
3. anaagaami phalatthaana puggala or non-returner

Not all 89 cittas are possible to arise in these non-returners. Because they have eradicated some defilements and fetters. The cittas that can arise in these individuals are

- a) 5 akusala cittas ( 4 ditthi vippayutta and 1 uddhacca)
- b) 7 ahhetuka akusalavipaaka cittas (7 resultant cons of rootless/aku)
- c) 8 ahhetuka kuslavipaaka cittas (8 resultant cons of rootless/ku)
- d) 2 ahhetuka kiriya cittas(pancadvara-avajjana and manodvara-avajjana)
- e) 8 mahavipaaka cittas
- f) 8 mahakiriya cittas
- g) 5 ruupakiriya cittas
- h) 4 aruupakiriya cittas
- i) 3 lokuttara cittas(anagami phala, arahatta magga & phala cittas)

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50 cittas

This is maximal cittas that can arise. But arahatta magga and phala cittas cannot arise in anaagaami phalatthaana puggala and when they

arise then puggala or individual will be called with other names and become other individual like arahatta maggathaana puggala or arahatta phalattaana puggala.

These 2 cittas of arahatta magga and arahatta phala are prospective cittas only. So there are in total 48 cittas that can arise in the individuals called anagaami phalattaana puggala or individual who have become non-returners.

Again there is no one, no anagams but just 5 aggregates. These 48 cittas when arise is just one of 5 khandhas and they will be called vinnaanakkhandha. These 48 cittas do not arise singly and do not arise in isolation. Instead they arise together with their associated cetasikas.

Among these cetasikas there are vedanakkhandha or vedana cetasika, sannakkhandha or sanna cetasika and other cetasikas. Other cetasikas that are not vedana or sanna are called sankharakkhandh. When in human realm these cittas arise at hadaya vatthu or heart base. This is rupakkhandha.

So ultimately there is no anagams at all but just combination of 5 aggregates namely rupakkhandha, vedanakkhandha, sannakkhandha, sankharakkhandha and vinnaanakkhandha.

4. anaagaami maggatthaana puggala(individuals who become non-returner)

This individual is also just a citta called anaagami magga citta. This arises at hadaya vatthu and it is rupakkhandha. There are also vedanakkhandha, sannakkhandha, and sankhaarakkhandha. So there is no person who is called anagam but just these aggregate.

There are 12 individuals or 12 puggala. They are

1. arahatta phalattaana puggala  
(individual who has eradicated all defilements)
2. arahatta maggatthaana puggala  
(individual who eradicates all defilements)
3. anaagaami phalattaana puggala  
(individual who has become non-returner)
4. anaagaami maggatthaana puggala  
(individual who becomes non-returner)
5. sakadaagaami phalattaana puggala  
(individual who has become once-returner)
6. sakadaagaami maggatthaana puggala  
(individual who becomes once-returner)
7. sotapatti phalattaana puggala

- (individual who has become stream-enterer)  
 8. sotapatti maggatthaana puggala  
 (individual who becomes stream-enterer)  
 9. tihetuka puthujana puggala  
 (triple-rooted individual who has many defilements)  
 10. dvihetuka puthujana puggala  
 (double-rooted individual who has many defilements)  
 11. sugati ahetuka puthujana puggala  
 (happy destined rootless individual who has many defilements)  
 12. duggati ahetuka puthujana puggala  
 (unhappy destined rootless individual who has many defilements)

The first four individuals have been explained in the previous posts.

5. sakadaagaami phalatthaana puggala  
 (individual who has become once-returner)

This individual is once-returner. This means that before they leave the samsara they will come back to human realm for once only after the current life. This may be next life or may equally be the last life.

The cittas that can arise in these individuals are

- a) 7 akusala cittas (4 ditthi-vippayutta lobha cittas, 2 dosa, 1 uddhacca)  
 b) 7 ahetuka akusalavipaaka cittas  
 c) 8 ahetuka kusalavipaaka cittas  
 d) 2 ahetuka kiriya cittas (panca-dvara-avajjana & mano-dvara-avajjana)  
 e) 8 mahakusala cittas  
 f) 8 mahavipaaka cittas  
 g) 5 ruupakusala cittas (5 rupa jhaana)  
 h) 4 aruupakusala cittas (4 aruupa jhaana)  
 i) 1 sakadaagaami phala citta

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50 cittas

These 50 cittas can arise in these sakadaagaami phalatthaana puggala. There are 8 lokuttara cittas or 8 supramundane consciousness. Arahatta phala citta arises only in asikkha or arahats. So there is possibility that other 7 lokuttara cittas may arise in sikkha or trainees. If all these are added then further 6 cittas have to be added to above list 50 cittas.

There will then be 56 total cittas that can arise in sikkha or trainees who are saints or ariyas. But as puggalas have already been defined other lokuttara cittas only arise in other ariya puggala and not in this sakadaagaami phalatthaana puggala. So there are only 50 cittas that can arise in sakadaagaami phalatthaana puggala or once-

returners.

6.sakadaagaami maggatthaana puggala  
(individual who becomes once-returner)

There is only one citta that can arise in this individual. Because magga cittas always arise once and each just last one cittakkhana or one mind moment. So sakadaagaami magga citta only arises in a moment and it never arises again. Instead there arise sakadaagaami phala cittas and if these cittas arise then the individual becomes sakadaagaami phalatthaana puggala and no more sakadaagaami maggatthaana puggala.

There is in ultimate sense no person at all in both sakadaagaami phalatthaana puggala and sakadaagaami maggatthaana puggala. There are just naama and ruupa. It is illusionally called individual or puggala but in ultimate sense there are 5 aggregates.

1. rupakkhandha ( hadaya vatthu where sakadaagaami magga depends)
2. vedanakkhandha( feeling in sakadaagaami magga citta )
3. sannakkhandha ( perception in sakadaagaami magga citta)
4. sankharakkhandha( other cetasikas apart from vedana and sanna)
5. vinnaanakkhandha( sakadaagaami magga citta itself)

These 5 khandhas are collectively viewed as individual who is called sakadaagaami maggatthaana puggala.

Let assume someone in this world on this earth is a sakadaagaam. When we look at him we cannot find any sakadaagam, or any person or man or being. What we see is that form, shape, colours, light, brightness of various degrees.

When we see him as bahiddhika dhamma all aggregates are there in that individual and actually they all are aggregates of naama or ruupa and that combination. When that individual sees himself as ajjhattika dhamma there is no person or man or being at all but just aggregates of naama and ruupa as described above as 5 khandhas.

There are 12 individuals or 12 puggala. They are

1. arahatta phalatthaana puggala  
(individual who has eradicated all defilements)
2. arahatta maggatthaana puggala  
(individual who eradicates all defilements)
3. anaagaami phalatthaana puggala  
(individual who has become non-returner)
4. anaagaami maggatthaana puggala

- (individual who becomes non-returner)
5. sakadaagaami phalatthaana puggala  
(individual who has become once-returner)
  6. sakadaagaami maggatthaana puggala  
(individual who becomes once-returner)
  7. sotapatti phalatthaana puggala  
(individual who has become stream-enterer)
  8. sotapatti maggatthaana puggala  
(individual who becomes stream-enterer)
  9. tihetuka puthujana puggala  
(triple-rooted individual who has many defilements)
  10. dvihetuka puthujana puggala  
(double-rooted individual who has many defilements)
  11. sugati ahetuka puthujana puggala  
(happy destined rootless individual who has many defilements)
  12. duggati ahetuka puthujana puggala  
(unhappy destined rootless individual who has many defilements)

There are 89 total cittas or 121 total cittas. But they all cannot arise in any given individual because there are many conditions that support the arising of cittas in individuals.

#### 1. arahatta phalattana puggala

This is an arahat. He has already eradicated all defilements unlike arahatta maggatthaana puggala who just eradicates all defilements. This means that arahats have done the job of fulfilling holy life and there are evidences that they are pure. The possible cittas that can arise in these puggala are

- a. 7 ahetuka akusalavipaaka cittas  
or 7 rootless resultant consciousness of unwholesome origin.  
These 5 pancavinnaana cittas or 5-sense-consciousness, 1 receiving consciousness and 1 investigating consciousness.
- b. 8 ahetuka kuslavipaaka cittas  
or 8 rootless resultant consciousness of wholesome origin.  
They are 5 poancavinnaana cittas or 5-sense-consciousness,  
1 receiving consciousness, 1 happy investigating consciousness  
and 1 indifferent-feeling investigating consciousness.
- c. 3 ahetuka kiriya cittas  
or 3 rootless functional consciousness or inoperational consc.
- d. 8 mahakiriya cittas or 8 functional consciousness of sensuous plane
- e. 8 mahavipaaka cittas or 8 resultant consciousness of sensuous plane

f. 5 ruupakiriya cittas or 5 rupa jhaanas or arahats

g. 4 aruupakiriya cittas or 4 aruupa jhaanas of arahats

i. 1 arahatta phala citta or 1 supramundane arahatta fruition cons.

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44 cittas

These 44 cittas can arise in arahats or 'arahatta phalattaana puggalas. These individuals are also called asikkha. Sikkhati means 'train'. Sikkha means 'trainee' and they are still under training to become arahats. Asikkha means 'non-trainee' and they do not need any further training as they all have trained and become arahats.

People will think that such and such bhikkhu is an arahat and so on. But in ultimate sense there is no bhikkhu, no man, no arahat. What is seen as an arahat is just an illusion on these individuals who are just combination of 5 khandhas.

Among 5 khandhas, as vinnaana-kkhandha only these 44 cittas can arise as vinnaana and other cittas in 89 total cittas are impossible to arise for 'human arahats'.

Along with these 44 cittas are their associated feeling called vedana. This is vedana-kkhandha. And there also is sanna in each of these 44 cittas. All these sanna are sanna-kkhandha. Apart from vedana and sanna there are other cetasikas in these 44 cittas and these cetasikas are called sankhaara-kkhandha.

Apart from panca-vinnaana cittas or 5-sense-consciousness all other cittas of 44 arahatta-cittas arise at hadaya vatthu or they all have to depend on hadaya vatthu. This is ruupa-kkhandha. When cakkhu-vinnaana citta or eye-consciousness arises they arise at cakkhu pasada ruupa or at eyes and so also are other sense-consciousness and these 5 pasada ruupa are ruupa-kkhandha.

When one lives according to mahasatipatthaana he or she will not find any arahats and he or she will only find Dhamma like ruupa or naama. Arahats as bahiddhika dhamma will be seen by the Dhamma practitioner as ruupakkhandha, vedanakkhandha, sannakkhandha, sankharakkhandha, and vinnaanakkhandha.

In that individual of arahat there are 5 panca-pasada ruupa or 5-sense-sensitivities like eye, ear, nose, tongue, and body. These are ajjhattika ruupakkhandha of that individual and when 5-sense-consciousness arise there are arammanas or objects.

These 5 objects like 'visual object' 'sound object' 'smell object' 'taste object' and 'touch object' all of which are 1.'vanna' or colour or shape or form, 2. sadda or sound, 3. gandha or smell, 4. rasa or taste, 5. photthabba or touch object(pathavi, tejo, vayo) altogether 7 ruupa are bahiddhika ruupa. But they are not part of individual arahats.

## 2. Arahatta maggatthaana puggala

This individual is where arahatta magga citta arise. So this individual is so unique that there is no other citta but arahatta magga citta. This citta arises at hadaya vatthu or heart base when the individual is a human being. So it(hadaya vatthu) is ruupakkhandha. Arahatta magga citta is vinnaanakkhandha. There are vedana and sanna in that citta as accompanying cetasika and they are vedanakkhandha and sannakkhandha. All other associated cetasikas are sankharakkhandha. In ultimate sense there is no arahatta maggatthaana puggala but just 5 aggregates.

There are 12 individuals or 12 puggala. They are

1. arahatta phalatthaana puggala  
(individual who has eradicated all defilements)
2. arahatta maggatthaana puggala  
(individual who eradicates all defilements)
3. anaagaami phalatthaana puggala  
(individual who has become non-returner)
4. anaagaami maggatthaana puggala  
(individual who becomes non-returner)
5. sakadaagaami phalatthaana puggala  
(individual who has become once-returner)
6. sakadaagaami maggatthaana puggala  
(individual who becomes once-returner)
7. sotapatti phalatthaana puggala  
(individual who has become stream-enterer)
8. sotapatti maggatthaana puggala  
(individual who becomes stream-enterer)
9. tihetuka puthujana puggala  
(triple-rooted individual who has many defilements)
10. dvihetuka puthujana puggala  
(double-rooted individual who has many defilements)
11. sugati ahhetuka puthujana puggala  
(happy destined rootless individual who has many defilements)
12. duggati ahhetuka puthujana puggala  
(unhappy destined rootless individual who has many defilements)

These 12 puggalas or 12 individuals are repeated frequently for the reason that they become used to. If these have already been known

just leap them.

So far the first 6 puggala have been explained.

7. sotapatti phalatthaana puggala  
(individual who has become stream-enterer)

This individual is who know dhamma as it is. That is he sees dhamma as naama or ruupa and he does not see any illusionary things like self, man, woman, human, deva etc etc. He is free of wrong view of self-identity and he is free of suspicion in dhamma and he is free of belief in wrong practice.

In this individual the possible cittas that can arise are

- a)7 akusala cittas ( 4 ditthi citta and 1 vicikiccha citta excluded)
  - b)7 ahetukla akusalavipaaka cittas
  - c)8 ahetuka kuslavipaaka cittas
  - d)2 ahetuka kiriya cittas(panca-dvara-avajjana and mano-dvara-avajjan)
  - e)8 mahakusala cittas
  - f)8 mahavipaaka cittas
  - g)5 ruupakusala cittas ( 5 ruupa jhaanas )
  - h)4 aruupakusala cittas ( 4 aruupa jhaanas 0
  - i)1 sotapatti phala cittas(other lokuttara cittas do not arise in him)
- 
- 50 cittas

If other 7 lokuttara cittas are added there will be a total of 57 cittas. But arahatta phala citta does not arise in trainee or sikkha. So there will be 56 cittas. But as explained above other 6 lokuttara cittas do not arise in sotapatti phalatthaana puggala. If they arise they are no more sotapatti phalatthaana puggala but other puggala.

8. sotapatti maggatthaana puggala  
( individual who becomes stream-enterer)

This individual is where 'sotapatti magga citta arises'. Satopatti citta or stream-entering path-consciousness always arise at hadaya vatthu or heart base. There is no other citta in this individual. There are 5 aggregates in this individual. They are ruupakkhandha of hadaya vatthu, vedanakkhandha of feeling in stream-entering path consciousness, sannakkhandh of perception in sotapatti magga citta, sankharakkhandha (other cetasikas) in sotapatti magga citta, and vinnaakkhandha (sotapatti magga citta itself).

In ultimate sense there is no man, woman, human, deva, being but these aggregates of naama and ruupa.

Among 12 puggalas or 12 individuals there are 8 ariya puggalas and 4 puthujana puggalas. Ariya puggalas have been explained in the previous posts.

There are 4 puthujana puggala or individuals. They are

1. tihetuka puthujana puggala  
(triple-rooted individual where many kilesas arise )
2. dvihetuka puthujana puggala  
(double-rooted individual where many kilesas arise )
3. sugati ahetuka puthujana puggala  
(happy destination, rootless individual where many kilesas arise)
4. duggati ahetuka puthujana puggala  
(unhappy destination, rootless individual where many likesa arise)

1. tihetuka puthujana puggala

This individual has been explained in the previous post. There are all 89 cittas that can arise in these tihetuka puthujana puggala. So all 89 cittas can arise in tihetuka puggala.

But this is just a general description and this will depend on who is that tihetuka puggala. If that is a human being then the possible cittas that can arise in them are

- a) 12 akusala cittas
- b) 15 ahetuka vipaaka cittas ( 7 akusala origin and 8 kusala origin)
- c) 2 ahetuka kiriya cittas (panca and mano dvara-avajjana cittas)
- d) 8 mahakusala cittas
- e) 8 mahavipaka cittas
- f) 5 ruupakusala cittas
- g) 4 aruupakusala cittas

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54 cittas

Unlike other puthujana puggalas, these tihetuka puthujana puggala have the potential to attain jhaana or magga and phala cittas.

There are 12 individuals or 12 puggala. They are

1. arahatta phalatthaana puggala  
(individual who has eradicated all defilements)
2. arahatta maggatthaana puggala  
(individual who eradicates all defilements)
3. anaagaami phalatthaana puggala

- (individual who has become non-returner)
4. anaagaami maggatthaana puggala  
(individual who becomes non-returner)
5. sakadaagaami phalatthaana puggala  
(individual who has become once-returner)
6. sakadaagaami maggatthaana puggala  
(individual who becomes once-returner)
7. sotapatti phalatthaana puggala  
(individual who has become stream-enterer)
8. sotapatti maggatthaana puggala  
(individual who becomes stream-enterer)
9. tihetuka puthujana puggala  
(triple-rooted individual who has many defilements)
10. dvihetuka puthujana puggala  
(double-rooted individual who has many defilements)
11. sugati ahhetuka puthujana puggala  
(happy destined rootless individual who has many defilements)
12. duggati ahhetuka puthujana puggala  
(unhappy destined rootless individual who has many defilements)

The first 8 individuals are ariya puggalas or pure saints.

9. tihetuka puthujana puggala  
(triple-rooted individual who has many kilesa)

This individual is born with a patisandhi citta that has three roots of 1. alobha or non-attachment, 2. adosa or non-aversion, and 3. amoha or non-ignorance or panna. When there is no outside object to attend there arise bhavanga citta or life continuing consciousness in them and when they die the citta that arises as the last moment consciousness or cuti citta is also tihetuka citta.

Puthujana = puthu + janaanam, puthu means 'many' and janaanam means 'cause to arise'. Here it means many kilesa. Because in ariyas there are just sparse kilesas and there is no kilesa in arahats. In comparison with these 8 ariyas, that have been explained in the previous posts puthujana puggala have many many kilesas or defilements.

This is true. Because in each day there are just sparse kusala and most cittas are akusala javana cittas. When one see or hear or smell or taste or touch mostly he or she will like or dislike the object instead of seeing the realities as realities. This likeness and dislikeness create many many kilesas or defilements. So they are called puthujana puggalas or 'individual where kilesas arise'.

But unlike other puthujana puggala this individual of tihetuka has the potential that help to develop jhaana, magga, and phala nana.

They are endowed with these potential when they were born. But this is not certainty unless they follow the right path and follow the true teachings of The Buddha, who discovered all Dhamma that ever exist.

Among 12 puggalas or 12 individuals there are 8 ariya puggalas and 4 puthujana puggalas. Ariya puggalas have been explained in the previous posts.

There are 4 puthujana puggala or individuals. They are

1. tihetuka puthujana puggala  
(triple-rooted individual where many kilesas arise )
2. dvihetuka puthujana puggala  
(double-rooted individual where many kilesas arise )
3. sugati ahetuka puthujana puggala  
(happy destination, rootless individual where many kilesas arise)
4. duggati ahetuka puthujana puggala  
(unhappy destination, rootless individual where many likesa arise)

1. tihetuka puthujana puggala (explained in the previous post)

2. dvihetuka puthujana puggala

This individual is who was born with dvihetuka patisandhi citta. This means that when he or she was born the patisandhi citta that arose just had alobha root or non-attachment root and adosa root or non-aversion root. There is no amoha or panna as a root. So they are called dvihetuka puggala.

These individuals are all puthujana puggala like tihetuka. But they do not have the potential that will help developing of jhaana or magga or phala naana in thier current life however hard they are trying. This is the main difference between dvihetuka and tihetuka puggala.

But if dvihetuka puggalas try enough they will be equipped with the necessary base for arising of jhaana or magga or phala in next lives but not in this current life.

The cittas that can arise in these dvihetuka puthujana puggala are

- a) 12 akusala cittas
- b) 15 ahetuka vipaaka cittas ( 7 akusala origin and 8 kusala origin)
- c) 2 ahetuka kiriya cittas (panca and mano dvara-avajjana cittas)
- d) 8 mahakusala cittas
- e) 4 mahavipaka cittas (4 mahavipaaka with naana do not arise)

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41 cittas

Other cittas cannot arise in these dvihetuka puthujana puggala. If arise then the thaana or place where that citta arise is no more dvihetuka puthujana puggala.

Again these individuals are nothing but just a combination of namakkhandhas and rupakkhandha. There is no self, no man, no woman, no human being, no deva that exist as ultimate realities. When everything is investigated to ultimate level there are just citta or cetasika or ruupa or nibbana. Nothing more than that.

Among 12 puggalas or 12 individuals there are 8 ariya puggalas and 4 puthujana puggalas. Ariya puggalas have been explained in the previous posts.

There are 4 puthujana puggala or individuals. They are

1. tihetuka puthujana puggala  
(triple-rooted individual where many kilesas arise )
2. dvihetuka puthujana puggala  
(double-rooted individual where many kilesas arise )
3. sugati ahetuka puthujana puggala  
(happy destination, rootless individual where many kilesas arise)
4. duggati ahetuka puthujana puggala  
(unhappy destination, rootless individual where many likesa arise)

1. tihetuka puthujana puggala
2. dvihetuka puthujana puggala

3. sugati ahetuka puthujana puggala  
(happy destination, rootless individual where many kilesas arise)

This individual is where many defilements arise. They are beings in happy destination like human realm or deva realm. But they are born with ahetuka patisandhi or rootless rebirth consciousness.

This means that their patisandhi citta does not have any root at all. There are 6 root dhamma and they are alobha or non-attachment, adosa or non-aversion, amoha or non-ignorance and also there are no akusala root like lobha or attachment, dosa or aversion and moha or ignorance.

They may be human beings, who have congenital deafness or congenital blindness. Or they may be lower deva beings who do not have much power like other deva beings.

The cittas that can arise in these sugati-ahetuka puggala are

- a) 12 akusala cittas
- b) 15 ahhetuka vipaaka cittas ( 7 akusala origin and 8 kusala origin)
- c) 2 ahhetuka kiriya cittas
- d) 8 mahakusala cittas ( 8 mahavipaka cittas do not arise)

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37 cittas

There are 4 puthujana puggala or individuals. They are

- 1. tihetuka puthujana puggala  
(triple-rooted individual where many kilesas arise )
- 2. dvihetuka puthujana puggala  
(double-rooted individual where many kilesas arise )
- 3. sugati ahhetuka puthujana puggala  
(happy destination, rootless individual where many kilesas arise)
- 4. duggati ahhetuka puthujana puggala  
(unhappy destination, rootless individual where many likesa arise)

11 puggala have been explained in the previous posts. There is an individual left to discuss. That is duggati ahhetuka puthujana puggala.

These individuals are those who are in 4 woeful planes of existence. These 4 planes of existence are

- 1. niriya bhumi or hell realm
- 2. tiracchaana bhumi or animal realm
- 3. peta bhumi or ghost realm
- 4. asurakaaya bhumi or demon realm

Any being who is born at one of these 4 realms has patisandhi citta called 'ahhetuka akusalavipaaka santirana citta'. This is the result of akusala actions done in the immediate past life as the last moment mental impulsion. This patisandhi citta does not have any root. There is no alobha, adosa, amoha.

The cittas that can arise in these individuals are

- a) 12 akusala cittas
- b) 15 ahhetuka vipaaka cittas ( 7 akusala origin and 8 kusala origin)
- c) 2 ahhetuka kiriya cittas
- d) 8 mahakusala cittas ( 8 mahavipaka cittas do not arise)

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37 cittas

Even though they are born with ahhetuka patisandhi citta they can have naana-sampayutta kusala citta and they can be reborn in happy

destination in the next life when they develop kusala at their near dying.

There is no person, no human, no deva, no man, no woman but there are just rupa dhamma and nama dhamma. But these aggregates of rupa and nama are illusionally seen as person or individual. 12 individuals have been explained.

In these individuals there are vinnaana-kkhandha called cittas. The first citta in a life is called patisandhi citta or rebirth-consciousness or linking-consciousness.

Patisandhi = pati + sandhi, pati means 'again' and sandhi means 'link'. So patisandhi means 'linking'. This linking consciousness arise as the first consciousness and it is birth consciousness or rebirth consciousness.

The last citta in a life is called cuti citta or dying consciousness, after which there is no individual in that defined life. Cuti means 'move'. This is movement from the current life and this citta is the last citta. So it is called dying consciousness.

If it is called death-consciousness it will be non-sense as consciousness is already dead by the name. In that citta there are 3 anu-khanas or 3 submoments called uppaada, thiti, and bhanga. Actually death is just after bhanga without interruption. Uppaada and thiti khana are not dead.

The first is patisandhi and the last is cuti. Between these 2 cittas are bhavanga cittas or life-continuing consciousness.

Bhavanga = bhava + anga, bhava means 'existence' and anga means 'limb' Bhavanga means 'limb of life' or 'part of life'. As this citta is continuation of the current life it is called life-continuing consciousness or life-continuum. These cittas do arise because of already existing kamma.

But if there are condition like arising of current object of panca-arammana or dhamma-arammana (though-object) the flow of bhavanga stop and new series of consciousness arise in serial manner as described in the previous post.

All these events whether there are consciousness-in-procession or vithi cittas are there or not are collectively seen as an individual. This is not just consciousness. But its associated mental factors called cetasikas, its co-arising consciousness-generated ruupa or cittaja ruupa along with other ruupas including hadaya ruupa or heart-

base.

There are 12 kinds of individual. In all these individuals there have been arising various consciousness. Among them bhavanga citta or life continuing consciousness are very subtle and hard to see.

In a life there is combination of naama khandha and ruupa khandha. Naama khandhas have to all depend on ruupa khandha. All naama khandha in a life have to depend on hadaya vatthu most of the time.

Leaving ruupa khandha there are naama khandhas and they are 4 naama aggregates. Among them is vanaanakkhandhas. These vinnaana are all cittas. In a life the first citta is patisandhi citta or rebirth consciousness.

This moment just last a cittakkhana or 1 billionth second. So all beings in the womb or egg when identifiable as a being is no more at patisandhi or rebirth even though they have not been born.

The last citta in a life is cuti citta or dying consciousness. In between these 2 cittas or patisandhi citta and cuti citta there are infinite cittas.

During that period cittas arise taking the object of immediate past life's marana-asanna-javana cittas are all called bhavanga citta or life continuing consciousness. Because they have to arise as there are still kamma that will give rise to bhava or existence and as each citta is part of a life these cittas are called bhavanga cittas.

Bhavanga = bhava + anga

Bhava means 'existence' and anga means 'limb' or 'part'. But while these cittas are arising in serial manner like the flow of a running river there may arise objects. When there arise object the flowing consciousness are disturbed. And then stop. As soon as it stop there arise a series of consciousness that directs to the current object.

BBBB B1 B2 B3 P C S T V J1 J2 J3 J4 J5 J6 J7 D1 D2 BBBB BBBB

B represents bhavanga citta.

PCSTVJD are 7 different consciousness. But all these 7 kinds of consciousness are not bhavanga cittas. As they arise in procession in a serial manner they are called citta-in-procession or vithi cittas.

P is panca-dvara-avajjana citta or 5-sense-door-adverting consciousness.

C is an example of panca-vinnaana citta or 5-sense-consciousness.

Here

C stands for cakkhu-vinnaana citta or eye-consciousness.

S is sampaticchana citta or receiving consciousness.

T is santirana citta or investigating consciousness.

V is votthapana citta or determining consciousness. This determining consciousness is function-related name and this function of determination is done by the citta called mano-dvara-avajjana citta or mind-door-adverting consciousness.

J is javana citta or impulsive consciousness or consciousness in mental

impulsion. These javana cittas almost always arise in 7 successive moments. So among vithi cittas these 7 cittas are the most prominent and they are recognizable if the mind is well trained to see these cittas.

D is taDaarammana citta or retention consciousness. These citta tadaarammana cittas are all vipaaka cittas. So are foregoing cittas before javana cittas except manodvara-avajjana and pancadvara-avajjana citta, who are kiriya cittas and here they are ahetuka kiriya cittas.

An individual is nothing but a word for the complete picture of illusion on aggregates of rupa and naama. Patisandhi, bhavanga, and cuti citta in these individuals are like subtle continuous flow of life

faculties and these consciousness are almost undetectable.

There are other type of consciousness that arise in these individuals.

They arise in procession. This means that 'such and such consciousness

arises in this order in these moments in an exact manner.

Here are examples of continuous arising of consciousness without any interruption.

- a)BBBBBBBBBBBBBBBBBBBBBBBBBBBBBBBBBBBB (flow of life-continuum )
- b) BBB--infinity of B--BBBPCSTVJJJJJJDDBBB--infinity of B--BBB
- c) BBB--infinity of B--BBBMJJJJJJDDBBB--infinity of B--BBB

b) and c) are the procession of citta in perception of panca-arammana and the procession of citta in perception of dhamma-arammana. That is b) is for apperception of one of 5 senses (here C is an example for cakkhu vinnaana citta) and c) is for apperception of dhamma-arammana or thought-object.

When a) is compared with b) or c) there is a distinction that a) is much much much subtle flow of life-faculties bhavanga citta while b) and c) are like heated materials.

When the components of the procession are examined there will be found like this.

B = bhavanga citta or life-continuum

P = panca-dvara-avajjana-citta or 5-door-adverting consciousness

C = cakkhu-vinnaana-citta or eye-consciousness (replace with others)

S = sampaticchana citta or receiving consciousness

T = santirana citta or investigating consciousness

V = votthapana citta or determining consciousness

J = javana citta or impulsive consciousness of apperception

D = tadaarammana citta or retaining consciousness

M = mano-dvara-avajjana citta or mind-door-adverting consciousness

Among these consciousness especially in series b) the folw is like this.

PCSTVJJJJJDD

P or panca-dvara-avajjana or 5-door-adverting consciousness is a kiriya citta or functional consciousness. It does not generate any kamma or any future result and this citta is very pure citta.

Likewise V or vothapana citta, which is mano-dvara-avajjana citta working as determining consciousness is also a kiriya citta and it is functional consciousness like panca-dvara-avajjana citta.

These 2 citta are like 2 doors. There are BBBB and when an object arises it hit one of Bs. When the object first arises it does not have a full power to serve as an object because it is still in its initiation. So the object cannot hit B and one B is missed. That missed consciousness passes away and it is called atita-bhavanga citta or

past  
life-continuum.

Then the object hits the 2nd B and that B is invigorated or shaken  
and  
that B is called bhavanga calana citta or vibrating-life-continuum.

As  
the flow of B is a long term phenomena the flow cannot stop  
immediately  
as soon as the object arises. But when hit, the flow has to stop and  
the last B or 3rd B arises as bhavanguppaccheda citta or arresting  
life-  
continuum.

Here the object cannot enter immediately. The 1st B is missed. The  
2nd  
B is hit and vibrated. The 3rd B arises as overshooting and it  
arrests  
the flow. Then the object enter through the 1st door called  
panca-dvara-  
avajjana citta.

The object is then processed in the 3 successive stations  
called 'consciousness station' 'receiving station' 'investigating  
station'.

As soon as the object enters the first door it is passed to another  
station from the adverting station (panca-dvara-avajjana). That  
station  
is consciousness station and knower is sense-consciousness or panca-  
vinnaana citta.

The object is then passed to another station called sampaticchana  
thaana and the receiver of the object is sampaticchana citta or  
receiving consciousness. This consciousness transferred the object to  
the 3rd station called santirana thaana or investigating station.

After investigated the object is allowed to enter the 2nd door. So  
there are 2 doors. Both of doors are stations and the 1st door is  
adverting station and 2nd door is determining station. Between these  
2  
doors are 3 successive stations. After processed, the object enter  
this  
2nd door and then the object is apperceived for a long time.

This is quite sensible and this period may well be detectable as  
these  
moments last for 7 cittakkhanas unlike other consciousness in this

procession.

When 2 doors are both kiriya citta or functional consciousness all three cittas in 3 stations are vipaaka cittas or resultant consciousness. So even though these 5 consciousness are different from bhavanga cittas they still seem to be not very heating.

As soon as J or javana cittas arise these consciousness are apparent that they are relatively more recognizable than the former 5 consciousness.

Apart from kiriya-javana cittas, all other javana cittas creates kamma with the exception of phala citta or fruition consciousness which are resultant cittas of lokuttara kusala cittas or magga cittas.

These javana cittas will be explained in the coming post in connection with individuals described in earlier posts.

After J or javana cittas ( altogether 7 in most situations ) there arise 2 D or 2 tadaarammana citta or retention consciousness if there is enough time for them to arise. Otherwise bhavanga cittas arise one after another and normal flow of bhavanga citta resumes.

All tadaarammana cittas are vipaaka cittas and they do not produce any further kamma or any further results as they themselves are resultant consciousness. So javana cittas are the most important naama dhamma to contemplate.

There are 3 dhamma. They are akusala dhamma, kusala dhamma, and abyakata dhamma. All vipaaka cittas and all kiriya cittas are abyakata dhamma. When javana cittas are examined there are also 3 kinds of dhamma and they are akusala , kusala and abyakata dhamma.

Among them abyakata javana cittas are those of arahatta phalatthaana puggalas or arahats. They do not produce any further kamma. So when they arise as the last moment javana cittas there is no further kamma that will give rise to future rebirth and when those abyakata javana citta end the last vipaka citta arises and this citta is cuti citta of arahats. It is the door of nibbana.

Individuals and javana cittas will be talked in the coming posts.

There are 12 individuals. When there are vithi cittas arising in them there are different mental impulsive consciousness in these individuals.

1. arahats or arahatta phalatthaana puggala

These individuals can have

- a) kaama ahetuka kiriya-javana ( 1 hasituppaada or smiling)
- b) kaama sahetuka kiriya-javana ( 8 mahaakiriya cittas )
- c) ruupa-kiriya-javana ( 5 ruupakiriya cittas )
- d) aruupa-kiriya-javana (4 aruupakiriya cittas)
- e) arahatta phala-javana ( 1 arahatta phala citta ).

Altogether these 19 cittas can function as javana cittas or mental impulsive consciousness. No other javana citta can arise in these arahats.

Javanas that cannot arise in arahats are

- a) akusala-javana ( 12 akusala cittas )
- b) kaama kusala-javana ( 8 mahakusala cittas )
- c) ruupa kusala-javana ( 5 rupakusala cittas )
- d) aruupa kusala-javana (4 arupakusala cittas )
- e) lokuttara kusala-javana or magga-javana ( 4 magga cittas )
- f) sotapatti, sakadagami, and anagami phala-javana ( 3 phala cittas )

These 36 cittas cannot arise in arahatts as javana cittas.

$19 + 36 = 55$  total javana cittas.

Javana cittas have been discussed in the javana portions of Dhamma Thread.

There are 12 individuals. When there are vithi cittas arising in them there are different mental impulsive consciousness in these individuals.

- 1. arahats or arahatta phalatthaana puggala
- 2. new arahats or arahatta maggatthaana puggala

The first one has been discussed in the previous post. The second one are those individuals who are at the exact time when arahatta magga citta arises. So there is no other javana citta that may arise in these individuals.

### 3. anaagaami phalatthaana puggala or anagams

In these individuals the possible javana cittas that can arise are

- a) 5 akusala javana cittas ( 4 ditthi-vippayutta lobha cittas and udd)
- b) 8 mahaakusala cittas ( kaama kusala javana )
- c) 5 ruupakusala cittas ( 5 ruupa jhaanas )
- d) 4 aruupakusala cittas ( 4 aruupa jhaanas )
- e) 1 anaagaami phala citta

--

23 cittas

In anaagams arahatta magga citta and arahatta phala citta may arise but when these cittas arise the individual is no more anaagams.

There are 55 javana cittas. So other 32 javana cittas cannot arise in these anaagams.

### 4. new anaagams or anaagaami maggatthaana puggala

These individuals are those where anaagaami magga citta arises. So no other javana citta can arise in these individuals. So all other 54 javana cittas cannot arise in these individuals.

There are 12 individuals. When there are vithi cittas arising in them there are different mental impulsive consciousness in these individuals.

1. arahats or arahatta phalatthaana puggala
2. new arahats or arahatta maggatthaana puggala
3. anaagams or anaagaami phalatthaana puggala
4. new anaagams or anaagaami maggatthaana puggala
5. sakadaagams or sakadaagaami phalatthaana puggala

The first 4 individuals have been discussed in the previous posts.

### 5. sakadaagams or sakadaagaami phalatthaana puggala

In these individuals javana cittas that can arise are

- a) 7 akusala cittas( 4 ditthi-vippayutta and vicik excluded)
- b) 8 mahaakusala cittas ( kaama kusala javana )
- c) 5 ruupakusala cittas ( 5 ruupa jhaanas )
- d) 4 aruupakusala cittas ( 4 aruupa jhaanas )

e) 1 sakadaagaami phala

--

25 cittas

Other 30 javana cittas cannot arise in these individuals. The potential cittas that may arise in them are

1. anaagaami magga citta
2. anaagaami phala citta
3. arahatta magga citta
4. arahatta phala citta

But when these cittas arise in them they are no more sakadaagams but change into other type of individuals.

6. new sakadaagams or sakadaagaami maggatthaana puggala

The only javana citta that arises in these individuals is sakadaagaami magga citta. No other javana cittas can arise in these individuals. If other javana cittas arise they are no more sakadaagaami maggatthaana puggala. So other 54 javana cittas cannot arise in these individuals.

There are 12 individuals. When there are vithi cittas arising in them there are different mental impulsive consciousness in these individuals.

1. arahats or arahatta phalatthaana puggala
2. new arahats or arahatta maggatthaana puggala
3. anaagams or anaagaami phalatthaana puggala
4. new anaagams or anaagaami maggatthaana puggala
5. sakadaagams or sakadaagaami phalatthaana puggala
6. new sakadaagams or sakadaagaami maggatthaana puggala
7. sotapams or sotapatti phalatthaana puggala

7. sotapams

In these individuals the following javana cittas may arise.

- a) 7 akusala cittas ( 4 ditthi and 1 vicikiccha do not arise)
- b) 8 mahaakusala cittas ( kaama kusala javana )
- c) 5 ruupakusala cittas ( 5 ruupa jhana javana )
- d) 4 aruupakusala cittas ( 4 aruupa jhana javana )
- e) 1 sotapatti phala citta

--

25 cittas

Other 30 javana cittas cannot arise in these individuals.

8. new sotapams or sotapatti maggatthaana puggala

The only javana citta that can arise in these individuals is sotapatti magga citta. So other 54 javana cittas cannot arise in them. If arise these individuals are no more new sotapams.

The potentials javana cittas that may arise are

1. sotapatti phala citta
2. sakadaagaami magga citta
3. sakadaagaami phala citta
4. anaagaami magga citta
5. anaagaami phala citta
6. arahatta magga citta
7. arahatta phala citta.

But when these cittas arise these individuals are no more new sotapams or no more sotapatti maggatthaana puggala.

There are 12 individuals. When there are vithi cittas arising in them there are different mental impulsive consciousness in these individuals.

1. arahats or arahatta phalatthaana puggala
2. new arahats or arahatta maggatthaana puggala
3. anaagams or anaagaami phalatthaana puggala
4. new anaagams or anaagaami maggatthaana puggala
5. sakadaagams or sakadaagaami phalatthaana puggala
6. new sakadaagams or sakadaagaami maggatthaana puggala
7. sotapams or sotapatti phalatthaana puggala
8. new sotapams or sotapatti maggatthaana puggala
9. tihetuka puthujana puggala

9. tihetuka puthujana puggala

These individuals may be human beings, kaama deva beings in 6 deva realms, ruupa deva or ruupa brahmas in 16 ruupa brahma realms, and aruupa deva or aruupa brahma beings in 4 aruupa brahma realms.

In these individuals all 55 javana cittas can arise depending on the conditions that favour. But in exact terms the possible javana cittas that arise in these tihetuka puthujana puggalas are

- a) 12 akusala cittas ( akusala javanas )
- b) 8 mahaakusala cittas ( kaama kusala javanas )
- c) 5 rupakusala cittas ( 5 ruupa jhana javanas )

d) 4 aruupakusala cittas( 4 aruupa jhaana javanas )

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29 javana cittas

Other 26 javana cittas do not arise in them.

The potential javana cittas that may arise in future are

- a) 8 mahaakiriya cittas ( if they become arahats )
- b) 5 ruupakiriya cittas ( if they become arahats in ruupa jhaana )
- c) 4 aruupakiriya cittas( if they become arahats in aruupa jhana )
- d) 8 lokuttara cittas
- e) 1 hasituppaada citta ( if they become arahats and smile )

--

26 javana cittas.

But when 8 lokuttara cittas arise in these individuals they are no more puthujana puggala but ariya puggalas.

There are 12 individuals. When there are vithi cittas arising in them there are different mental impulsive consciousness in these individuals.

1. arahats or arahatta phalatthaana puggala
2. new arahats or arahatta maggatthaana puggala
3. anaagams or anaagaami phalatthaana puggala
4. new anaagams or anaagaami maggatthaana puggala
5. sakadaagams or sakadaagaami phalatthaana puggala
6. new sakadaagams or sakadaagaami maggatthaana puggala
7. sotapams or sotapatti phalatthaana puggala
8. new sotapams or sotapatti maggatthaana puggala
9. tihetuka puthujana puggala
10. dvihetuka puthujana puggala

The last individual is one who is born with dvihetuka patisandhi citta and so they will have dvihetuka bhavana cittas as back ground consciousness that are flowing while there is no current arammana or objects to be taken.

The possible cittas that can arise in these dvihetuka puggalas are

- a) 12 akusala cittas
- b) 8 mahaakusala cittas

--

20 javana cittas

No other javana cittas can arise in these individuals as long as they are in their current life with dvihetuka patisandhi citta.

All 26 appanaa javana citta cannot arise in these individuals. These 26 javana cittas are 5 ruupakusala, 5 ruupakiriya, 4 aruupakusala, 4 aruupakiriya, and 8 lokuttara javana cittas.

As these dvihetuka puthujanas are not arahats 8 mahaakiriya and 1 hasituppaada citta do not arise in them. So  $26 + 9 = 35$  javana cittas never arise in dvihetuka puggalas.

There are 12 individuals. When there are vithi cittas arising in them there are different mental impulsive consciousness in these individuals.

1. arahats or arahatta phalatthaana puggala
2. new arahats or arahatta maggatthaana puggala
3. anaagams or anaagaami phalatthaana puggala
4. new anaagams or anaagaami maggatthaana puggala
5. sakadaagams or sakadaagaami phalatthaana puggala
6. new sakadaagams or sakadaagaami maggatthaana puggala
7. sotapams or sotapatti phalatthaana puggala
8. new sotapams or sotapatti maggatthaana puggala
9. tihetuka puthujana puggala
10. dvihetuka puthujana puggala
11. sugati-ahetuka puthujana puggala
12. duggati-ahetuka puthujana puggala

The first 10 puggalas or 10 individuals have been discussed in the previous posts. There are 2 individuals left to be discussed.

11. sugati-ahetuka puthujana puggala

- a) 12 akusala cittas
- b) 8 mahaakusala cittas

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20 javana cittas

altogether 20 javana cittas can arise in these individuals of sugati-ahetuka puthujana puggala. Other 35 javana cittas never arise in these individuals.

12. duggati-ahetuka puthujana puggala

- a) 12 akusala cittas
- b) 8 mahaakusala cittas

--

20 javana cittas

can arise in these individuals. All other 35 javana cittas never arise

in these individuals.

Even though these 12 individuals are being talked there actually is no being or na human or no deva or no brahma at all.

There are only ruupa dhamma and naama dhamma as ultimate realities. Any other things that are not naama or ruupa are not realities.

There are 12 individuals.

1. arahats or arahatta phalatthaana puggala
2. new arahats or arahatta maggatthaana puggala
3. anaagams or anaagaami phalatthaana puggala
4. new anaagams or anaagaami maggatthaana puggala
5. sakadaagams or sakadaagaami phalatthaana puggala
6. new sakadaagams or sakadaagaami maggatthaana puggala
7. sotapams or sotapatti phalatthaana puggala
8. new sotapams or sotapatti maggatthaana puggala
9. tihetuka puthujana puggala
10. dvihetuka puthujana puggala
11. sugati-ahetuka puthujana puggala
12. duggati-ahetuka puthujana puggala

Any give life is one of these 12 individuals.

A life starts with rebirth consciousness or patisandhi citta which is a linking consciousness that links the dying-consciousness of the immediate past life and the first life-continuing consciousness of the current life. It sounds like the patisandhi citta stands in the middle and links hand in hand with past dying-consciousness and the present first-life-continuing consciousness.

That life ends with life-ending consciousness or life-ceasing consciousness or life-cutting consciousness or cuti citta. In between these two moments are all part of life, whether there are consciousness taking the current present object or there are life-continuing consciousness that have to arise as there are still kamma that dictate to arise.

Just before the life-ending consciousness there always is a series of consciousness. That series is the last javana-series or mental impulsive consciousness. Bhavanga citta and cuti citta are resultant consciousness and they do not generate any further results as they themselves are resultant consciousness.

So as long as the last javana series generates kamma there always

will be life after the death of current life. So the circle will be endlessly repeating as

1. patisandhi citta
2. bhavanaga citta (may alternate with vithi vara )
3. cuti citta.

So there will be 1.2.3.1.2.3.1.2.3.1.2.3. --> infinity --> 1.2.3.1.2..

There is no end at all.

But those individuals who are wise enough to break this cycle of 1.2.3 of patisandhi-bhavanga/vithi-cuti will be liberated forever. This liberation is release from binding and it is achievement of nibbana or attainment of nibbana.

How to break this cycle of 1.2.3. of patisandhi-bhavanga/vithi-cuti?

Once there arises arahatta magga naana this naana or wisdom eradicate all patisandhi-kamma. As this happens when those who eradicate these patisandhi-kamma approach their last moment there arises the last series of consciousness just before cuti-citta or life ending consciousness.

As the individuals have attained arahatta magga naana the arising javana cittas in the last moment do not have any defilements and because of clearing of all kamma ( kusala and akusala ) this javana citta series do not generate any further future patisandhi-kamma and so there is no more rebirth after death.

This is how the cycle of birth-live-death is broken.

The main point here is 'HOW TO OBTAIN ARAHATTA MAGGA NAANA'.

The main point so far we have discussed in 460 messages of Dhamma Thread is 'HOW TO OBTAIN ARAHATTA MAGGA NAANA'. Because this is the main target that we all should aim for. Nibbana is cool. Nibbana cannot be longed for with tanha or craving. To achieve that unconditioned dhamma or asankhata dhaatu is attainment of the ticket 'ARAHATTA MAGGA NAANA'. This ticket will be asked for at the door of Nibbana.

This topic is the hardest thing to discuss and it will be time-consuming. So this will be discussed in later posts. So far Dhamma Thread have discussed on many many dhamma and their implications. There are citta, cetasika, ruupa and nibbana as ultimate realities.

When each item is checked there will be these dhamma left as sabhaava

dhamma.

- a) 1 citta
- b) 52 cetasikas
- c) 18 ruupas
- d) 1 nibbana

---

72 dhammas

There are 89 cittas. Why 89? Because of 89 different combinations of cetasikas with citta. Characterwise, there is only one citta. There are 52 cetasikas characterwise. But these 52 never arise together. And these 52 cetasikas are also not in any storehouse.

These 52 cetasikas can be examined in 89 cittas each in turn. So these 52 dhammas are also sabhaava dhamma or natural dhamma like citta, which is also sabhaava dhamma or natural dhamma. Nibbana is also sabhaava dhamma.

There are 18 ruupas that are nipphanna ruupa or conditioned dhamma. These 18 ruupas are also sabhaava ruupa and they are sabhaava dhamma. Altogether there are 72 dhammas.

These 72 dhammas can be viewed in many different ways as dhamma. There are 4 different sets of combination of these dhamma. They are

- a) akusala sangaha or 'the stock of unwholesome dhamma'
- b) missaka sangaha or 'the stock of peer/friend dhamma'
- c) bodhipakkhiya sangaha or 'the stock of companions of enlightenment'
- d) sabba sangaha or 'the stock of other dhammas'

There are 4 ultimate realities. They are citta, cetasika, ruupa and nibbana. There are 1 citta, 52 cetasika, 18 sabhaava ruupa or nipphanna ruupa, and 1 nibbana altogether 72 dhammas. These dhamma may be grouped in different combinations in the following ways.

- a) akusala sangaha or 'stock of unwholesome dhamma'
- b) missaka sangaha or 'stock of peer/friend dhamma'
- c) bodhipakkhiya sangaha or 'stock of companions of enlightenment'
- d) sabba sangaha or 'stock of other dhammas'

- a) akusala sangaha or 'stock of unwholesome dhamma'

Sangaha means 'collecting' 'gathering' 'accumulation' 'piling up'. Akusala means 'unprofitable' 'unwholesome'. So these piling up of dhamma are all akusala dhamma. If akusala are known we can avoid them.

These akusala dhamma are

1. aasava dhamma (canker or intoxicants)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bonds)
4. gantha dhamma (ties or knots or fetters or bonds )
5. upaadaana dhamma (clinging, grasping, holding, gripping )
6. nivarana dhamma (hindrances, refusal, preventing, keeping back)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

There are 4 different stocks of dhamma. They are a) akusala sangaha or the stock of unwholesome dhamma, b) missaka sangaha or the stock of dhamma with similarity, c) bodhipakkhiya sangaha or the stock of dhamma that are the companions of bodhi-naana or enlightenment-wisdom, and d) sabba sangaha or general stock of dhamma not in the previous categories.

a) akusala sangaha or the stock of unwholesome dhamma

These akusala dhamma are

1. aasava dhamma (canker or out-flowing intoxicant)
2. ogha dhamma (flood of akusala dhamma)
3. yoga dhamma (yoke or connection or bondage)
4. gantha dhamma (ties or knots or fetters or bonds )
5. upaadaana dhamma (clinging, grasping, holding, gripping )
6. nivarana dhamma (hindrances, refusal, preventing, keeping back)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

1. aasava dhamma or cankers

Aasava is a Pali word. Aasava = aa + savati. Aa means 'up to' and savati means 'flow'. Aasava is like the flow of pus from a wound or from a sore or from an ulcer up to the surface and then trickling.

A sore in a part of the human body is collection of pus deeply submerged under the skin. So the pus flows 'up to' the surface. And it discharges and flow. Aasava dhamma is like pus flowing.

Aasava flows up to the topmost plane of existence called nevasanna-nasanna-ayatana bhumi or 4th arupa brahma realm. Aasava dhamma also flow up to the highest consciousness in the mundane realm of consciousness. There are 81 mundane consciousness and 8 supramundane consciousness.

When arahatta magga citta is just going to arise there arises a series of procession consciousness or viithi cittas. This procession is a special procession unlike other processions, where there are 7 successive mental impulsive consciousness with the same characters and the same accompanying dhamma.

But in that procession or arahatta magga viithi there are consciousness arise in exact order like this.

BBB --infinity-- BBB | M PUAGMPP | BBBBBB --infinity-- BBB

There are 3 parts in the above demonstration of cittas in procession. The parts are boundried by the mark " | ". The middle part is arahatta magga viithi vara or 'the turn of series of consciousness in procession leading to defilements-eradicating-path-consciousness'.

The first part is composed of all 'B' which is bhavanga citta. So does the last or the third part in the above demonstration. The middle one will be explained below.

After stoppage of arising of the last bhavanga citta there arises M or manodvara-avajjana citta or 'mind-door-adverting consciousness. This kiriya citta or functional consciousness is followed by 7 successive mental impulsive consciousness.

These 7 cittas or consciousness are

1. parikamma (P) mahaakusala citta (preparatory consciousness)
2. upaacara (U) mahaakusala citta (proximity consciousness)
3. anuloma (A) mahaakusala citta (adaptation consciousness)
4. gotrabhu (G) mahaakusala citta (lineage-changing consciousness)
5. magga (M) lokuttara-kusala citta (arahatta path-consciousness)
6. phala (P) lokuttara-vipaaka citta (arahatta fruition-consciousness)
7. phala (P) lokuttara-vipaaka citta (arahatta fruition-consciousness)

[M here stands for arahatta magga citta or arahatta path-consciousness and P here stands for arahatta phala citta or arahatta fruition-consciousness]

Aasava flows up to the topmost consciousness of adaptation and after that gotrabhu or lineage-changing consciousness leaves the world of mundane and joins the world of supramundane and then all aasava become dry up (aasavakkhaya).

In akusala sangaha or in the stock of unwholesome dhamma there are

1. aasava dhamma (canker or out-flowing intoxicant)
2. ogha dhamma (flood of akusala dhamma)
3. yoga dhamma (yoke or connection or bondage)

4. gantha dhamma (ties or knots or fetters or bonds )
5. upaadaana dhamma (clinging, grasping, holding, gripping )
6. nivarana dhamma (hindrances, refusal, preventing, keeping back)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

#### 1. aasava dhamma or cankers

Aasava dhamma are cankers. They are erosive sores with flowing pus. Aasava dhamma is like the flow of pus. It flows up to the surface. Before it flows up to the surface, actually it has been formed deep in the tissue for indefinite time. Likewise akusala aasava dhamma are there in beings for indefinite time since they have been in their samsara.

Aasava dhamma is like many many years old (indefinite years) liquor and it intoxicates beings. Aasava dhamma are mind-intoxicants. Like years-old liquor these aasava dhamma are samsara-old liquor or samsara-old intoxicants. These intoxicants are dried up and completely destroyed by arahatta magga naana only.

There are 4 aasava dhamma. They are

1. kaamaasava or canker of sensuous-desire
2. bhavaasava or canker of existence-desire (desire for rebirth)
3. ditthaasava or canker of wrong view
4. avijjaasava or canker of ignorance

These intoxicants or canker are destroyed completely by arahatta magga naana. There are 4 path-knowledge or 4 magga naana. These naana arise at their specific time of arising of magga citta of their respective stages of enlightenment.

There are 4 magga naana or 4 path-knowledge. They are

1. sotapatti magga naana (stream-entering path-knowledge)
2. sakadaagaami magga naana (once-returning path-knowledge)
3. anaagaami magga naana (non-returning path-knowledge)
4. arahatta magga naana (arahatta path-knowledge or eradicators' p-k)

Sotapatti magga naana or stream-entering path-knowledge destroys ditthaasava completely and ditthi never arises in those who become stream-enterers. Sakadaagaami magga naana or once-returning path-knowledge thins out existing kaamaasava.

Anaagaami magga naana or non-returning path-knowledge destroys and dry up kaamasava or canker of sensuous desire. All remaining aasava

dhamma are totally eradicated by arahatta magga naana or arahatta path-knowledge and when there is no more aasava then the beings who attain arahatta magga naana become the pure and they obtain Holy life and become highest saints.

The basic dhamma of kaamasava is tanha and it is lobha cetasika. The dhamma-kaaya of bhavaasava or canker of existence-desire is also tanha and it is lobha cetasika. Lobha cetasika is also known as tanha. There are 3 kinds of tanha and they are kaama-tanha or craving for sensuous desire, bhava-tanha or craving for existence (including sensuous planes), and vibhava-tanha or craving for non-existence.

In aasava dhamma the first two aasava are both lobha cetasika as dhamma-kaaya or the base body of dhamma or sabhava dhamma. But the first aasava or kaamaasava flows to sensuous objects while the second aasava or bhavaasava flows to existences.

The third aasava or canker is ditthaasava or canker of wrong view and this intoxicant or canker flows to viewing in wrong sense. Because of this aasava all beings who are puthujanas or non-saints or non-ariyas see with wrong view of 'me' 'mine' 'I' etc. This canker flows spreading the pus along other akusala dhamma.

The fourth aasava, avijjaasava or canker of ignorance is the worst of all canker. The dhamma-kaaya or the basic dhamma of these avijjaasava is moha cetasika. This cetasika is the leader of all akusala dhamma.

This aasava flows towards the objects and from this it erodes all mind and mind-related off-springs since the pus of avaijjaasava flows and erode all nearby structures that are in proximity with original object where the canker of ignorance started to flow.

In akusala sangaha or in the stock of unwholesome dhamma there are

1. aasava dhamma (canker or out-flowing intoxicant)
2. ogha dhamma (flood of akusala dhamma)
3. yoga dhamma (yoke or connection or bondage)
4. gantha dhamma (ties or knots or fetters or bonds )
5. upaadaana dhamma (clinging, grasping, holding, gripping )
6. nivarana dhamma (hindrances, refusal, preventing, keeping back)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

1. aasava dhamma or cankers

4 aasavas or cankers namely kaamaasava or canker of sensuous-desire, bhavaasava or canker of existence-desire, ditthaasava or canker of

wrong-view, avijjaasava or canker of ignorance are flowing almost all the time since we were born and this will be continuing till we die unless arahatta magga naana or arahatta path-knowledge arise in the course of life.

Aasava dhamma are like years-old liquor and they are intoxicants of indefinite period. They flow among beings and this flows up to the highest realm in the 31 realms or 31 planes of existence. In other word these aasava dhamma flows up to the highest mundane consciousness of adaptation consciousness or anuloma citta.

These aasavas have been there for a long long time and this long time is indefinite and the beginning will not be possible to detect or to trace where do they start to flow.

However, if they are examined thoroughly then how they flow can be seen with mind-eye. There are aayaatana or sense-bases. 6 are bahiddhika aayatana and 6 are ajjhattika aayatana. This means that 6 sense-bases are outside of beings or external to beings in question and 6 sense-bases are inside of beings in question.

Internal sense-bases are

1. cakkhaayatana or eye-sense-base
2. sotaayatana or ear-sense-base
3. ghaanaayatana or nose-sense-base
4. jivhaayatana or tongue-sense-base
5. kaayaayatana or body-sense-base
6. manaayatana or mind-sense-base

and

external sense-bases are

1. ruupaayatana or form-sense-base
2. saddaayatana or sound-sense-base
3. gandhaayatana or smell-sense-base
4. rasaayatana or taste-sense-base
5. phothhabbaayatana or touch-sense-base
6. dhammaayatana or mind-object-sense-base

The aasava dhamma start to flow from these sense-bases.

These sense-bases are stretch, extent, reach, compass, region; sphere, locus, place, spot; position, occasion. Because of these there arise contact and other mental factors along with consciousness at these sense-bases. Aasava start to flow from mind and from these 6 external sense-bases and these 6 internal sense-bases to intoxicate

all arising dhamma connected with these aayatana dhamma.

In akusala sangaha or in the stock of unwholesome dhamma there are

1. aasava dhamma (canker or out-flowing intoxicant)
2. ogha dhamma (flood of akusala dhamma)
3. yoga dhamma (yoke or connection or bondage)
4. gantha dhamma (ties or knots or fetters or bonds )
5. upaadaana dhamma (clinging, grasping, holding, gripping )
6. nivarana dhamma (hindrances, refusal, preventing, keeping back)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

1. aasava dhamma or cankers
2. ogha dhamma or flood

This is also a stock of akusala or this is akusala sangaha of ogha dhamma. Ogha means 'flood of water'. Maha-ogha or mahogha means 'great flood'.

Ogha or flood sweeps beings down to lower destinations. Ogha sweeps beings away from the security of emancipation. Ogha sinks all beings down to lower destinations and liberation is far away when oghas are constantly striking down and sinking down.

There are 4 ogha dhamma. They are

1. kaamogha ( kaama-Ogha ) or flood of sensuous-desire
2. bhavogha ( bhava-ogha ) or flood of existence-desire
3. ditthogha( ditthi-ogha) or flood of wrong-view
4. avijjogha( avijja-ogha) or flood of ignorance

When these floods are there beings cannot overcome them and beings have to sink down to lower destination. These 4 floods sweep beings away from liberation or emancipation. These floods carry beings away from the security of emancipation.

However large they are all these floods can be overcome by higher knowledge or anuttara naana namely sotapatti magga naana or stream-entering path-knowledge, sakadaagami magga nana or once-returning path-knowledge, anaagami magga naana or non-returning path-knowledge and arahatta magga naana or arahatta path-knowledge or eradicating path-knowledge.

Among these four floods ditthogha or the flood of wrong view can be overcome by stream-entering path-knowledge. When this path-knowledge arise that flood of wrong view or ditthogha can no more sweep stream

enterers away and sink down to unhappy destination. Because that path knowledge knows exactly what that ogha is like and how to overcome that ogha or flood.

Stream-enterers all see naama as naama and ruupa as ruupa and they are no more deluded by self-identity view and so the flood of wrong-viewing on naama and ruupa cannot sink all those stream-enterers down to unhappy destination.

In akusala sangaha or in the stock of unwholesome dhamma there are

1. aasava dhamma (canker or out-flowing intoxicant)
2. ogha dhamma (flood of akusala dhamma)
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These 4 oghas or 4 floods can be overcome by 4 different stages of enlightenment or 4 different path-knowledge. Ditthogha is overcome by sotapatti magga naana or stream-entering path-knowledge and this ogha or flood settles down and it never arises again as flood in these stream-enterers.

Sakadaagaami magga naana or once-returning path-knowledge lowers down the high of wave of the flood of sensuous-desire. As soon as sakadagami magga citta arise this flood cannot much completely sink beings who have attained sakadagami magga naana.

The third path-knowledge or anaagaami magga naana overcome the flood of sensuous-desire or kamogha. Anaagaami magga naana or non-returning path-knowledge resists and overcome the flood and so kaamogha can no more lead to arising of akusala dhamma that would lead to unhappy destination, lower destination.

Because of arising of this path-knowledge the beings in question are destined to be reborn in 5 pure abodes or suddhaavasa bhoomis. These are the places for ariya brahmas and no other beings can be reborn here at any of these 5 pure abode however high jhana they may attain.

In akusala sangaha or in the stock of unwholesome dhamma there are

1. aasava dhamma (canker or out-flowing intoxicant)
2. ogha dhamma (flood of akusala dhamma)
3. yoga dhamma (yoke or connection or bondage)
4. gantha dhamma (ties or knots or fetters or bonds )
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9. kilesa dhamma (defilements, stain, soil, impurity)

1. aasava dhamma or cankers
2. ogha dhamma or flood

There are 4 ogha dhamma. They are

1. kaamogha ( kaama-Ogha ) or flood of sensuous-desire
2. bhavogha ( bhava-ogha ) or flood of existence-desire
3. ditthogha( ditthi-ogha) or flood of wrong-view
4. avijjogha( avijja-ogha) or flood of ignorance

Sotapatti magga naana or 'stream-entering path-knowledge' overcome ditthogha or 'the flood of wrong view'.

Sakadagami magga naana or 'once-returning path-knowledge' lowers down the high of the wave of the flood of sensuous-desire or kaamogha while anaagami magga naana or 'non-returning path-knowledge' completely overcome the flood of sensuous-desire.

Because of this power to overcome this flood (kaamogha) , non-returner never return back to sensuous planes, where sensuous desire constantly sinks beings in those sensuous realms down to lower destinations. Instead these anaagams are reborn in their next life as brahma in suddhavaasa bhumi or 5 pure abodes.

Suddha means 'pure' 'clean' and aavaasa means 'abode' 'shelter' 'shade'. Suddhaavaasa bhoomis are where anaagams are reborn and from there they become arahats and at the end of their lifespan they all enter nibbana.

In akusala sangaha or in the stock of unwholesome dhamma there are

1. aasava dhamma (canker or out-flowing intoxicant)
2. ogha dhamma (flood of akusala dhamma)
3. yoga dhamma (yoke or connection or bondage)
4. gantha dhamma (ties or knots or fetters or bonds )
5. upaadaana dhamma (clinging, grasping, holding, gripping )
6. nivarana dhamma (hindrances, refusal, preventing, keeping back)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

1. aasava dhamma or cankers
2. ogha dhamma or flood

There are 4 ogha dhamma. They are

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4. avijjogha( avijja-ogha) or flood of ignorance

When arahatta magga citta arises arahatta magga naana or arahatta path-knowledge or (kilesa-)eradicating path-knowledge arise and this knowledge already overcome all ogha or flood without exception.

When the first three path-knowledge could not overcome bhavogha or flood of existence-desire and avijjogha or the flood of ignorance arahatta magga naana or (kilesa) eradicating path-knowledge or arahatta magga naana overcome both floods namely bhavogha and avijjogha.

As arahats who have eradicated all defilements without any exception these arahatta individuals all overcome all floods. So these floods or oghas can no more sweep these arahats away from the security of emancipation or sink down to rebirth in any of 31 realms.

In this way all arahats can overcome any of 4 floods or 4 ogha dhamma. So to face with these mahogha or great waves of flood all beings should have been tracing for the path to attain arahatta magga naana as a tool to overcome all these 4 oghas or floods.

As said in earlier posts 'How to attain arahatta magga naana' will be discussed in later posts as the topic is so wide to cover in the current stream of thoughts. So that topic will be deferred at later posts.

In akusala sangaha or in the stock of unwholesome dhamma there are

1. aasava dhamma (canker or out-flowing intoxicant)
2. ogha dhamma (flood of akusala dhamma)

3. yoga dhamma (yoke or connection or bondage)
4. gantha dhamma (ties or knots or fetters or bonds )
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9. kilesa dhamma (defilements, stain, soil, impurity)

1. aasava dhamma or cankers
2. ogha dhamma or flood
3. yoga dhamma (yoke, bond, tie, attachment)

There are 4 yoga dhamma or 4 yokes. They are

1. kaama yoga or 'yoke of sensuality'
2. bhava yoga or 'yoke of existence'
3. ditthi yoga or 'yoke of wrong-view'
4. avijja yoga or 'yoke of ignorance'.

Dhamma-wise these 4 dhammas are all the same as aasava dhamma and ogha dhamma. That is the dhamma-kaaya or dhamma-body or the essence in all these are lobha, ditthi, and moha cetasika.

In lobha appears as kaamasava & bhavaasava, kaamogha & bhavogha, kaama yoga & bhava yoga, ditthi appears as ditthaasava, ditthogha and ditthi yoga, and moha appears as avijjaasava, avijjogha and avijja yoga.

The implications of these dhamma are to demonstrate how each dhamma strike beings down in many different ways. Aasava dhamma behave as flowing, exuding to unhappy destination or unsatisfactory destination. Ogha dhamma sweep away beings from the shelter or security of emancipation and sink them down to unsatisfactory destination.

Yoga dhamma yet behave in another way from those of aasava or canker, ogha or flood.

In akusala sangaha or in the stock of unwholesome dhamma there are

1. aasava dhamma (canker or out-flowing intoxicant)
2. ogha dhamma (flood of akusala dhamma)
3. yoga dhamma (yoke or connection or bondage)
4. gantha dhamma (ties or knots or fetters or bonds )
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1. aasava dhamma or cankers
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There are 4 yoga dhamma or 4 yokes. They are

1. kaama yoga or 'yoke of sensuality'
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3. ditthi yoga or 'yoke of wrong-view'
4. avijja yoga or 'yoke of ignorance'.

Yoga dhamma yet behave in another way from those of aasava or canker, ogha or flood.

Yoga literally means 'yoking' or 'being yoke'. It means connection, bond, tie, association, conjunction, attachment. So the above 4 dhamma of kaama yoga, bhava yoga, ditthi yoga and avijja yoga tie beings not to be liberated from existence in their respective planes.

Yoga dhamma yoke beings with 5 pancuppadaanakkhandhas or 5 clinging aggregates. Yoga dhamma bond beings to lower destination and unhappy destination so that beings are not liberated and they are yoked to the different worlds namely kaama loka or sensuous sphere, ruupa loka or fine material sphere, and aruupa loka or non-material sphere or immaterial sphere.

This bondage or tie is so tight that beings cannot depart from their tied loka or sphere. Beings cannot escape from binding with yoga dhamma to loka or sphere of existence, which are all pancuppadaanakkhandha or 5 clinging aggregates.

These yokes can be cut up, these yokes can be destroyed, these yokes can be untied by 4 different path-knowledge.

In akusala sangaha or in the stock of unwholesome dhamma there are

1. aasava dhamma (canker or out-flowing intoxicant)
2. ogha dhamma (flood of akusala dhamma)
3. yoga dhamma (yoke or connection or bondage)
4. gantha dhamma (ties or knots or fetters or bonds )
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6. nivarana dhamma (hindrances, refusal, preventing, keeping back)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

The first three stocks of dhamma have been explained in the previous

posts. The fourth stock of akusala dhamma or unwholesome dhamma is gantha dhamma.

#### 4. gantha dhamma (ties or knots or fetters or bonds)

Gantha means 'bond' 'fetter' 'trammel' 'knot'. This dhamma binds beings to three worlds namely kaama loka or sensuous sphere, ruupa loka or fine material sphere, and aruupa loka or non-material sphere or immaterial sphere.

The essence of dhamma in the first three stock of akusala dhamma is the same. That is they are lobha cetasika appearing twice, ditthi cetasika and moha cetasikas. But in this new stock of akusala dhamma the essence is not the same with the previous three stocks.

There are 4 gantha dhamma. They are

1. abhijjhaa kaayagantha
2. byaapaada kaayagantha
3. silabbataparaamaasa kaayagantha
4. idamsaccaabhinivesa kaayagantha

#### 1. abhijjhaa kaayagantha

This gantha dhamma is a knot that bind beings to loka or pancupaadaan-akkhandhas. Because of this gantha dhamma beings have to be reborn in sensuous sphere repeatedly.

Abhijjhaa means 'covetousness' 'avariciousness'. It is inclination to possession of others' properties or goods. The essence of this kaayagantha is lobha cetasika.

Kaaya means 'body' and gantha means 'knot'. So kaayagantha means 'knot that is tied to the body'. Kaayagantha is like body-tie, body-bond. It catches beings as a net of trap. When beings enter that net of the trap abhijjhaa-kaayagantha they cannot overcome and escape from that net.

The net of the trap, abhijjhaa kaayagantha is complex entanglement and once beings are in there, it is almost impossible to escape from that entangled net of trap of abhijjhaa kaayagantha.

But once there arise anaagaami magga naana or 'non-returning path-knowledge' this knowledge cuts up all the net threads and releases beings from the trap of abhijjhaa kaayagantha.

In akusala sangaha or in the stock of unwholesome dhamma there are

1. aasava dhamma (canker or out-flowing intoxicant)
2. ogha dhamma (flood of akusala dhamma)
3. yoga dhamma (yoke or connection or bondage)
4. gantha dhamma (ties or knots or fetters or bonds )
5. upaadaana dhamma (clinging, grasping, holding, gripping )
6. nivarana dhamma (hindrances, refusal, preventing, keeping back)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

The first three stocks of dhamma have been explained in the previous posts. The fourth stock of akusala dhamma or unwholesome dhamma is gantha dhamma.

4. gantha dhamma (ties or knots or fetters or bonds)

There are 4 gantha dhamma. They are

1. abhijjhaa kaayagantha
2. byaapaada kaayagantha
3. silabbataparaamaasa kaayagantha
4. idamsaccaabhinivesa kaayagantha

1. abhijjhaa kaayagantha has been discussed in the previous post.
2. byaapaada kaayagantha

The first gantha is lobha cetasika. But the second gantha is dosa cetasika. This is a new akusala dhamma as compared to previous three stocks of akusala dhamma namely aasava dhamma, ogha dhamma, and yoga dhamma all of which do not include dosa cetasika.

Byaapaada kaayagantha is dosa.

Byaapaada means 'ill-will' 'malevolence'. It is destructive mind. Kaaya means 'body' and gantha means 'bond' 'tie' 'knot'. So byapada kaayagantha means 'the bond of ill-will'.

This ill-will or malevolence knots beings not to escape from kaama loka and this dhamma ties beings to pancuppaadaanakkhandhas or 5 clinging aggregates.

Byaapaada kaayagantha is like abhijjhaa kaayagantha very complex entanglement of net threads and these threads knot, tie, bind and trap beings in the net and once beings are in the net knotted tightly there is little chance to escape from that binding.

Once anagami magga naana or 'non-returning path-knowledge' arises all the threads in the entangled net of trap are cut up and beings in

question are released from byaapaada kaayagantha.

But there are still other knots or bonds. Even though beings may temporarily released from the knots of abhijjhaa kaayagantha and byaapaada kaayagantha they are still in the net of silabbataparaamaasa kaayagantha and idamsaccaabhinivesa kaayagantha.

Because of these two further kaayagantha beings have to be reborn again and again and they all are tied to three lokas of kaama, ruupa and aruupa sphere.

To repeat, akusala sangaha or stock of unwholesome dhamma are

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upaadaana dhamma (clinging, grasping, holding, gripping)
6. nivarana dhamma (hindrances, refusal, preventing, obstruction)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

There are 4 gantha dhamma. They are

1. abhijjhaa kaayagantha
2. byaapaada kaayagantha
3. silabbataparaamaasa kaayagantha
4. idamsaccaabhinivesa kaayagantha

The first two gantha dhamma have been explained.

3. silabbata-paraamaasa kaayagantha

Sila means 'stone' and silabbata or silavata means 'ceremonial observance'. Paraamasati means 'to touch' 'to deal with' 'to hold on' 'to be attached to'. Paraamaasa means 'touching' 'seizing' 'taking hold of'.

So silabbata-paraamaasa means 'seizing ceremonial observance' or 'holding ceremonial observance' 'handling ceremonial observance'.

This means that 'ceremonial observances like killing animals and offer them to divine beings or observing the practice that are those of dogs, cows, etc or observing non-sense rituals like standing on one foot for days, not eating food for days as a practice to purify mind.

Still there are many observances that are non-sense when these are

connected with wrong view. Clasp hands and worshiping to the sky, to the earth, to the sun, to 6 directions or 10 directions, to trees, to rivers, to mountains, to tombs, and many others.

If there is wrong view in mind while observing such things like worshiping corpse, remnants or corpse, heap of earthy ground, tomb are all 'siilabbata-paraamaasa kaayagantha' or 'ritualistic observatory firm-holding body-knot'.

This may also include when one is observing non-sense ritualistic behavioural activities like maintaining of strange postures as a practice in order to purify mind or in order to be liberated.

There have been many many practices since human beings are on this earth. Some went through trials and errors and finally they set up a defined practice what they thought was a good thing to do as a spiritual cleansing and then they founded up their individual schools, teaching those things that they believed were all true.

From their schools they propagate all their teachings to many different beings wherever they meet in whatever situations.

The chief dhamma here is 'ditthi' or 'wrong-view'. As long as 'ditthi' is there and that ditthi is associated with lobha producing ditthi-gata-sampayutta-lobha-muula-cittas or greedy consciousness accompanied by wrong view there cannot be any panna or wisdom.

Sometimes this ditthi is very subtle that it may not be detectable by the immatured.

Examples are sitting in a quiet place, sitting on folded crossed legs, sitting on erect body, straightening the back, sitting under a tree, or any specific postures. When these are imitated by someone without knowledge of what is right and what is wrong and without knowledge of what is ditthi or wrong view they may well believe that they are following the right practice and they feel ease.

But as long as there is ditthi, panna or wisdom cannot arise. Ditthi or wrong view may come to beings in many different forms. One of these forms is 'silabbata-paraamaasa' or 'silavata-paraamaasa' kaayagantha.

As it is a gantha dhamma this ritualistic observatory firm-holding body-knots or 'silavata-paraamaasa kaayagantha' tie beings and they make knots or they bind beings not to be liberated. These knots are like knotted thread in a net of trap. Once beings are in the trap-net and they are bounded or tied by gantha dhamma or siilabbata-paraamaasa

they cannot escape from unhappy destination.

These knots or bonds are hard to break up and cut up. But when there is right view and when there arises sotapatti magga naana or 'stream-entering path-knowledge then all these hard to cut up knots of siilabbata-paraamaasa kaayagantha are destroyed and beings in question are liberated from binding of siilabbata-paraamaasa kaayagantha.

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upaadaana dhamma (clinging, grasping, holding, gripping)
6. nivarana dhamma (hindrances, refusal, preventing, obstruction)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

Among these 9 stocks of akusala dhamma there are 4 gantha dhamma that knot beings up not to be liberated and not to be free. They are

1. abhijjhaa kaayagantha
2. byaapaada kaayagantha
3. silabbataparaamaasa kaayagantha
4. idamsaccaabhinivesa kaayagantha

The first three gantha dhamma have been explained in the previous posts.

4. idamsaccaabhinivesa kaayagantha

This Pali word is made up of 'ida.m + sacca + abhi + nivesa'.

Ida.m means 'this' 'such' 'here'.

Sacca means 'truth' 'real' 'right'.

Abhi means 'exceedingly' 'higher' 'superior'.

Nivesa means 'entering' 'settling down' 'stopping' 'house' 'abode'

Abhinivesa means 'inclination' 'adherence' 'settling in'

Sacca-abhinivesa means 'inclination to dogmatize'. So idamsaccabhinivesa means 'inclination to dogmatize this'.

This means that someone has inclination to dogmatize what he believes is true without adequate grounds to explain all nature then that being has a kaayagantha or body-knot called idamsaccabhinivesa kaayagantha or the body-knot of self-inclination to dogmatize such a belief.

The basis or the essence dhamma here is ditthi cetasika. This is also subtle dhamma and it is hard to realize. Because of this hard to realize dhamma beings are being caught in this net of 'idansaccabhinivesa kaayagantha' or the knot of 'self-inclination to dogmatize such belief'.

As this is a ditthi this ditthi is always accompanied by lobha cetasika. So when mind is analysed then these cittas or consciousness that holds this view of 'idansacca-bhinivesa' are all lobh-muula-citta or attachment-rooted consciousness. As it is akusala dhamma it cannot be any kusala when these consciousnessness arise.

This may also involve the view that 'only my view is right and all other views are wrong' 'only Theravada is right and all other sects of Buddhism are not that right as compared to Therava' 'only Buddhism is the right one and all other religions are wrong'.

This is so subtle and hard to see. Because when one encounters the genuine teachings he or she may be too delighted to release such view of only these are right and all other things are wrong. When delighted with such wrong view of 'idansaccabhinivesa' such consciousness is not kusala dhamma.

When such dhamma is not kusala dhamma panna cannot arise in such mind state. Sati also cannot arise in such mind state when idansacca-bhinivesa kaayagantha arise. When there is no sati and panna the consciousness are not kusala dhamma. As there is idansacca-bhinivesa and it is ditthi cetasika such mind state or consciousness is just akusala citta.

It is 'somanassa saha gatam ditthigata sampayutta asankharika citta or sasankharika citta'. So it is akusala citta or unwholesome consciousness.

So however right one religion or sect or practice is if there is such view of idansacca-bhinivesa or inclination to dogmatize then there arise akusala cittas and this akusala then bind beings in question to three loka or kaama, ruupa, aruupa or sensuous sphere, fine material sphere and immaterial sphere or non-material sphere.

This kaayagantha or body-knot or body-binding or body-tie is so powerful that once beings are in the net of the trap 'idansacca-bhinivesa' they are bound, tied, knotted and they cannot escape from the entangled threads of net. This may even draw down to lower destinations or unhappy destinations.

But when the wise ardently practise according to The Buddha's

instructions and if there arises sotapatti magga naana or stream-entering path-knowledge then all these thread forming knots are cut up and beings in question are liberated from binding of this body-knot of 'idansacca-bhinivesa kaayagantha'.

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
6. nivarana dhamma (hindrances, refusal, preventing, obstruction)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

These are nine different stocks of akusala dhamma. The first four stocks have been discussed in the previous posts.

5. upadaana dhamma ( clinging, grasping, gripping, fuel )

Upadaana means 'fuel' 'supply' 'provision'. Daana means given and upa is a kind of prefix and it means 'near' 'on' 'up on' 'up to'. So upadaana means 'given supply that is close to'.

Upadaana also means 'drawing upon' 'grasping' 'holding on' 'gripping' 'attachment'. Another Pali word is 'upadaahati', which also means 'supply' 'nourish' 'furnish' 'give'. Here 'give' is not a simple 'give'. Because there is a prefix 'upa'.

So upadaana is deeply rooted 'fuel' that will supply 'dhamma' kept alive and that will keep 'dhamma' going. It is firmly attached dhamma. So it is called firm attachment or clinging or grasping.

There are 4 different upadaana dhamma. They are

1. kaamupadaana or 'clinging to sense desire'
2. ditthupadaana or 'clinging to speculation'
3. silabbatupadaana or 'clinging to beliefs in rites'
4. attavadupadaana or 'clinging to belief in soul theory'

Basically there are only two dhamma in all these 4 upadaana dhamma. They are lobha cetasika and ditthi cetasika. Lobha comes with the name of kaamupadaana or clinging to sense desire.

Latter three upadaana or clingings are all ditthi cetasika or mental factor of wrong view. As they each differ from one another there have

to be three different wrong views and clinging to these 3 wrong views are called ditthupadaana, silabbatupadaana and attavadupadaana.

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
6. nivarana dhamma (hindrances, refusal, preventing, obstruction)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

These are nine different stocks of akusala dhamma. The first four stocks have been discussed in the previous posts.

5. upadaana dhamma ( clinging, grasping, gripping, fuel )

There are 4 different upadaana dhamma. They are

1. kaamupadaana or 'clinging to sense desire'
2. ditthupadaana or 'clinging to speculation'
3. silabbatupadaana or 'clinging to beliefs in rites'
4. attavadupadaana or 'clinging to belief in soul theory'

Upadaana is like fuel. All these 4 dhamma are fuel that supply continuously burning body of pancupadaanakkhandha. In all these 4 upadaana dhamma the main dhamma in them are lobha cetasika and ditthi cetasika.

Ditthi cetasika or wrong-view here comes in 3 different forms of akusala dhamma. They are ditthupadaana, silabbatupadaana and attavadupadaana. All these 3 upadaana dhamma are eradicated by a single moment arising of stream-entering path-knowledge or sotapatti magga naana.

In paticca-samuppaada or Dependent Origination there is a link called upadaana or clinging. There is some differences between these 4 upadaana dhamma and upadaana-link of 12 links of Dependent Origination.

The link in Dependent Origination is combination of lobha cetasika and ditthi cetasika. But paticca-samuppaada mainly focuses on lobha cetasika which is tanha, and also upadaana. Upadaana seems like stronger form of lobha.

1. aasava dhamma (canker or intoxicant)

2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
6. nivarana dhamma (hindrances, refusal, preventing, obstruction)
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1. kaamupadaana or clinging to sense-desire

This clinging is also a fuel that supply arising of kaama-related existences or bhava or lives. So kaamupadaana is a cause of rebirths. There are 6 kaamupadaana. They arise at ruupa or form, sadda or sound, gandha or smell, rasa or taste, phothhabba or touch-sense, and dhamma or mind-object.

All these 6 kaamupadaanas or fuel are destroyed by anaagaami magga naana or non-returning path-knowledge. These anagams also eradicated ditthi or wrong-view. So they also have eradicated ditthupaada, silabbatupadaana and attavaadupadaana.

Therefore all anagams do not have any upadaana dhamma. That is why they are non-returners. Because they do not have any fuel to come back to human world.

But anaagams or non-returners still have lobha or tanha. Because of that lobha they have to be reborn in suddhaavaasa bhummis or 5 pure-abode in brahma realm.

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
6. nivarana dhamma (hindrances, refusal, preventing, obstruction)

7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

These are nine different stocks of akusala dhamma. The first four stocks have been discussed in the previous posts.

#### 5. upadaana dhamma ( clinging, grasping, gripping, fuel )

There are 4 different upadaana dhamma. They are

1. kaamupadaana or 'clinging to sense desire'
2. ditthupadaana or 'clinging to speculation'
3. silabbatupadaana or 'clinging to beliefs in rites'
4. attavadupadaana or 'clinging to belief in soul theory'

After explanation on kaamupadaana or 'clinging to sense-desire' the next upadaana dhamma 'ditthupadaana' or 'clinging to speculation' will be discussed here in this post.

This upadaana or fuel is almost universal like kaamupadaana. Like kaamupadaana this upadaana also generates arising of new and new existences. Because it is a fuel that adds to burning pancupadaanakkhandhas or 5 clinging aggregates.

Ditthi means 'wrong-view'. It is a mental factor or a cetasika. It arises with 4 consciousness of attachment. There are 4 akusala cittas that are accompanied by ditthi or wrong-view. All these 4 ditthi-cittas are lobha-muula-cittas or attachment-rooted-consciousness.

Ditthi or the cetasika-wrong-view cannot arise in its own. It always arise with lobha cetasika, which is the main cause of suffering. So these 4 ditthi-cittas can be said to have tanha or craving. But unlike simple craving or tanha this tanha in these 4 ditthi-cittas are so strong that they are called upadaana or clinging.

This clinging or upadaana is called ditthupadaana because there is ditthi cetasika associated with these 4 cittas. In Dependent Origination or paticca-samuppaada tanha causes arising of upadaana. Here it is ditthupadaana. This ditthupadaana creates bhavo or existence.

So to cut of 'the samsara of brith-death-birth-death' bhava should not arise. Already arisen bhavo cannot be undone. But further arising of bhavo or existence can be stopped by special wisdom. How to stop?

By destruction of upadaana. Here if ditthupadaana is destroyed there will not be any woeful rebirth as bhava or existences.

To understand ditthi there needs further clarification on ditthi or wrong-view.

These 9 stocks of akusala are repeated very frequently so that they are familiar to hear and when they are well understood then these akusala may well be avoided by means of wisdom.

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
6. nivarana dhamma (hindrances, refusal, preventing, obstruction)
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8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

5. upadaana dhamma ( clinging, grasping, gripping, fuel )

There are 4 different upadaana dhamma. They are

1. kaamupadaana or 'clinging to sense desire'
2. ditthupadaana or 'clinging to speculation'
3. silabbatupadaana or 'clinging to beliefs in rites'
4. attavadupadaana or 'clinging to belief in soul theory'

The first upadaana or grasping-dhamma is lobha cetasika. All other 3 upadaana or grasping-dhamma are ditthi cetasika. Ditthi or wrong-view tortures beings in many different way without knowledge of beings concerned.

The first ditthi in three upadaanas is ditthupadaana or grasping-on-wrong-view. This sounds like general description. Because all wrong-views do have ditthi as a cetasika. But when there is not more specifically defined wrong-view than the wrong-view in question is known as general wrong-view or just as ditthi.

So when there are other wrong-views there also is ditthupadaana in those wrong-views. So ditthupadaana is present almost in all beings. All puthujana or all non-ariyas do have wrong-view. This means that they all have potential of arising of wrong-view and they are still not free from the danger of ditthupadaana unlike ariyas who have eradicated ditthi.

Example wrong-view that exists in almost all people in this world is 'the belief of existence of self' 'the belief of existence of specific things apart from paramattha dhamma'. The belief of existence of self

is a wrong-view. Here it is described as a general wrong-view. There is much more specific wrong-view on 'self' and this will be discussed in coming posts.

Among 9 stocks of akusala dhamma, the first four stocks have been discussed. They are aasava or cankers, ogha or floods, yoga or yokes, gantha or bonds.

The current topic of akusala stock is upadaana stock or 'the stock of clinging or grasping. There are 4 clingings. They are

1. kaamupadaana or sensuous clinging
2. ditthupadaana or speculative clinging
3. siilabbatupadaana or ritualistic clinging
4. attavaadupadaana or self clinging

The first two clinging have been discussed. The third clinging is like the second one ditthi cetasika. But here in this upadaana dhamma it behaves differently from ditthupadaana in some way.

Even though it is a wrong-view this wrong-view is based on specific point of belief. This belief is based on silabbata-paraamaasa or belief that purification can be gained other than mahasatipatthaana. So if the practice is not mahaasatipatthaana then it may be silabbata-paraamaasa.

Sila means 'stone' and silabbata or silavata means 'ceremonial observance'. Paraamasati means 'to touch' 'to deal with' 'to hold on' 'to be attached to'. Paraamaasa means 'touching' 'seizing' 'taking hold of'.

So siilabbata-paraamaasa means 'seizing ceremonial observance' or 'holding ceremonial observance' 'handling ceremonial observance'.

This means that 'ceremonial observances like killing animals and offer them to divine beings or observing the practice that are those of dogs, cows, etc or observing non-sense rituals like standing on one foot for days, not eating food for days as a practice to purify mind.

Still there are many observances that are non-sense when these are connected with wrong view. Clasp hands and worshiping to the sky, to the earth, to the sun, to 6 directions or 10 directions, to trees, to rivers, to mountains, to tombs, and many others.

If there is wrong view in mind while observing such things like worshiping corpse, remnants or corpse, heap of earthy ground, tomb are all 'siilabbata-paraamaasa kaayagantha' or 'ritualistic observatory firm-holding body-knot'.

This may also include when one is observing non-sense ritualistic behavioural activities like maintaining of strange postures as a practice in order to purify mind or in order to be liberated.

There have been many many practices since human beings are on this earth. Some went through trials and errors and finally they set up a defined practice what they thought was a good thing to do as a spiritual cleansing and then they founded up their individual schools, teaching those things that they believed were all true.

From their schools they propagate all their teachings to many different beings wherever they meet in whatever situations.

The chief dhamma here is 'ditthi' or 'wrong-view'. As long as 'ditthi' is there and that ditthi is associated with lobha producing ditthi-gata-sampayutta-lobha-muula-cittas or greedy consciousness accompanied by wrong view there cannot be any panna or wisdom.

Sometimes this ditthi is very subtle that it may not be detectable by the immatured.

Examples are sitting in a quiet place, sitting on folded crossed legs, sitting on erect body, straightening the back, sitting under a tree, or any specific postures. When these are imitated by someone without knowledge of what is right and what is wrong and without knowledge of what is ditthi or wrong view they may well believe that they are following the right practice and they feel ease.

But as long as there is ditthi, panna or wisdom cannot arise. Ditthi or wrong view may come to beings in many different forms. One of these forms is 'silabbatupadaa' or 'ritualistic clinging'.

As it is an upadaana dhamma this ritualistic observatory clinging is grasping by beings and because of this firm-grasping or clinging new and new existences are generated. Once beings are able to destroy this clinging there will not be existence arise from this wrong-view and wrong practice.

Among 9 stocks of akusala dhamma, upadaana dhamma or clinging is one stock of akusala dhamma. There are four upadaanas. They are

1. kaamupadaana or sensuous clinging
2. ditthupadaana or speculative clinging
3. siilabbatupadaana or ritualistic clinging
4. attavaadupadaana or self clinging

#### 4. attavaadupadaana or 'clinging on self'

In almost all beings there is a belief that they are possessing a self.

They believe that self does not die and that self lives forever. They believe that there are many lives.

They think they possess their current life and they are living on their self. They believe that when they die their self does not die. Instead the self leaves their dead body or corpse and it is transferred to another being which is their future body and they believe that it is their future self.

They believe that in this way 'the self' does not die and the self lives forever. The self leaves the current body when there is no more support that are needed to stand as a life. That self is wandering around their samsara.

When such belief is grasped then this belief is called attavaada. When this belief is clinged and firmly attached it is called attavaad-upadaana. This upadaana also creates bhava or existences and then the cycle of birth-death-birth-death will still be ongoing forever as long as these upadaana dhamma are destroyed.

How is attavaadupadaana destroyed? It is destroyed by stream-entering path-knowledge or sotapatti magga naana. When this knowledge arises it sees what is real and it cannot see anything that is self. When 'self' cannot be seen there is no reason to arise ditthi or wrong-view. In this way sotapams or stream-enterers have destroyed ditthi or wrong-view with sotapatti magga naana or stream-entering path-knowledge.

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
6. nivarana dhamma (hindrances, refusal, preventing, obstruction)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

Among 9 stocks of akusala dhamma the first 5 stocks have been explained in the previous posts.

#### 6. nivarana dhamma (hindrances, obstructions)

Nivarana means 'hindrance' 'obstruction'. Nivareti means 'warding off' 'keeping back' 'preventing' 'refusal'. What are hindrances? What are obstructions?

These are subtle akusala dhamma and these akusala dhamma are not like aggressive forms of akusala that are seen in daily life. In daily life there are unwholesome dhamma here and there and we have always heard them almost all the time. There are dosa or hatred, lobha or greediness, moha or ignorance and these root dhamma lead all the aggressive forms of akusala.

All these aggressive forms may be seen in wars, disasters, famine etc. But unlike these forms of akusala, nivarana dhamma or hindrances are so subtle that they are hardly detected by most beings. These dhamma are only seen during the activities of looking for true dhamma.

Nivarana or hindrances are things that obstruct or hinder arising of jhana-kusala or magga-kusala. So whenever someone tries to attain jhana or magga in anyway these hindrances or nivarana dhamma arise and they all hinder 'the arising of jhana-kusala or magga-kusala'.

Nivara dhamma obstruct unarisen kusala dhamma (jhana-kusala and magga-kusala). They hinder unarisen kusala dhamma (jhana-kusala and magga-kusala). They obstruct or hinder 'the already arisen jhana-kusala' and jhana is then destroyed. So as long as there are these hindrances there is no jhana and there will not be any magga-kusala at all.

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
6. nivarana dhamma (hindrances, refusal, preventing, obstruction)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

#### 6. Nivarana dhamma or hindrances or obstructions

Here there are 2 sets of hindrances. The first set comprises a total of 5 nivarana or 5 hindrances whereas the second set includes a total of 6 nivarana or 6 hindrances.

Suttas preache there are 5 nivaranas or 5 hindrances. These 5 hindrances or nivarana dhamma are

1. kaamacchanda nivarana or 'sensuous hindrances'
2. byaapaada nivarana or 'ill-willed hindrances'
3. thina-middha nivarana or 'slothed-torpored hindrances'
4. uddhacca-kukkucca nivarana or 'wandering-worrying hindrances'
5. vicikicchaa nivarana or 'suspicious hindrances'.

These 5 hindrances obstruct arising of jhana-kusala. By obstructing jhana-kusala they indirectly obstruct arising of magga-kusala.

Here what needed is to contemplate on the fact that whether jhana can give rise to magga-naana.

There were many many jhana-laabhii or jhana-possesser or jhana-owner or jhana-holder or jhana-handler or jhana-expert even before the era of The Buddha's teaching. If jhana can give rise to magga-naana The Buddha would not have been needed to arise to preach anatta and point out the way to nibbana. But this is not the case.

So just jhana attainment is nothing for magga-naana even though it may support arising of magga naana. But arising of magga naana is also obstructed by a dhamma. That dhamma is subtle dhamma. It is so subtle that even the two teachers of Bodhisatta Siddhattha Gotama could not see it, could not eliminate it.

That subtle dhamma is also a hindrance. It is also an obstruction. Even though that subtle dhamma do not obstruct jhana it does hinder arising of magga-kusala. What is that dhamma?

It is avijja-nivarana or 'ignoring hindrances'.

This is subtle dhamma. All jhana including 5 ruupa jhana and 4 aruupa jhana do not have any trace of moha or ignorance. But without the knowledge given by The Buddha no one will see anatta. This inability to see anatta is a hindrance. This hindrance is avijja-nivarana.

So in the second set of hindrances there are 6 nivarana or 6 hindrances. They are

1. sensuous hindrances (kaamacchanda nivarana)
2. ill-willed (byaapaada nivarana)
3. slothed-torpored (thina-middha nivarana)
4. wandering-worrying (uddhacca-kukkucca nivarana)
5. suspicious (vicikicchaa nivarana)

## 6. ignoring (avijjaa nivarana)

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
6. nivarana dhamma (hindrances, refusal, preventing, obstruction)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

Among these 9 stocks of akusala dhamma, nivarana dhamma or hindrances or obstructions are subtle akusala. This means that they are not involving killing, stealing, wrong-indulging on senses, telling lies with the form of hindrances or nivarana.

Because they are by their names hindrances and they hinder the progress to higher development of consciousness. For lower consciousness like akusala cittas that are performing the act of killing, stealing, wrong-indulging on senses, and telling lies the dhamma that carried out as akusala are grosser form.

This does not mean that there are no such dhamma while lower cittas arise performing akusala. But what is right is that even when unwholesome actions like killing, stealing, wrong-indulging on senses and telling are not perform there may still be akusala in the mind with the form of nivarana or others.

## 1. kaamacchanda nivarana

hindrances (by means of sense desire)

Kaamacchada is made up of kaama and chanda. Kaama here means sensuous things like vanna (visual objects), sadda (auditory objects), gandha (aromatic objects), rasa (gustatory objects), photthabba (tangible objects), and thoughts related to these objects.

Chanda is a wish and kaamacchanda is a wish to have or experience these 5 senses. When this happens there are thoughts on kaama-vatthu or sensuous bases. These thoughts are hindering the progress to jhana or magga.

These thoughts on sensuous matters frequently arise in mind while jhana is tried to develop and they hinder jhana not to arise. The chief dhamma is tanha or lobha cetasika. Lobha hinders jhana not to arise and it diverts mind to sensuous sphere.

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
6. nivarana dhamma (hindrances, refusal, preventing, obstruction)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

Among these akusala stocks, nivarana or hindrances are like kilesa or defilements, anusaya or subliminal tendency they are also subtle even though they are not as subtle as anusaya dhamma.

They arise when meditate. This happens. Because meditation may bring up good results such as jhana or magga. Whenever there is possibility of arising of jhana or magga these hindrances do arise and they start to obstruct the way and push back to non-meditative activities.

These non-meditative activities may become worse and worse and finally they may lead to grosser forms of akusala. So it is better to remove the shoot before it becomes great plant and tree. To eliminate such subtle akusala one will have to meditate.

As soon as meditate these hindrances arise and this is just normal. There are ways to deal with these hindrances. The first hindrance called kaamacchanda nivarana or 'sensuous thinking' has been explained in the previous post.

This hindrance does arise because nearly all beings are the prey of craving or tanha and with the background of tanha sensuous thinking or kaamacchanda nivarana has to arise in beings when they are meditating.

This is especially true for beginners. Example: if breathing meditation is done they will watch their breathing activities and they will know incoming breath and outgoing breath. They may know this pair for up to say about 100 or 50 or 25.

But after that sensuous thoughts start to arise in many different way. This happens. Because all puthujana are loaded with heavy tanha and with this background no puthujana has exemption from this deterrence or hindrance or obstruction.

'This is breath coming in -- this is breath going out -- this is breath coming in -- this is breath going out -- this is breath coming in -- this is breath going out -- infinity -- --> '

But as soon as calmness starts to arise there is ease. This ease may be attached to and again this would be linked to further attachment and this lead to craving, clinging and endless sankhaara or formations of different actions or kamma.

Even though we are talking on hindrances these are actually 'the matters of meditation which are practical matters. So if someone has never done meditation with guidance it is hard to understand what these hindrances are like.

Lik kaamacchanda nivarana or sensuous thinking there may arise byaapaada nivarana or 'ill-willed thoughts or thinking'. These are destructive thoughts. At least they destroy the current state of meditative achievement like calmness.

Why? As soon as this hindrance arise there is hatred or dosa and this hatred has a nature of heating and this heat destroys the calmness of meditation and as soon as calmness is in disaster there cannot be any progress. In this way byapada nivarana or ill-will obstruct or hinder jhaana and magga naana.

'Hindrances' or 'obstructions' or 'obstacles' or 'nivaranas' are those dhamma that obstruct or hinder the progression to jhaana or magga.

Nivarana = ni + avarana

avarana means 'non-obstruction'.

Varati means 'to obstruct'. Varana means 'obstruction'. Avarana means 'non-obstruction'.

Ni + avarana = nii varana = nivarana.

There are 5 obstructions or 5 nivaranas. They are

1. kaamacchanda nivarana (obstruction by sensuous thoughts)
2. byaapaada nivarana (obstruction by ill-willed thoughts)
3. thina-middha nivarana (obstruction by sloth and torpor)
4. uddhacca-kukkucca nivarana (obstruction by wandering-worrying tho)
5. vicikicchaa nivarana (obstruction by suspicion)

The first 2 nivaranas or hindrances have been discussed in the previous posts. There is the third nivarana or hindrance. It is thina-middha nivarana or sloth-torpor obstruction.

Not all physical exhaustion are associated with these sloth and torpor and their related thoughts. And sloth and torpor may well be present even when one is awake. This means that not all awaken beings are free

of sloth and torpor.

Sloth and torpor do arise in daily life and they are routine matters. All most all people experienced sloth and torpor. These two dhamma are not exactly 'sluggishness' 'laziness' etc. They have their own characters. When they are there in our daily life they just perform their functions while we are committing different akusala.

But sloth and torpor as 'hindrance' is much much more subtle than 'sloth and torpor in our daily life'. Because when meditators meditate in an awake period they start to arise and try to hinder the progress in jhaana or magga way.

This obstruction especially arise when there seem to have a good concentration. Example is that one mindfully breathe in and mindfully breathe out and there seems nothing outside thoughts arise. But when the concentration becomes similar to near jhaana or magga these two dhamma start to hinder and obstruct.

When they grow older they reach the degree that other akusala dhamma arise in mind and so other obstructions also happen. These other obstructions are sensuous thinking and ill-willed thinking. When these dhamma are there in mind they may accumulate and go to the degree that they become more grosser form of akusala.

'Hindrances' or 'obstructions' or 'obstacles' or 'nivaranas' are those dhamma that obstruct or hinder the progression to jhaana or magga.

There are 5 hindrances or 5 nivaranas.

They are

1. kaamacchanda nivarana (obstruction of sensuality)
2. byaapaada nivarana (obstruction of ill-will)
3. thina-middha nivarana (obstruction of sloth-torpor)
4. uddhacca-kukkucca nivarana (obstruction by wandering-worrying)
5. vicikicchaa nivarana (obstruction by suspicion)

The first 3 nivaranas or obstructions or hindrances have been explained in the previous posts. The 4th nivarana or hindrance is uddhacca-kukkucca nivarana.

Uddhacca

means 'agitation' 'excitement' 'distraction' 'upset' 'wandering'.

When the mental state in in such situation of upset, distraction, wandering there are uddhacca cittas and they are wandering thoughts.

This means that there are activities that the mind goes here and there, back and forth, from one place to another in the restless fashion.

There are different forms of restlessness. In our daily life there are time when we are in the state of restlessness. Gross forms can be noticed in cases of grief reactions when someone dear has lost life.

Restlessness does not arise at all time even in cases of akusala. Especially when there is interest there is no restlessness. Interest makes a good concentration while restlessness will not stay at an object for a long time.

Restlessness or uddhacca in the form of obstruction or hindrance or nivarana is much much more subtle than already described examples.

When the practitioner starts to practise to attain jhana or magga there will be some concentration. This happen because initially there is interest and this make a good concentration.

As soon as a good concentration arises and when it is going to build as a good foundation for construction up to jhana or magga then there arise this subtle form of restlessness as a hindrance.

The mind may stand still at an meditational object. When still, the mind become happy, relaxed, and satisfaction arises. This satisfaction again leads to further outside thoughts away from the object of meditation. This is the first point that the mind start to wander.

From that time uddhacca subtly comes in and then obstruct the progress to more stable concentration and then to arising of jhana or magga naana.

'Hindrances' or 'obstructions' or 'obstacles' or 'nivaranas' are those dhamma that obstruct or hinder the progression to jhana or magga.

There are 5 hindrances or 5 nivaranas. They are

1. kaamacchanda nivarana (obstruction of sensuality)
2. byapaada nivarana (obstruction of ill-will)
3. thina-middha nivarana (obstruction of sloth-torpor)
4. uddhacca-kukkucca nivarana (obstruction by wandering-worrying)
5. vicikiccha nivarana (obstruction by suspicion)

The 4th niivarana or hindrance is composed of 2 dhamma. One is uddhacca or 'wandering mind' and another is kukkucca or 'worrying mind'. Like 'wandering' or upset this dhamma kukkucca or 'worrying'

also obstruct the progress to jhaana or magga.

This means that when there is worry one cannot attain jhaana at all and when there is worry one cannot attain any of magga naana or path-knowledge. Because worrying already hinders or obstruct on the way to attainment of these higher dhamma.

This worry or kukkucca is not like 'the worry of daily life'. The worry of daily life is grosser and more aggressive than niivarana dhamma kukkucca. Niivarana kukkucca is more subtle and sublime than other kukkucca.

If this subtle form is not recognised there is danger of total destruction of the activities of following jhaana or magga path. When such subtle forms are not recognised, they grow bigger and bigger and finally they become grosser form and behave more aggressively.

Kukkucca in its term means 'worry on what have been done that are bad things and worry on what have not done that are good things'.

"Kucchitam katam kukatam tassa bhavo kukkuccam".

Kucchita means 'contemptible' 'vile' 'bad'.

Karoti means 'do' and 'kata' means 'done'. Katam means 'that has been done' or 'that have been done'. Kucchitam katam means 'things bad that have been done'. Ku is a interrogative pronoun. Kukata means 'what has been done'.

Tassa shows 'possession'. Bhavo means 'existence' 'being' 'state' 'condition'.

Kukkucca means 'the state of worry on what have done that are bad'. Another worry is that 'the state of worry on what have not done that are good when there were chances to do that good things'.

As a subtle form kukkucca arises as hindrance and obstruct or hinder the way to jhaana or magga. When the practitioner is in the activity progressing to attainment of jhaana or magga there is calmness, easiness, tranquility.

When these good dhamma are being sensed a thought may arise that these good things should have been done earlier than this time or now. So what were done when these good things had not been done in the past.

There were many many bad things that had been done. Such and such bad things are not good and they might give rise to their effects in future and so on. In this way worry encroaches on the way to jhaana

and then starts to obstruct not to progress.

If worry is known truly as worry then worry stops to arise and wisdom that knows worry will be leading the mind and will burn all worries out. When wisdom or panna is enough to burn out all worries there will not be any more worry.

As soon as the 1st jhaana arise all worries are suppressed. Worries are all eradicated by anagami magga naana or non-returner path-knowledge.

'Hindrances' or 'obstructions' or 'obstacles' or 'nivaranas' are those dhamma that obstruct or hinder the progression to jhaana or magga.

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4. uddhacca-kukkucca nivarana (obstruction by wandering-worrying)
5. vicikicchaa nivarana (obstruction by suspicion)

The first 4 niivaranas or 4 hindrances have been explained. The 5th niivarana or hindrance is vicikicchaa niivarana or hindrance by suspicion.

Like other niivarana dhamma there are similar but much much grosser form of these akusala of niivarana dhamma. The grosser form of vicikiccha can be seen in our daily life. When they arise as akusala moha citta they do have the power to give rise to rebirth in the 4 lower planes of existences called 4 woeful realms.

The subtle form is that it encroaches to mind without warning and declaration that it is coming. This especially arise when the approaching way to jhaana or magga is almost ready.

When there is calmness, peace, tranquility there arise thoughts like this way is very peaceful. Are there any more ways that are better than this way. Am I progressing? Am I not progressing? If not then there must have ways that can give rise to faster attainment and so on.

When such doubt arise this creates the obstruction to jhaana or magga. Initially as it is very subtle one may or may not recognise its coming. When it is not checked and comes in un-noticed then it may grow to grosser forms and finally this growing of thoughts destroy all activities and bring back to sensualities.

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
6. niivarana dhamma (hindrances, refusal, preventing, obstruction)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

6. niivarana dhamma or hindrances

Suttas describe there are 5 niivarana or 5 hindrances. These are enough for attainment of jhaana or absorption. There is another niivarana dhamma and this does not hinder jhaana or obstruct jhaana.

This means that jhaana can arise without clearing away this 6th niivarana dhamma. It is avijjaa niivarana or 'obstruction by ignorance'. This is also subtle dhamma.

When one is in jhaana there is no moha at all. But moha as niivarana does hinder the progress to magga naana. This is a point why non-Buddhists jhaanalaabhii or non-Buddhist absorption experts did not have the power to see 4 Noble Truth.

This 6th niivarana dhamma does not hinder the jhaana. That is why those 2 teachers of Bodhisatta, Alara Kalama and Udaka Ramaputta did have 7 or 8 jhaanas while they had not destroyed the 6th niivarana or hindrance.

But Bodhisatta Siddhattha Gotama cleared away this niivarana and see 4 Noble Truth as the first discoverer. When there is this niivarana magga naana cannot arise. Because it does hinder arising of magga naana.

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
6. niivarana dhamma (hindrances, refusal, preventing, obstruction)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

## 7. samyojana dhamma (fetters, bonds)

Sa.myojana (sanyojana\_PTS) are fetters or bonds that bind man to the wheel of transmigration. Because of these fetters beings cannot be released from the samsara or the wheel of transmigration. Because of these fetters beings have to be reborn and be reborn again and again.

There are 10 fetters or 10 sa.myojanas or samyojana dhammas. They are

1. sakkaaya-ditthi samyojana or 'fetter of self-identity'
2. viicikicchaa samyojana or 'fetter of suspicion'
3. siilabbataparaamaasa samyojana or 'fetter of ritualistic belief'
4. kaamaraaga samyojana or 'fetter of sensuality'
5. patigha samyojana or 'fetter of ill-will'
6. ruuparaaga samyojana or 'fetter of desire of fine-material being'
7. aruparaaga samyojana or 'fetter of desire of non-material being'
8. maana samyojana or 'fetter of conceit'
9. uddhacca samyojana or 'fetter of unsettleness'
10. avijjaa samyojana or 'fetter of ignorance'

The first 3 fetters are destroyed by stream-entering path-knowledge. The first 5 fetters are called 'orambhaagiyani samyojana' or fetters concerned with lower realms or sensuous sphere. The latter 5 fetters are called uddhambhaagiyani samyojana or fetters concerned with higher realms or ruupa and aruupa realms.

While the first 3 fetters are eradicated by stream-entering path-knowledge, next 2 more fetters of kaamaraaga and patigha samyojana or fetters are thinned out by sakadaagaami magga naana or once-returning path-knowledge and eradicated by anaagaami magga naana or non-returning path-knowledge.

The last 5 fetters are totally destroyed by arahatta magga naana or defilement-eradicating path-knowledge.

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
6. nivarana dhamma (hindrances, refusal, preventing, obstruction)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

## 7. samyojana dhamma (fetters, bonds)

There are 10 fetters or 10 sa.myojanas or samyojana dhammas. They are

1. ditthi samyojana or 'fetter of self-identity'
2. viicikicchaa samyojana or 'fetter of suspicion'
3. siilabbataparaamaasa samyojana or 'fetter of ritualistic belief'
4. kaamaraaga samyojana or 'fetter of sensuality'
5. patigha samyojana or 'fetter of ill-will'
6. ruuparaaga samyojana or 'fetter of desire of fine-material being'
7. aruparaaga samyojana or 'fetter of desire of non-material being'
8. maana samyojana or 'fetter of conceit'
9. uddhacca samyojana or 'fetter of unsettleness'
10. avijjaa samyojana or 'fetter of ignorance'

There are 10 fetters or 10 sa.myojanas or samyojana dhamma according to abhidhamma and the difference is that uddhacca is not counted as samyojana and there will left 9 samyojana. In these 9 samyojanas, 2 samyojanas are combined as bhavaraaga samyojana or 'fetter of desire on existence'. So there left 8 samyojanas.

Abhidhamma counts 'issaa' or 'jealousy' and 'macchhariya' or 'stinginess' as samyojana. So these 2 samyojanas are added to 8 samyojanas as calculated above. So in abhidhamma there will be 10 samyojanas and they are \_

1. ditthi samyojana (fetter of self-identity)
2. silabbataparaamaasa samyojana (fetter of ritualistic wrong-belief)
3. vicikicchaa samyojana (fetter of suspicion or doubt)
4. issaa samyojana (fetter of jealousy or envy)
5. macchhariya samyojana (fetter of stinginess)
6. kaamaraaga samyojana (fetter of sensuality)
7. patigha samyojana (fetter of aggression or ill-will)
8. bhavaraaga samyojana (fetter of desire on existence)
9. maana samyojana (fetter of conceit)
10. avijjaa samyojana (fetter of ignorance)

In this 'abhidhamma set of 10 samyojanas' the first 5 fetters are eradicated by sotapatti magga naana or stream-entering path-knowledge.

This happens. Because sotapam-to-be is living independent of self-identity. When this becomes mature this self-identity is eradicated by sotapatti magga naana. How to live independent of self-identity will be discussed in the latter parts of Dhamma Thread.

As there is no self-identity at all, sotapams destroy ditthi-samyojana. The 2nd samyojana is also ditthi-related and when there is no ditthi then this samyojana is destroyed. Again this right view on

dhamma and clear understanding on selflessness leads to total clearance of all suspicion on Dhamma and this destroys the 3rd samyojana.

The 4th and 5th samyojanas are both dependent on the idea of self. That is issaa samyojana arises because of wrong-view of self-identity that there is one self and that self is better than his self. When self-identity is eradicated then issaa cannot arise any more.

The 5th samyojana is dependent also on self-identity. It arises because one does not want to share his own to others, where both his self and others' selves are dependent on idea of self. When self-identity is eradicated then there is no more macchhariya or stinginess.

The middle 2 samyojanas of kaamaraaga and patigha are thinned out by sakadaagaami magga naana or once-returning path-knowledge. Because of this once-returner are lighter than sotapam in the weightage of kaamaraaga and patigha samyojana. But sakadagams are still having kaama raaga or sexual desire and patigha or aggression.

Anagami magga naana or non-returning path-knowledge eradicate these 2 samyojana and anagams are free of kaama raaga and patigha. So anagams will not have any sexual desire and they will not have any hatred or aggression or ill-will.

The last 3 fetters of bhavaraaga samyojana, maana samyojana and avijjaa samyojana are eradicated only by arahatta magga naana or 'eradicating path-knowledge'. When there are no more samyojana or no more fetter then individual is no more bound to any further existence. So they will not be reborn again and as soon as they die there is no more traces of any regarding those individuals arahats.

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
6. nivarana dhamma (hindrances, refusal, preventing, obstruction)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

7. samyojana dhamma (fetters, bonds)

There are 10 fetters or 10 samyojanas or samyojana dhammas. They are

1. ditthi samyojana or 'fetter of self-identity'
2. viicikicchaa samyojana or 'fetter of suspicion'

3. siilabbataparaamaasa samyojana or 'fetter of ritualistic belief'
4. kaamaraaga samyojana or 'fetter of sensuality'
5. patigha samyojana or 'fetter of ill-will'
6. ruuparaaga samyojana or 'fetter of desire of fine-material being'
7. aruparaaga samyojana or 'fetter of desire of non-material being'
8. maana samyojana or 'fetter of conceit'
9. uddhacca samyojana or 'fetter of unsettleness'
10. avijjaa samyojana or 'fetter of ignorance'

or abhidhamma says there are 10 fetters. They are

1. ditthi samyojana (fetter of self-identity)
2. silabbataparaamaasa samyojana (fetter of ritualistic wrong-belief)
3. vicikicchaa samyojana (fetter of suspicion or doubt)
4. issaa samyojana (fetter of jealousy or envy)
5. macchariya samyojana (fetter of stinginess)
6. kaamaraaga samyojana (fetter of sensuality)
7. patigha samyojana (fetter of aggression or ill-will)
8. bhavaraaga samyojana (fetter of desire on existence)
9. maana samyojana (fetter of conceit)
10. avijjaa samyojana (fetter of ignorance)

The 1st set of 10 fetters or samyojanas is from sutta and the 2nd set is from abhidhamma. There are middle 2 fetters called kaamaraaga samyojana and patgha samyojana. These 2 fetters stay in the middle in both lists of samyojana or fetter.

According to abhidhamma the first 5 will be eradicated by sotapatti magga naana or stream-entering path-knowledge. According to suttas, the first 3 fetters will be eradicated by sotapatti magga naana.

Likewise, according to abhidhamma the last remaining 3 fetters will be eradicated by arahatta magga naana or defilements-eradicating path-knowledge. According to suttas the last 5 fetters will be eradicated by arahatta magga naana.

In both lists, the middle 2 fetters called kaamaraaga samyojana or fetter of sensuality and patgha samyojana or fetter of aggression or ill-will are thinned out by sakadagami magga naana or once-returning path-knowledge and eradicated by anagami magga naana or non-returning path-knowledge.

When both lists are compiled these are basic dhamma of these 2 sets of samyojana or fetters.

1. lobha(kaamaraaga, ruuparaaga, aruuparaaga// kaamaraaga, bhavaraaga)
2. dosa (patigha)
3. maana (maana)
4. ditthi (ditthi, silabbataparaamaasa)
5. vicikiccha (vicikiccha)
6. uddhacca (uddhacca)
7. issaa (issaa)
8. macchhariya (macchhariya)
9. moha (avijjaa)

These 9 cetasika dhammas behave as fetters or samyojana.

There are 10 fetters or 10 samyojanas or samyojana dhammas. They are

1. ditthi samyojana or 'fetter of self-identity'
2. vicikiccha samyojana or 'fetter of suspicion'
3. silabbataparaamaasa samyojana or 'fetter of ritualistic belief'
4. kaamaraaga samyojana or 'fetter of sensuality'
5. patigha samyojana or 'fetter of ill-will'
6. ruuparaaga samyojana or 'fetter of desire of fine-material being'
7. aruparaaga samyojana or 'fetter of desire of non-material being'
8. maana samyojana or 'fetter of conceit'
9. uddhacca samyojana or 'fetter of unsettleness'
10. avijjaa samyojana or 'fetter of ignorance'

or abhidhamma says there are 10 fetters. They are

1. ditthi samyojana (fetter of self-identity)
2. silabbataparaamaasa samyojana (fetter of ritualistic wrong-belief)
3. vicikiccha samyojana (fetter of suspicion or doubt)
4. issaa samyojana (fetter of jealousy or envy)
5. macchhariya samyojana (fetter of stinginess)
6. kaamaraaga samyojana (fetter of sensuality)
7. patigha samyojana (fetter of aggression or ill-will)
8. bhavaraaga samyojana (fetter of desire on existence)
9. maana samyojana (fetter of conceit)
10. avijjaa samyojana (fetter of ignorance)

In the first list of fetters there is uddhacca as samyojana or fetter. But in the second list there is no uddhacca in the list. But in abhidhamma list of fetter 2 extra fetters are issa or jealousy and macchhariya or stinginess.

Surely 'stinginess' makes rebirth in lower realm. This is evident in sutta. One of bhikkhus in The Buddha time died with 'stinginess on his beautiful yellow robe'. He was reborn as an insect attached to that robe. Likewise 'issa' or 'jealousy' does make rebirth in lower realm.

In contrast, uddhacca is included in sutta list of fetter while abhidhamma list of fetter does not include uddhacca as a samyojana or fetter.

When this is examined there is a fact that all sotapams have not eradicated uddhacca. Uddhacca is eradicated only by arahatta magga naana or eradicating path-knowledge. But sotapams are never reborn in any lower realms.

Anyway both lists include all akusala dhamma. When both lists are compiled these are basic dhamma of these 2 sets of samyojana or fetters.

1. lobha(kaamaraaga, ruuparaaga, aruuparaaga// kaamaraaga, bhavaraaga)
2. dosa (patigha)
3. maana (maana)
4. ditthi (ditthi, silabbataparaamaasa)
5. vicikicchaa (vicikicchaa)
6. uddhacca (uddhacca)
7. issaa (issaa)
8. macchhariya (macchhariya)
9. moha (avijjaa)

These 9 cetasika dhammas behave as fetters or samyojana.

There are 10 fetters or 10 sa.myojanas or samyojana dhammas. There are 10 fetters described in suttas and there are another set of 10 fetters described in abhidhamma. When both lists are compiled these are basic dhamma of these 2 sets of samyojana or fetters.

They are

1. lobha(kaamaraaga, ruuparaaga, aruuparaaga// kaamaraaga, bhavaraaga)
2. dosa (patigha)
3. maana (maana)
4. ditthi (ditthi, silabbataparaamaasa)
5. vicikicchaa (vicikicchaa)
6. uddhacca (uddhacca)
7. issaa (issaa)
8. macchhariya (macchhariya)
9. moha (avijjaa)

Lobha comes in many different ways. This means that lobha is viewed with different description. Lobha is included in all 9 stocks of akusala dhamma.

Lobha is aasava or canker or intoxicant. Lobha is ogha or flood. Lobha is yoga or yoke. Lobha is gantha or knot. Lobha is upaadaana or grasping or clinging. Lobha is nivarana or hindrance or obstruction. Lobha is kilesa or defilement. Lobha is anusaya or tendency. And lobha is samyojana or fetter. In this way lobha comes in many different forms.

In essence lobha is a cetasika. It arises with citta and it influences how citta is like. This means that when there is lobha cetasika that arises with a citta then that citta is called lobha citta. Depending on the implication and situation lobha has been named with many.

Likewise other akusala cetasikas appears in many forms. But the above 9 dhamma are named as fetter because they tie, entangle, bind 'the individual, where they arise' to rebirth in 3 different worlds of sensuous sphere, fine material sphere, non-material sphere.

There are 10 fetters or 10 samyojanas or samyojana dhammas. They are

1. ditthi samyojana or 'fetter of self-identity'
2. vicikicchaa samyojana or 'fetter of suspicion'
3. silabbataparamaasa samyojana or 'fetter of ritualistic belief'
4. kaamaraaga samyojana or 'fetter of sensuality'
5. patigha samyojana or 'fetter of ill-will'
6. ruuparaaga samyojana or 'fetter of desire of fine-material being'
7. aruparaaga samyojana or 'fetter of desire of non-material being'
8. maana samyojana or 'fetter of conceit'
9. uddhacca samyojana or 'fetter of unsettleness'
10. avijjaa samyojana or 'fetter of ignorance'

or abhidhamma says there are 10 fetters. They are

1. ditthi samyojana (fetter of self-identity)
2. silabbataparamaasa samyojana (fetter of ritualistic wrong-belief)
3. vicikicchaa samyojana (fetter of suspicion or doubt)
4. issaa samyojana (fetter of jealousy or envy)
5. macchhariya samyojana (fetter of stinginess)
6. kaamaraaga samyojana (fetter of sensuality)
7. patigha samyojana (fetter of aggression or ill-will)

8. bhavaraaga samyojana (fetter of desire on existence)
9. maana samyojana (fetter of conceit)
10. avijjaa samyojana (fetter of ignorance)

In both lists include all akusala dhamma. When both lists are compiled these are basic dhamma of these 2 sets of samyojana or fetters.

1. lobha(kaamaraaga, ruuparaaga, aruuparaaga// kaamaraaga, bhavaraaga)
2. dosa (patigha)
3. maana (maana)
4. ditthi (ditthi, silabbataparaamaasa)
5. vicikicchaa (vicikicchaa)
6. uddhacca (uddhacca)
7. issaa (issaa)
8. macchhariya (macchhariya)
9. moha (avijjaa)

These 9 cetasika dhammas behave as fetters or samyojana.

Now we know what (who/which) are samyojana.

1. Where do they arise?
2. When do they arise?
3. Why do they arise?
4. How do they arise?
5. Whose are they?

a). Where do they arise?

These 10 samyojanas or fetters arise at

1. eye (cakkhaayatana)
2. eye-object (ruupaayatana) or visual object
3. ear (sotaayatana)
4. ear-object (saddaayatana) or auditory object
5. nose (ghanaayatana)
6. nose-object(gandhaayatana) or olfactory object
7. tongue (jivhaayatana)
8. tongue-object(rasaayatana) or gustatory object
9. body (kaayaayatana)
10. body-object(photthabbaayatana)/tangible object

11.mind (manaayatana)

12.mind-object(dhammaayatana)/ thinkable object

b). When do samyojana arise?

When one of '6 external sense bases or bahiddha ayatanas that serve as object for the mind' arises.

c). Why these 10 ayatana arise?

Because they have not been eradicated and because 6 external sense bases are inappropriately attended.

d). How do these 10 samyojana arise?

They arise unnoticed, instantaneously and overwhelmingly.

e). Whose are they?

No one owns any samyojana. Samyojanas are dhamma. Dhamma are not self. They are impermanent. They are unsatisfactory.

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
6. nivarana dhamma (hindrances, refusal, preventing, obstruction)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

8. anusaya dhamma (dormant predisposition, tendency, latency)

These dhamma are akusala dhamma. They are dormant forms. They are hardly detected as they are in sub-detectable forms. This means that when a being has not eradicated these anusaya dhamma there is potential that these anusaya dhamma or these dormant tendencies become manifested in detectable forms.

Examples are individuals who have attained different levels of jhaana attainments. There are 4 ruupa jhaanas and 4 aruupa jhaanas. When individuals attain these jhaanas they do not have akusala dhamma. This is right as long as they are in jhaana. But as they have not eradicated the potentials then these un-eradicated dhamma may at a time become manifested.

There are 7 anusaya dhamma. They are

1. kaamaraaga anusaya or latent tendency of desire for sensuality
2. bhavaraaga anusaya or latent tendency of desire for becoming
3. patigha anusaya or latent tendency of aversion
4. maana anusaya or latent tendency of conceit
5. ditthi anusaya or latent tendency of wrong view
6. vicikicchaa anusaya or latent tendency of doubt
7. avijjaa anusaya or latent tendency of ignorance

These 7 latent tendencies are like roots of plants. But when these roots of plants are eradicated there will be no more plantation as there is nothing left regarding those plants.

Sotapatti magga naana or stream-entering path-knowledge eradicates

1. ditthi anusaya or 'the latent tendency of wrong view'
2. vicikicchaaanusaya or 'the latent tendency of doubt'.

Sakadaagaami magga naana or once-returning path-knowledge thins out

3. kaamaraagaanusaya or 'the latent tendency of desire for sensuality
4. patighaanusaya or 'the latent tendency of aversion' while

anaagaami magga naana or non-returning path-knowledge eradicates these 2 anusayas or latent tendencies.

Arahatta magga naana or 'eradicating path-knowledge' eradicates all remaining anusayas of

5. bhavaraagaanusaya or 'the latent tendency of desire for becoming'
6. maanaausaya or 'the latent tendency of conceit'
7. avijjaanusaya or 'the latent tendency of ignorance'.

As long as these 7 anusaya are not eradicated they lie dormant and there is potential that when conditions and circumstances favours these 7 anusaya stimulate akusala dhamma to arise and then there arise grosser forms of akusalas in individuals who have not eradicated these 7 anusaya.

All brahmas are pure and they stay in jhaana. When they are in jhaana there is no akusala. But if they are not arahats and they are puthujana then there will be all 7 anusayas and when they are not in jhaana they may develop anusaya into akusala dhamma.

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)

3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
6. nivarana dhamma (hindrances, refusal, preventing, obstruction)
7. samyojana dhamma (fetters, bonds)
8. anusaya dhamma (dormant predisposition, tendency, latency)
9. kilesa dhamma (defilements, stain, soil, impurity)

There come the last stock of akusala dhamma. The first 8 stocks of akusala have been discussed in the previous posts.

9. kilesa dhamma (defilements, stain, soil, impurity)

Kilesa or defilements or stain or soil are all akusala dhamma. They soil the mind to be impure. They stain the mind with 10 different taints. When there arise kilesa or defilements in the mind, the mind is no more pure.

There are 10 kilesa dhamma or 10 defilements. They are

1. lobha kilesa or 'defilement of attachment'
2. dosa kilesa or 'defilement of aversion'
3. moha kilesa or 'defilement of ignorance'
4. maana kilesa or 'defilement of conceit'
5. ditthi kilesa or 'defilement of wrong-view'
6. vicikicchaa kilesa or 'defilement of doubt'
7. thina kilesa or 'defilement of sloth'
8. uddhacca kilesa or 'defilement of upset'
9. ahirika kilesa or 'defilement of shamelessness'
10. anottappa kilesa or 'defilement of fearlessness'

As soon as these kilesa or defilements arise the mind is soiled and stained with impurities of these different forms of akusala dhamma. As long as these dhamma manifest in the mind that mind is defiled mind and it will not be pure. Impure mind will not lead to peaceful mind.

1. aasava dhamma (canker or intoxicant)
2. ogha dhamma (flood)
3. yoga dhamma (yoke or connection or bond)
4. gantha dhamma (ties or knots or fetters or bonds)
5. upadaana dhamma (clinging, grasping, holding, gripping)
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5) and 6) or ditthi kilesa and vicikicchaa kilesa are eradicated by sotapatti magga naana or stream-entering path-knowledge. 2) or dosa kilesa is eradicated by anagami magga naana or non-returning path-knowledge. All other defilements or kilesas are eradicated by arahatta magga naana or eradicating path-knowledge.

These defilements are

1. lobha kilesa
2. moha kilesa
3. maana kilesa
4. thina kilesa
5. uddhacca kilesa
6. akirika kilesa
7. anottappa kilesa

By examining kilesa or defilements it is apparent that all other lower ariyas or sikkha puggalas are still being soiled with many defilement.

This is quite evident that sotapams, sakadagams, and anagams all will have these 7 kilesa even though they have eradicated certain kilesa with their respective path-knowledge.

By examining kilesa it is apparent that only arahats are pure.

So far there are 9 different stocks of akusala dhamma and they have been explained. All these akusala are in essence cetasika dhamma. They arise with citta and because of their arising citta has different names like lobha-citta, dosa-citta, moha-citta, maana-citta, tanhaa-

citta, ditthi-citta, and son.

So all these are just various presentations of cetasika dhamma ultimately. There are dhamma that are friends or peers to each other and they have similar implications. They will be discussed in the coming posts.

This is a good book about meditation (Burmese style =]  
)

<http://www.tathagata.org/archive/article/indriya.pdf>

Title: The Nine Essential Factors which Strengthen the  
Indriya of a Vipassana Yogi (Vol 1 +2)

Author: Sayadaw Kundalabhivamsa

Ekaayano = eka + ayana

eka = single, one, 1, only

ayana = way

There were many individuals who were enlightened. All passed that way in one or another mode. That way is 'satipatthaana'.

So it is 'the only way'.

This means without it no one will be enlightened.

It is not 'one of many ways'. Because the whole sutta is about satipatthaana and the base is 'sati'. Without sati, there will be no enlightenment.

Direct way is just 'own interpretation' rather than translation. Because there is no word for 'direct' in 'ekaayano maggo'. But the way directly send to nibbana. So it can be said it is 'direct way'.

Communication is the flow of idea from one individual to another and vice versa. There are many types of communication. And there are many types of communication that there are both parties at the time of communication.

There also are communication that there are not both parties but only

one party at a time when the communication cycle is started or is completed. Example; The Buddha left messages. These messages are consumed by consumers and when they understand the messages the communication cycle is completed.

Whatever it is when everything is examined the essence will be one of these 4 dhamma of citta or consciousness, cetasika or mental factors, rupa or non-conscious things/ materials or matters, and nibbana.

Citta is consciousness. But consciousness is more than citta. Oxford dictionary says consciousness includes feeling. This is along Buddhism concept. Because citta includes vedana or feeling. But paramattha dhamma citta or 'ultimate reality citta is not feeling'. Feeling or any other accompaniments of citta are called mental factors or cetasika.

There are rupa or non-conscious matters that are materials or matters. Rupa have appearances when naama do not have any appearances. There are 28 rupas, 52 cetasikas, 1 nibbana and 1 citta as ultimate realities.

There are dhamma that are friends or peers to each other and they have similar implications. These stocks of dhamma are peer stocks or stocks of friend or 'missaka sangaha'. There are 7 stocks of such dhamma.

They are

1. hetu or root
2. jhaananga or absorption-factor
3. magganga or path-factor
4. indriya or faculty
5. bala or power
6. adhipati or predominance
7. aahaara or nutriment

Each stock is nothing but a stock of dhamma that have similar qualities. They may be citta or cetasika or rupa. When dhamma with similar qualities are compiled there are 7 stocks of such dhamma with peer qualities.

There are 7 different stocks of dhamma that have similar qualities in terms of implications. These 7 sets or 7 stocks or 7 groups of dhamma are described in abhidhammatthasangaha as 'missaka sangaha'.

Missaka means 'mixed' or 'combined'. These 7 stocks are combinations of different paramattha dhammas unlike 'akusala stock' or 'akusala sangaha', where all dhamma are cetasika dhamma.

These 7 stocks of mixed paramattha dhamma or 7 stocks of peer-dhamma are

1. hetu or root
2. jhaananga or absorption-factor
3. magganga or path-factor
4. indriya or faculty
5. bala or power
6. adhipati or predominance
7. ahaara or nutriment

1. hetu sangaha or 'collection of roots' or 'the stock of roots'

There are 6 different kinds of root dhamma when all dhamma are ultimately seen. Roots are the chief source that supports the whole tree. When there is no longer root then the tree cannot exist at all.

When dhamma are ultimately seen there are citta, cetasikas, rupas and nibbana. Citta, cetasikas, and ruupas are collectively called sankhata dhamma or 'conditioned dhamma' while nibbana is asankhata dhamma or 'unconditioned dhamma'.

In conditioned dhamma there are 2 kinds of dhamma. They are naama dhamma and ruupa dhamma. Naama dhamma are nature that has the quality of knowing, perceiving whereas ruupa dhamma are nature that does not have any quality of knowing.

Ruupa dhamma do not have any root dhamma even though they are conditioned by 4 various causes of kamma, citta, utu, and ahara. Among naama dhamma there are dhamma that have roots and there also are dhamma that do not have roots.

Dhamma that have roots as support to their existence are called sahetuka dhamma or rooted-dhamma and dhamma that do not have roots are called ahetuka dhamma or rootless-dhamma.

There are 89 cittas or 89 states of mind that have their respective different combinations of cetasika dhamma. Among them 18 cittas are called ahetuka cittas or rootless consciousness while all other 71 cittas are called sahetuka cittas or rooted consciousness.

These 71 cittas are supported by different combinations of 6 roots whether there are 2 or 3 roots or even may be just a single root. These 6 roots or root dhamma or hetus are all cetasika dhamma. These 6 hetus or roots are

1. lobha or 'root of attachment'

2. dosa or 'root of aversion'
3. moha or 'root of ignorance'
4. alobha or 'root of non-attachment'
5. adosa or 'root of non-aversion'
6. amoha or 'root of non-ignorance'

There 7 different stocks of peer-dhamma. Hetu or root dhamma is one of these 7 stocks. There are 6 roots or 6 hetus. They are

1. lobha or 'root of attachment'
2. dosa or 'root of aversion'
3. moha or 'root of ignorance'
4. alobha or 'root of non-attachment'
5. adosa or 'root of non-aversion'
6. amoha or 'root of non-ignorance'

All these 6 dhamma are cetasika dhammas. But as usual cetasika cannot arise singly. They have to arise with citta and other associated cetasikas.

When these 6 hetus are checked in 89 cittas there are 71 cittas that have hetu or root. Other 18 cittas do not have any root. They are rootless consciousness or ahetuka cittas.

They are

- a) 7 akusala-vipaaka cittas ( vipaaka cittas)
- b) 8 kusala-vipaaka cittas (vipaaka cittas)
- c) 3 ahhetuka-kiriya cittas (all 3 are kiriya cittas)

--

18 ahhetuka cittas

$89 - 18 = 71$  sahetuka cittas or 71 rooted consciousness

They are

- a) 2 ekahetuka citta or 2 single-rooted consciousness
- b) 22 dvi-hetuka cittas or 22 double-rooted consciousness
- c) 47 ti-hetuka cittas or 47 triple-rooted consciousness

--

71 sahetuka cittas

18 ahhetuka cittas

--

89 total cittas

With Unlimited Metta,

PS: Any comments are welcome and any queries are welcome. If there is unclarity of any meaning, please just give a reply to any of these posts on Dhamma Thread. Any adding, any correction, any supporting will also be very helpful.

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**From:** Albert H <metta\_foryou@...>

**Date:** Thu Jul 28, 2005 1:52pm

**Subject:** [Re: Re: Ekayano maggo, only way? One way? The direct way?](#)  
[metta\\_foryou](#)



Thank you Mr.Naing.

<@yahoo.com> wrote:

Albert wrote:

I got it. Thank you Mr.Naing,

I am just a novice in Buddhism and Pali in particular.

Could somebody please comment the appropriate translation of "Ekayano maggo". Some translated as "The only way" , but some said "One way" , and some said " The direct way".

Is Four Foundations of mindfulness is the only way, or one way, or the direct way to the path of purification?

If it is translated as " the only way" , will this be a controversial issue as buddhist schools of other traditions may not necessarily agree with it?

Albert

-----  
 Dear All,

Ekaayano = eka + ayana

eka = single, one, 1, only

ayana = way

There were many individuals who were enlightened. All passed that way in one or another mode. That way is 'satipatthaana'.

So it is 'the only way'.

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It is not 'one of many ways'. Because the whole sutta is about satipatthaana and the base is 'sati'. Without sati, there will be no enlightenment.

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**Date:** Mon Aug 1, 2005 10:51am

**Subject:** [Dhamma Threrad \( 504 \)](#)



There 7 different stocks of peer-dhamma. Hetu or root dhamma is one of these 7 stocks. There are 6 roots or 6 hetus. They are

1. lobha or 'root of attachment'
2. dosa or 'root of aversion'
3. moha or 'root of ignorance'

4. alobha or 'root of non-attachment'
5. adosa or 'root of non-aversion'
6. amoha or 'root of non-ignorance'

There are 89 cittas in total. 18 cittas do not have any root and they are called rootless consciousness. 71 cittas are rooted consciousness. They are

1. 2 ekahetuka cittas or 2 single-rooted consciousness
2. 22 dvihetuka cittas or 22 double-rooted consciousness
3. 47 tihetuka cittas or 47 triple-rooted consciousness

-----

71 sahetuka cittas or rooted consciousness

1. 2 ekahetuka cittas (single-rooted consciousness)

These 2 cittas are uddhacca citta or 'wandering mind' and vicikicchā citta or 'suspicious mind'. Their full names are

- 1) upekkhā saha gatam uddhacca sampayutta akusala citta
- 2) upekkhā saha gatam vicikicchā sampayutta akusala citta

The first citta does not have dosa, lobha. It just has moha as a root. Like this, the 2nd citta also does not have lobha and dosa. The only root it has is moha root. So both cittas are called single-rooted consciousness or ekahetuka cittas.

2. 22 dvihetuka cittas (double-rooted consciousness)

There are 10 akusala cittas and 12 kusala cittas in these 22 cittas.

- a) 10 akusala cittas ( 8 lobha cittas and 2 dosa cittas )

In 8 lobha cittas there are moha and lobha as roots. So they are dvihetuka cittas or double-rooted consciousness. Likewise 2 dosa cittas have moha and dosa as roots and they are also dvihetuka cittas.

- b) 12 kusala cittas ( 4 mahakusala, 4 mahavipaka, 4 mahakiriya)

They all have alobha and adosa as roots. They do not have amoha. So they are called dvihetuka cittas.

Altogether there are 22 dvihetuka cittas.

3. 47 tihetuka cittas ( 47 triple-rooted consciousness )

All these 47 cittas have amoha, alobha, and adosa as roots. So they are called tihetuka cittas or triple-rooted consciousness. These 47

cittas are

- a) 8 lokuttara cittas
- b) 12 aruupa jhana cittas
- c) 15 ruupa jhana cittas
- d) 12 nana vippayutta kama cittas

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47 tihetuka cittas

Among these 47 cittas there are 4 arupavipaka cittas, 5 rupavipaka cittas and 4 kamavipaka cittas. These 13 cittas can serve as patisandhi cittas.

When beings are reborn with these 13 patisandhi cittas they are called tihetuka patisandhi. Only these beings can have enlightenment in their current life.

There 7 different stocks of peer-dhamma. They are

1. the stock of root (hetu)
2. the stock of jhana-factor (jhananga)
3. the stock of path-factor (magganga)
4. the stock of faculty (indriya)
5. the stock of power (bala)
6. the stock of predominance (adhipati)
7. the stock of nutriment (ahaara)

Hetu has been discussed in the previous posts.

2. the stock of jhana-factor (jhananga)

This is not about jhaana. But it is about jhananga or jhana-factors. Here jhana means unwavering attention to an object in unshakable manner. This also include akusala dhamma. Example when one is very very very angry then no other dhamma can influence that angriness and that time is said to be in 'unwavering state of mind with dosa'.

There are 7 jhanangas or 7 factors that cause unwavering mind. They are

1. vitakka or 'initial application'
2. vicaara or 'sustained application'
3. piiti or 'joy'
4. somanassa or 'mental pleasure'
5. domanassa or 'mental displeasure'
6. ekaggataa or 'one-pointedness'
7. upekkha or 'equanimity'

### 1. vitakka or 'initial application'

It is translated as 'initial application' so as to differentiate it from vicaara or 'sustained application'. So 'initial' is used to modify 'application'. Main theme is 'application'.

There are many different 'vitakka' like kaama-viitakka, vihi.msa-viitakka, byaapaada-vitakka, jhaana-viitakka, magga-viitakka, phala-viitakka etc etc. When it works as jhananga then the mind become unwavering.

This also includes unwavering mind to commit crime. When vitakka well works then it works as jhananga. Example one has hatred and once he becomes angry with certain people. He might decide to kill that hated person. This thought to kill works as jhananga and he cannot escape from committing murder because of vitakka.

If vitakka is with other beautiful cetasikas then it may well work as beautiful cetasika and vitakka may involve in daana, siila, bhaavana etc etc. Likewise vitakka may work as ruupa-jhaana-vitakka or aruupa-jhaana vitta if the objects are those objects of meditation.

There 7 different stocks of peer-dhamma. They are

1. the stock of root (hetu)
2. the stock of jhana-factor (jhananga)
3. the stock of path-factor (magganga)
4. the stock of faculty (indriya)
5. the stock of power (bala)
6. the stock of predominance (adhipati)
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6. ekaggataa or 'one-pointedness'
7. upekkha or 'equanimity'

1. vitakka or 'initial application'
2. vicaara or 'sustained application'

Vicaara or sustained application is also 'application' to an object. To differentiate it from vitakka it is modified as 'sustained'.

Vicarati means 'move about in' 'walk' 'wander'. Vicaara means 'investigation' 'consideration' 'examination'. So vicaara is like someone who wander about to enquire and examine what the matter is exactly.

Vicaara has the power of sticking to an object and it will not depart. Vitakka is like pushing toward an object or vitakka put the mind on the object. Vicaara is like drawing the mind nearer to an object so that the mind cannot depart and the mind wander about and examine about the object, review about the object.

Like vitakka there are many different forms of vicaara. Vicaara is a dhamma that has flexible implication. That is when it accompanies akusala dhamma, vicaara becomes an akusala dhamma. If it arises with kusala dhamma it become kusala cetasika.

Like vitakka, vicaara has many forms. They may be kaama-vicaara, byapaada-vicaara, vihimsa-vicaara, jhaana-vicaara, etc etc. When it becomes a jhananga it works effectively and the mind become unwavering mind and unshakable.

There 7 different stocks of peer-dhamma. They are

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2. the stock of jhana-factor (jhananga)
3. the stock of path-factor (magganga)
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4. somanassa or 'mental pleasure'
5. domanassa or 'mental displeasure'
6. ekaggataa or 'one-pointedness'
7. upekkha or 'equanimity'

The reason for repetition is for acceleration of memory construction.

Now piiti comes as its turn. Piiti is also a jhaana-factor or jhananga. Here as it is about dhamma stock 'piiti' here is not just for 'ruupa jhaana piiti' but 'piiti' in general when it works as unshakable dhamma.

Among 121 total cittas there are 62 cittas that piiti can arise with. They are

1. 04 lobha muula cittas with piiti (somanassa cittas)
2. 01 somanassa kusala-vipaaka santirana citta
3. 01 hasituppaada citta
4. 12 kaama-sobhana cittas or sens-beauti consciousness with piiti
5. 11 1st jhaanas
6. 11 2nd jhaanas
7. 11 3rd jhaanas
8. 11 4th jhaanas

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62 somanassa cittas

There is piiti in all these 62 cittas and there is no piiti in other 59 cittas.

But not all piiti in these 62 cittas are working as jhananga.

5,6,7, 8 altogether 44 cittas are jhaana-piiti and it is jhananga.

1 has 4 lobha cittas and they can work as jhananga. When there is lobha-javana this may change into lobha-jhaana, which is unshakeable akusala and this is the dhamma that lead to disasters in today world.

Because of this jhananga of lobha-piiti people are committing many of crimes, wicked performances, etc etc. Internet hacking, stealing, some killing, rapes etc etc arise from this jhananga piiti.

2 cannot work as jhananga as it is vipaaka citta while 3 can work as jhananga.

Among 12 cittas of group 4 there are 4 vipaaka cittas and they do not work as jhaananga. Other 8 cittas can work as kaama-kusala-jhaananga.

There 7 different stocks of peer-dhamma. They are

1. the stock of root (hetu)
2. the stock of jhana-factor (jhananga)
3. the stock of path-factor (magganga)
4. the stock of faculty (indriya)
5. the stock of power (bala)
6. the stock of predominance (adhipati)
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5. domanassa or 'mental displeasure'
6. ekaggataa or 'one-pointedness'
7. upekkha or 'equanimity'

5. domanassa or 'mental displeasure'

This is dosa cetasika and this cetasika arise together with 2 dosa cittas or 2 dosa muula cittas. Both dosa-cittas have patigha or 'striking against' or 'rough touch' or 'rough contact'.

When this dosa cetasika works as jhananga it become domanassa-jhaananga and it is this jhaananga that leads to all destruction both internally and externally.

Through out the history there were many wars, battles, messacres, conflicts etc etc and all these arose from that dosa cetasika and because of unshakable nature of domanassa-jhaananga no one can hinder the will of leaders who cause wars.

6. ekaggataa or 'one-pointedness'

This is ekaggataa cetasika. It is one-pointedness. It is evident and no further clarification is needed that one-pointedness works as a jhaananga. Actually the name jhaana seems the name of ekaggataa. Without this no other jhaananga can be called as jhaananga.

Cetasika never arises singly. So other 6 jhaananga never arise singly. They arise with citta. While they arise with citta, they also arise with this jhaananga ekaggataa or 'one-pointedness'.

So it is evident that all 6 jhaanangas are always always (100 %) associated with ekaggataa or one-pointedness. This is why they are called jhaanangas. Without ekaggataa, there will not be any citta.

#### 7. upekkhaa or 'equanimity'

This is also jhaananga. But this jhaananga does not arise with akusala jhaananga like 'domanassa' and 'akusala-somanassa' jhaananga.

It is sure that all 15 ruupa jhaanas, all 12 aruupa jhaanas, all 8 lokuttaraa cittas do have upekkhaa as jhaananga. As all these are appanaa citta it is sure that upekkhaa is jhaananga.

Still upekkhaa can arise with 12 kaama-sobhana citta without joy. This upekkhaa jhaananga is kusala-jhaananga even though they are not jhaana cittas or appanaa cittas.

There is no akusala-upekkhaa-jhaananga. In 4 of 8 lobha cittas there is upekkha vedana. But that vedana is not upekkhaa-jhaananga. It is not unshakable dhamma. Actually this upekkha in 4 lobha citta is shakable.

It is shakable by uddhacca and moha as they are akusala dhamma.

There 7 different stocks of peer-dhamma. They are

1. the stock of root (hetu)
2. the stock of jhana-factor (jhananga)
3. the stock of path-factor (magganga)
4. the stock of faculty (indriya)
5. the stock of power (bala)
6. the stock of predominance (adhipati)
7. the stock of nutriment (ahaara)

3. the stock of path-factor (magganga)

This is not about NEP or Noble Eightfold Path. But this is about dhamma called path. There are dhamma that are parts that make a path leading to somewhere. These dhamma are called path-factors (part of path) or magganga.

There are 12 maggangas or 12 path-factors. They are

1. samma-ditthi or right-view
2. samma-sankappa or right-thinking
3. samma-vaca or right speech
4. samma-kammanta or right action

5. samma-ajiva or right livelihood
6. samma-vayama or right effort
7. samma-sati or right mindfulness
8. samma-samadhi or right concentration

9. miccha-ditthi or wrong-view
10. miccha-sankappa or wrong thinking
11. miccha-vayama or wrong effort
12. miccha-samadhi or wrong concentration

The first 8 factors are like the factors in NEP or Noble Eightfold Path or atthangika maggas. But latter 4 magggangas are not right path-factors. But they are also path-factors that lead to wrong destination.

Regarding the middle 3 path-factors called samma-vaca, samma-kammanta and samma-ajiva there is no corresponding wrong path-factors.

There do exist 'miccha-vaca, miccha-kammanta and miccha-ajiva'. But these 3 are not path-factors unlike 3 samma-magangas of samma-vaca, samma-kammanta, and samma-ajiva.

Miccha-vaca is made up of many dhamma like lobha, moha, ahirika, anottappa, uddhacca etc etc and it is not a single factor or a single dhamma unlike samma-vaca. Likewise miccha-kammanta and miccha-ajiva are also not path-factor dhamma.

Again regarding 'sati', there is no path-factor like miccha-sati. That is there is no dhamma called miccha-sati. There is no cetasika for miccha-sati. There may exist miccha-sati. But that is not path-factor.

If dhamma are clearly seen one will notice that there is no sati cetasika in any of akusala dhamma. So miccha-sati is not a path-factor or magganga.

Here sati is just translated as 'mindfulness'. But it is more than 'mindfulness'.

There 7 different stocks of peer-dhamma. They are

1. the stock of root (hetu)
2. the stock of jhana-factor (jhananga)
3. the stock of path-factor (magganga)
4. the stock of faculty (indriya)
5. the stock of power (bala)
6. the stock of predominance (adhipati)

7. the stock of nutriment (ahaara)

3. the stock of path-factor (magganga)

There are 12 magganga or 12 path-factors. They are

1. samma-ditthi or right-view
2. samma-sankappa or right-thinking
3. samma-vaca or right speech
4. samma-kammanta or right action
5. samma-ajiva or right livelihood
6. samma-vayama or right effort
7. samma-sati or right mindfulness
8. samma-samadhi or right concentration
  
9. miccha-ditthi or wrong-view
10. miccha-sankappa or wrong thinking
11. miccha-vayama or wrong effort
12. miccha-samadhi or wrong concentration

1. samma-ditthi or right-view

This is panna-cetasika. This dhamma arises as path-factor. This means that when this dhamma arises it helps crossing to other side with an aid as path.

There are many samma-ditthi. Samma-ditthi arises in kusala dhamma. When offerings are done or when moral preceptions are done there arise samma-ditthi as path-factors. Because of samma-ditthi (panna) all kusala dhamma like offering or moral preceptions are accomplished.

Beyond kaama-kusala, samma-ditthi also helps in jhana matter. In all preparatory phase and in all stages of jhana whether they are ruupa or aruupa samma-ditthi path-factor arises and because of this jhana matters are accomplished.

Samma-ditthi in its highest power can be seen in lokuttara samma-ditthi. This samma-ditthi only arises at lokuttara magga kaala. It is a part of NEP or Noble Eightfold Path.

There 7 different stocks of peer-dhamma. They are

1. the stock of root (hetu)
2. the stock of jhana-factor (jhananga)
3. the stock of path-factor (magganga)
4. the stock of faculty (indriya)
5. the stock of power (bala)

6. the stock of predominance (adhipati)
7. the stock of nutriment (ahaara)
  
3. the stock of path-factor (magganga)

There are 12 magganga or 12 path-factors. They are

1. samma-ditthi or right-view
2. samma-sankappa or right-thinking
3. samma-vaca or right speech
4. samma-kammanta or right action
5. samma-ajiva or right livelihood
6. samma-vayama or right effort
7. samma-sati or right mindfulness
8. samma-samadhi or right concentration
  
9. miccha-ditthi or wrong-view
10. miccha-sankappa or wrong thinking
11. miccha-vayama or wrong effort
12. miccha-samadhi or wrong concentration

2. samma-sankappa or right-thinking

This is a single dhamma. It is vitakka. It works as samma-sankappa as a path-factor. Like samma-ditthi there are many samma-sankappa. They may be samma-sankappa of kaama-kusala or samma-sankappa of jhaana kusala. But in case of jhaana it involves only in 1st jhaana. When it arises at magga kaala it is called lokuttara samma-sankappa.

3. samma-vaca or right speech

This is also a single dhamma. It is vaci-ducarita-virati cetasika or simply it is samma-vaca cetasika. It arises in kaama kusala and lokuttara dhamma. It does not arise in jhaana kusala.

4. samma-kammanta or right action

This is kaaya-ducarita-virati cetasika or simply samma-kammanta cetasika. Like samma-vaca it arises in kaama kusala occasionally and it always arises in lokuttara dhamma. It does not arise in jhaana kusala.

5. samma-ajiva or right livelihood

This is dujjiiva-virati cetasika or samma-ajiva cetasika. It is a companion of other 2 viratii cetasikas. It arises in kaama kusala or loki kusala dhamma. It also arises in lokuttara dhamma. But it does not arise in jhaana kusala.

There 7 different stocks of peer-dhamma. They are

1. the stock of root (hetu)
2. the stock of jhana-factor (jhananga)
3. the stock of path-factor (magganga)
4. the stock of faculty (indriya)
5. the stock of power (bala)
6. the stock of predominance (adhipati)
7. the stock of nutriment (ahaara)

3. the stock of path-factor (magganga)

There are 12 magganga or 12 path-factors. They are

1. samma-ditthi or right-view
2. samma-sankappa or right-thinking
3. samma-vaca or right speech
4. samma-kammanta or right action
5. samma-ajiva or right livelihood
6. samma-vayama or right effort
7. samma-sati or right mindfulness
8. samma-samadhi or right concentration
9. miccha-ditthi or wrong-view
10. miccha-sankappa or wrong thinking
11. miccha-vayama or wrong effort
12. miccha-samadhi or wrong concentration

6. samma-vayama or right effort

This is viriya cetasika. When there is viriya one can cross the other side and viriya serves as a path-factor. There are many samma-vayama. They also arise in kaama kusala or loki kusala dhamma.

They also arise in jhaana kusala. They arise in both ruupa jhaana and aruupa jhaana. This cetasika also arise at magga kaala or at the time when magga citta or path-consciousness arise. At that time it is called lokuttara samma-vayama.

7. samma-sati or right mindfulness

This is sati cetasika. Sati arises only in beautiful consciousness or sobhana citta. But not all sati are path-factors. There are also many samma-sati. They are kaama kusala samma-sati. Samma-sati as a path-factor arises in both ruupa jhaana and aruupa jhaana.

When sati arises at magga kaala it is called lokuttara samma-sati and

then it becomes a part of Noble eightfold Path. This sati is a cetasika when 4 satipatthaanas are being followed.

That is samma-sati is a sati that arises in 4 satipatthaana and when these 4 satipatthaanas are properly and rightly followed the final result is seeing nibbana. As soon as nibbana is seen there arises samma-sati and this sati is called lokuttara samma-sati. It is a path-factor.

There 7 different stocks of peer-dhamma. They are

1. the stock of root (hetu)
2. the stock of jhana-factor (jhananga)
3. the stock of path-factor (magganga)
4. the stock of faculty (indriya)
5. the stock of power (bala)
6. the stock of predominance (adhipati)
7. the stock of nutriment (ahaara)

3. the stock of path-factor (magganga)

There are 12 maggangas or 12 path-factors. They are

1. samma-ditthi or right-view
2. samma-sankappa or right-thinking
3. samma-vaca or right speech
4. samma-kammanta or right action
5. samma-ajiva or right livelihood
6. samma-vayama or right effort
7. samma-sati or right mindfulness
8. samma-samadhi or right concentration
9. miccha-ditthi or wrong-view
10. miccha-sankappa or wrong thinking
11. miccha-vayama or wrong effort
12. miccha-samadhi or wrong concentration

8. samma-samadhi or right concentration

This is ekaggata cetasika as ultimate dhamma. As ekaggata arises with each and every citta, not every ekaggata is path-factor. Examples are there are ekaggata cetasika or one-pointedness in 10 panca-vinnana cittas.

These 10 panca-vinnaana cittas are 2 eye-consciousness, 2 ear-consciousness, 2 nose-consciousness, 2 tongue-consciousness, and 2

body-consciousness. They do have ekaggata cetasika or one-pointedness. But this ekaggata is not magganga or path-factor.

Samma-samadhi arises in many kusala dhamma as path-factor. Because of this the destination is reached through the path of concentration. It also arises in both rupa jhaana and aruupa jhaana.

When it arises in magga cittas it is called lokuttara samma-samadhi.

There are samma-samadhi. Samma-samadhi is ekaggata cetasika when it arises with cittas or mental states when there are no hindrances at all and there are many different mental states that samma-samadhi arise. They are

1. 1st rupa jhaana
2. 2nd rupa jhaana
3. 3rd ruupa jhaana
4. 4th ruupa jhaana
5. 1st aruupa jhaana (akasanancayatana)
6. 2nd arupa jhaana (vinnaanancayatana)
7. 3rd aruupa jhaana (akincinnaayatana)
8. 4th aruupa jhaana (nevasannanasannaayatana)

There 7 different stocks of peer-dhamma. They are

1. the stock of root (hetu)
2. the stock of jhana-factor (jhananga)
3. the stock of path-factor (magganga)
4. the stock of faculty (indriya)
5. the stock of power (bala)
6. the stock of predominance (adhipati)
7. the stock of nutriment (ahaara)

3. the stock of path-factor (magganga)

There are 12 maggangas or 12 path-factors. They are

1. samma-ditthi or right-view
2. samma-sankappa or right-thinking
3. samma-vaca or right speech
4. samma-kammanta or right action
5. samma-ajiva or right livelihood
6. samma-vayama or right effort
7. samma-sati or right mindfulness
8. samma-samadhi or right concentration

9. miccha-ditthi or wrong-view
10. miccha-sankappa or wrong thinking
11. miccha-vayama or wrong effort
12. miccha-samadhi or wrong concentration

These last 4 path-factors are called miccha-magganga. Because they help reaching other side through the path which are not samma-magganga. But they are all akusala dhamma. Because they help akusala dhamma arise.

When there is micchaa-ditthi or wrong-view this serves as a path-factor that help sending to other side (accomplish the task of akusala). This means that when there is micchaa-ditthi there always is akusala because of it. It serves as a path-factor.

Likewise micchaa-sankappa or wrong-thinking also help akusala dhamma arise and this miccha-sankappa or vitakka push to do akusala dhamma. It also serves as a path-factor and because of this akusala dhamma are done and accomplished.

Miccha-vayama or wrong-effort and miccha-samadhi or wrong concentrations are required to implement akusala actions like killing, stealing, misuse of sensuous pleasure and they both are also path-factors or maggangas. But they and other 2 above are all akusala magganga.

There 7 different stocks of peer-dhamma. They are

1. the stock of root (hetu)
2. the stock of jhana-factor (jhananga)
3. the stock of path-factor (magganga)
4. the stock of faculty (indriya)
5. the stock of power (bala)
6. the stock of predominance (adhipati)
7. the stock of nutriment (ahaara)

4. the stock of faculties (indriya)

Indriya means 'faculty'. It means 'ruling principle' 'controlling principle' 'determining principle' 'governing principle' 'might' 'strength' 'directive force' 'faculty function'.

Examples are there are many ministers in a country and these ministers each have their own power to rule in their respective affairs. These indriyas are governing principles.

There are 22 indriyas or 22 faculties. They are

1. cakkundriya (cakkhu + indriya)\_personal potentiality of vision

2. sotindriya (sota + indriya\_ear)
3. ghanindriya(ghaana + indriya\_nose)
4. jivhindriya(jivhaa + indriya\_tongue)
5. kaayindriya(kaaya + indriya\_body)
  
6. manindriya (mana + indriya\_mind)
7. jivitindriya (jiivita + indriya\_vitality)
  
8. itthindriya (itthi + indriya\_femininity)
9. purisindriya(purisa + indriya\_masculinity)
  
10. sukhindriya (sukha + indriya\_pleasure)
11. dukkhindriya(dukkha + indriya\_pain)
12. somanassindriya (somanassa + indriya\_joy)
13. domanassindriya (domanassa + indriya\_grief)
14. upekkhindriya (upekkha + indriya\_hedonic indifference)
  
15. saddhindriya (saddha + indriya\_faith)
16. viriyindriya (viriya + indriya\_energy)
17. satindriya (sati + indriya\_mindfulness)
18. samaadhindriya (samaadhi + indriya\_concentration)
  
19. pannindriya (pannaa + indriya\_cognitive/reason)
20. anannatannassamitindriya\_thought, I shall come to know the unknown
21. a~n~nindriya(anna + indriya\_gnosis)
22. a~n~naataavindriya (annaatavi + indriya\_one who knows)

The first 5 indriyas are all pancappasaada or 5 sensitivities of eye, ear, nose, tongue, body and they all are ruupa.

The 6th indriya is all 'consciousness' or 'mind' and it is naama.

The 7th indriya is a mixture. It is jivitindriya cetasika, which is naama and jivita ruupa, which is ruupa. As a faculty they both are called jivitindriya.

The 8th and 9th indriyas are physical sexual faculties and they both are ruupa.

The 10th, 11th, 12th, 13th 14th are all vedana cetasikas and they are all naama dhamma.

The 15th, 16th, 17th and 18th are 4 indriyas out of 5 indriyas that work fully in Bodhipakkhiya dhamma. The 5th component of 5 Bodhipakkhiya-indriya is pannindriya cetasika.

Here pannidriya cetasikas appear in 4 positions in indriya dhamma. They are 19th, 20th, 21st, and 22nd indriya.

Even though these 4 indriyas are panna cetasika there are differences between each other.

The 19th indriya is pannindriya that works in worldly dhamma.

The 20th indriya is called 'anannatannassamitindriya'.

It is 'ana~n~naata~n~nassaamiiti + indriya'.

A~n~naa means 'gnosis' 'know'. Anannaa means 'the unknown' or 'the things that have not been known before'.

Anannatannassaamiiti = annaa + anna + assa + iti.

This actually refers to 'pannindriya cetasika' that arises with sotapatti magga naana or citta. When this magga citta arises, panna cetasika in that citta helps citta to know 'what have not been known before'.

21st indriya is a~n~nindriya. It is gnosis or knowing. Here it refers to all panna that arise with 'the middle 6 lokuttara citta'.

The earliest lokuttara citta that arises is sotapatti magga citta and panna in that citta is called 'anannatannassamitindriya'.

The final lokuttara citta that arises in arahatta phala citta and the panna in that citta is called 'a~n~naataavindriya' or 'one who knows'.

Here arahats know everything regarding Dhamma. So panna in arahatta phala citta is called 'annaataavindriya'.

There are 'the middle 6 lokuttara citta'. They are

1. sotapatti phala citta or stream-entering-fruit-consciousness
2. sakadaagaami magga citta or once-returning-path-consciousness
3. sakadaagaami phala citta or once-returning-fruit-consciousness
4. anaagaami magga citta or non-returning-path-consciousness
5. anaagaami phala citta or non-returning-fruit-consciousness
6. arahatta magga citta or eradicating-path-consciousness.

The panna in these 6 consciousness are called 'a~n~nindriya' or 'gnosis' or 'know'.

Among these 22 indriyas some are purely ruupa dhamma. Some are purely naama dhamma. One is a mixture of naama and ruupa.

Vedana or feeling appears in 5 indriyas and panna or wisdom appears

in 4 indriyas.

There 7 different stocks of peer-dhamma. They are

1. the stock of root (hetu)
2. the stock of jhana-factor (jhananga)
3. the stock of path-factor (magganga)
4. the stock of faculty (indriya)
5. the stock of power (bala)
6. the stock of predominance (adhipati)
7. the stock of nutriment (ahaara)

5. the stock of power (bala dhamma)

Bala means 'strength' 'power' 'force'. Bala are like 'the leader' of troop in battle. When in battle these leaders like generals, colonels, commanders, captains etc do not fear any opposing enemies.

In Dhamma there are dhammas that do not fear opposing dhamma. Examples are akusala dhamma do not fear kusala dhamma and kusala dhamma do not fear akusala dhamma and vice versa.

There are 9 balas or 9 powers. They are

1. saddha bala or 'power of faith'
2. viiriya bala or 'power of energy'
3. sati bala or 'power of mindfulness'
4. samaadhi bala or 'power of concentration'
5. panna bala or 'power of wisdom'
6. hiiri bala or 'power of shamefulness'
7. ottappa bala or 'power of fearfulness'
8. akiria bala or 'power of shamelessness'
9. anottappa bala or 'power of fearlessness'

The first 5 balas or powers are seen in Bodhipakkhiya dhamma or 'companions of enlightenment'.

6th and 7th balas are the leaders or the powers in kusala dhamma and because of these 2 dhamma kusala dhammas are being carried out. They do not fear ahirika & anottappa, which are akusala cetasika and also bala dhamma.

8th and 9th balas are the leaders or the power in akusala dhamma and when these 2 balas or powers are there, then kusala dhamma cannot come and akusala dhamma overwhelm and they lead to disasters created by akusala dhamma.

There 7 different stocks of peer-dhamma. They are

1. the stock of root (hetu)
2. the stock of jhana-factor (jhananga)
3. the stock of path-factor (magganga)
4. the stock of faculty (indriya)
5. the stock of power (bala)
6. the stock of predominance (adhipati)
7. the stock of nutriment (ahaara)

6. the stock of predominance or master or lord(adhipati)

Adhipati means 'ruler' 'governor' 'master' 'predominance' 'leader' 'lord'.

Adhipati = adhi + pati. Adhi means 'great' 'exceeding' and pati means 'lord'. Gahapati\_the leader of house or householder, narapati\_the leader of men or king, senapati\_the leader of army or generals.

There are 4 adhipati or 4 masters in dhamma. They are

1. chandaadhipati or 'zeal the lord' or 'zeal the master'
2. viiriyaadhipati or 'effort the lord' or 'effort the master'
3. cittaadhipati or 'consciousness the lord' or 'consci the master'
4. viima.msadhipati or 'wisdom the lord' or 'wisdom the master'

These 4 dhammas are powerful dhamma. They are like the engine of train and they pull all the carriages of the train and then lead all of them.

This means that when chanda or 'zeal' becomes the master all dhamma have to follow the order of zeal and then all the tasks have to accomplish because of this zeal. In chandaadhipati the dhamma is chanda cetasika.

In viiriyaadhipati the dhamma is viriya cetasika or effort. In viimamsaadhipati the dhamma is pannindriya cetasika. In cittaadhipati the dhamma that leads is citta or consciousness.

There 7 different stocks of peer-dhamma. They are

1. the stock of root (hetu)
2. the stock of jhana-factor (jhananga)
3. the stock of path-factor (magganga)
4. the stock of faculty (indriya)
5. the stock of power (bala)
6. the stock of predominance (adhipati)

7. the stock of nutriment (ahara)

7. the stock of nutriment (ahara)

Ahaara means 'food' 'nutriment' 'support' feeding'. There are 4 different kinds of nutriment. They are 1 ruupa ahara and 3 naama ahaara. They are

1. kabalinkaro aharo or 'bodily nutriment'
2. phassaharo or 'nutriment of contact'
3. manosancetanaharo or 'nutriment of volition'
4. vinnaanaharo or 'nutriment of consciousness'

1. kabalinkaro aharo or bodily nutriment

These dhamma are mixed dhamma and some are ruupa and some are naama. The first aharo is ruupa dhamma. It is kabalinkaro aharo or kabalikaro aharo. It is bodily nutriment. It is olariko/ gross-solid or it is sukhumo / fine. It is ahara ruupa and it is oja ruupa of 28 paramattha ruupas.

2. phassaharo or 'nutriment of contact'

In lokiya cittas there are phassa cetasika in each and every citta. This phassa or contact feeds the citta with arammana or object. Without phassa citta cannot arise as there is no naama-nutriment as support. Lokuttara cittas take nibbana as their object and nibbana is not feeding thing. It is just cool and peace and not concerned with nutriment. So phassaharo is said to be phassa cetasika in lokiya cittas that is 81 lokiya cittas.

3. manosancetanaharo or 'nutriment of volition'

There are 12 cetanas in 12 akusala cittas that have arisen in other lives. As they have arisen their effect as kamma is there all the time with each and every citta that arise. This kamma supports as manosancetana ahara in case of akusala. There are 17 cetanas in 17 kusala cittas and they have arisen in other lives. As they have arisen there is kamma always there with each and every arising citta. This kamma supports as manosancetana ahaara in case of kusala.

In each and every citta there is cetana or volition. It serves as conascent-kamma condition or sahajaata-kamma paccaya. Here it is not as nutriment. As nutriment 12 akusala cetanas and 17 kusala cetanas serve as manosancetana ahaara. 17 kusala cetanas are cetanas in 17 kusala cittas. These 17 kusala cittas are 8 mahaakusala cittas, 5 ruupakusala cittas, and 4 aruupakusala cittas.

#### 4. vinnaanaharo or 'nutriment of consciousness'

There are 19 patisandhi cittas. Ruupa-patisandhi of asanniisatta is not vinnaana or consciousness. These 19 patisandhi cittas are

1. 1 akusala upekkhaa santirana citta (investigating consciousness)
2. 1 kusala upekkhaa santirana citta ( , , )
3. 8 mahavipaaka cittas or 8 kaama-resultant consciousness
4. 5 ruupavipaaka cittas or 5 fine-material-resultant consciousness
5. 4 arupavipaaka cittas or 4 non-material-resultant consciousness

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==19 vipaaka cittas

These patisandhi cittas or linking consciousness also serve as bhavanga cittas or life-continuing consciousness. These life-continuing consciousness have to arise to support naama as there still left kaama to live a life. So these 19 cittas are called vinnaana ahaara.

As long as there is kamma to live in a life, that life cannot end and even when there is no other support like physical food there have to arise mental-food called vinnaana ahaara and because of this life has to be continued. So they are called life-continuing consciousness or bhavanga cittas.

There are mixed dhamma. There are 4 different great stocks of dhamma. They are

1. akusala stock or akusala sangaha
2. peer stock or missaka sangaha
3. enlightening-companion stock or Bodhipakkhiya sangaha
4. general stock or sabba sangaha

The first two stocks ( 9 akusala stocks and 7 peer stocks) have been discussed in the previous posts.

There are 7 different stocks of dhamma that are companions of enlightenment or Bodhipakkhiya dhamma. they are

1. the stock of mindfulness or satipatthaana
2. the stock of effort or sammappadhaana
3. the stock of accomplishing-power or iddhipaada
4. the stock of faculty or indriya
5. the stock of power of bala
6. the stock of enlightenment-factor or bojhhanga

7. the stock of path-factor or magganga

1. the stock of mindfulness or satipatthaana

These are 4 satipatthaana or 4 contemplations or 4 frames of reference for mindfulness. They are

1. body contemplation or kaayaanupassana satipatthaana
2. feeling contemplation or vedanaanupassana satipatthaana
3. consciousness contemplation or cittaanupassana satipatthaana
4. dhamma contemplation or dhammaanupassana satipatthaana

The chief dhamma here is sati cetasika or mindfulness even though there are many other very important dhammas in satipatthaana.

There are 261 contemplations on body, 30 contemplations on feeling, 51 contemplations on consciousness and 108 contemplations on dhamma.

They will be discussed in the following posts under Dhamma Thread heading as a continuous series.

In the stocks of dhamma that are companions of enlightenment or bojjhanga sangaha there are 7 separate stocks. They are

1. the stock of mindfulness ( 4 satipatthaanas )
2. the stock of effort ( 4 sammappadhaanas )
3. the stock of power-base ( 4 iddhipaada )
4. the stock of faculty ( 5 indriyas )
5. the stock of strength/power ( 5 balas )
6. the stock of enlightenment-factor ( 7 bojjhangas )
7. the stock of path-factor ( 8 maggangas )

1. the stock of mindfulness ( 4 satipatthaanas )

There are 4 satipatthaanas or 4 frames of reference of mindfulness or there are 4 contemplations. They are

1. kaayaanupassanaa satipatthana or 'body-contemplation'(261)
2. vedanaanupassanaa satipatthana or 'feeling-contemplation' (30)
3. cittaanupassanaa satipatthana or 'consciousness-contemplation'(51)
4. dhammaanupassanaa satipatthana or 'dhamma-contemplation' (108)

In this stock all dhamma are referred to 'sati' cetasika even though satipatthaanas involve many other beautiful dhamma or sobhana dhamma like 'viiriya' 'pannaa' etc etc.

1. 261 body-contemplations or 261 kaayaanupassanaas

There are 14 contemplations on 'body'. They are

1. 15 contemplations on 'breathing'
2. 15 contemplations on 'posture'
3. 63 contemplations on 'detail movement'
4. 99 contemplations on 'body part'
5. 15 contemplations on 'body element'
6. 06 contemplations on 'stage 1 body foulness'
7. 06 contemplations on 'stage 2 body foulness'
8. 06 contemplations on 'stage 3 body foulness'
9. 06 contemplations on 'stage 4 body foulness'
10. 06 contemplations on 'stage 5 body foulness'
11. 06 contemplations on 'stage 6 body foulness'
12. 06 contemplations on 'stage 7 body foulness'
13. 06 contemplations on 'stage 8 body foulness'
14. 06 contemplations on 'stage 9 body foulness'

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00261 contemplations on 'body' or 261 kaayaanupassanaas

2. 30 feeling-contemplations or 30 vedanaanupassanaas

1. 3 contemplations on 'sukha' 'dukkha' 'adukkhamasukha' each on own.
2. 3 contemplations on kama-bait sukha, kb dukkha, kb adukkhamasukha
3. 3 contemplations on renunciation sukha, ren dukkha, ren a-d-m-sukha
4. 3 contemplations on sukha, dukkha, a-d-m-sukha each on others'.
5. 3 contemplations on kb sukha, kb dukkha, kb a-d-m-sukha on others'.
6. 3 contemplations on ren sukha, re dukkha, re a-d-m-sukha on others'.
7. 3 contemplations on sukha, dukkha, a-d-m-sukha on both
8. 3 contemplations on kb sukha, kb dukkha, kb a-d-m-sukha on others'
9. 3 contemplations on ren sukha, re dukkha, re a-d-m-sukha on others'
10. 1 contemplation on origination of these feeling
11. 1 contemplation on dissolution of these feeling
12. 1 contemplation on both origination and dissolution

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0030 contemplations on feeling

In the stocks of dhamma that are companions of enlightenment or bojjhanga sangaha there are 7 separate stocks. They are

1. the stock of mindfulness ( 4 satipatthaanas )
2. the stock of effort ( 4 sammappadhaanas )
3. the stock of power-base ( 4 iddhipaada )
4. the stock of faculty ( 5 indriyas )
5. the stock of strength/power ( 5 balas )
6. the stock of enlightenment-factor ( 7 bojjhangas )
7. the stock of path-factor ( 8 maggangas )

1. the stock of mindfulness ( 4 satipatthaanas )

There are 4 satipatthaanas or 4 frames of reference of mindfulness or there are 4 contemplations. They are

1. kaayaanupassanaa satipatthana or 'body-contemplation'(261)
2. vedanaanupassanaa satipatthana or 'feeling-contemplation' (30)
3. citta-anupassanaa satipatthana or 'consciousness-contemplation'(51)
4. dhammaanupassanaa satipatthana or 'dhamma-contemplation' (108)

1. 261 kaayanupassanaa and 30 vedanaanupassanaa have been discussed in the previous post. There are further contemplations on 'citta-anupassanaa' and 'dhammanupassanaa'.

3. 51 contemplations on consciousness or 51 citta-anupassanaa

There are 16 contemplations on 16 different mental states of individual concerned, and 16 contemplations on mental states of others and 16 contemplations on mental states of both 'own' and others' mental states. So there are 48 citta-anupassanaas or 48 contemplations on consciousness. There are 3 extra contemplations on consciousness. They are contemplations on origination, contemplation on dissolution, and contemplation on both origination and dissolution. So there are 51 contemplations on consciousness or citta-anupassanaa.

1. contemplation on 'this is consciousness with lust'
2. contemplation on 'this is consciousness without lust'
3. contemplation on 'this is consciousness with aversion'
4. contemplation on 'this is consciousness without aversion'
5. contemplation on 'this is consciousness with ignorance'
6. contemplation on 'this is consciousness without ignorance'
7. contemplation on 'this is consciousness with sloth & torpor'
8. contemplation on 'this is consciousness that are wandering & upset'
9. contemplation on 'this is jhana consciousness'
10. contemplation on 'this is non-jhana consciousness'
11. contemplation on 'this is inferior consciousness'
12. contemplation on 'this is superior consciousness'
13. contemplation on 'this is concentrated consciousness'
14. contemplation on 'this is non-concentrated consciousness'
15. contemplation on 'this is liberated consciousness[temporary/perma]
16. contemplation on 'this is non-liberated consciousness'

These are repeated on 16 for other people and 16 for both own consciousness and other people's consciousness.

Again it is not true to 'cite in the mind these sentences'. What have to do is when a mental state with lust arises note that there arise 'a consciousness with lust'.

Examples are when beginner meditators are practising vipassanaa sometimes they may be distracted from their object of attention and they follow that distraction. There are distractions like 'sound' 'sight' 'smell'.

Sound distractions:

While meditating there can arise sounds of different tones, different qualities, different loudness. Actually these are just sounds and ruupa. But because of immaturity, the attention is lost at original object of meditation and the mind follows that sound and then slips into deeper thoughts as usual. Because the mind is originally deluded and ramified with craving.

Different sounds are followed and then thinking on that sound happens. This again leads to further fantasy thinking like 'I have heard similar sounds in my past. That sound was when I was 16 and it was very attractive. At that time I was lurking beautiful woman. Oh well, I remember the girl at that time. Oh! there was a fighting. And many endless thinking. At a time a mind arises and remember that 'O my mind has been distracted'.

At that particular time, just note 'these are consciousness with lust'. In the whole package of thought there may be many consciousness like consciousness with lust, consciousness with aversion, consciousness with ignorance, consciousness with sloth & torpor, and so on. But when that distracted mind is mainly on lust or sensuous things then it is noted as 'consciousness with lust' has arisen.

This is 'real naama'. One does not need to recite by heart all these descriptions and these descriptions are for samples. There are 16 different states of mind. When each arises and one remembers to note it, just to note that there has arisen such mental state. When this practice of contemplations on 'own mind state' has become very mature and proficient then the meditator may become happy to perceive that such and such mental states may be arising in others. So there are 32 contemplations. And at a time he may be perceiving that such and such mental state arise both in 'own mind' and in 'others' mind'. So there are 48 contemplations.

These mental states arise not without any causes or origination. So the meditator also notes on origination and this is an extra contemplation on consciousness. Sometimes he contemplates on

dissolution and sometimes on both origination and dissolution. So there are 51 contemplations on consciousness.

Whatever they are, all these contemplations are related to mindfulness or sati and because of this they are named as 'satipatthaana'. In all 4 satipatthaanas, sati is the chief dhamma. This does not mean 'pannaa' is not a chief. But here the theme is for sati cetasika. So these 4 satis are all about 4 satipatthaanas of 'Bodhipakkhiya Dhamma'.

108 dhammaanupassanaa or 108 contemplations on Dhamma will be discussed in the next post.

In the stocks of dhamma that are companions of enlightenment or bojjhanga sangaha there are 7 separate stocks. They are

1. the stock of mindfulness ( 4 satipatthaanas )
2. the stock of effort ( 4 sammappadhaanas )
3. the stock of power-base ( 4 iddhipaada )
4. the stock of faculty ( 5 indriyas )
5. the stock of strength/power ( 5 balas )
6. the stock of enlightenment-factor ( 7 bojjhangas )
7. the stock of path-factor ( 8 maggas )

Altogether there are 37 factors that are companions of Bodhi naana or 'knowledge of great-knowing'.

'Bu' means 'to know'. 'Bu' + 'Adhi' = 'Bodhi'. Adhi means 'great'. Bodhi means 'great knowing'. Those who know such great Dhamma are called Budha. Budhas are wise beings. Among Budhas, Buddhas are the greatest and they are called 'Fully Self-Enlightened Ones'. Double 'd' that is 'dd' here represent greater than any of 'd'.

Certain traditions assume that all beings will one day become 'buddhas'. It might be misinterpretation on this 'Budhas' and 'Buddhas'. Anyway for arahatta magga naana to arise, these 37 factors are necessary and they are companions of Bodhi-naana and they are called 'Bodhi-pakkhiya Dhammas'.

1. the stock of mindfulness ( 4 satipatthaanas )

There are 4 satipatthaanas or 4 frames of reference of mindfulness or there are 4 contemplations. They are

1. kaayaanupassanaa satipatthana or 'body-contemplation'(261)
2. vedanaanupassanaa satipatthana or 'feeling-contemplation' (30)
3. cittaanupassanaa satipatthana or 'consciousness-contemplation'(51)

#### 4. dhammaanupassanaa satipatthana or 'dhamma-contemplation' (108)

The first 3 have been explained in the previous posts. There are 108 contemplations on Dhamma.

#### 4. 108 dhammaanupassanaa satipatthaana (dhamma-contemplations)

1. 25 contemplations on hindrances (nivaranaanupassana)
2. 15 contemplations on aggregates (khandhaanupassanaa)
3. 36 contemplations on sense-bases(ayatanaanupassanaa)
4. 28 contemplations on enlightenment-factors (bojjhangaanupassanaa)
5. 04 contemplations on Noble Truths (saccaanupassanaa)

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++108 contemplations on Dhamma or 108 dhammaanupassanaa

#### 1. 25 contemplations on hindrances

1. there is sensuous thinking
2. there is no sensuous thinking
3. sensuous thinking arises because of inappropriate attention
4. sensuous thinking vanishes because of appropriate attention
5. sensuous thinking cannot arise any longer because of path-knowledge

6 to 10 are on 'aversive thinking', 11 to 15 are on 'slothed & torpored thinking', 16 to 20 are on 'wandering-worrying thinking', and 21 to 25 are on 'suspicious thinking'.

#### 2. 15 contemplations on aggregates (khandhaanupassanaa)

1. this is ruupa
2. this is origination of ruupa
3. this is dissolution of ruupa

4,5,6 are on vedana or feeling, 7,8,9 are on sannaa or perceptions, 10,11,12 are on sankhaara or formations or fabrications aggregates and 13,14,15 are on vinnaana or consciousness aggregates.

#### 3. 36 contemplations on sense-base (ayatanaanupassanaa)

1. this is ruupa(visual object or ruupaarammana or ruupaayatana)
2. this is eye ( eye-sensitivity or cakkaayatana or cakkhu pasaada )
3. this is samyojana or fetter arisen from 2 ayatanas or sense-bases
4. this is unarisen fetter that arises because of inappropriate atten.
5. this is dissolution of fetters because of appropriate attention
6. this vanished fetters can never arise again because of path-knowle.

As there are further 5 pairs of ayatanas there are further 30 contemplations on ayatana-related dhamma. So there are 36

contemplations on ayatana dhamma. These further 5 pairs are

- a) saddaayatana (sound) and sotaayatana (ear)
- b) gandhaayatana(smell) and ghaanaayatana(nose)
- c) rasaayatana (taste) and jivhaayatana (tongue)
- d) phothhabbaayatana(touch) and kaayaayatana(body)
- e) dhammaayatana (mind-object-sense-base) and manaayatana (mind-sense-base)

4. 28 contemplations on enlightenment-factors (bojjhangaanupassanaa)

1. there is mindfulness-enlightenment factor
2. there is no mindfulness-enlightenment factor
3. this unarisen factor now arises because of appropriate attention
4. this arisen factor is now perfected because of path-knowledge

There are other 6 enlightenment-factors and as there are 4 contemplations on each there are further 24 contemplations. Along with 4 contemplations on mindfulness-enlightenment factor there are a total of 28 contemplations on enlightenment factors.

7 enlightenment factors are

1. mindfulness-EF or sati-sambojjhanga
2. investigation of phenomena-EF or dhammaavicaya-sambojjhanga
3. joy-EF or piiti-sambojjhanga
4. tranquility-EF or passaddhi-sambojjhanga
5. effort-EF or viiriya-sambojjhanga
6. concentration-EF or samaadhi-sambojjhanga
7. equanimity-EF or upekkhaa-sambojjhanga

5. 4 contemplations on Noble Truths.

1. this is 'suffering the truth' or dukkha-sacca
2. this is 'origination-suffering the truth' or samudaya-sacca
3. this is 'cessation-suffering the truth' or nirodha-sacca
4. this is 'Path-suffering-ceaser the truth' or magga-sacca

Saccaanupassanaa or 'contemplation on Noble Truth' is part of dhammaanupassanaa or 'contemplation on dhamma'. There are 99 contemplations on sacca or 4 Noble Truth.

There are 99 contemplations on sacca or 4 Noble Truths.

Contemplations on Noble Truths (saccaanupassanaa)

1. 12 contemplations on 'dukkha sacca' or 'suffering the truth'

2. 30 contemplations on 'samudaya sacca' or 'cause the truth'
3. 30 contemplations on 'nirodha sacca' or 'cessation the truth'
4. 27 contemplations on 'magga sacca' or 'Path the truth'

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99 contemplations on Noble Truth or saccaanupassanaa

1. 12 contemplations on dukkha sacca or 'suffering the truth'

1. this is jati (birth) & it is suffering
2. this is jaraa(aging)& it is suffering
3. this is marana(death)& it is suffering
4. this is soka (sorrow)& it is suffering
5. this is parideva(lamentation)& it is suffering
6. this is dukkha (physical pain)& it is suffering
7. this is domanassa(mental displeasure)& it is suffering
8. this is upayaasaa(despair)& it is suffering
9. this is appiyehi-sampayogo(association with the dislike)& suffering
- 10.this is piyehi-vippayogo(dissociation with the like)& suffering
- 11.this is yampiccham-na-labhati(non-achievement of the wanted)& suff.
- 12.this is pancupadaanakkhandhaa(5-clinging aggregates)& suffering

2. 30 contemplations on samudaya sacca or 'cause the truth'

There are 10 causes in oneself. Sometimes 10 causes in others' selves are perceived as dhamma (cause or samudaya). And sometimes 10 causes in both oneself & others' selves are perceived or contemplated. So there are 30 contemplations on causes. Basically there are 10 causes.

These 10 causes are kaama-tanha, bhava-tanha, vibhava-tanha that arise at

1. ajjhata ayatana or internal sense-base

1. cakkh-ayatana (eye)
2. sota-ayatana (ear)
3. ghana-ayatana (nose)
4. jivha-ayatana (tongue)
5. kaaya-ayatana (body)
6. mana-ayatana (mind)

2. bahiddha ayatana or external sense-base

1. rupa-ayatana (visual sense-base)
2. sadda-ayatana (sound)
3. gandha-ayatana (smell)
4. rasa-ayatana(taste)
5. photthabba-ayatana (touch-sense)
6. dhamma-ayatana (mind-object).

3. panca-vinnaana cittas and mano-vinnaana cittas

1. cakkhu-vinnaana citta or eye-sense-consciousness
2. sota-vinnaana citta or ear-sense-consciousness
3. ghana-vinnaana citta or nose-sense-consciousness
4. jivha-vinnaana citta or tongue-sense-consciousness
5. kaaya-vinnaana citta or body-sense-consciousness
6. mano-vinnaana citta or mind-sense-consciousness

4. salasamphassa or 6 contacts

1. cakkhu-samphassa or eye-contact
2. sota-samphassa or ear-contact
3. ghaana-samphassa or nose-contact
4. jivha-samphassa or tongue-contact
5. kaaya-samphassa or body-contact
6. mano-samphassa or mind-contact

5. salaasamphassajaa vedana or 'contact-born feeling'

1. cakkhu-samphassajaa vedana or eye-contact-born feeling
2. sota-samphassajaa vedana or ear-contact-born feeling
3. ghaana-samphassajaa vedanaa or nose-contact-born feeling
4. jivhaa-samphassajaa vedanaa or tongue-contact-born feeling
5. kaaya-samphassajaa vedana or body-contact-born feeling
6. mano-samphassajaa vedanaa or mind-contact-born feeling

6. salaasanna or 6 perceptions

1. rupa-sanna or visual perception
2. sadda-sanna or auditory perception
3. gandha-sanna or olfactory perception
4. rasa-sanna or gustatory perception
5. photthabba-sanna or tactile perception
6. dhamma-sanna or thought perception

7. salasancetanaa or 6 volitions/ 6 formations

1. rupa-sam-cetana or visual volition
2. sadda-sam-cetana or auditory volition
3. gandha-sam-cetana or olfactory volition
4. rasa-sam-cetana or gustatory volition
5. photthabba-sam-cetanaa or tactile volition
6. dhamma-sam-cetana or mind-object volition

8. salaatanhaa or 6 tanhaa or 6 craving

1. ruupa-tanhaa or craving at visual object
2. sadda-tanhaa or craving at auditory object
3. gandha-tanhaa or craving at olfactory object
4. rasa-tanhaa or craving at gustatory object
5. photthabba-tanha or craving at tactile object
6. dhamma-tanhaa or craving at mind-object

9. salaavitakka or 6 vitakka or 6 initial-thinking (induction)

1. rupa-vitakka or initial-thinking of visual-object
2. sadda-vitakka or initial-thinking of auditory-object
3. gandha-vitakka or initial-thinking of olfactory-object
4. rasa-vitakka or initial-thinking of gustatory-object
5. photthabba-vitakka or initial-thinking of tactile-object
6. dhamma-vitakka or initial-thinking of mind-object

10. salaavicaara or 6 vicaara or 6 sustained-thinking (maintenance)

1. rupa-vicaara or sustained-thinking of visual object
2. sadda-vicaara or sustained-thinking of auditory-object
3. gandha-vicaara or sustained-thinking of olfactory-object
4. rasa-vicaara or sustained-thinking of gustatory-object
5. photthabba-vicaara or sustained-thinking of tactile-object
6. dhamma-vicaara or sustained-thinking of mind-object.

Tanha arises at these 10 areas. There are 3 kinds of tanha and they are kaama-tanha or craving for lust, bhava-tanha or craving for existence, and vibhava-tanha or craving for non-existence. These 3 tanhas arise at these 10 places. They are 'cause the truth' or samudaya sacca and they are nothing more than that. They are just dhamma and not a self or atta.

3. 30 contemplations on nirodha sacca or 'cessation the truth'

Again 10 contemplations are on self, 10 are on others and another 10 are on 'both self and others' selves'. So there are 30 contemplations on nirodha sacca or 'cessation the truth'. Suffering arise because of craving arising at 10 places. And at these 10 places, all suffering cease to arise as there is no craving at these 10 places (for arahats).

4. 27 contemplations on magga sacca or 'Path the truth'

1. 4 contemplations on right view
2. 3 contemplations on right thinking
3. 4 contemplations on right speech
4. 3 contemplations on right action

5. 1 contemplation on right livelihood

6. 4 contemplations on right effort

7. 4 contemplations on right mindfulness

8. 4 contemplations on right concentration

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27 contemplations on magga sacca or 'Path the truth'

1. 4 contemplations on right view

1. the knowledge of suffering

2. the knowledge of cause of suffering

3. the knowledge of cessation of suffering

4. the knowledge of Path leading to cessation of suffering

2. 3 contemplations on right thinking

1. thinking non-lust or nekkhamma-sankappa

2. thinking non-aversion or abyapaada-sankappa

3. thinking non-torture or avihimsa-sankappa

3. 4 contemplations on right speech

1. not telling lie or 'musaa-vadaa veramani'

2. not telling divisive speech or 'pisuna-vaacaa veramani'

3. not telling harsh speech or 'pharussa-vaacaa veramani'

4. not telling non-sense speech or 'samphappalaapa veramani'

4. 3 contemplations on right action

1. not killing or 'paanaatipataa veramani'

2. not stealing or 'adinnaadaanaa veramani'

3. not abusing lust or 'kaamesu-micchaacaara veramani'

5. 1 contemplation on right livelihood

1. avoidance of miccha-ajjiiva or wrong-livelihood (living of ariyas)

6. 4 contemplations on right effort

1. effort to prevent unarisen akusala from arising

2. effort to abolish already arisen akusala

3. effort to develop arising of unarisen kusala

4. effort to proliferate already arisen kusala

7. 4 contemplations on right mindfulness

1. mindfulness contemplating on body

2. mindfulness contemplating on feeling
3. mindfulness contemplating on consciousness
4. mindfulness contemplating on dhamma

8. 4 contemplations on right concentration

1. 1st jhaana concentration (concentration freeing hindrances)
2. 2nd jhaana concentration
3. 3rd jhaana concentration
4. 4th jhaana concentration (all aruupa jhaana concentration)

In the stocks of dhamma that are companions of enlightenment or bojhangas there are 7 separate stocks. They are

1. the stock of mindfulness ( 4 satipatthanas )
2. the stock of effort ( 4 sammappadaanas )
3. the stock of power-base ( 4 iddhipada )
4. the stock of faculty ( 5 indriyas )
5. the stock of strength/power ( 5 balas )
6. the stock of enlightenment-factor ( 7 bojhangas )
7. the stock of path-factor ( 8 maggas )

Altogether there are 37 factors that are companions of Bodhi naana or 'knowledge of great-knowing'.

The first stock has been discussed. The second stock is 'the stock of effort' or 'viiriya' and they are sammappadaanas. There are 4 sammappadaanas. They are

2. the stock of effort (4 sammappadaana-s)
1. uppannaanam paapakaanam pahaanaaya vayamo (viiriya)
  2. anuppannaanam paapakaanam anuppaadaaya vayamo (viiriya)
  3. anuppannaanam kusalaanam uppaadaaya vayamo (viiriya)
  4. uppannaanam kusalaanam bhiiyobhaavaaya vayamo (viiriya)

1. uppannaanam paapakaanam pahaanaaya vaayamo (viiriya)

Uppanna means 'arisen'. Paapaka means 'akusala' or 'unprofitable' or 'unwholesome deed'. Pahaana means 'eliminate' and pahaanaaya means 'in order to eliminate'. Vaayamo means 'to exert effort'.

This is 'energy' that arises from very strong determination on 'elimination of already arisen unwholesome deed' or determination on 'elimination of already arisen akusala'.

Because of this effort, one will be meditating dwelling in

satipatthaana. When there is kusala, akusala cannot approach. Because of this new kusala, 'the akusala that have already been done in the past' do not have time to give rise to their effect.

In other way, when one is at kusala dhamma, those akusala that have been done in the past are no more proliferated. Otherwise when one is not meditating, then there is a chance that those akusala that have been done in the past will come into mind and then they will be proliferating. This viiriya or effort stop this.

In the stocks of dhamma that are companions of enlightenment or bojjhanga sangaha there are 7 separate stocks. They are

1. the stock of mindfulness ( 4 satipatthaanas )
2. the stock of effort ( 4 sammappadhaanas )
3. the stock of power-base ( 4 iddhipaada )
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Altogether there are 37 factors that are companions of Bodhi naana or 'knowledge of great-knowing'.

The first stock has been discussed. The second stock is 'the stock of effort' or 'viiriya' and they are sammappadaanas. There are 4 sammappadaanas. They are

2. the stock of effort (4 sammappadaana-s)
  1. uppannaanam paapakaanam pahaanaaya vayamo (viiriya)
  2. anuppannaanam paapakaanam anuppaadaaya vayamo (viiriya)
  3. anuppannaanam kusalaanam uppaadaaya vayamo (viiriya)
  4. uppannaanam kusalaanam bhiyyobhaavaaya vayamo (viiriya)
2. anuppannaanam paapakaanam anuppaadaaya vaayamo (viiriya)

The unit of dhamma that arises in this sammappadaana dhamma is viiriya cetasika. But unlike other viiriya cetasika, this cetasika works as the companion of enlightenment and it is a dhamma of Bodhipakkhiya stock.

Anuppanna means 'un arisen'. Paapaka means 'the unprofitable' 'the unwholesome' 'akusala dhamma'. Anuppaada means 'not arise' and anuppaadaaya means 'in order not to arise'. Vaayamo means 'production of effort' 'exertion'.

When this viiriya works as Bodhipakkhiya dhamma called 'anuppannaanam paapakaanam anuppaadaaya vaayamo' the exertion or effort is to prevent or to stop 'arising of unarisen akusala'.

Because of this viiriya or effort, one attends dhamma that is the object of meditation. Because of this proper and appropriate attention other akusala objects are not directed and then this already prevent arising of unarisen akusala.

When 'minds' are serially arising attending at the object of meditation, there is no way for akusala dhamma to happen. This is because 'the effort' exists in each and every 'mind' or piece of mind or 'citta' helps preventing 'arising of unarisen akusala'.

In the stocks of dhamma that are companions of enlightenment or bojjhanga sangaha, there are 7 separate stocks. They are

1. the stock of mindfulness ( 4 satipatthaanas )
2. the stock of effort ( 4 sammappadhaanas )
3. the stock of power-base ( 4 iddhipaada )
4. the stock of faculty ( 5 indriyas )
5. the stock of strength/power ( 5 balas )
6. the stock of enlightenment-factor ( 7 bojjhingas )
7. the stock of path-factor ( 8 maggangas )

Altogether there are 37 factors that are companions of Bodhi naana or 'knowledge of great-knowing'.

The first stock has been discussed. The second stock is 'the stock of effort' or 'viiriya' and they are sammappadaanas. There are 4 sammappadaanas. They are

2. the stock of effort (4 sammappadhaana-s)
  1. uppannaanam paapakaanam pahaanaaya vayamo (viiriya)
  2. anuppannaanam paapakaanam anuppaadaaya vayamo (viiriya)
  3. anuppannaanam kusalaanam uppaadaaya vayamo (viiriya)
  4. uppannaanam kusalaanam bhiyyobhaavaaya vayamo (viiriya)
3. anuppannaanam kusalaanam uppaadaaya vaayamo (viiriya)

Uppaada means 'coming into existence' 'appearing' 'arising'. Anuppaada is the opposite and means 'not coming into existence' 'not appearing' 'not arising'. Kusala means 'clever' 'skilful' 'good' 'right' 'profitable' 'wholesome' 'meritorious'.

So 'anuppannaanam kusalaanam' means 'unarisen kusala'. This means that when meditating one has not achieved specific kusala like magga citta or magga naana or path-knowledge. All puthujanas or all non-ariyas do not have experienced path-consciousness. So this kusala called 'magga kusala' is 'unarisen kusala'.

Uppada means 'coming into existence'. Uppaadaaya means 'in order to arise or in order to come into existence'. So in order to arise this unarisen 'magga kusala' the practitioner has to exert 'effort' and this effort is called viiriya. Unlike other viiriya this viiriya is called 'sammappadhaana'.

It is 'anuppannaanam kusalaanam uppaadaaya vaayamo'-sammappadhaana.

Padhahati means 'exert' 'effort'. Padhaana means 'exertion' 'effort' 'energy'. Samma means 'right' 'true' 'well'. So sammappadhaana means 'right effort'. Samma-vaayama is a dhamma of atthangika magga. But here sammappadhaana is as describe 'to develop unarisen magga kusala' etc etc.

In the stocks of dhamma that are companions of enlightenment or bojjhanga sangaha, there are 7 separate stocks. They are

1. the stock of mindfulness ( 4 satipatthaanas )
2. the stock of effort ( 4 sammappadhaanas )
3. the stock of power-base ( 4 iddhipaada )
4. the stock of faculty ( 5 indriyas )
5. the stock of strength/power ( 5 balas )
6. the stock of enlightenment-factor ( 7 bojjhangas )
7. the stock of path-factor ( 8 maggangas )

Altogether there are 37 factors that are companions of Bodhi naana or 'knowledge of great-knowing'.

The first stock has been discussed. The second stock is 'the stock of effort' or 'viiriya' and they are sammappadaanas. There are 4 sammappadaanas. They are

2. the stock of effort (4 sammappadhaana-s)
  1. uppannaanam paapakaanam pahaanaaya vayamo (viiriya)
  2. anuppannaanam paapakaanam anuppaadaaya vayamo (viiriya)
  3. anuppannaanam kusalaanam uppaadaaya vayamo (viiriya)
  4. uppannaanam kusalaanam bhiyyobhaavaaya vayamo (viiriya)
4. uppannaanam kusalaanam bhiyyobhavaaya vaayamo (viiriya)

This is also viiriya cetasika as basic unit of dhamma. But unlike other viiriya this is more than simple viiriya or effort. This effort involve many kusala dhamma.

Uppanna means 'arisen' or 'already arisen dhamma'. Bhiyyo means 'more' 'in a higher degree' 'repeatedly' 'further'. Bhava means 'existence'. Bhiyyobhava means 'further existence'. This means 'long lasting as existence'. Bhiyyobhava means 'further existence'.

This means that 'once kusala arises that kusala is maintained for further existence' that is through this 'viiriya' called 'uppannaanam kusalaanam bhiyyobhavaaya vaayamo'-sammappadhaana. And it is more than this. Bhiyyo means 'furthering'.

So 'uppannaanam kusalaanam' or 'arisen kusala' have to be furthered. That means 'arisen magga kusala and its effects' have to be furthered so that higher and higher kusala come into existence.

In summary, if one attains just naama-ruupa-pariccheda naana then he or she has to produce effort (sammappadhaana) in order higher kusala like sotapatti magga kusala to arise. If one is sotapam, he or she has to produce effort in order to arise sakadagami magga kusala or higher magga kusala.

Once the meditator is diligently following the Path there arise these 4 sammappadhana. While meditating, there is no way that 'arisen akusala are proliferated' or there is no way 'unarisen akusala' arise. This meditation if not interrupted, there are chances for higher and higher magga kusala to arise.

In the stocks of dhamma that are companions of enlightenment or bodhipakkhiya sangaha, there are 7 separate stocks. They are

1. the stock of mindfulness ( 4 satipatthaanas )
2. the stock of effort ( 4 sammappadhaanas )
3. the stock of power-base ( 4 iddhipaada )
4. the stock of faculty ( 5 indriyas )
5. the stock of strength/power ( 5 balas )
6. the stock of enlightenment-factor ( 7 bojjhargas )
7. the stock of path-factor ( 8 maggangas )

Altogether there are 37 factors that are companions of Bodhi naana or 'knowledge of great-knowing'.

3. the stock of power-base ( 4 iddhipaada-s)

Iddhi means 'accomplishment'. Paada means 'foot' 'base'. Iddhipaada means 'the foot of accomplishment' 'the root of accomplishment'

'the base of accomplishment'. These 4 dhammas can be called as power-base. Power here is used for 'something like super-power' and not mean for 'strength'.

There are 4 iddhipaada-s or 4 power-base. They are

1. chandiddhipaada or 'power-base of will'
2. cittiddhipaada or 'power-base of consciousness or mind'
3. viiriyyiddhipaada or 'power-base of effort'
4. viimamsiddhipaada or 'power-base of wisdom or panna'

These 4 dhammas are very powerful. They also appear as adhipati dhamma which are the leaders of all dhamma or king of the kings or 'cakkavate raaja'. But as these 4 dhamma also involve in accompanishment of arising of enlightenment they are separately named as iddhipaada dhamma.

When there is one of these 4 dhammas as iddhipaada the jobs are accomplished. Chanda, citta, viiriya, panna are everywhere when there are naamakkhandhas. But these 4 dhammas are not all the time iddhipaada. But when they work as iddhipaadass or power-bases then they help accomplishment of the jobs to be done.

The Buddha said 'chandavato kim naama kammam na sijjhati?'

What named jobs will not be accomplished when chanda leads? They have to be accomplished if there is chanda leading.

When chanda works as power-base or iddhipaada it is like 'the engine of a trail of trains, where all carriages or all cars follow that 'engine'( chanda ). Like this all other dhamma have to arise in appropriate manners when there is chanda or 'will' leading these dhamma.

Sometime people call this 'will-power'. This is true that when there is 'a good and powerful will' that will become power and this power help accomplishment of all jobs.

Like chanda, when the mind well determined to do the job then all other dhammas have to follow that mind or consciousness or citta. Sometimes, viiriya or effort is the leader and when it becomes iddhipaada then it accomplishes all the jobs to be done.

Panna or pannindriya cetasika can also work as iddhipaada dhamma. Because of its leading all dhammas come in order and in serial manners that perform their jobs to accomplish all intended target-tasks.

In the stocks of dhamma that are companions of enlightenment or bodhipakkhiya sangaha, there are 7 separate stocks. They are

1. the stock of mindfulness ( 4 satipatthaanas )
2. the stock of effort ( 4 sammappadhaanas )
3. the stock of power-base ( 4 iddhipaada )
4. the stock of faculty ( 5 indriyas )
5. the stock of strength/power ( 5 balas )
6. the stock of enlightenment-factor ( 7 bojjhargas )
7. the stock of path-factor ( 8 maggas )

Altogether there are 37 factors that are companions of Bodhi naana or 'knowledge of great-knowing'.

4. the stock of faculty ( 5 indriya-s)

Indriya means 'belonging to the ruler' 'governing principle' 'ruling principle' 'controlling principle' 'determining principle' 'directive force'. Even though there are 22 indriyas, there are only 5 Bodhipakkhiya indriyas. They are

1. saddhindiya or 'faculty of faith'
2. viiriya-indriya or 'faculty of effort'
3. satindriya or 'faculty of mindfulness'
4. samaadhindriya or 'faculty of concentration'
5. pannindriya or 'faculty of wisdom'

When there arise the faculty of faith, this faith has the power of 'controlling principle'. That is it does its job and no other dhamma can interfere with its function because it has governing power or principle.

But this is not just a simple faith. It is the companion of enlightenment and it is a factor in 37 companions of enlightenment. So the faith is so powerful that it behaves in its highest power as a governing factor.

Viiriya-indriya is also a governing principle. It does its job and no other dhamma can intervene in its job as it is its own governor in its own field. Viiriya or effort here is not like other effort. Because it becomes a factor in 37 companions of enlightenment. Effort works to its maximum.

Satindriya is also a determining principle. Sati or mindfulness does arise in each and every sobhana citta or 'beautiful consciousness'. But unlike sati in other cittas or consciousness the sati that becomes satindriya is much much more powerful as it is working to its maximal capacity.

Likewise samaadhindriya is also controlling principle. This concentration has its own full-power in governing its own field of concentration or fixation at an object so that mind becomes concentrated. No other dhamma can do the job of samaadhi except ekaggataa who is the dhamma in samaadhindriya.

Among these 5 indriya, pannindriya is the most powerful. When anagams attain anagami magga while pannindriya is the best indriya even though they all have to work in equal strength these anaagams have the ticket to be reborn in akanittha rupa brahma bhumi, which is the highest ruupa brahma realm.

In the stocks of dhamma that are companions of enlightenment or bodhipakkhiya sangaha, there are 7 separate stocks. They are

1. the stock of mindfulness ( 4 satipatthaanas )
2. the stock of effort ( 4 sammappadhaanas )
3. the stock of power-base ( 4 iddhipaada )
4. the stock of faculty ( 5 indriyas )
5. the stock of strength/power ( 5 balas )
6. the stock of enlightenment-factor ( 7 bojjhargas )
7. the stock of path-factor ( 8 maggangas )

Altogether there are 37 factors that are companions of Bodhi naana or 'knowledge of great-knowing'.

4. the stock of strength/power ( 5 bala-s)

Bala means 'strong' or 'strength'. It is power. It is like the leader in the battles. Bala-s are not afraid of any opposing enemies. When balas are there all their opposers can be overcome with the power of these bala-s. Dhamma-wise there are 5 bala-s and they do have almost the same name as indriya dhammas. They are

1. saddha bala or 'power of faith'
2. viiriya bala or 'power of effort'
3. sati bala or 'power of mindfulness'
4. samaadhi bala or 'power of concentration'
5. panna bala or 'power of wisdom'

When there exists the power of faith, this faith will lead the whole team of mental factors as a leader of a troop. When faith is there, the opposing dhamma like vicikiccha or doubt goes away.

But this is not just a simple faith. It is the companion of enlightenment and it is a factor in 37 companions of enlightenment. So the faith is so powerful that it can crack down all his opposition.

Viiriya bala is also a leader of the troop of mind. It does its job and leads the whole team. Viiriya or effort here is not like other effort. Because it becomes a factor in 37 companions of enlightenment. Effort works to its maximum.

Sati bala is also like other bala it is a leader and has high power to overcome the opposing dhamma. Sati or mindfulness does arise in each and every sobhana citta or 'beautiful consciousness'. But unlike sati in other cittas or consciousness the sati that becomes sati bala is much much more powerful as it is working to its maximal capacity.

Likewise samaadhi bala is also a leader in the field. This concentration has its own full-power in governing its own field of concentration or fixation at an object so that mind becomes concentrated. No other dhamma can do the job of samaadhi except ekaggataa who is the dhamma in samaadhi bala.

Among these 5 balas, panna bala is the most powerful. When anagams attain anagami magga while panna is the best even though they all have to work in equal strength these anagams have the ticket to be reborn in akanittha rupa brahma bhumi, which is the highest rupa brahma realm.

In the stocks of dhamma that are companions of enlightenment or bodhipakkhiya sangaha, there are 7 separate stocks. They are

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6. the stock of enlightenment-factor ( 7 bojjhargas )
7. the stock of path-factor ( 8 maggas )

Altogether there are 37 factors that are companions of Bodhi naana or 'knowledge of great-knowing'.

6. the stock of enlightenment-factor ( 7 bojjhanga-s )

Bojjhanga is made up of Pali words 'Bodhi' and 'anga'. When these two words are combined the middle consonent changes.

Bodhi + anga = Bodhianga = Bojjhanga.

Bodhi has the root 'Bu' which means 'to know'. Bodha means 'who

knows'. Dhaara.na means 'carry' 'bring' 'bear'. Bodhas means those who have the power to know. Bodhi means 'highest knowledge' or 'enlightenment'. So bojjhanga means 'limbs of parts of enlightenment'. They are enlightenment factors. Without these factors enlightenment cannot arise.

There are 7 enlightenment factors or 7 bojjhanga. They are

1. sati-sam-bojjhanga or 'enlightenment factor of mindfulness'
2. dhammavicaya-sam-bojjhanga or 'E F of investigation'
3. piiti-sam-bojjhanga or 'E F of joy'
4. passaddhi-sam-bojjhanga or 'E F of tranquility'
5. viiriya-sam-bojjhanga or 'E F of effort'
6. samaadhi-sam-bojjhanga or 'E F of concentration'
7. upekkha-sam-bojjhanga or 'E F of equanimity'

These dhammas have been repeatedly explained in many sections before. Here sati is not just like other sati but it becomes the part of enlightenment and it only arise near magga.

Dhammavicaya is panna. It is investigative mental factor and it arise near magga or near the Path. It only arises when there is enlightenment just going to arise and it is perfected at the time when magga citta arises.

Piiti here is joy and it is also a factor of enlightenment. It just arises when it is very close to magga citta just going to arise. Nibbana is complete bliss. Because of the power of nibbana or because of the power of that arammana all the mental factors are filled with joy. This joy is supplied by piiti as piiti-sam-bojjhanga. All lokuttara cittas have to have this factor piiti.

Passaddhi is another factor of enlightenment. There are many passaddhi in all kusala dhamma. But unlike them, passaddhi in passaddhi-sam-bojjhanga only arises when it is quite close to magga citta. It tranqizes all mental components at that time when magga citta is just going to arise.

Viiriya is also a bojjhanga. It is viiriya-sam-bojjhanga. It supports other dhamma when it is very near to magga kaala or the time of magga citta arises. It supplies with fuel and support other factors while itself is working to its maximum.

At such a time, the samaadhi at that time is very concentrated. Even unlike ruupa jhaana and aruupa jhaana, this samaadhi is much more meaningful than those two samaadhi in lokii dhamma. Here it is quite close to lokuttara dhamma, nibbana. Nibbana is just going to be seen. So this samaadhi is called samaadhi-sam-bojjhanga.

When there are these 6 factors, at the same time, tatramajjhataa is also working as a factor of enlightenment. It equalises all the work of these mental factor. Because of this factor, there is no much exhaustion. Instead all the mental factors become powerful and they will be working in their maximal capacity. This factor is called upekkhaa-sam-bojjhanga.

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5. the stock of strength/power ( 5 balas )
6. the stock of enlightenment-factor ( 7 bojjhargas )
7. the stock of path-factor ( 8 maggargas )

The last in these stocks is the stock of path-factor or 'atthangika magga' or '8 maggargas'. There are 8 path-factors or 8 magganga. They are

1. samma-ditthi or 'path-factor of right view' (pannaa)
2. samma-sankappa or 'path-factor of right thinking' (vitakka)
3. samma-vaacaa or 'path-factor of right speech'(vaciducarita viratii)
4. samma-kammanta or 'path-factor of right action'(kayaducrita virati)
5. samma-aajiiiva or 'path-factor of right livelihood(dujiva viratii)
6. samma-vaayaama or 'path-factor of right effort (viiriya)
7. samma-sati or 'path-factor of right mindfulness (sati)
8. samma-samaadhi or 'path-factor of right concentration' (ekaggataa)

The first 2 are called 'pannaa magganga'. The middle three of 3,4,5 are called 'siila magganga'. And the last three of 6,7,8 are called samaadhi magganga. Sometimes these factors are talked in packed form as siila, samaadhi, and panna.

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Among 7 stocks of Bodhipakkhiya sangaha or 'companions of enlightenment' this last stock is the most interested area and it is also the most interesting area. Why?

This Path is in the sutta that came first among all suttas. It is in The Buddha's First Discourse called Dahhacakkappavattana sutta. There are many later suttas that preach on these 8 path-factors.

Anyway, The Buddha preached in this order. That is starts with 'samma-ditthi' and ends with 'samma-sammaadhi'. Whatever it is samma-ditthi is the most important even though other path-factors are necessary.

Only when there is right view, thinking will be right. Only when thinking is right, speech will be right. Only when speech is right, all actions will be right. Only when speech and actions are right, livelihood will be right.

Only when livelihood is right, effort will be right. Only when effort is right, there will be right mindfulness. Only when there is right mindfulness, there will arise right concentration. All these are interconnected and so the first thing is to have a right view.

To have a right view is to understand Dhamma. To understand Dhamma is to study properly. To study properly is to have good friends in Dhamma. To have good friends in Dhamma is to join those who have great interest in Dhamma.

In the stocks of dhamma that are companions of enlightenment or bodhipakkhiya sangaha, there are 7 separate stocks. They are

1. the stock of mindfulness ( 4 satipatthaanas )
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5. the stock of strength/power ( 5 balas )
6. the stock of enlightenment-factor ( 7 bojjhargas )
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The last in these stocks is the stock of path-factor or 'atthangika magga' or '8 maggangas'. There are 8 path-factors or 8 magganga. They are

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8. samma-samaadhi or 'path-factor of right concentration' (ekaggataa)

1. samma-ditthi or 'path-factor of right view'

The Buddha said 'Katamaa ca bhikkhave samma-ditthi? (What is samma-ditthi?). And then continued.

'Ya.m kho bhikkhave dukkhe ~naana.m, dukkha samudaye ~naana.m, dukkha nirodhe ~naana.m, dukkha nirodha gaaminiiyaa pa.tipadaaya ~naana.m, aya.m vuccati bhikkhave samma-ditthi'.

Ya.m kho ~naana.m = that knowledge

bhikkhave = O! Monks

dukkhe = as dukkha or as suffering

dukkha samudaye = as the origination of suffering

dukkha nirodhe = as the cessation of suffering

dukkhe nirodha gaaminiiyaa pa.tipadaaya = as the Path leading to cessation of suffering

Aya.m = all these

vuccati = to be called

samma-ditthi = right view

'O! Monks. The knowledge of suffering as suffering, the knowledge of the origination of suffering as origination, the knowledge of cessation of suffering as cessation and the knowledge of the Path leading to cessation of suffering as the Path are all to be called

as 'right view'.

This knowledge is the job of panna or wisdom cetasika. Panna can arise in naana-sampayutta cittas. But not all panna are path-factor. But when the path-knowledge is just going to arise the knowledge arises and realizes that suffering as suffering, the cause as the cause and cessation of suffering as cessation and realise the Path as the Path.

Path factor with full power only arise at the time of magga cittas arise or phala cittas arise. Otherwise all other panna that seem working as samma-ditthi are not as perfected as samma-ditthi of lokuttara cittas. So when magga and phala cittas cannot still arise, those right view are all called lokiya samma-ditthi or mundane right view.

In the stocks of dhamma that are companions of enlightenment or bodhipakkhiya sangaha, there are 7 separate stocks. They are

1. the stock of mindfulness ( 4 satipatthaanas )
2. the stock of effort ( 4 sammappadhaanas )
3. the stock of power-base ( 4 iddhipaada )
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5. the stock of strength/power ( 5 balas )
6. the stock of enlightenment-factor ( 7 bojjhargas )
7. the stock of path-factor ( 8 maggangas )

The last in these stocks is the stock of path-factor or 'atthangika magga' or '8 maggangas'. There are 8 path-factors or 8 magganga. They are

1. samma-ditthi or 'path-factor of right view' (panna)
  2. samma-sankappa or 'path-factor of right thinking' (vitakka)
  3. samma-vaacaa or 'path-factor of right speech'(vaciducarita viratii)
  4. samma-kammanta or 'path-factor of right action'(kayaducrita virati)
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  6. samma-vaayaama or 'path-factor of right effort (viiriya)
  7. samma-sati or 'path-factor of right mindfulness (sati)
  8. samma-samaadhi or 'path-factor of right concentration' (ekaggataa)
2. samma-sankappa or 'path-factor of right thinking'[vitakka]

Sankappa derives from 'kappeti'. Kappeti is a verb.

Kappeti (vt) 'to shape' 'to make' 'to cause to fit' 'to create'  
'build' 'construct' 'prepare' 'order'.

Sankappa means 'thought' 'intention' 'purpose'. So samma-sankappa means 'right thought' 'right intention' 'right purpose'.

The Buddha said\_

'Katamo ca bhikkhave samma sankappo? Nekkhamma sankappo, abyaapaada sankappo, avihi.msa sankappo. Aya.m vuccati bhikkhave samma sankappo'.

'What is 'right thought' or 'right intention'? Sensuous-leaving thought, non-aversive thought, non-torturing thought. These are to be called 'right thought' or 'right intention'.

Thinking or thought have to be free of any kind of ill-will and any kind of sensuous things. If there is still in sensuous matters then those thoughts are not right thoughts. Because sensuous related thoughts will not be liberated.

Likewise ill-will are destructive in nature. Ill-will will lead to total destruction of all meditation and these have to be cautiously avoided. More than ill-will is destructive mind of torture.

When thoughts are free of sensuous matters, free of ill-will and free of destructive nature then these thoughts may be called right thought or right intention or right purpose.

When there are right view and right intention or thought then all the speech and all the action will become free of ducarita or bad habit of doing. They will become right speech and right action.

There are 8 path-factors or 8 magganga, which is part of Bodhipakkhiya dhamma or companions of enlightenment. They are

1. samma-ditthi or 'path-factor of right view' (pannaa)
2. samma-sankappa or 'path-factor of right thinking' (vitakka)
3. samma-vaacaa or 'P-F of right speech'(vaciducarita viratii)
4. samma-kammanta or 'P-F of right action'(kayaducrita virati)
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6. samma-vaayaama or 'P-F of right effort (viiriya)

7. samma-sati or 'P-F of right mindfulness (sati)
8. samma-samaadhi or 'P-F of right concentration' (ekaggataa)

'Panna magganga' or 'wisdom-group of path-factors' have been discussed.

### 3. samma-vaacaa or path factor of right speech

Samma means 'right' 'true' 'genuine' 'morally right' 'good' and vaacaa means 'speech' or things that are taught or said or expressed verbally.

The Buddha said 'Katamaa ca bhikkhave samma-vaacaa? musaavaadaa veramani, pisu.naaya vaacaaya veramani, pharusaaya vaacaaya veramani, samphappalaapaa veramani. Aya.m vuccati bhikkhave samma-vaacaa.'

The Buddha said 'Which are right speech? Avoidance of telling lies, avoidance of telling divisive speech, avoidance of telling harsh speech (swearing words or any hurting words), avoidance of unfruitful meaningless speech like telling tales without benefits. These can be called 'right speech'.

There are 8 path-factors or 8 magganga, which is part of Bodhipakkhiya dhamma or companions of enlightenment. They are

1. samma-ditthi or 'path-factor of right view' (pannaa)
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7. samma-sati or 'P-F of right mindfulness (sati)
8. samma-samaadhi or 'P-F of right concentration' (ekaggataa)

There are middle three factors. They are 'siila magganga or moral-group of path-factors'. They are right speech, right action and right livelihood. Right speech has been explained.

The Buddha said 'Katamaa ca bhikkhave samma-kammanto? Pa.naatipaataa veramani, adinnaadaanaa veramani, kaamesu-micchaacaaraa veramani. Aya.m vuccati bhikkhave samma-kammanto'.

The Buddha said 'Which are right actions? Avoidance of killing beings, avoidance of stealing ungiven things, avoidance of misconducting on sensuous matters. These can be called 'right actions'.

Kaamesu = kaama\_senses + esu\_on, at, in, to

Micchacaara = micchaa\_wrong, bad, incorrect + caara\_practice, action

Veramani = avoidance

There are 8 path-factors or 8 magganga, which is part of Bodhipakkhiya dhamma or companions of enlightenment. They are

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7. samma-sati or 'P-F of right mindfulness (sati)
8. samma-samaadhi or 'P-F of right concentration' (ekaggataa)

Among the middle three path-factors which are in the siila-maggangas or 'moral-group of path-factors', sammaa-aajiiiva is one factor. It is livelihood that obtain living on pure and avoidance of gaining from misconduct on speech or actions. It is the living or livelihood of arahats and ariyas.

The Buddha said 'Katame ca bhikkhave sammaa-aajiiivo? Idha bhikkhave ariya saavako micchaa aajiiiva.m pahaaya sammaa-aajiiive neva jiivitam kappeti. Aya.m vuccati bhikkhave sammaa-aajiiivo.'

The Buddha said 'Which is right livelihood? O! Monks, in this dispensation of mine where ariyaa-saavako or saintly pure disciple of mine while avoiding wrong livelihood just stays on right livelihood. This can be called right livelihood.

There are 8 path-factors or 8 magganga, which is part of Bodhipakkhiya dhamma or companions of enlightenment. They are

1. samma-ditthi or 'path-factor of right view' (pannaa)
2. samma-sankappa or 'path-factor of right thinking' (vitakka)
3. samma-vaacaa or 'P-F of right speech'(vaciducarita viratii)

4. samma-kammanta or 'P-F of right action'(kayaducrita virati)
5. samma-aajiiiva or 'P-F of right livelihood(dujiva viratii)
6. samma-vaayaama or 'P-F of right effort (viiriya)
7. samma-sati or 'P-F of right mindfulness (sati)
8. samma-samaadhi or 'P-F of right concentration' (ekaggataa)

The last three factors are called samaadhi-magganga or 'concentration-group or tranquility-group of path factors'. They are right effort, right mindfulness, and right concentration.

At least they are interconnected. When there is right effort there also is right mindfulness as all mindfulness do have effort. When there are right effort and right mindfulness this mindfulness supported by effort leads to right concentration.

The Buddha said 'Katamo ca bhikkhave samma-vaayaamo? Idha bhikkhave bhikkhu

a)anuppannaanam paapakaana.m akusalaana.m dhammaana.m anuppaadaaya chanda.m janeti, vaayamati viiriya.m aarabhati citta.m paggahnaati padahati,

b)uppannaanam paapakaanam akusalaanam dhammaanam pahaanaaya chanda.m janeti, vaayamati viiriya.m aarabhati citta.m paggahnaati padahati,

c)anuppannaanam kusalaanam dhammaanam uppaadaaya chanda.m janeti, vaayamati viiriya.m aarabhati citta.m paggahnaati padahati,

d) uppannaanam kusalaanam dhammaanam .thitiyaa asammosaaya bhiyyobhaavaaya vepullaaya bhaavanaaya paaripuuriyaa chanda.m janeti, vaayamati viiriya.m aarabhati, citta.m paggahnaati padahati.

Aya.m vuccati bhikkhave samma-vaayamo'.

The Buddha said 'Which are right effort?

a)in order not to arise unarisen unprofitable dhamma one generates 'will', tries, energizes, encourages mind and produce effort.

b) in order to eliminate arisen unprofitable things one ---

c) in order to arise unarisen profitable things one ---

d) in order to increase exponentially arisen profitable things one -.

These can be called 'right effort'.

There are 8 path-factors or 8 magganga, which is part of Bodhipakkhiya dhamma or companions of enlightenment. They are

1. samma-ditthi or 'path-factor of right view' (pannaa)
  2. samma-sankappa or 'path-factor of right thinking' (vitakka)
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  6. samma-vaayaama or 'P-F of right effort (viiriya)
  7. samma-sati or 'P-F of right mindfulness (sati)
  8. samma-samaadhi or 'P-F of right concentration' (ekaggataa)
7. samma-sati or path-factor of right mindfulness

There are many sati-s. Sati always arise with each and every beautiful consciousness. There is no 'beautiful consciousness' that do not have any sati. But among these sati-s the highest or the greatest in terms of profitability is samma-sati of Noble Eightfold Path or NEP.

The Buddha said \_

'Katamo ca bhikkhave samma-sati? Idha bhikkhave bhikkhu kaaye kaayaanupassii viharati, aataapii sampajaano satimaa, vineyya loke abhijjhaa domanassa.m, vedanaasu vedanaanupassii viharati, aataapii sampajaano satimaa, vineyya loke abhijjhaa domanassa.m, citte citaanupassii viharati, aataapii sampajaano satimaa, vineyya loke abhijjhaa domanassa.m, dhammesu dhammaanupassii viharati, aataapii sampajaano satimaa, vineyya loke abhijjhaa domanassa.m. Aya.m vuccati bhikkhave samma-sati.'

The Buddha said\_

'Which are path-factor of mindfulness? In this dispensation of mine, the monk who has well been instructed contemplates on body in body with diligent non-withdrawing effort, with clear understanding, and thorough mindfulness, which is unforgetfulness in profitable things in order not to arise 'avarices and menatl aggression' that may arise from inappropriate attention to 5 clinging aggregates,

contemplates on feeling in feeling --< the same >--  
 contemplates on consciousness in consciousness --< the same >--  
 contemplates on dhamma in dhamma --< the same >-- .

These can be called as path-factor of mindfulness, O! Monks.'

Only such sati-s or such mindfulness is called samma-sati or path-factor of mindfulness.

There are 8 path-factors or 8 magganga, which is part of Bodhipakkhiya dhamma or companions of enlightenment. They are

1. samma-ditthi or 'path-factor of right view' (pannaa)
  2. samma-sankappa or 'path-factor of right thinking' (vitakka)
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  7. samma-sati or 'P-F of right mindfulness (sati)
  8. samma-samaadhi or 'P-F of right concentration' (ekaggataa)
8. samma-samaadhi or 'path-factor of concentration'

Dhamma-wise ekaggataa cetasika always arises with each and every consciousness. That is at any given moment there always is an ekaggataa cetasika. This cetasika is referred to as one-pointedness. Because it fixes at an object and maintain stability or fixity or one-pointedness.

But when successive moments of consciousness are checked these ekaggataa may or may not be at a single object as mind may be moving to many different objects in a blink of eyes. Akusala dhamma or unprofitable things also have concentration. Example; acrobatics do have a good concentration. But it is not right concentration.

The Buddha said\_

'Katamaa ca bhikkhave samma-samaadhi? Idha bhikkhave bhikkhu vivicceva kaamehi vivicca akusalehi dhammehi saviitakka.m savicaara.m vivekaja.m piiti sukha.m pathama.m jaana.m upasampajja viharati,

vitakka vicaaraanam vupasamaa ajjhata.m sampasaadana.m cetaso eko dibhaava.m avitakka.m avicaara.m samaadhija.m piiti sukha.m dutiya.m jaana.m upasampajja viharati,

piitiyaa ca viraagaa upekkhako ca viharati, sato ca sampajaano, sukhanca kaayena pa.tisamvedeti, ya.m ta.m ariyaa aacikkhanti

"upekkhako satimaa sukha vihaarī"ti, tatiya jaana.m upasampajja viharati,

sukhassa ca pahaanaa, dukkhassa ca pahaanaa, pubbeva somanassa domanssaana.m atthagamaa, adukkhamasukha.m upekkhaasatipaarisuddhi catuttha.m jaana.m upasampajja viharati.

Aya.m vuccati bhikkhave samma-samaadhi.'

The Buddha said\_

'Katamaa ca bhikkhave samma-samaadhi? Idha bhikkhave bhikkhu vivicceva kaamehi vivicca akusalehi dhammehi saviitakka.m savicaara.m vivekaja.m piiti sukha.m pathama.m jaana.m upasampajja viharati,

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"upekkhako satimaa sukha vihaarī"ti, tatiya jaana.m upasampajja viharati,

sukhassa ca pahaanaa, dukkhassa ca pahaanaa, pubbeva somanassa domanssaana.m atthagamaa, adukkhamasukha.m upekkhaasatipaarisuddhi catuttha.m jaana.m upasampajja viharati.

Aya.m vuccati bhikkhave samma-samaadhi.'

The Buddha said\_

'Which are path-factor of right concentration?. In this dispensation of mine, a well instructed bhikkhu having eliminated sensuous things in thinking, reviewing, stays with joy and tranquility and enter the first jhaana and stays there,

after leaving thinking and reviewing the bhikkhu stay just with joy and tranquility and enter second jhaana and stay there,

after leaving joy, the bhikkhu enter third jhaana and stays there as living tranquil and

after leaving easeness, the bhikkhu departs all pain, all ease, all

mental aggression, all mental pleasure and enter the fourth jhana with equanimity and stay there.

These can be called 'path-factor of concentration'.

The Buddha said\_

'Katamaa ca bhikkhave samma-samaadhi? Idha bhikkhave bhikkhu vivicceva kaamehi vivicca akusalehi dhammehi saviitakka.m savicaara.m vivekaja.m piiti sukha.m pathama.m jaana.m upasampajja viharati,

vitakka vicaaraanam vupasamaa ajjhata.m sampasaadana.m cetaso eko dibhaava.m avitakka.m avicaara.m samaadhija.m piiti sukha.m dutiya.m jaana.m upasampajja viharati,

piitiyaa ca viraagaa upekkhako ca viharati, sato ca sampajaano, sukhanca kaayena pa.tisamvedeti, ya.m ta.m ariyaa aacikkhanti

"upekkhako satimaa sukha vihaarii"ti, tatiya jaana.m upasampajja viharati,

sukhassa ca pahaanaa, dukkhassa ca pahaanaa, pubbeva somanassa domanssaana.m atthangamaa, adukkhamasukha.m upekkhaasatipaarisuddhi catuttha.m jaana.m upasampajja viharati.

Aya.m vuccati bhikkhave samma-samaadhi.'

All these are The Buddha's vacana or The Buddha's words.

Katamaa ca bhikkhave samma-samaadhi?

Katamo means 'what?' 'which?' and katamaa means 'what? for many' or 'which? for many'. Bhikkhave means 'O! Monk' and this is 'addressing to bhikkhu disciples'.

Samma-samaadhi has two parts in it. Samma and samaadhi.

Samma means 'right' 'well' 'proper' 'true' 'genuine' 'profitable' 'good' etc etc.

Samaadhi may come from 'sama' + 'adhi'. Adhi means 'great' 'higher' 'superior' 'big' 'high' 'senior'. Sama means 'calmness' 'tranquility' 'mental quietness'. Saman carati means 'to become quiet'.

So sama or tranquility which has great degrees is called sama+ adhi or samaadhi. Among samaadhi all those that are profitable, wholesome,

good are called sammaa-samaadhi.

Again The Buddha here was talking on magga sacca or Noble Truth of Path. And asked and answered what sammaa-samaadhi are.

The question can be seen above and it indicates that there are more than one which are sammaa-samaadhi.

The Buddha said 'what are sammaa-samaadhi?' and then answered this as above. The description says that there are many sammaa-samaadhi.

1. leaving sensuality and all unprofitable things one stays with a)initial application, b)sustained application, c)joy, d) tranquility.
2. one enters the first jhaana.
3. leaving initial application and sustained application one stays with a)joy, and b) tranquility.
4. one enters the second jhaana.
5. leaving joy one just stays with tranquility (sukha-vihaarii or staying with sukha or pleasantness).
6. one enters the third jhaana.
7. leaving tranquility one just stays equanimously (leaving dukkha, sukha, domanassa, somanassa and just stays with equanimous feeling).
8. one enters the fourth jhaana.

Then The Buddha said 'Aya.m vuccati bhikkhave sammaa-samaadhi'.

Then The Buddha said 'These can be called, O! Monk, right concentration'.

Number 7 already includes all 4 aruupa jhaanas and their preliminary mental states. That is they all just have 'equanimity'.

So sammaa-samaadhi are many.

All 4 ruupa jhaanas are samma-samaadhi.

All 4 aruupa jhaanas are samma-samaadhi.

All preliminary mental states that have not been absorbed just before all 4 ruupa jhaanas are sammaa-samaadhi.

All preliminary mental states that have not been absorbed just before all 4 aruupa jhaanas are sammaa-samaadhi.

As this sutta is to general bhikkhu-sangha there is no details regarding actual states of magga.

As the topic is 'sammaa-samaadhi' all sammaa-samaadhis were preached.

When one is absorbed then there is no way to see any anicca or dukkha or anatta.

Even when absorbed then one has to come out of jhana and then does retrospection (paccavakkhana) and this retrospection leads to seeing anicca, dukkha, anatta and then when there is maturity magga naana arises along with magga citta.

There are 4 different stocks of dhamma.

They are

- a) akusala sangaha or the stock of unwholesome dhamma,
- b) missaka sangaha or the stock of dhamma with similarity,
- c) bodhipakkhiya sangaha or the stock of dhamma that are the companions of bodhi-naana or enlightenment-wisdom, and
- d) sabba sangaha or general stock of dhamma not in the previous categories.

The first three stocks have been discussed in the previous posts.

d) sabba sangaha or general stock of dhamma

- 1. khandha or aggregates
- 2. upadaana-kkhandha or clinging aggregates
- 3. aayatana or sense-bases
- 4. dhaatu or elements
- 5. sacca or Noble Truths

There are 5 khandhas or 5 aggregates. Nibbana is not a khandha. Nibbana is not an aggregate. Only naama and ruupa are aggregates or khandha. These 5 khandhas are

- 1. ruupa-kkhandha or aggregates of materials
- 2. vedana-kkhandha or aggregates of feeling
- 3. sanna-kkhandha or aggregates of perception
- 4. sankhaara-kkhandha or aggregates of formation
- 5. vi~n~naana-kkhandha or aggregates of consciousness

There are 4 different stocks of dhamma; namely a) kusala sangaha or the stock of unwholesome dhamma, b) missaka sangaha or the stock of dhamma with similarity, c) bodhipakkhiya sangaha or the stock of dhamma that are the companions of bodhi-naana or enlightenment-wisdom, and d) sabba sangaha or general stock of dhamma not in the previous categories.

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Khandha means 'bulk' 'mass' 'body' 'trunk' 'the body of -- ' 'a collection of -- ' 'mass of -- ' 'parts of -- ' 'aggregates in a collective sense'.

These 5 khandhas are

1. ruupa-kkhandha or aggregates of materials
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5. vi~n~naana-kkhandha or aggregates of consciousness

1. ruupa-kkhandha or aggregates of materials

This is aggregates of materials. That is dhamma that have the quality of materials or matters or non-consciousness things. All of these are material phenomena. Phenomena are facts of events that are observable through senses.

So ruupa-kkhandhas are aggregates of materials that can be observed by senses. Examples are 'ruupa' or 'vanna' or 'colour', form, shape etc can be observed by mind through eyes. So these visual objects are 'ruupa ruupa-kkhandha'.

Sounds or sadda can be observed by mind through ears. All auditory objects that are sounds are all ruupa-kkhandha. They are 'sadda ruupa-kkhandha'. Likewise smell or gandha can be sensed by the mind through the nose. So that aggregates of smell is also material

aggregates or ruupa-kkhandhaa and they are 'gandha ruupa-kkhandhaa'.

Tastes or rasa can be observed by the mind through the tongue. So they are also material aggregates. They are 'rasa ruupa-kkhandhaa'. Touches or photthabbaa can be observed by the mind through the body (of any parts where there are sense organs to perceive touches of various kinds). These touches are also material aggregates and they are called 'photthabbaa ruupa-kkhandhaa'.

So there are 'ruupa' or 'form/shape', sadda or sound, gandha or smell, rasa or taste, photthabbaa or touches (pathavii or hardness, tejo or temperature, vayo or pressure) and they are all ruupa-kkhandhaa.

Again these phenomena are sensed by the mind through separate material phenomena called pasaada ruupa or sense-sensitivity. They are cakkhu-ppasaada or eye-sensitivity, sota-ppasaada or ear-sensitivity, ghana-ppasaada or nose-sensitivity, jivha-ppasaada or tongue-sensitivity, and kaya-ppasaada or body-sensitivity.

These are not mental phenomena or these are not consciousness or parts of consciousness. They all are material phenomena and they are ruupa-kkhandhaa or material aggregates.

Still there are other phenomena that are not consciousness and they are also ruupa-kkhandhaa. They are ruupa dhamma and they are not naama dhamma. They are 16 subtle materials or 16 sukhuma ruupa. They are also material aggregates or ruupa-kkhandhaa. Example are apo or cohesion or fluidity or flowiness, hadaya ruupa or hadaya vatthu or heart-base, ahara ruupa or oja or nutriment and many others.

There are 4 different stocks of dhamma; namely a) kusala sangaha or the stock of unwholesome dhamma, b) missaka sangaha or the stock of dhamma with similarity, c) bodhipakkhiya sangaha or the stock of dhamma that are the companions of bodhi-naana or enlightenment-wisdom, and d) sabba sangaha or general stock of dhamma not in the previous categories.

d) sabba sangaha or general stock of dhamma

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5. sacca or Noble Truths

There are 5 khandhas or 5 aggregates.

1. ruupa-kkhandhaa or aggregates of materials
2. vedana-kkhandhaa or aggregates of feeling
3. sanna-kkhandhaa or aggregates of perception
4. sankhaara-kkhandhaa or aggregates of formation
5. vi~n~naana-kkhandhaa or aggregates of consciousness

2. vedana-kkhandhaa or aggregates of feeling

When feelings are specifically directed the mind can see them properly or the mind can perceive them or understand them. The mind itself always has a feeling. Oxford English Dictionary says consciousness also comprises feeling.

The mind is made up of serially arising consciousness. No consciousness is static including jhana citta or absorptive mind. What happens in mind is that there arises a citta, it lives, and then immediately passes away. This is followed by another citta or consciousness uninterruptedly and the same happens to each and every serially arising consciousness.

At the time when these consciousness or citta arise there also arises a feeling. Feeling is a permanent component of the mind even though it only lasts a moment like its associated consciousness, which just lasts only a moment. These feelings are feeling aggregates or vedana-kkhandhaa.

Feelings are

- 1) sukha vedana (pleasant feeling)
- 2) dukkha vedana (unpleasant feeling)
- 3) adukkamasukha vedana (neither pleasant nor unpleasant).

These feelings may be related with sensuous matters. Examples are when one is happy with touching something agreeable or tasting some food agreeable or smelling some odour agreeable or hearing some sound agreeable or seeing something agreeable all these feelings of happiness are related to sensuous matters and they are all sensuous feelings. The same applies to unpleasant feeling and neither pleasant nor unpleasant feeling.

These feelings may well be not related to sensuous matters. Examples are when one is happy with attainment of jhana or magga it is not related to sensuous matters. Again when one is distressed with non-attainment of jhana or magga this unpleasant feeling is not related to sensuous matters. The same applies to neither pleasant nor unpleasant feeling or upekkha, which is experienced when 4th ruupa

jhaana or aruupa jhaana are attained.

There are 4 different stocks of dhamma; namely a) kusala sangaha or the stock of unwholesome dhamma, b) missaka sangaha or the stock of dhamma with similarity, c) bodhipakkhiya sangaha or the stock of dhamma that are the companions of bodhi-naana or enlightenment-wisdom, and d) sabba sangaha or general stock of dhamma not in the previous categories.

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5. vi~n~naana-kkhandhaa or aggregates of consciousness

2. vedana-kkhandhaa or aggregates of feeling

Feelings are

- 1) sukha vedana (pleasant feeling)
- 2) dukkha vedana (unpleasant feeling)
- 3) adukkamasukha vedana (neither pleasant nor unpleasant) according to 'anubhavana' analysis.

Or feelings are

- 1) sukha vedana (physical pleasure)
- 2) dukkha vedana (physical displeasure)
- 3) domanassa vedana (mental displeasure)
- 4) somanassa vedana (mental pleasure)
- 5) upekkhaa vedana (neither pleasure nor displeasure or equanious feeling) according to 'indriya' or 'faculty' analysis.

All these are feeling aggregates or vedana-kkhandhaa.

According to indriya or faculty there are 5 feeling.

Everyone knows what physical displeasure is like. They are physical

pains or feelings at the body that are not agreeable. Pains here is just used for disagreeable physical feelings. Example is heat is not pain initially. But it cause physical displeasure.

There are many physical pleasures and people are following all these with the hope that they enjoy their life when they are living in this world on this earth and when they are in their current life.

There are many mental displeasures or mental pains or domanassa vedana. Almost all people experience such feelings of someone or something loss in their life. Examples are death of parents, death of brothers or sisters, death of relatives, death of friends, loss of properties, loss of fame, loss of dignity etc etc. All these are feeling aggregates and they are vedana-kkhandhaa.

There are also many mental pleasures or somanassa vedanaa. When people experience what they like they become happy and they feel good in their mind. Examples are seeing what they like, hearing what they want to hear, eating of what they like, smelling of agreeable things, touching of agreeable objects all causes mental pleasures and they are somanassa vedana and they are vedana-kkhandhaa.

There is the 5th feeling. It is upekkha vedanaa or indifferent feeling. It is called indifferent feeling because it is not physical pain or physical easeness. It is not mental pain or mental happiness. So it is just indifferent feeling. It is upekkhaa vedanaa.

Very initial seeing, very initial hearing, very initial smelling, very initial tasting, very initial touching are all associated with such kind of feeling. That is feeling of indifferent nature. There are many consciousness that have such feeling in the mind.

All these feelings are feeling aggregates or vedana-kkhandhaa. Vedana-kkhandhaa is just a part of 4 naama-kkhandhaa. Even though it is called as separate khandhaa in actual sense these feeling cannot arise without other 3 naama-kkhandhaas namely sanna-kkhandhaa or aggregates of perception, sankhaara-kkhandhaa or aggregates of formation, and vi~n~naana-kkhandhaa or aggregates of consciousness.

There are 4 different stocks of dhamma; namely a) kusala sangaha or the stock of unwholesome dhamma, b) missaka sangaha or the stock of dhamma with similarity, c) bodhipakkhiya sangaha or the stock of dhamma that are the companions of bodhi-naana or enlightenment-wisdom, and d) sabba sangaha or general stock of dhamma not in the previous categories.

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5. vi~n~naana-kkhandhaa or aggregates of consciousness

2. vedana-kkhandhaa or aggregates of feeling

Again depending on the origins of feeling there are six different feelings. They are

1. cakkhu-sam-phassajaa vedanaa (feeling born of eye-contact)
2. sota-sam-phassajaa vedanaa (feeling born of ear-contact)
3. ghaana-sam-phassajaa vedanaa (feeling born of nose-contact)
4. jivhaa-sam-phassajaa vedanaa (feeling born of tongue-contact)
5. kaaya-sam-phassajaa vedanaa (feeling born of body-contact)
6. mano-sam-phassajaa vedanaa (feeling born of mind-contact)

These are 6 different feelings. When we see these phenomena of senses we can consider like this.

Eye-consciousness or cakkhu-vi~n~naana citta or seeing arises.

In this event there are also material phenomena. There also are ruupa or vanna or colours of different brightness or forms or shapes. This is one phenomenon. Another material phenomenon is that there also arise cakkhu-ppasaada or eye-sensitivity or eye-sense-base.

In this event when it is counted as one event there are many events.

- a) material phenomena
- b) mental phenomena

- a) material phenomena

1. arising of ruupa (visual object like forms/shapes/colours/light)
2. arising of cakkhu-ppasaada (eye-sensitivity or eye-sense-base)

- b) mental phenomena

1. cakkhu-sa.m-phassa (eye-contact)
2. ruupa-sanna (form-perception)
3. cakkhu-sa.m-phassajaa vedanaa (feeling born of eye-contact)
4. ruupa-sa`n-cetana (form-volition)
5. ekaggataa (one-pointedness to ruupa or form)
6. jiiivitindriya (mental life)
7. manasikaaro (attention to ruupa or form)

All these 9 events happen at the very very same time in a moment, which is much less than a split second.

In the whole event where there comprises all 9 events there is a feeling. After this event another event follows successively when the foregoing event passes away. This new event also involves a feeling.

As these feeling arises at a particular point there are 6 different feelings. They are feeling at eye, at ear, at nose, at tongue, at body and at mind. All these feelings are just a khandha and they are vedana-kkhandha or feeling aggregates.

There are 4 different stocks of dhamma; namely

- a) kusala sangaha or the stock of unwholesome dhamma,
- b) missaka sangaha or the stock of dhamma with similarity,
- c) bodhipakkhiya sangaha or the stock of dhamma that are the companions of bodhi-naana or enlightenment-wisdom,
- d) sabba sangaha or general stock of dhamma not in the previous categories.

d) sabba sangaha or general stock of dhamma

1. khandha or aggregates
2. upadaana-kkhandha or clinging aggregates
3. aayatana or sense-bases
4. dhaatu or elements
5. saccaa or Noble Truths

There are 5 khandhas or 5 aggregates.

1. ruupa-kkhandha or aggregates of materials
2. vedana-kkhandha or aggregates of feeling
3. sanna-kkhandha or aggregates of perception
4. sankhaara-kkhandha or aggregates of formation
5. vi~n~naana-kkhandha or aggregates of consciousness

3. sanna-kkhandha or aggregates of perception

Many things about sanna or perception have been discussed under Dhamm Thread. But here something about sanna will be re-written again for those who are not very familiar with sanna or perception.

Sa~n~naa\_

1. perception, consciousness, sense
2. sense, perception, recognition, assimilation of sensations, awareness
3. consciousness, constituent part of naama
4. making known
5. marks
6. cognition
7. knowledge

Sanna or perception is a mental factor and it arises with each and every citta that arises at each moment.

So when it is said 'recognition', it sounds like that mental factor exists permanently and first cognizes and then recognizes things. But sanna is present in both moment when cognizes and when recognizes.

Among five khandhas [see above], sanna-kkhandha frequently causes confusion in terms of translation and interpretation. As usual, translation is not an easy job as any couple of languages will not be so close to fully understand each other. But interpretation on the other hand may work to make sense.

Sanna is mostly understood as perception and at many Dhamma sites, sanna appears as perception. At another time, it may appear in the name of consciousness which is a bit confusing with 'citta' which is 'consciousness'. For example the highest jhana or the 4th arupa jhana is called n'eva-sanna-naa-sanna-ayatana arupa jhana. It is translated as neither perception nor non-perception. At another site, it is written as 'neither consciousness nor unconsciousness'.

Still there are others who believe that sanna is 'memory' and they will persistently use sanna as memory and they will relate sanna with memory whenever the word sanna arise in a setting of Dhamma anywhere. What does Visuddhimagga say? Some believe that Visuddhimagga is a comprehensive collections of all Dhamma and whenever problem arise they will consult with Visuddhaimagga.

What is 'sanna'?

1. Sanna is sense, sanna is consciousness, sanna is perception, sanna is 3rd aggregate of 5 aggregates.

2. Sanna means sense, perception, discernment, recognition, assimilation of sensation, awareness.

3. Sanna is consciousness of diversity.

In etymology there appear words end with ~n~na. It means cognition or perception. Sa~n~na, vi~n~nana, pa~n~na are examples of words end with ~n~na. Here sanna is like knowledge of a child. Vinnana is like knowledge of ordinary adult. And panna is like knowledge of an expert.

4. Sanna is conception, idea, notion.

5. Sanna is a thing that used as a mark. It is a guiding wire. It is a guiding rope. 'Rukkha sanna pubbatta sanna karonto' 'using trees and hills as guiding marks' while trekking through jungles and forests.

6. Sanna as twofold.

- a) Pa.tighasamphassaja. 'Sense impression and recognition'
- b) Adhivacanasamphassaja. 'Association by similarities.'

7. Sanna as threefold.

- 1) rupasanna
- 2) pa.tighasanna
- 3) nanatthasanna. Kaama, vyaapaada, vihi.msa

8. Sanna as fivefold. Pancavimutti

- 1) anicca
- 2) anicce dukkha
- 3) dukkhe anatta
- 4) pahaana
- 5) viraaga

9. Sanna as sixfold.

- 1) ruupa
- 2) sadda
- 3) gandha
- 4) rasa
- 5) photthabba
- 6) dhamma

10. Sanna as sevenfold.

- 1) anicca sanna

- 2) anatta sanna
- 3) asubha sanna
- 4) adinava sanna
- 5) pahaana sanna
- 6) viraaga sanna
- 7) nirodha sanna

11. Sanna as tenfold.

- 1) asubha
- 2) marana
- 3) ahaare pa.tikula
- 4) sabbaloke anabhirata
- 5) anicca
- 6) anicce dukkha
- 7) dukkhe anatta
- 8) pahaana
- 9) viraaga
- 10)nirodha

12. Still there are other unclassified definitions.

Among these, three words deserve to be examined in some detail.

There three words are sanna , vinnana , and panna.

Sanna is like the knowledge of a child. For example, when a child see a penny coin he will perceive it as money coin. He will not know more than that as a normal child. As soon as he sees that coin, he immediately knows that it is a money coin.

Vinnana is like the knowledge of an ordinary adult. When a man sees the same coin, he knows that it is a money-coin and it worths a panny and it is not a 5 pence coin or 10 pence coin but one-penny coin. And he knows that the coin can be used in circulation of money in trading.

Panna on the other hand is like the knowledge of an expert. When a doctor of Chemistry sees a penny coin. He knows that it is a money coin. It worths one penny and it is not 5 pence or 10 pence coin but one penny coin. And he also knows that it can be used in circulation of money in trading. Moreover, he also knows that the coin is made of copper and the weight and texture of the coin is so and so. So panna is penetrative, analytical and in detail realization of all those which are to be realized.

Sanna is sometimes translated as memory because there is some relation with memory but not to the extent that sanna is to be equated with memory. As can be seen in above detailing, sanna

perceives.

When a person see a green tree, he sees it as a green tree. Here there are many moments pass when he actually assumes what he has seen as a green tree. When 'he' first sees that green tree, he knows nothing more than a light and colours.

If someone cannot believe this he can test himself by doing rapid blinking. There should place some object in front of him and that object should be replaced with another coloured thing. If the shift is very rapid, he will not know what the object is but just a light in colour.

But in that object there always is at least a marker. See No. 5. Sanna is a thing used as a mark. He sees first green. That marker green provokes him another thought which causes arising of dhammaarammana or mental object at manodvara or mind door.

As soon as the green colour is seen possible thoughts and concepts that may arise are

1. Grass as grass is always green (live grass).
2. Tree (green tree)
3. Painting
4. Idea of hatred in some culture
5. Previous dressing with green colour
6. Green car
7. Green velvety sandals or footwear
8. Green hat
9. Holiday
10. Moss
11. Traffic light and accidents
12. Exitway of a building and disasters
- 13...and so on.

Sanna works as perceiver of a mark attached to object. Memory on the other hand is a collection of concepts and ideas that suddenly flash back and all at once realize that these concepts are what he experienced.

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5. vi~n~naana-kkhandha or aggregates of consciousness

3. sanna-kkhandha or aggregates of perception

Sanna has well been discussed in the previous post. Among many different groups of sanna it is worthy to re-explain sanna as six-fold dhamma. Because as sanna is a khandha or an aggregate we all need to know where does it arise.

Where does sanna arise?

Sanna arises at ruupa [forms, shape, colours, light].

Sanna arises at sadda or sounds.

Sanna arises at gandha or smell.

Sanna arises at rasa or taste.

Sanna arises at phothabba or touches.

Sanna arises at dhamma or mind-objects.

That is why sanna is talked as six-fold dhamma.

a) sanna arises at ruupa (visual object).

Let us assume that someone opens his eyes. There is an object of visual nature right in front of him. There is enough light in and around. But there is no seeing. Why?

There is no attention. So there is no seeing of that visual object.

If so, where is the attention or manasikaara?

The attention is at the object of life-continuum or bhavanga citta.

There is also sanna or perception in that citta called life-continuum or bhavanga citta. It arises and passes away. Another life-

continuum arises and again passes away. But when life-continuum stops to arise as there is a current object there arise the first citta-in-procession or 1st vithi citta. It is 5-door-adverting consciousness or pancadvaraavajjana citta.

In that consciousness there does arise sannaa or perception. Next arises is cakkhuvinnaana citta or eye-consciousness. There also arises sannaa or perception. That perception cognizes the ruupa or visual object. That sannaa is called ruupa-sannaa. That sannaa helps following sannaa in cognition assimilating into a senseful or meaningful picture when javana cittas or mental impulses arise.

- b) sannaa arises at sadda (sadda-sannaa)
- c) sannaa arises at gandha(gandha-sannaa)
- d) sannaa arises at rasa (rasa-sannaa)
- e) sannaa arises at photthabbaa (photthabbaa-sannaa)
- f) sannaa arises at dhammaa (dhamma-sannaa)

The same applies to b), c), d) as in case of a) where cakkhuvinnaana citta arises along with ruupa-sannaa. The only differences are in b) sotavinnaana citta arises along with sadda-sannaa, in c) ghaanavinnaana citta arises along with gandha-sannaa and in d) jivhaavinnaana citta arises along with rasa-sannaa.

In e) kaayavinnaana citta arises along with photthabbaa-sanna. Here photthabbaa are objects. They serve as the objects for kaayavinnaana cittas. They include pathavii or solidity or hardness, tejo or temperature or spectrum-of-cold-hot, and vayo or pressure or supportiveness.

These 3 are mahaabhuuta ruupas or 3 of 4 basic elements. They serve as the objects for kaayavinnaana cittas or body-consciousness. When kaayavinnaana cittas arise they cognize those 3 ruupas as object. This cognition is helped by sannaa and this sannaa is called photthabbaa-sannaa.

With Unlimited Metta,

PS: Any comments are welcome and any queries are welcome. If there is unclarity of any meaning, please just give a reply to any of these posts on Dhamma Thread. Any adding, any correction, any support will be very helpful for all.

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**Date:** Mon Sep 5, 2005 11:39am**Subject:** [Dhamma Thread \( 551 \)](#)

d) sabba sangaha or general stock of dhamma

1. khandha or aggregates
2. upadaana-kkhandha or clinging aggregates
3. aayatana or sense-bases
4. dhaatu or elements
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There are 5 khandhas or 5 aggregates.

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5. vi~n~naana-kkhandhaa or aggregates of consciousness

Where does sannaa arise?

- a) sannaa arises at ruupa (visual object).
- b) sannaa arises at sadda (sadda-sannaa)
- c) sannaa arises at gandha(gandha-sannaa)
- d) sannaa arises at rasa (rasa-sannaa)
- e) sannaa arises at phothhabbaa (phothhabbaa-sannaa)
- f) sannaa arises at dhammaa (dhamma-sannaa)

All these are aggregates of perception or sanna-kkhandhaa. The first five sannaa have been discussed. There are still many sannaa. Most will be in dhamma-sannaa. When do they arise? They arise at dhamma. Dhamma are mind-objects.

There are 6 different kinds of mind-object or dhammaa-rammana. They are

1. 5 panca-pasaada rupas or 5 sense-sensitivities (eye,ear etc.)
- 2.16 sukhuma ruupa or 16 subtle materials (like gesture, speech etc.)
- 3.89 citta or 89 consciousness (like dosa citta, jhaana citta)

4.52 cetasikas or 52 mental factors (like dosa, maana, panna etc.)

5. 1 nibbana or absolute peace

6. 1 pannatti or names-concepts-ideas

Sanna or perceptions arise at these dhamma or thought-objects.

Examples are

1) eye-sensitivity is known because of sanna and likewise other 4 pasada ruupas are known with the help of sanna or perception.

2) sukuma ruupas are also known with the help of sanna or perception. Without sanna or perceptions one will never know any speech, any gesture or anything related to these matters.

3) 89 consciousness are also known with the help of sanna or perception. Without it these 89 consciousness will never be known.

4) 52 cetasikas or mental factors are also seen with the help of sanna or perception. Without it dosa, lobha, maana, hiri, panna and many other mental factors will not be known.

5) nibbana is seen by a citta called lokuttara citta. That citta also has a sanna or perception. Without it nibbana will not be seen. This is seeing of nibbana. At the discovery or at magga kaala or at the time when magga citta arises there also is sanna or perception. Further arising of consciousness like these lokuttara cittas are phala cittas or fruition consciousness and they also have sanna or perceptions.

6) pannatti is known by sanna and sanna arises at mind door when pannatti is being directed even though pannatti is not a paramattha dhamma.

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5. vi~n~naana-kkhandhaa or aggregates of consciousness

4. sankhaara-kkhandhaa or aggregates of formations

Here there are 2 words. One is Pali and another is my translation of it. Both need to be understood. Aggregate is simple and does not need to be explained. So 'formation' will be explained here along with 'sankhaara'.

Pali word 'sankhaara-khandhaa' has two part. Khandha means 'aggregate'. So 'formation' and 'sankhaara' will be explained to some details.

Sakhaara \_

i)Sankhaara means 'composition', 'aggregate'. Aggregate of the conditions or essential properties for a given process or result.

Examples;

the sum of the conditions or properties making up or resulting in life or existence; the essentials or "element" of anything (--°), e.g ayusankhara, life--element, bhavasankhara, jivitasankhara, etc.

ii)Sankhaara means 'essential conditions, antecedents or synergy (co-ordinated activity), mental coefficients, requisite for act, speech, thought:

Examples;

kaaya-sankhaara, vacii-sankhaara, citta-sankhaara, or mano-sankhaara, described respectively as "respiration," "attention and consideration," "percepts and feelings," "because these are (respectively) bound up with," or "precede" those.

iii)Sankhaara means 'One of the five khandhas, or constitutional elements of physical life, comprising all the citta-sampayutta-cetasika dhamma - i.e. the mental concomitants, or adjuncts which come, or tend to come, into consciousness at the uprising of a citta, or unit of cognition.

As thus classified, the sankhara's form the mental factor corresponding to the bodily aggregate or rupakkhandha, and are in contrast to the three khandhas which represent a single mental function only.

But just as kaaya stands for both body and action, so do the concrete

mental syntheses called sankhaara tend to take on the implication of synergies, of purposive intellection, connoted by the term abhisankhara, where sankhara are a purposive, aspiring state of mind to induce a specific rebirth; is catalogued as the three classes of abhisankhara; namely apunnaabhisankhaara, punnaabhisankhaara, and anenjaabhisankhaara.

So sankhaara is action. Sankhaara is formation. Sankhaara is formation of kamma. Kamma is action. Action is kamma. Kamma is sankhaara and sankhaara is kamma. As mentioned above there are three classes of sankhaara namely apunna, punna, and anenja-abhisankhaara.

Here the chief is cetana cetasika even though there are many other associated cetasikas along with cetana. Among other cetasikas vedana and sanna are separate khandha. So as there are 52 cetasikas or 52 mental factors, leaving vedana and sanna, 50 cetasikas are all sankhaara-kkhandha.

Because they form kamma, they form actions they are called formations. Examples are dosa. Dosa is a cetasika. It forms the character of dosa and because of it citta is called dosa citta and so dosa is a body of sankhaara. Likewise other cetasikas are also sankhaara bodies. So these 50 cetasikas are sankhaara-kkhandha.

Among these 50 cetasikas, cetana cetasika behaves like a leader in terms of kamma. Sankhaara-kkhandhas can be grouped in many different way.

As actions are performed at three doors of kamma, sankhaara can be divided into

- 1) kaaya sankhaara
- 2) vacii sankhaara
- 3) mano sankhaara

Kaayasankhaara are formations that happen at body-door like offering, killing, stealing. Vacii sankhaara are formations that happen at verbal-door like dhamma-preaching, telling lies etc. Manosankhaara are formations that happen at mind-door like 'byaapaada' or 'destructive thinking', bhavanaa or meditation etc.

There are 5 khandhas or 5 aggregates.

1. ruupa-kkhandha or aggregates of materials
2. vedana-kkhandha or aggregates of feeling
3. sanna-kkhandha or aggregates of perception
4. sankhaara-kkhandha or aggregates of formation

5. vi~n~naana-kkhandhaa or aggregates of consciousness

4. sankhaara-kkhandhaa or aggregates of formations

These 52 cetasikas and they are vedana, sanna and other 50 cetasikas.  
Other 50 cetasikas are sankhaara-kkhandhaa.

Among these 50 cetasikas, cetana cetasika behaves like a leader in terms of kamma. Sankhaara-kkhandhas can be grouped in many different way.

As actions are performed at three doors of kamma, sankhaara can be divided into

- 1) kaaya sankhaara (bodily formation)
- 2) vacii sankhaara (verbal formation)
- 3) mano sankhaara (mental formation)

There always are sources where dhamma arise. Depending on this cetana can be grouped into six as follow.

1. ruupa-san-cetana or visual-volition (volition at visual object)
2. sadda-san-cetana or auditory-volition (at sound)
3. gandha-san-cetana or olfactory-volition (at smell)
4. rasa-san-cetana or gustatory-volition (at taste)
5. phothhabbaa-san-cetana or tactile-volition (at touches)
6. dhamma-san-cetana or dhamma-volition (at dhamma or thought)

When these cetana arise there also are other cetasikas and they all are sankhaara-kkhandhaa except feeling, which is vedana-kkhandhaa and perception, which is sanna-kkhandhaa. So we may call these 6 groups as sankhaara-kkhandhaa.

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5. vi~n~naana-kkhandhaa or aggregates of consciousness

These are consciousness. It is one of 4 naama-kkhandhaa or aggregates of non-material mental things. These 4 naama-kkhandhas never leave any components of them and they are in line with association condition or sampayutta paccaya. They are associated with each other.

There are 89 different states of mind or there are 121 different states of mind. Or they can be called as 89 cittas or 121 cittas. They all are vinnaana-kkhandhaa or aggregates of consciousness.

When aggregates of consciousness or vinnaanakkhandhas is talked the focus is at citta even though citta does arise with other naama-kkhandhaa like vedana or feeling, sanna or perception and sankhaara or other 50 cetasikas.

These vinnaana or cittas are 89 or 121 in total. This is talking characterwise. But in actual sense there are infinite cittas even in an individual let alone beings in the whole universe or beings in 31 planes of existence or 31 realms.

Basing on these 31 realms, vinnaana or cittas can be grouped into 4. But this division is not exactly like 31 realms. These are separate planes of citta rather than realms. So there are 4 different planes of cittas or 4 realms of cittas.

They are

1. cittas of sensuous sphere (kaamaavacara cittas)
2. cittas of fine material sphere (ruupaavacara cittas)
3. cittas of non-material sphere (aruupaavacara cittas)
4. cittas beyond three-spheres (lokuttaraa cittas)

These are planes of vinnaana or planes of citta. They are not like realms for being. So it is possible that cittas of sensuous sphere can arise in fine material sphere and non-material sphere provided that these higher beings have appropriate sense-base like manayatana and so on.

There are 5 khandhas or 5 aggregates.

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They are 89 cittas or 89 states of consciousness. They can be grouped into the following way.

1. cittas of sensuous sphere (kaamaavacara cittas)
2. cittas of fine material sphere (ruupaavacara cittas)
3. cittas of non-material sphere (aruupaavacara cittas)

#### 4. cittas beyond three-spheres (lokuttaraa cittas)

There are 54 cittas of sensuous sphere.

There are 15 cittas of fine material sphere.

There are 12 cittas of non-material sphere.

There are 8 cittas that are not of any of these three sphere. They are supramundane consciousness.

'Vi~n~naana-kkhandhaa or aggregates of consciousness'

They are 89 cittas or 89 states of consciousness. They can be grouped into the following way.

1. cittas of sensuous sphere (kaamaavacara cittas)
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There are 8 cittas that are not of any of these three sphere. They are supramundane consciousness.

As we all are living in sensuous sphere almost all consciousness that arise in us are all sensuous consciousness or kaamaavacara cittas.

There are 54 kamaavacara cittas. When consciousness that arise in us are analysed there will be 54 cittas or 54 consciousness.

15 cittas of fine material sphere are all ruupa jhaana cittas. 10 ruupa jhaana cittas are ruupa-jhaana javana cittas or absorptive consciousness. 5 cittas are life-continuing consciousness of fine-material beings or brahmas.

Likewise, 12 cittas of non-material sphere are all aruupa jhaana cittas. 8 aruupa jhaana cittas are aruupa-jhaana javana cittas or absorptive consciousness whereas 4 aruupa jhaana cittas are life-continuing consciousness of non-material beings or aruupa-brahmas.

8 supramundane consciousness or 8 lokuttara cittas are cittas that arise at the time of arising of magga (path) or at the time of arising of phala (fruit). They can arise in all 3 spheres namely sensuous sphere, fine-material sphere, and non-material sphere.

The only exception is that stream-entering path-consciousness does not arise in non-material sphere. Because, I think, it is very very first time that nibbana is seen. So there is a great joy or piiti and

this might need material base like hadaya ruupa or hadaya vatthu. So where there is no hadaya vatthu like in 4 aruupa realms or 4 non-material realms there cannot arise stream-entering path-consciousness. But stream-entering fruition consciousness can arise there.

Leaving jhana, magga, phala cittas, there left only 54 consciousness. These vinnaana-kkhandhaa or consciousness are cittas that are arising in us daily and even right now. If these consciousness are understood much more higher consciousness may be understood with further explanation.

'Vi~n~naana-kkhandhaa or aggregates of consciousness' is consciousness or citta or vinnaana. There are 89 state of mind or there are 89 mental states or there are 89 cittas or there are 89 vinnaanas. All these are vinnaana-kkhandhaa or aggregates of consciousness.

These 89 states are just characterisation of citta and in essence citta or consciousness is to know or to be conscious to their object. Because of sankhaara-kkhandhaa and other naama-kkhandhas like feeling and perception there have to be 89 different states of mind. These are about the shortest moments ever exist.

Among 4 naama-kkhandhaa, vinnaana-kkhandha are cittas while other 3 naama-kkhandhaa are cetasika dhamma. Cetasikas have been discussed in the old posts of Dhamma Thread. 89 different cittas have also been enumerated and explained before. In the previous post lokuttaraa cittas, aruupaavacara cittas and ruupaavacara cittas have been enumerated.

What we should have mastered is 54 kaamaavacara cittas or 54 sensuous consciousness or 54 states of mind that happen in sensuous plane. They are nothing but what we have passed through daily. Even right now there are many kaamaavacara cittas that have happened when we are reading these scripts.

These 54 kamaavacara cittas or to short kama cittas are

- a) 30 asobhana cittas or 'non-beautiful consciousness'
- b) 24 sobhana cittas or 'beautiful consciousness'

a) 30 asobhana cittas or 30 non-beautiful consciousness are

1. 12 akusala cittas or 12 unprofitable or unwholesome consciousness
2. 15 ahetuka vipaaka-cittas ( 7 akusala-vipaaka & 8 kusala-vipaaka)
3. 03 ahetuka kiriyaa-cittas ( 2 non-javana and 1 javana cittas )

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+++30 asobhana cittas or non-beautiful consciousness

12 akusala cittas are not beautiful, no doubt. And they are even very ugly and unagreeable. 15 ahetuka vipaaka-cittas are also not beautiful

because they do not have any beautiful hetus or beautiful root-dhamma like non-attachment, non-aversion, and non-ignorance. Likewise all 3 ahetuka kiriyaa-cittas are also not beautiful because they lack beautiful roots.

Hasituppaada or smiling-consciousness of arahats is also non-beautiful

because it lacks beautiful roots.

12 akusala cittas are 8 lobha-muula-cittas, 2 dosa-muula-cittas and 2 momuaha cittas or 2 moha-muula-cittas.

2 moha cittas are uddhacca-citta or restless-consciousness and viicikiccha citta or suspicious-consciousness.

2 dosa cittas are associated with domanassa or mental displeasure and they do cause destruction (pa.tigha) to both its home (hadaya) and its environment. One citta is unprompted and another is prompted consciousness.

8 lobha cittas are 4 somanassa cittas or 4 joyous-consciousness and 4 upekkhaa-cittas or 4 indifferent-feeling consciousness. Each of these has 2 sets; one is ditthi-sampayutta or citta with ditthi or wrong view and another set is ditthi-vippayutta or citta without ditthi or wrong view. These 4 different sets ( 2 somanassa ditthi, 2 somanassa without ditthi, 2 upekkha ditthi, 2 upekkhaa without ditthi ) again have 2 cittas in each set. They are prompted consciousness and unprompted consciousness or sasankhaarika citta and asankhaarika citta.

These 8 cittas are mental states that arising most of the time when we are conscious to current objects ( that is when it is not the time of bhavanga cittas or life continuing consciousness ).

'Vi~n~naana-kkhandhaa or aggregates of consciousness' are 89 cittas. There are 4 classes of cittas. They are sensuous, fine-material, non-material, and supramundane. There are 54 sensuous consciousness.

12 akusala cittas have been explained. These 12 cittas can do the job of mental impulsion when cittas are in procession while taking current object.

Citta may take the currently arising object. If this is the case that citta is called viithi citta or consciousness-in-procession. When not in procession, there is no viithi citta. So as a being, who does have kamma to continue life, there has to arise a life continuing consciousness or bhavanga citta.

These bhavanga cittas take the object of \*marana-asanna-javana\* cittas of immediate previous life. Those javana cittas are last series in a life. So its object seems to be past object.

In a life of a being wherever he or she or whatever is, the first citta is vipaaka citta or resultant consciousness. It is called pa.tisandhi citta. The last consciousness is also vipaaka citta or resultant consciousness. That last consciousness is called cuti citta or dying consciousness. In between are life-continuing consciousness (all these consciousness are vipaaka cittas or resultant consciousness) if viithi cittas or consciousness-in-procession cannot arise.

When these consciousness-in-procession or viithi citta arise is when there is a current object of attention like colour, sound, smell, taste, touch, dhamma or mind-object.

The first viithi citta is panca-dvaara-avajjana citta or 5-door-adverting consciousness. It is one of 3 ahetuka kiriyaa-cittas of 54 kaamaavacara cittas. After this first viithi citta there follows without interruption panca-vinnaana citta. This has to be according to the object arise if it is 5-sense-object.

There are 10 panca-vinnaana cittas. 5 are akusala vipaaka-cittas and 5 are kusala vipaaka-cittas. They all are resultant consciousness or vipaaka cittas while 5-door-adverting consciousness is kiriyaa-citta.

If the current object is colour(light, form, shape) panca-vinnaana citta is cakkhu-vinnaana citta or eye-consciousness. If it is sound, panca-vinnaana citta is sota-vinnaana citta or ear-consciousness. If smell, ghaana-vinnaana citta or nose-consciousness, if taste, jivhaa-vinnaana citta or tongue-consciousness and if touch (pathavi or tejo or vayo), kaayavinnaana citta or body-consciousness arises.

In the procession, after this panca-vinnaana citta there follows sampaticchana citta or 'receiving consciousness'. There are 2 consciousness of this kind. One is akusala vipaaka-citta and another is kusala-vipaaka citta.

After that there follows santiirana citta or investigating consciousness. There are 3 santiirana cittas and all 3 are vipaaka cittas or resultant consciousness. One is akusala santiirana citta. Other 2 cittas are kusala santiirana cittas. One is upekkhaa-santiirana and another is somanassa-santiirana citta. 2 upekkhaa-santiirana cittas can do the job of pa.tisandhi, bhavanga, and cuti citta and they also do the job of retention or tadaarammana citta even though they are santiirana cittas, which are doing investigating function.

So there are 7 akusala vipaaka-cittas and 8 kusala vipaaka-cittas. All are vipaaka cittas and they are resultant consciousness.

In akusala vipaaka there are eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, receiving consciousness, and investigating consciousness altogether 7 citta.

The same number occurs in kusala vipaaka cittas. So there are also 7 kusala vipaaka-cittas. But there is an extra investigating consciousness and it is somanassa-santiirana citta. So there are 8 kusala vipaaka-cittas. 7 are akusala-vipaaka and 8 are kusala-vipaaka cittas. All are vipaaka cittas or resultant consciousness. So there are 15 vipaaka cittas in 30 asobhana cittas or non-beautiful consciousness.

After investigating consciousness there arise determining consciousness. This job is done by mano-dvaara-avajjana citta or mind-door-adverting consciousness. This citta is not vipaaka citta. It is kiriyaa citta. It is non-javana kiriyaa citta. It is ahetuka kiriyaa citta.

After determining consciousness there are 7 successive consciousness arise. They are called consciousness in mental impulsion or mental impulsive consciousness or javana cittas. They are chief cittas that create new kamma if these javana cittas are not kiriyaa-javana cittas. Kiriyaa-javana cittas arise ONLY in arahats.

12 akusala cittas can do the job of mental impulsion. Other cittas that can do the job of javana or mental impulsion are 8 mahaakusala cittas and 8 mahaakiriyaa cittas. While 8 mahaakusala cittas create new kamma, 8 mahaa-kiriyaa cittas do not create any new kamma.

There are 3 ahetuka kiriya cittas. One is panca-dvaara-avajjana citta or 5-door-adverting consciousness and another 2 are mano-dvaara-avajjana citta or mind-door-adverting consciousness and hasituppaada citta or smiling consciousness of arahats.

12 akusala cittas, 7 akusala-vipaaka cittas, 8 kusala-vipaaka cittas and 3 ahetuka kiriya cittas are 30 asobhana cittas or 30 non-beautiful consciousness.

There are 24 kaamaavacara sobhana cittas or 24 kaama-sobhana or 24 beautiful sensuous cittas. They are 8 kusala, 8 vipaaka, and 8 kiriya cittas. As there are other kusala cittas, 8 kusala cittas of 24 kama-sobhana cittas are called mahaa-kusala cittas. Likewise, 8 vipaka are 8 mahaavipaaka cittas and 8 kiriya are 8 mahaakiriya cittas.

8 mahaavipaaka cittas can do the job of patisandhi, bhavanga and cuti while it can also do the job of tadaarammana or retention function. 8 mahaakusala citta and 8 mahaakiriya cittas can do the job of javana cittas or mental impulsion consciousness.

Please be shared with you that there is a new Dhamma talk video are available at following website

1) Thamanya Sayadaw's video files at

<http://www.dhammadownload.com/Tharmanya%20Sayadaw%20Video.htm>

2) U Nyanissara's Video files at

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3) Sayadaw U Pandita's video files at

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4) Ashin Eindacariya 's video files at

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5) SayaGyi U Htay Aung's dhamma talk in English language at

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6) Mogok SayaDaw's dhamma talk in high quality MP3 format at

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With Metta,

'Vi~n~naana-kkhandhaa or aggregates of consciousness' are 89 cittas. There are 4 classes of cittas. They are sensuous, fine-material, non-material, and supramundane. 54 sensuous consciousness have been explained.

There are other vinnaanas that are vinnaana-kkhandhaa or aggregates of consciousness. They are

- a) 15 ruupaavacara cittas or 15 fine-material consciousness
- b) 12 aruupaavacara cittas or 12 non-material consciousness
- c) 8 lokuttaraa cittas or 8 supramundane consciousness

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35 cittas ( 35 + 54 = 89 total cittas )

15 ruupaavacara cittas are 5 ruupa-kusala cittas, 5 ruupa-kiriya cittas or arahats and 5 ruupa-vipaaka cittas of life-continuing cittas (also patisandhi citta or rebirth consciousness and cuti citta or dying consciousness). These 5 cittas in each group are 5 ruupa jhaanas.

When there are all 5 jhaanas it is 1st jhaana, when one drops 2nd, 2 drops 3rd, 3 drops 4th jhaana. In 4th ruupa jhaana there are 2 jhaana factors. In 5th ruupa jhaana one of jhaana factor called vedana, which is sukha in 4th ruupa jhaana becomes upekkhaa-vedana in 5th ruupa jhaana.

Likewise there are 12 arupavacara cittas. 4 aruupa-kusala, 4 aruupa-kiriya and 4 aruupa-vipaaka. 4 aruupa-vipaaka cittas are patisandhi, bhavanga, and cuti citta of arupa brahmas. 4 aruupa-kiriya cittas are aruupa jhaana or arahats.

Again these 4 aruupa jhaanas have to be 4 because there are different 4 objects. But jhaana-factor-wise all 4 aruupa jhaana just have ekaggataa and upekkhaa.

8 lokuttara cittas are 4 lokuttara kusala cittas and 4 lokuttara vipaaka cittas. Kusala are magga and vipaaka are phala here in 8 lokuttara cittas. These 4 and 4 are just stages of enlightenment namely

- a) stream-entering
- b) once-returning
- c) non-returning
- d) eradicating

All these are vinnaana-kkhandhaa that is all 89 cittas are vinnaanas and they are vinnaana-kkhandhaa.

There are 5 clinging aggregates or 5 upadaana-kkhandhaa.

They are

1. ruupupadaana-kkhandhaa or material clinging aggregates
2. vedanupadaana-kkhandhaa or feeling clinging aggregates
3. sannupadaana-kkhandhaa or perception clinging aggregates
4. sa`nkhaarupadaana-kkhandhaa or formation clinging aggregates
5. vi~n~naanupadaana-kkhandhaa or consciousness clinging aggregates

These 5 clinging aggregates are like 5 clinging aggregates that have recently explained in the previous posts.

There are ruupas like eye, ear, nose, tongue, body, form, sound, smell, taste, touch and they are the main source that attract other

upadaana-kkhandhaas like sannupadaana-kkhandhaa, vedanupadaana-Okkhandhaa, sa`nkhaarupadaana-kkhandhaa and vi~n~naanupadaana-kkhandhaa.

When ruupa cannot be seen as ruupa as they are there have to arise other naamupadaana-kkhandhaas. As long as one does not have enough panna or wisdom ruupas will be attracting to other 4 upadaanakkhandas. To stop this is to be mindful with diligent and clear understanding on ruupa dhamma.

Among the four different stocks of dhamma the first three have been discussed to some detail. There left the fourth stock. It is general stock of dhamma.

Sabba sangaha or general stock of dhamma

1. khandha or aggregates
2. upadaana-kkhandha or clinging aggregates
3. aayatana or sense-bases
4. dhaatu or elements
5. saccaa or Noble Truths

Again the first two sub-stocks have been explained. There is another stock called aayatana dhamma.

There are 12 aayatana dhamma. They are

1. ruupa-aayatana or ruupaayatana or form-sense-base
2. sadda-aayatana or saddaayatana or sound-sense-base
3. gandha-aayatana or gandhaayatana or smell-sense-base
4. rasa-aayatana or rasaayatana or taste-sense-base
5. phothhabbaa-aayatana or phothhabbaayatana or touch-sense-base
6. dhammaa-aayatana or dhammaayatana or dhamma-sense-base
7. cakkhu-aayatana or cakkhaayatana or eye-sense-base
8. sota-aayatana or sotaayatana or ear-sense-base
9. ghaana-aayatana or ghaanaayatana or nose-sense-base
10. jivhaa-aayatana or jivhaayatana or tongue-sense-base
11. kaayaa-aayatana or kaayaayatana or body-sense-base
12. mana-aayatana or manaayatana or mind-sense-base

The first 6 sense-bases are external sense-bases or outter sense-base or bahirani aayatana and latter 6 sense-bases are internal sense-bases or inner sense-base or ajjhattikaani aayatana.

Aayatana means 'stretch' 'extent' 'reach' 'compass' 'region' 'sphere' 'locus' 'place' 'spot' 'position' 'occasion'. Aayatana also means 'exertion' 'doing' 'working' 'practice' 'performance'.

Aayatana also means 'sphere of perception' 'sphere of sense in general' 'object of thought'.

Aayatanas are the domain of cittas. The domain of devas is called devaayatana. So the domain of visible objects are called ruupaayatana etc and the domain of eye is called cakkaayatana and so on.

These 6 pairs are actually arising in pair and only when they meet there arise consciousness or citta. Both are the domain of cittas. That is citta arises at visible object. Citta arises at eye.

Citta arises at sound. Citta arises at ear. Citta arises at smell. Citta arises at nose. Citta arises at taste. Citta arises at tongue. Citta arises at touch. Citta arises at body.

So these are the domain of consciousness or cittas. Dhammaayatana are domain of dhamma and they are also the domain of citta. Because citta visits that domain. Dhammaayatana are 16 sukhamarupa or 16 subtle materials, 52 mental factors or 52 cetasikas, and nibbana.

Manaayatana is also the domain of consciousness. There are 89 different consciousness or 89 cittas. They are manaayatana. Because they know the sense 'dhammaayatana'. Because of the manaayatana these dhammaayatana are known and so manaayatana itself is the domain of arising new and new cittas.

With Unlimited Metta,

PS: Any comments are welcome and any queries are welcome. If there is unclarity of any meaning, please just give a reply to any of these posts on Dhamma Thread. Any adding, any correction, any support will be very helpful for all.

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**Date:** Tue Sep 27, 2005 6:20am  
**Subject:** [Dhamma Thread \( 562 \)](#)



Among the four different stocks of dhamma the first three have been discussed to some detail. There left the fourth stock. It is general stock of dhamma.

Sabba sangaha or general stock of dhamma

1. khandha or aggregates
2. upadaana-kkhandha or clinging aggregates
3. aayatana or sense-bases
4. dhaatu or elements
5. saccaa or Noble Truths

There are 12 aayatana dhamma or 12 sense-bases or 12 sense-spheres. Again they can also be dhaatu dhamma. But as there are 6 inner and 6 outer sense-sphere or sense-base there are 6 more dhaatu or elements.

There are altogether 18 dhaatus or 18 elements. Dhaatu are dhamma that bear their own characteristics. Atthano sabhaava.m dhareti'ti dhaatu. Atthano means 'essence' or 'meaning' or 'characters' and sabhaava means 'existence'. Dhareti means 'bear' bring 'carry'.

So there are dhamma that are existences and they bear their own characteristics. These dhammas are called dhaatu or elements. As there are 12 aayatana or 12 sense-bases or 12 sense-spheres there are also 12 dhaatus correspond to those 12 aayatana. But there are 6 extra elements or dhaatus as compared to aayatana.

Dhammaayatana may be said as dhamma-dhaatu. But manaayatana goes into 2 elements or 2 dhaatus. They are mano-dhaatu or mind-element and mano-vinnaana-dhaatu or mind-consciousness-elements.

18 dhaatus or 18 elements are

- a) ruupa-dhaatu
- b) sadda-dhaatu
- c) gandha-dhaatu
- d) rasa-dhaatu
- e) phothhabbaa-dhaatu
- f) dhamma-dhaatu

- a) cakkhu-dhaatu
- b) sota-dhaatu
- c) ghaana-dhaatu
- d) jivhaa-dhaatu
- e) kaaya-dhaatu
- f) mano-dhaatu

- a) cakkhu-vinnaana-dhaatu
- b) sota-vinnaana-dhaatu
- c) ghaana-vinnaana-dhaatu
- d) jivhaa-vinnaana-dhaatu
- e) kaaya-vinnaana-dhaatu
- f) mano-vinnaana-dhaatu

There are 18 dhaatus or 18 elements. Dhaatus or elements are dhamma that bear their own character. Actually all aayatanas or all sense-spheres or all sense-bases are also dhaatus.

There are outer sense-sphere and inner sense-sphere. They always pair and work together. They are ruupa (form) & cakkhu (eye), sadda (sound) & sota (ear), gandha (smell) & ghaana (nose), rasa (taste) & jivhaa (tongue), photthabbaa (touches) & kaaya (body), and dhamma (dhamma that are not self but just dhamma) & mana (mind).

When each sphere is examined they are also behaving as dhaatu dhamma or elements. The difference is that there is a third group in dhaatus as compared to aayatanas, which just have two groups of outer and inner. The first 5 pairs are all ruupa-dhamma. These 5 pairs are also dhaatu dhamma.

The 6th pair of aayatana moves into 3 dhaatus or 3 element. That is dhammaayatana becomes dhamma-dhaatu. But manaayatana becomes two dhaatus. One is mano-dhaatu or mind-element and another is mano-vinnaana dhaatu or mind-consciousness-element.

The third group for the first 5 pairs of aayatana as dhaatu are all called vinnaana-dhaatu or consciousness-element. They are cakkhu0vinnaana-dhaatu or eye-consciousness-element, sota-vinnaana-dhaatu or ear-consciousness-element, ghaana-vinnaana-dhaatu or nose-consciousness-element, jivhaa-vinnaana-dhaatu or tongue-consciousness-element, and kaaya-vinnaana-dhaatu or body-consciousness-element.

18 dhaatus or 18 elements are

A) Striker or hitter or impinger elements

- a) ruupa-dhaatu

- b) sadda-dhaatu
- c) gandha-dhaatu
- d) rasa-dhaatu
- e) photthabbaa-dhaatu
- f) dhamma-dhaatu

These 6 dhaatus or elements are called impinger or striker or hitter element. Because they hit or strike or impinge on their respective sense organ like eye, ear, nose, tongue, body, and the mind.

#### B) Receiver or receptor or acceptor elements

- a) cakkhu-dhaatu
- b) sota-dhaatu
- c) ghaana-dhaatu
- d) jivhaa-dhaatu
- e) kaaya-dhaatu
- f) mano-dhaatu

These 6 elements accept or receive the external sense information that come in the forms of striker or hitter or impinger elements.

These two lists work together. When a surface of iron is hit by iron rod or when a match-stick is hit on the match-box there arises spark. Like this when the striker elements strike the receiver elements there arise spark-elements called vinnaana-dhaatu or consciousness-element.

#### C) Spark elements

- a) cakkhu-vinnaana-dhaatu
- b) sota-vinnaana-dhaatu
- c) ghaana-vinnaana-dhaatu
- d) jivhaa-vinnaana-dhaatu
- e) kaaya-vinnaana-dhaatu
- f) mano-vinnaana-dhaatu

Mano-dhaatu or mind-element is vinnaana or consciousness and it is also citta. Mano-vinnaana-dhaatu or mind-consciousness-element are also vinnaanas or consciousness and they are also cittas.

However, mano-dhaatus are not like mano-vinnaana dhaatu. Because they do not know their object very well as in cases of mano-vinnaana-dhaatu. Mano-dhaatu are just receiver element. When dhamma-dhaatu or dhamma-element or mind-object-element strike mano-dhaatu there arise the sparks mano-vinnaana dhaatu.

But this simile is hard to understand for naama as they are not ruupa

and ruupa-similes cannot fully serve for naama dhamma.

But as soon as dhamma-dhaatu arise there also arise mano-dhaatu. Mano-dhaatu are panca-dvaara-avajjana-citta or 5-door-adverting-consciousness, sampaticchana citta or receiving consciousness. And they spark off mind-consciousness-element or mano-vinnaana-dhaatu.

May you be free from suffering.

In general stock of dhamma, there are 5 stocks. They are panca-kkhandhaa or 5 aggregates, pancupadaana-kkhandhaa or 5 clinging aggregates, aayatana or sense-base or sense-sphere, dhaatu or elements and saccaa or Noble Truths.

There are dhammas and they are in one of four truths or four saccaa. These four truths or four saccaa are

1. the truth of suffering of dukkha-saccaa
2. the truth of cause of suffering or samudaya-saccaa
3. the truth of cessation of suffering of nirodha-saccaa
4. the truth of path leading to cessation of suffering or magga-sacca

Magga-sacca is also known as 'dukkha-nirodha-gaaminii-pa.tipadaa sacca'.

Almost any dhamma is in one of these 4 saccaa or 4 Noble Truths with a few exceptions.

There are three rounds or three va.t.ta namely kilesa va.t.ta, kamma va.t.ta, and vipaaka va.t.ta. They are suffering or they are dukkha-saccaa. In summary all 5 pancupadaana-kkhandhaa or 5 clinging aggregates are all dukkha-saccaa or the truth of suffering.

Tanha is the cause of suffering and it is samudaya-saccaa. All sufferings derive from the actions that are pushed by tanhaa or craving.

So this tanhaa or craving is samudaya saccaa or the truth of cause of suffering. There are 3 tanhaas. They are kaama-tanhaa, bhava-tanhaa, and vibhava-tanhaa.

Nibbana is cessation of suffering and nibbana is nirodha sacca or the truth of cessation of suffering.

Noble Eightfold Path or NEP is the truth of path leading to cessation of suffering or it is magga saccaa.

As all four Noble Truths are the truths that are seen by ariyaa they are never mundane and they all are supramundane or lokuttara dhamma. Only \*lokuttara cittas\* or supramundane consciousness will have this true path of NEP because NEP is the property of ariyaa and never of non-ariyaa (puthujana).

Still there are dhamma that are not in all of these 4 saccaa or 4 Noble Truths. They are called saccaa-vimutti dhamma or dhamma not inclusive in 4 Noble Truth.

And \*NOT ALL TANHAA\* are samudaya saccaa. There is an exception.

May you be free from suffering.

There are dhamma that are saccaa or truths. They are

1. the truth of suffering (dukkha saccaa)
2. the truth of cause of suffering (samudaya saccaa)
3. the truth of cessation of suffering (nirodha saccaa)
4. the truth of the path leading to cessation of suffering (magga saccaa)

1. the truth of suffering (dukkha saccaa)

There are 11 groups of dhamma and they all are dukkha saccaa or the truth of suffering. In summary that truth is '5 clinging aggregates'.

Along with this summary there are 12 groups of dhamma that are suffering or dukkha saccaa.

1. jaati (birth/rebirth)
2. jaraa (ageing)
3. marana (death)
4. soka (sorrow)
5. parideva (lamentation)
6. dukkha (pain or physical suffering)
7. domanassa (mental pain or all mental suffering)
8. upayaasaa (despair)
9. appi ye hi sampayogo (association with unwanted things)
10. pi ye hi vippayogo (dissociation with loved one or wanted things)
11. tam pi iccham na labhati (not gaining of what is wanted)
12. pancupadaana-kkhandhaa (5 clinging aggregates)

They are all in 3 rounds namely kilesa vatta, kamma vatta, and vipaaka

vatta. Or the round of defilements, the round of kamma, and the round of vipaaka.

May you be free from suffering.

1. the truth of suffering (dukkha saccaa)

There are 11 groups of dhamma and they all are dukkha saccaa or the truth of suffering. In summary that truth is '5 clinging aggregates'.

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12. pancupadaana-kkhandhaa (5 clinging aggregates)

1. jaati (birth/rebirth)

Jaati is dukkha. Jaati is suffering. Jaati is birth. Jaati is rebirth.

Jaati is initiation of a life. Initiation of a life is suffering. If there is no life then there will not be any suffering. All sufferings in current life are because of initiation of life.

Jaati is acquisition new salaayatana or new 6 sense-bases (depending on kinds of being). Jaati is acquisition of new 5 clinging aggregates. These clinging aggregates are all suffering.

1. the truth of suffering (dukkha saccaa)

There are 11 groups of dhamma and they all are dukkha saccaa or the truth of suffering. In summary that truth is '5 clinging aggregates'.

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12. pancupadaana-kkhandhaa (5 clinging aggregates)

2. jaraa (ageing)

Jaraa or ageing is also suffering. Jaraa or ageing is dukkha. Jaraa or ageing is getting old. It is getting old of pancupadaana-kkhandhaa or getting old of 5 clinging aggregates.

Everything once arises is no more fresh after arising. Soon after they arise they get old. Actually this happens at each moment. Anyway getting old or ageing is everywhere in every part of all aggregates.

3. marana (death)

Marana or cessation of existence or death is dukkha. Marana or cessation of life or cessation of existence or death is suffering. Almost all people faced at one time or another with death of someone.

The truth of suffering (dukkha saccaa)

There are 11 groups of dhamma and they all are dukkha saccaa or the truth of suffering. In summary that truth is '5 clinging aggregates'.

Along with this summary there are 12 groups of dhamma that are suffering or dukkha saccaa.

1. jaati (birth/rebirth)
2. jaraa (ageing)
3. marana (death)
4. soka (sorrow)
5. parideva (lamentation)
6. dukkha (pain or physical suffering)
7. domanassa ( mental pain or all mental suffering)
8. upayaasaa (despair)
9. appi ye hi sampayogo (association with unwanted things)

- 10.pi ye hi vippayogo (dissociation with loved one or wanted things)
- 11.tam pi iccham na labhati (not gaining of what is wanted)
- 12.pancupadaana-kkhandhaa (5 clinging aggregates)

4. soka (sorrow)

Soka or sorrow is unsatisfactory. It is suffering. It arises when

- 1) properties are destroyed
- 2) relatives (including close family members) are destroyed
- 3) morality is destroyed
- 4) health is destroyed
- 5) belief is destroyed
  
- 6) pain (physical, mental) arises
- 7) defame
- 8) unattain
- 9) no friends

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- 12.pancupadaana-kkhandhaa (5 clinging aggregates)

5. parideva (lamentation)

Parideva or lamentation is unsatisfactory. It is suffering. It arises when

- 1) properties are destroyed
- 2) relatives (including close family members) are destroyed
- 3) morality is destroyed

- 4) health is destroyed
- 5) belief is destroyed
  
- 6) pain (physical, mental) arises
- 7) defame
- 8) unattain
- 9) no friends

Parideva or lamentation is more expressive form of soka or sorrow. But as it is different it is counted as another item. It is unsatisfactory and it is dukkha.

The truth of suffering (dukkha saccaa)

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6. dukkha (pain or physical suffering)

This is pain. This is suffering. These sufferings are those that are apparent to all type of person. All physical pain are not agreeable to any type of person even though arahats have already changed their view on pain and their perception on pain.

There are many different types of pain and each is not agreeable at any stage. Example pain are

- 1. head-ache
- 2. tooth-ache
- 3. chest pain of heart attack
- 4. abdominal pain of many different types
- 5. back pain

6. joint pain
7. eye-pain
8. ear pain

and many other pain. Any pain is not agreeable. All are real suffering.

The truth of suffering (dukkha sacca)

There are 11 groups of dhamma and they all are dukkha sacca or the truth of suffering. In summary that truth is '5 clinging aggregates'.

Along with this summary there are 12 groups of dhamma that are suffering or dukkha sacca.

1. jaati (birth/rebirth)
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If dukkha or suffering cannot be seen then Ariya's Sacca will not be seen. Dukkha is everywhere. Jati ( rebirth ), jara(getting old and decayed ), byadhi ( pain and diseases ), marana(ceasation of life or death or departure from living status ) are dukkha.

These features are part of life. So life itself is dukkha. There are other things that are associated with life or may be associated with life. These are soka ( anxiety, sorrow, worry ), parideva (expression of sorrow or lamentation that is crying, weeping ), dukkha ( physical pains ), domanassa ( grief or great sorrow ) and upayasa ( despair or losing all hope and collapse ).

In life there are other dukkha. Association with hateful ones makes the samsara traveller distressed and cause great pain in his mind. Seeing, hearing, smelling, tasting, touching disagreeable things cause dukkha.

When the traveller has to stay with hateful one he will have to see disagreeable senses related to his hateful companion. Or hear, smell,

taste or touch also behave the same as sight. When these disagreeable senses arise they will be embedded deep in his mind which again will cause him in great pain.

The last stock of dhamma that I have been writing is saccaa or 'Noble Truths'. The first truth has been talked in the previous posts under Dhamma Thread.

The second truth is called 'dukkha samudaya saccaa' or simply 'samudaya saccaa'. Dukkha is suffering. Samudaya is the cause. Sacca is the truth. Dukkha samudaya sacca is 'the truth of the cause of suffering'.

All sufferings have a cause and it is craving or tanhaa. It is lobha cetasika. But here one has to be careful that 'not all tanhaa or craving are samudaya saccaa or 'the truth of suffering'.

There is one tanhaa that is not the cause of suffering but that tanhaa itself is suffering. It is 'ta.m pi iccha.m na labhanti'. It is 'not obtaining what one wants'.

But when this craving has committed something and when the results come that craving or tanha becomes samudaya saccaa or the truth of the cause of suffering rather than 'the truth of suffering'.

The difference is time relationship.

The last stock of dhamma that I have been writing is saccaa or 'Noble Truths'. The first truth has been talked in the previous posts under Dhamma Thread. The second truth is craving or tanhaa.

As in said in Dhamma Thread (572) not all craving or tanhaa are 'the cause of suffering'. There is a case that 'craving or tanhaa' itself is suffering rather than 'the cause'.

So in that case 'The Truth' is 'the first truth' rather than 'the second truth'.

It is 'ta.m pi iccha.m na labhati'.

It is 'not obtaining what one wants'.

Here this craving is suffering. There are 11 sufferings (from jaati or birth to 'not obtaining what one wants'. If the summary of suffering 'pancupadaanakkhandhaa' or '5 clinging aggregates' is counted as one suffering there are altogether 12 dukkhas or 12 sufferings.

In these 12 sufferings number 11th is craving. This craving is suffering

and it is not the cause of suffering. But it can well be the cause of suffering.

This only happen when time frame is shifted to future. That is 'the craving -when not obtaining what one wants' causes its results in the future and when this craving is checked back from the future then this craving can well be '2nd truth'.

But at the time of 'not obtaining what one wants' it is still 'the first truth' and even though it is craving it is still suffering.

The last stock of dhamma that I have been writing is saccaa or 'Noble Truths'. The first finished so far. The second Noble Truth is samudaya. It is tanha or craving. The unit of dhamma it bears is lobha cetasika.

There are sufferings. There are dukkha. All these dukkha derive from samudaya or tanhaa or craving. This craving or tanha is always always led by moha or avijjaa.

Where do craving come from?

We are sensing.

- a) we see something and then we pass into thinking.
- b) we hear something and then we pass into thinking.
- c) we smell something and then we pass into thinking.
- d) we taste something and then we pass into thinking.
- e) we touch something and then we pass into thinking.
- f) we sense a thought and then again we pass into much more complex thinking.

Craving is a naama-dhamma or mentality. So it does not grow from any of physical or material things. But craving is there at eyes when we see.

Craving is at visual object when we see.

If someone well learnt what craving is like he can beat craving with panna or wisdom to death.

Burn craving. Kill craving. Deroot craving. Eradicate craving. Fight craving.

Craving is coming to you in various form. Give it a machine gun shots (sati).

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Craving (tanha) in its original name is attachment (lobha). It is lobha cetasika. It is a naama dhamma.

It arises with citta. It arises with 8 cittas out of 89 total cittas.

These 8 cittas are all lobha-cittas.

In these 8 cittas there is lobha (tanha) cetasika. This craving has to arise because of conditions.

These conditions are

1. seeing
2. hearing
3. smelling
4. tasting
5. touching
6. thinking

In seeing there has to arise 'eye-sensitivity' 'visual-object' and 'seeing-consciousness' or 'eye-consciousness'. These 3 arise together.

Likewise there are other 5 groups.

All these are the origin for arising of tanhaa.

Craving itself is not a visual object.

Samudaya or tanhaa or craving is the cause of suffering. There are things that should be taken into consideration. These things are origins of craving.

They are

1.

a)eye

cakkhu pasada (eye-sensitivity)

cakkhu vatthu (eye-base)

cakkhu dvara (eye-door)

b)visual object

ruupa (visual object)

vanna (colour)

form (form/shape/figure)

light

c)eye-consciousness

cakkhu vinnaana (eye-consciousness)

sight-consciousness

seeing-consciousness

2.

- a) ear (sota pasada/vatthu/dvaara) [ ear-sensitivity/base/door]
- b) auditory object (saddha/sound)
- c) ear-consciousness(sota vinnaana/sound-consciousness/hearing-con)

3.

- a) nose (ghaana pasaada/vatthu/dvaara)
- b) olfactory object (gandha/smell)
- c) nose-consciousness(ghaana vinnaa/smell-consciousness/smelling-con)

4.

- a) tongue (jivhaa pasaada/vatthu/dvaara)
- b) gustatory object (rasa/taste)
- c) tongue-consciousness (jivhaa vinnaana/taste-con/tasting-con)

5.

- a) body (kaaya pasada/vatthu/dvaara)
- b) tactile object (phothhabbaa/touches\_hardness,temperature,pressure)
- c) body-consciousness (kaaya vinnaana/body-cons/ touching-cons)

6.

- a) mana(mana ayatana / mano dvaara\_ there is no mano pasaada/ vatthu)
- b) mental object (dhamma/object of thinking/thought-object)
- c) mind-consciousness (mano vinnaana/ mind-cons/thinking-cons)

Moreover, there are more sources for craving.

There are 10 groups that craving may be traced back. They are

1. eye, ear, nose, tongue, body, mind sensitivity  
(cakkhu, sota, ghaana, jivhaa, kaaya, mana \_ayatana)
2. sight, sound, smell, taste, touches, dhamma (mind-object)  
(ruupa, sadda, gandha, rasa, phothhabbaa, dhammaa\_ayatana)
3. eye-consciousness, ear-con, nose-con, tongue-con, body-c, mind-con  
(cakkhu, sota, ghaana, jivhaa, kaaya, mano\_vinnaana)
4. eye-contact, ear-, nose-, tongue-, body-, mind-contact  
  
(cakkhusamphassa, sota, ghaana, jivhaa, kaaya, mano\_ samphassa)
5. feeling-born-of-eye-contact,ear,nose,tongue,body,of-mind-contact

(cakkhusamphassajaa vedana, sotasaam-- vedana, ghaana, jiv,kaya,mano)

6. sight-perception, sound, smell, taste, touch, thought-perception

(ruupasannaa,sadda-sannaa,gandha-san,rasa-san,phottth-san,dhamma-san)

7. sight-volition, sound-,smell-, taste-, touch-,though-volition

(rupasa~ncetana, sadda, gandha, rasa, photthabba, dhammasa~ncetana)

8. sight-craving, sound, smell, taste, touch, thought-craving

(rupa-tanha, sadda, gandha, rasa, photthabba, dhamma-tanhaa)

9. sight-application, sound-ap,smell-ap,taste-ap,touch-ap,thought-ap

(rupa-vitakka,sadda-vit,gandha-vit,rasa-vit,phott-vit,dhamma-vitt)

10. sight-sustension,sound-sus,smell-sus,taste-sus,touch-sus,thou-sus

(rupa-vicaara, sadda, gandha, rasa, photthabba, dhamma-vicaara)

If craving have to arise it has to originate from these 10 groups of dhamma when these 10 dhamma are inappropriately attended or 'ayoniso manasikaara'.

Samudaya or tanhaa or craving is the cause of suffering. There are things that should be taken into consideration. These things are origins of craving.

They are

1. eye, ear, nose, tongue, body, mind

2. colour, sound, smell, taste, touch, thought

3. eye-consciousness, ear-con, nose-con, tongue-con, body-con, mind-con

4. eye-contact, ear-cont, nose-cont, tongue-cont, body-cont, mind-cont

5. feeling-born-of-eye-contact, ear, nose, tongue, body, mind

6. colour-perception, sound, smell, taste, touch, thought-perception

7. colour-volition (rupasa~ncetana), sound, smell, taste, touch, thought

8. sight-craving (rupa-tanhaa), sound, smell, taste, touch, thought

9. sight-application (rupa-vitakka), sound, smell, taste, touch, thought

10. sight-sustension (rupa-vicaara), sound, smell, taste, touch, thought

There are altogether 60 places. There are 3 tanhaa or cravings. They are craving for sensuality (kaama-tanhaa), craving for existence (bhava-tanhaa) and craving for non-existence (vibhava-tanhaa).

If one is mindful enough and wise enough he will be able to attend

appropriately on dhamma that is these 60 dhamma. If he is not wise enough then 180 cravings might arise and they will bind him the three worlds namely kaama-loka or sensuous planes, ruupa-loka or fine material planes, and aruupa loka or non-material planes, where all beings are suffering without ever being interrupted

As there is the cause there also is cessation. This cessation is because of eradication of the cause. The first two truths have been discussed. The third Noble Truth is the truth of cessation of suffering. It is known as nirodha saccaa.

As there are 60 places where tanhaa or craving originate. At these places that fire of craving also extinguishes. What are these 60 places? They have been discussed in samudaya saccaa or the truth of the cause of suffering.

To repeat, they are

1. cakkhu, sota, ghana, jivha, kaya, mano  
eye, ear, nose, tongue, body, mind
2. rupa, sadda, gandha, rasa, photthabba, dhamma  
sight, sound, smell, taste, touches, mind-object/thought
3. cakkhu-vinnaana, sota-v, ghana-v, jivha-v, kaya-v, mano-v
4. cakkhu-sam-phassa, sota-, ghana-, jivhaa-, kaya-, mano-  
eye-contact, ear, nose, tongue, body, mind
5. cakkhu-sam-phassajaa vedanaa, sota, ghana, jivha, kaya, mano  
feeling-born-of-eye-contact, ear, nose, tongue, body, mind
6. rupa-sanna, sadda-san, gandha-san, rasa-san, photthabba-san, mano-san  
sight-perception, sound, smell, taste, touches, thought-perception
7. rupa-sa`n-cetana, sadda-, gandha-, rasa-, photthabba-, dhamma-  
volition-at-sight, sound, smell, taste, touches, volition-at-thought
8. rupa-tanha, sadda-tanha, gandha-tanha, rasa-tanha, photth-, dhamma-  
craving for sight, sound, smell, taste, touches, thought
9. rupa-vitakka, sadda, gandha, rasa, photthabba, dhamma-vitakka  
application to sight, sound, smell, taste, touches, thought
10. ruupa-vicaara, sadda, gandha, rasa, photthabba, dhamma-vicaara  
sustension to sight, sound, smell, taste, photthabba, dhamma.

As panna or wisdom arise (because of wise attention\_yoniso

manasikaara) there will not be any more craving at these 60 places.

This cessation is kilesa-nibbana or 'PEACE ARISEN FROM CLEARANCE OF DEFILEMENTS'. As soon as defilements are eradicated there is peace and this peace is felt by the current life if panna (arahatta magga panna) has arisen.

We all agree that Tanha is the cause of Dukka and understand at the intellectual level.

What I tried to know is that how Tanha (loba) is going to be killed or eradicated. There could be many ways.

As far as I know, Tanha can be observed and be eradicated as soon as it arises when one observe the bodily sensations Veddana constantly. All these craving and aversion manifest as different sensations like Dukka Veddna, Sukka Veddna, Adukkasuka Veddna and etc. when one observe Veddana.

According to Pattica Samumpada, ( Conditional Arising)

"Passa Pacaya Veddna"

Based on the contact with six sense doors ,feeling and sensations arises

"Veddna paccaya Tanha"

Based on Sensations Tanha arises.

So I think when we work on Veddana , we can observe and experience Tanha within the frame work of our Nama Rupa and we can kill Tanha from arising.

'Tanha paccya Upadana'.

Based on Craving and aversion, attachment arises.

Some translates Tanha as Craving and aversion. Especially, in the context of Pattica Sammupada ( Conditonal Arising).

Based on Aversion, hatred and ill will , dukka Veddna, unpleasant bodily sensations manifest within when one meditates to observe Veddna.

So there is a missing link between Tanha craving and Upadana attachment, which is Veddna and is often ignored.

Basically I just like to emphasize on the importance of Veddna.

But again, please correct me if I am wrong, I am just a novice. I just want to express my understanding. I wish I could explain about Veddna better.

If anyone likes to get more technical information about " The Importance of Veddna", kindly let me know.

Craving (tanha) in its original name is attachment (lobha). It is lobha cetasika. It is a naama dhamma.

It arises with citta. It arises with 8 cittas out of 89 total cittas.

These 8 cittas are all lobha-cittas.

In these 8 cittas there is lobha (tanha) cetasika. This craving has to arise because of conditions.

These conditions are

1. seeing
2. hearing
3. smelling
4. tasting
5. touching
6. thinking

In seeing there has to arise 'eye-sensitivity' 'visual-object' and 'seeing-consciousness' or 'eye-consciousness'. These 3 arise together.

Likewise there are other 5 groups.

All these are the origin for arising of tanhaa.

Craving itself is not a visual object.

Inquiry, query, questions, discussion, furthering are all welcome, in deed.

Tanha is an alternative name for 'the cetasika lobha'. It is a dhamma from many. It is naama dhamma.

When it arises no one can kill it or stop or abolish it. Likewise when it is just going to vanish no one can draw it not to go away. Tanha arises because of conditions.

It is these conditions that we need to prepare so that tanha can never arise again.

Paticca-samuppaada (Dependent Origination) says \_\_\_

Vedana paccayaa tanhaa, tanhaa paccayaa upadaana, ...

Vedana (feeling) conditions tanha (craving).  
Vedana gives a ground for tanha to stand.

Here important thing is that vedana or feeling has to arise each and every state of mind whether pure or not. Kusala cittas have feeling. Akusala cittas have feeling. Abyakata cittas (not kusala, not akusala) have feelings. Arahats have feeling.

But tanha or craving does not arise all the time like feeling. But it stays dormant in that link in a manner of un-expression. That is it lies in as tendency. Example; someone may have jhana. When he has jhana he is free of tanha. But if he is not an arahat then tanha lies dormant and when jhana goes away, tanha may arise.

Tanha paccaya upadaana, true.

If you do not wash tea cup for a long time then you will not be able to wash with pure water to clean all the scales on the cup-surface. It steadfastly sticks to the cup.

As there is the cause there also is cessation. This cessation is because of eradication of the cause. The first two truths have been discussed. The third Noble Truth is the truth of cessation of suffering. It is known as nirodha sacca.

As there are 60 places where tanha or craving originates, at these places that fire of craving also extinguishes. What are these 60 places? They have been discussed in samudaya sacca or the truth of the cause of suffering.

To repeat, they are

1. cakkhu, sota, ghana, jivha, kaya, mano  
eye, ear, nose, tongue, body, mind

It is eye who sees that is who accepts sight. If one is mindful at eye and wisely attends at eye then there will not arise craving. Likewise ear, nose, tongue, body and mind are places where craving originates.

2. rupa, sadda, gandha, rasa, phothhabba, dhamma  
sight, sound, smell, taste, touches, mind-object/thought

When one sees sight that sight serves as the source for arising of craving. If this is wisely attended then tanha would not arise. This also applies to other objects like sound, smell, taste, touches, and thoughts.

3. cakkhu-vinnaana, sota-v, ghana-v, jivha-v, kaya-v, mano-v

These are 6 sense-consciousness. They are the first point that start perceiving and so they are the origin of craving and when this is wisely attended then craving would not arise. These 6 consciousness are eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, and mind-consciousness.

4. cakkhu-sam-phassa, sota-, ghana-, jivhaa-, kaya-, mano-eye-contact, ear, nose, tongue, body, mind

These are 6 contacts or salampassa. They are eye-contact, ear-contact, nose-contact, tongue-contact, body-contact, and mind-contact. This might be hard to recognize. But if mindful it is still possible that craving can be prevented.

5. cakkhu-sam-phassajaa vedanaa, sota, ghana, jivha, kaya, mano feeling-born-of-eye-contact, ear, nose, tongue, body, mind.

This is feeling as a result of contact. If feelings are mindfully attended and wisely attended there is no way for tanha to arise.

6. rupa-sanna, sadda-san, gandha-san, rasa-san, photthabba-san, mano-san sight-perception, sound, smell, taste, touches, thought-perception.

When sight is perceived there is possibility that craving might arise. But if this is mindfully and wisely attended then there is no way for tanha to arise. This also applies to sound perception, smell perception, taste perception, touch perception and thought perception. If well guarded craving would not be able to enter.

7. rupa-sa`n-cetana, sadda-, gandha-, rasa-, photthabba-, dhamma-volition-at-sight, sound, smell, taste, touches, volition-at-thought.

These are volitions and they all go to the object. If this is cognised and wisely attended then craving or tanha would not be able to approach mind, which otherwise would create more suffering.

8. rupa-tanha, sadda-tanha, gandha-tanha, rasa-tanha, photth-, dhamma-craving for sight, sound, smell, taste, touches, thought.

These are already arisen dhamma because of opening of former gates or doors. But if one is still able to recognise that these craving enter the mind it is still possible to stop them not to create more problems.

9. rupa-vitakka, sadda, gandha, rasa, photthabba, dhamma-vitakka application to sight, sound, smell, taste, touches, thought.

These sight-application, sound-application etc etc are wandering thoughts on 6 objects. They all apply to their respective object. If they can be recognised then it is still possible to stop craving growing.

10. ruupa-vicaara, sadda, gandha, rasa, photthabba, dhamma-vicaara sustension to sight, sound, smell, taste, photthabba, dhamma.

These are proliferation of wandering thoughts on objects already applied. These are the main factors that create clinging or upadaana, which again would create existence or bhava or becoming.

As panna or wisdom arise (because of wise attention\_yoniso manasikaara) there will not be any more craving at these 60 places. Not arising is like extinguishment of craving-fire and this is cessation of suffering. So this is the truth of cessation of suffering.

This cessation is kilesa-nibbana or 'PEACE ARISEN FROM CLEARANCE OF DEFILEMENTS'. As soon as defilements are eradicated there is peace and this peace is felt by the current life if panna (arahatta magga panna) has arisen.

The third Noble Truth is the truth of cessation of suffering. It is also known as samudaya sacca. It is tanha. It is craving. It is lobha. It is attachment.

Lobha is a naama dhamma. Lobha is mentality. I wrote that there are 60 places where lobha or tanha or craving originates. This may confuse someone who have not study dhamma.

Stone and water cannot be mixed into one while milk and water can be mixed into one.

Naama and ruupa cannot be mixed into one while feeling (naama), perception (naama), formation (naama), and consciousness (naama) can be mixed into one.

60 places are miscellaneous and some are ruupa-dhamma and some are naama-dhamma. The idea that I said 'craving originates from these 60 places' is to mean that 'craving has to arise' when these 60 places are not properly attended.

In real sense lobha arises only when lobha-cittas arise. This sentence may confuse you again. When I say 'lobha arises..' I mean lobha cetasika. But lobha cetasika or mental factor of attachment never arise singly.

All lobha cetasikas arise only with citta. When lobha cetasika arises with a citta that citta becomes lobha-citta. There are 8 lobha-cittas.

These 8 lobha-cittas are repeatedly explained in Dhamma Thread posts.

All these 8 lobha-cittas are akusala cittas. They are akusala dhamma. Even if they arise in the middle of kusala actions they are still akusala and they will bring their consequences.

When akusala-dhamma is not known as akusala-dhamma one will not be able to avoid akusala actions. When akusala actions cannot be avoided one will not be pure and when not pure there will be defiled. When defiled then will be bound to the samsaraa. And there will not be any liberation and any peace.

These akusala dhamma will be seen when on approaching way to Noble Eightfold Path (NEP). Once on the NEP there is no more akusala and those who are exactly on NEP will be

1. seeing suffering as they are
2. eliminating the cause of suffering
3. experiencing the cessation of suffering
4. fulfilling all 8 segments in their fullest state

NEP is the 4th Noble Truth. It is 'dukkha-nirodha-gaamini-patipada ariya's saccaa'. Simply, it is magga saccaa or it is the truth of the path leading to cessation of suffering.

The third Noble Truth is the truth of cessation of suffering. It is also known as nirodha saccaa. This cessation is because of eradication of tanhaa, which is samudaya saccaa or the truth of the cause of the suffering.

Tanhaa is craving. Tanhaa is lobha. Tanhaa is attachment. Tanhaa is greediness. When there is no tanhaa at all then suffering has to cease to exist. Tanhaa is lobha.

Lobha is a naama dhamma. Lobha is mentality. I wrote that there are 60 places where lobha or tanhaa or craving originates. This may confuse someone who have not studied dhamma.

Stone and water cannot be mixed into one while milk and water can be mixed into one.

Naama and ruupa cannot be mixed into one while feeling (naama), perception (naama), formation (naama), and consciousness (naama) can be mixed into one.

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NEP is the 4th Noble Truth. It is 'dukkha-nirodha-gaamini-patipada ariya's sacca'. Simply, it is magga sacca or it is the truth of the path leading to cessation of suffering.

The third Noble Truth is the truth of cessation of suffering. Suffering has to cease because of eradication the cause. Eradication is done in four stages. In the first stage eradication of wrong-view is

done by stream-entering path knowledge (sota-aapatti magga ~naana).

Tanhaa related to wrong view are eradicated at that first stage even though other tanhaa are still there in sotapams. That is why sotapams do have to be reborn for further 7 lives. Because they still have tanhaa even though tanhaa related to wrong-view or ditthi has been eradicated.

In the second stage of maturity or of enlightenment there are further thinning of kaama-tanhaa or craving for sensuality and some aggressive forms of dosa even though both have not been eradicated. This stage is called sakadaagami magga. When one reaches that path he or she becomes have less interest in kaama and there is less dosa as compared to sotapams. But they are far far better than puthujanas un-attained individuals.

When the third stage arises further eradication of tanhaa which is done by anaagami magga ~naana or non-returning path knowledge. Those who reach this stage will not return to human village or human realm. Because they do not have any kaama-tanhaa, which is the characteristics of human at birth, and they do not have any dosa, which is also the characteristics of human (everyone has to cry because of dosa).

When the fourth or final stage of maturity or at arahatta magga kaala or at the time when defilements-eradicating path knowledge arises all the remaining defilements and all forms of akusala including in the dormant forms or anusaya are eradicated and then the individual becomes a pure individual and he or she is called arahant. As there is no defilements they just have to face their old vipaaka or results of past kamma. As they are not creating new kamma and there is no more life-forming kamma they will not be reborn again.

To reach any of these four stages is to be on the right path. That path is attha`ngika magga or the path that is made up of eight limbs or eight parts. That path leads to cessation of the suffering. It is magga sacca.

At the time when path-knowledge (magga-~naana) arises there are all eight parts. These eight parts are constituents of NEP Noble Eightfold Path or (a.t.tha`ngiko-maggo). This Path is the only path that directly leads to nibbana.

Only at that time of arising of path-knowledge all of these eight parts become full-strength. Otherwise they may not even be eight parts and instead there might be just five parts or less.

This Path which is the way leading to cessation of suffering is known as the truth of the path leading to cessation of the suffering or

'dukkha-nirodha-gaamini-pa.tipadaa-ariya-sacca' or simply 'magga sacca' or 'the truth of the path'.

As you all already know these eightfold paths are

1. right view (sammaa-ditthi)
2. right thought (sammaa-sankappa)
3. right speech (sammaa-vaacaa)
4. right action (sammaa-kammanta)
5. right livelihood (sammaa-aajjiiva)
6. right effort (sammaa-vaayama)
7. right mindfulness (sammaa-sati)
8. right concentration (sammaa-samaadhi)

These eight paths are frequently explained in Dhamma Thread posts. Example posts are posts on satipatthaana which is 4 dhamma in 37 factors of enlightenment or Bodhipakkhiya Dhamma.

The fourth truth of Ariyas or the 4th truth that is seen or developed by Ariyaa is magga-sacca or the truth of path. This Path directly leads to nibbana.

Before one actually reaches the Path he or she has to follow the approaching path to NEP. There are eight 'right paths'. Supramundane right path or lokuttaraa-sammaa-magga`ngas arise at the time only when path-knowledge arises and then fruition-knowledge arise.

Otherwise path-factors or magga`ngas are not as perfect as supramundane path factors. In that case they may well be mundane path factors even though they are all right path-factors or sammaa-magga`ngas.

Supramundane consciousness are consciousness that are path-consciousness and that are fruition-consciousness, which are the direct results of path-consciousness.

As long as path-factors do not arise along with path-consciousness or fruition-consciousness they are not supramundane path-factors or lokuttaraa sammaa-magga`ngas.

Examples are here.

One may stay in 1st ruupa jhaana. But if this is not with path-consciousness or not with fruition-consciousness then this 1st ruupa jhaana is truly mundane jhaana or lokiya-jhaana and not lokuttaraa jhaana. Because the jhaana practioner does not see nibbana and he or she will see only the object of jhaana.

The 4th truth is the truth of the path leading to cessation of the suffering. It is magga sacca. It is the truth of Path. This path include 8 parts. They are eightfold path.

The right view is one of these 8 parts. It is a path factor. It is a magganga. It is sammaa-ditthi. It is right view. In right view there are knowledge of the suffering, knowledge of the cause of suffering, knowledge of the cessation of the suffering and knowledge of the path leading to the cessation of the suffering.

The Buddha said,

"Katamaa ca bhikkhave sammaa ditthi? Ya.m kho bhikkhave dukkhe ~naana.m, dukkhasamudaye ~naana.m, dukkhanirodhe ~naana.m, dukkhanirodhagaaminiyaa pa.tipadaaya ~naana.m. Aya.m vuccati bhikkhave sammaaditthi."

"Which is right view? Monks, knowledge (~naana) of suffering (dukkha), knowledge of the cause (samudaya) of suffering, knowledge of the cessation (nirodha) the suffering, knowledge of the path leading to (gaaminiyaa) cessation of suffering. Such is right view."

Here the main theme is dukkha.

When dukkha is not known as dukkha there will not be right view.  
When suffering is not known as suffering there will not be right view.

Wording is not important. Whether we are using Paa.li or English or French or German or Spanish or any other languages the most important thing is to see 'suffering' as 'suffering'.

We cannot read 'suffering' or 'dukkha' in the text even though we may have some hints what suffering means. But suffering is seen only when we can see it.

Only when suffering is seen it will be possible to see the cause of it. This is in real term only seen at 'magga khana' that is at 'the time when path-consciousness arises'. But like dukkha or suffering we can study in the text so that we might have some hints what these mean.

Cessation is the work of ariyaa or saints or Noble ones. It also arises only at the time of arising of path-consciousness. But we may study in the text to get some hints what cessation of suffering means. So does the Path.

If one does not see these four things there is no right view.

Dhamma Thread posts have reached number 584. It starts with general talking on the world and our perceptions to the world. Then it starts to explain what consciousness (citta) is.

After that different classifications of consciousness are discussed from different angles and different views in terms of object, ground, function etc etc.

Then the associated mental phenomena or associated mental factors, which are called cetasika in Paa.li. After explanation on 52 cetasikas different rupas are expounded.

Nibbana the term is well explained after explanation on citta, cetasika, and ruupa. After nibbana the most frequently used things that is pannatti or naming or concepts are explained.

Mind is actually not a static entity. It is impermanent. It is just a rapid flux of continuous (uninterrupted) flow of consciousness. This matter of procession of consciousness (viithi) is also explained to some detail.

In procession of consciousness there are different series of consciousness in procession well explained in Dhamma Thread posts. They are

1. 5-sense-door-consciousness-procession (panca-dvaara-kaama-javana)
2. mind-door-consciousness-procession(mano-dvaara-kamma-javana-vaara)
3. mind-door-jhaana-consciousness-procession(jhaana-javana-vaara)
4. mind-door-path-consciousness-procession (magga-javana-vaara)
5. mind-door-fruit-consciousness-procession (phala-javana-vaara)
6. mind-door-superpower-consciousness-procession(abi~n~naana-javana)
7. mind-door-jhaana-attainment-procession (jhaana-samaapatti)
8. mind-door-phala-attainment-procession (phala-samaapatti)
9. mind-door-cessation-attainment-preprocession-postprocession (nirodha-samaapatti).

It is these mental energies that work as underlying ultimate realities, which are seen in illusionary way by the worldly beings.

These processions are not arising on their own but they have to ground on ruupa dhamma and these matters will be explained in the later part of Dhamma Thread post.

Consciousness are not always in procession. But they sometimes actually most of the time arise without in procession. At that time

they do not have to depend on any door of six namely eye-door, ear-door, nose-door, tongue-door, body-door, and mind-door.

These door-free consciousness (patisandhii, bhavanga, cuti or in simple English linking-consciousness, life-continuing-consciousness, and life-ceasing-consciousness) are also discussed along with different realms for beings.

After explanation on realms and the lifespans of beings in 31 realms different stock of Dhamma are being discussed. I presented them as 4 different stocks of Dhamma. The last stock is general stock and among different stocks in general stock the last that I am writing on is Noble Truth.

The first three truths have been discussed. The 4th truth is Noble Truth of the path leading to cessation of the suffering. It is magga-sacca or the truth of the Path. It is Eightfold Path. The first part has been posted.

Coming post is on right thinking or right thought or sammaa-sankappa.

This post is just for a summary that what I have writing under Dhamma Thread posts. My reference is 'Abhidhammatthasa`ngaha text by Aacariya Anuruddhaa' and I also use other facilities as references like Paa.li-English Dictionaries, English-Paa.li Dictionary, some suttanta facilities, Jaataka, Tiikaa and many more even though my main source is little-finger-text called Abhidhammatthasa Ingaha.

In Dhammacakkappavattana Sutta The Buddha preached to five ascetics or panca-vaggii [who were the first five disciples of The Buddha] that there are two extremes.

One extreme is living in luxurious way or indulging in sensuality. Another extreme is living in the way of self-torture. These are two extremes that are not fruitful. The Buddha advised to avoid these two extremes when one is searching for liberation.

After expression of these two extremes, The Buddha continued to explain on another way which really leads to liberation. This third way is known as 'THE MIDDLE WAY'.

Here, one should be careful that 'THE MIDDLE WAY' is not the result of division by two on summation of sensuality and self-torture. It is said it is 'THE MIDDLE WAY' because it is not extreme.

That MIDDLE WAY is made up of eight parts. They are

1. right view (sammaa ditthi)

2. right thought (sammaa sankappa)\_ [pa~n~naa-magga`nga]

3. right speech (sammaa vaacaa)

4. right action (sammaa kammanta)

5. right livelihood (sammaa aajiiva)\_ [siila-magga`nga]

6. right effort (sammaa vaayama)

7. right mindfulness (sammaa sati)

8. right concentration (sammaa samaadhi)

Right view is knowledge of suffering, knowledge of the cause of suffering, knowledge of the cessation of suffering, knowledge of the path leading to the cessation of suffering.

After right view comes right thought or right thinking or right resolve or right motivation. In essence this right thought is vitakka cetasika. Vitakka has the power of rowing boat.

Because of rowing the boat has to move. The choice of direction or steering is not of its job but other mental factor called 'ATTENTION' or manasikaara. For vitakka to become right thought or sammaa-sankappa there have to have characters.

The Buddha preached in Mahaasatipatthaana Sutta in Diigha Nikaaya that\_:

'Monks! Which is right thought? There are the thought that is trying to escape sensuality, the thought that goes against ill-will, the thought that goes reversely against torturing. Monks, these three thoughts are right thought.'

'Katamo ca bhikkhave samma sankappo? Nekkhamma sankappo, abyaapaada sankappo, avihi.msaa sankappo. Aya.m vuccati bhikkhave samma sankappo'. [ Diigha Nikaaya DN 22 Mahaasatipatthaana Sutta ]

The thoughts that have so mentioned qualities have to accompany right view and other path factors to the cessation of suffering or nibbana.

There are 4 Noble Truths. The first truth is 'suffering'. Suffering has to be known as suffering with fully developed direct knowledge and this knowledge is the truth of Noble Ones.

The second truth is the cause of the suffering. All sufferings have the cause. This cause has to be known and eradicated with fully developed direct knowledge. This removing knowledge of the cause of suffering is 2nd truth of Noble Ones.

The third truth is the complete cessation of the suffering. All sufferings have to cease complete when there are no more source for fire of suffering. This cessation of the cause of suffering has to be known by fully developed direct knowledge. This knowledge is 3rd truth of Noble Ones.

The 4th truth is the path leading to cessation of the suffering. Again this path has to be fully developed and when fully developed the individual concern directly understand suffering, removes the cause, sees the cessation.

This Path which is known as Noble Eightfold Path (NEP) has 8 limbs. The first two limbs have been discussed in the previous post. There are three more right path-factors or sammaa-magga`ngas known as siila-magga`nga or path-factors of morality and three more path-factors known as samaadhi-magga`nga or path-factors of concentration.

After sammaa-ditthi or right view and sammaa-sankappa or right thinking I will delineate on right speech or sammaa-vaacaa.

The Buddha said,

'Katamaa ca bhikkhave sammaa vaacaa, musaavaadaa verama.nii, pisu.naaya vaacaaya verama.nii, pharusaaya vaacaaya verama.nii, samhappalaapaa verama.nii.

Aya.m vuccati bhikkhave sammaa vaacaa'.

In the post 'Small lesson' each letter of Paa.li has been explained.

'Monks, which is right speech?

Being avoiding false speech, being avoiding divisive speech, being avoiding harsh speech, being avoiding unfruitful-fruitless-essenceless speech, these may be called as 'RIGHT SPEECH'.

Here if a speech or a voice has implications of any of the following four things that speech is not right speech even though it might be true for a category when that category can be avoided.

1. telling lie
2. telling divisive speech
3. telling harsh speech
4. telling fruitless-essenceless speech.

Examples;

Someone very very looks like a monkey.

If some person says 'He looks like a monkey' this is not saying false speech. As he is not saying 'He does not look like a monkey' and avoids that saying he is not telling a lie.

But it is harsh speech and it cannot be right speech.

sammaa-ditthi, sammaa-sankappa

sammaa-vaacaa, samaa-kammanta, samaa-aajjiiva

sammaa-vaayama, samaa-sati, samaa-samaadhi

The fourth truth that Noble ones develop is the Path leading to cessation of suffering. It is the truth of Path. It is magga saccaa. It is 'dukkha-nirodha-pa.tipadaa-gaaminii-ariya-saccaa' or simply magga saccaa.

There are eight limbs in that Path. They are in Paa.li as above that is

'sammaa-ditthi, sammaa-sankappa, sammaa-vaacaa, sammaa-kammanta, sammaa-aajjiiva, sammaa-vaayama, sammaa-sati, and sammaa-samaadhi'.

They are

1. right view
2. right thinking
3. right speech
4. right action
5. right livelihood
6. right effort
7. right mindfulness
8. right concentration.

Right view, right thinking, and right speech have been discussed in the previous posts under the heading of Dhamma Threads. In this post, sammaa-kammanta or right action will be discussed.

The Buddha said,

'Katamo ca bhikkhave sammaakammanto?

Paa.naatipaataa veramanii, adinnaadaanaa veramanii, kaamesumacchaacaaraa veramanii, aya.m vuccati bhikkhave sammaakammanto.'

'Which is right action?

Not killing beings, not stealing things that are not given, not practising wrongly at sensual things, these can be called right action.

If someone misuse or misconduct in sensual things like inappropriate sex, drinking intoxicant they are doing wrongly in senses.

If they have to do rightly they have to see them as naama and ruupa.

sammaa-ditthi, sammaa-sankappa

sammaa-vaacaa, samaa-kammanta, samaa-aajjiiva

sammaa-vaayama, samaa-sati, samaa-samaadhi

~~~~~

Here comes sammaa-aajjiiva or right livelihood.

Bhagavaa said,

"Katamo ca bhikkhave sammaa aajjiivo?"

Idha bhikkhave ariya saavako micchaa aajjiiva.m pahaaya sammaa aajjiiveneva jiiivita.m kappeti, aya.m vuccati bhikkhave sammaa aajjiivo."

'Which is, Monks, right livelihood?

In this dispensation of mine Noble disciple deserts wrong livelihood and lives on right livelihood. This (deserting wrong livelihood and keeping on right livelihood) can be called as right livelihood.

Any life sustaining supports that are obtained through killing, stealing, sense-misconducting, improper speech or that is any life sustaining supports that are products of committing akusala already mentioned.

The last stock of dhammas that I have been explaining is general stock of dhammas. In general stock of dhamma or 'sabba sangaha' the last substock is Noble Truths or ariya saccaa.

In four Noble Truths the last truth is the truth of path leading to the cessation of the suffering. It is magga saccaa. That magga or

Path constitutes eight parts.

So far up to five parts have been discussed. They are right view, right thinking, right speech, right action, and right livelihood. The 6th part of this Path (NEP) is right effort.

Right effort or sammaa-vaayama also comes in the name of sammappadhaana. Padhaana means 'excretion' 'energetic effort' 'striving'. Sammaa mean 'thoroughly' 'rightly' 'in the right way' 'best' 'perfectly'. So sammappaddhaana means 'right effort'. It is one of path-factors of NEP.

The Buddha said,

'Katamo ca bhikkhave sammaavaayamo?

Idha, Bhikkhave, bhikkhu

(1)anuppannaana.m paapakaana.m akusalaana.m dhammaana.m anuppaadaaya chanda.m janeti, vaayamati, viiriya.m aarabhati, citta.m paggah.naati, padahati..

(2)uppannaana.m paapakaana.m akusalaana.m dhammaana.m pahaanaaya chanda.m janeti, vaayamati, viiriya.m aarabhati, citta.m paggah.naati, padahati..

(3)anuppannaana.m kusalaana.m dhammaana.m uppaadaaya chanda.m janeti, vaayamati, viiriya.m aarabhati, citta.m paggah.naati, padahati..

(4)uppannaana.m kusalaana.m dhammaana.m .thitiyaa asammaaya bhiiyobhaavaaya vepullaaya bhaavanaaya paaripuuriyaa chanda.m janeti vaayamati, viiriya.m aarabhati, citta.m paggah.naati, padahati..

Aya.m vuccati, Bhikkhave, sammaa vaayamo.'

'Which, Monks, is right effort?

(1)The bhikkhu in this dispensation of mine in order not to arise 'un arisen wicked unskilful demeritorious deeds'

- a)brings forth the 'desire will intention zeal',
- b)struggles strives endeavours,
- c)seizes 'vigour energy effort exertion'
- d)supports the mind, applies the mind vigourously
- e)strives exerts confronts fights against

(2)The bhikkhu in this dispensation of mine in order to

abandon 'arisen wicked unskillful demeritorious deeds'

a) b) c) d) e)

(3)The bhikkhu in this dispensation of mine in order to arise 'unarisen skillful meritorious deeds'

a) b) c) d) e)

(4)The bhikkhu in this dispensation of mine in order to

- i) stabilise (continue) (sustain)
- ii) prevent vanishing <absence of confusion>
- iii) further increase multiply
- iv) stretch out to full extent (full development)
- v) accomplish perfection of cultivation / culture

a) b) c) d) e)

These four strivings [ (1) (2) (3) (4) ] can be called as 'right effort'.

The last stock of dhammas that I have been explaining is general stock of dhammas. In general stock of dhamma or 'sabba sangaha' the last substock is Noble Truths or ariya saccaa.

The first three Noble Truths have been discussed. The fourth Noble Truth is the truth of the Path leading to the cessation of the suffering. Simply it is the truth of Path or magga saccaa.

That Path comprises eight parts or eight limbs or eight folds. They are right view, right thinking, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.

Other six path-factors or magganga have been discussed and there left the last two factors. They are right mindfulness and right concentration. In this post right mindfulness will be discussed.

It is sammaa-sati. But it is translated as 'right mindfulness'. The words whether 'right mindfulness' or 'sammaa-sati' is not important. What is more important is that to develop genuine mindfulness, which is a path-factor.

Sammaa-sati is made up of two Paa.li words. Likewise 'right mindfulness' is also made up of two English word. But if someone has not studied Dhamma and he just read 'right mindfulness' he would assume 'right' and 'mindfulness' in usual way as in other daily matters.

Sammaa means 'profitable' 'right' 'genuine' 'true' 'good' 'well' 'thorough' etc. Sati means 'mindfulness to remember doing wholesome things or perform kusala' or it is 'unforgetfulness at performing kusala dhamma or good things'.

Sati never arises with akusala. So 'MINDFULNESS' that thieves or robbers have is not sati. It has to be attention rather than sati. That is why the Paa.li word sati should be stick to when talking about Dhamma. If it is used as 'mindfulness' it has to be the exact word representing sati.

'mindfulness' - noun - 1. taking thought  
 2. taking care  
 3. remembering particular rules  
 4. retain a particular fact  
 5. unforgetfulness  
 6. 'sati'\_used in Buddhists' psychology

So right mindfulness has to be the definition 6 rather than definition 2, which thieves can be taking care of not to be caught by the police.

In one discourse The Buddha said,

'Katamaa ca bhikkhave sammaa sati?

Idha bhikkhave bhikkhu

kaaye kaayaanupassii viharati, aataapii sampajaano satimaa, vineyya  
 loke abhijjhaa domanassa.m,

vedanaasu vedanaanupassii viharati,aataapii sampajaano satimaa,vineyya  
 loke abhijjhaa domanassa.m,

citte citta-anupassii viharati, aataapii sampajaano satimaa, vineyya  
 loke abhijjhaa domanassa.m,

dhammesu dhammaanupassii viharati, aataapii sampajaano satimaa,vineyya  
 loke abhijjhaa domanassa.m,

aya.m vuccati bhikkhave sammaa sati.'

Please do not be panic. These Paa.li words are simple. As you can see there are repetitions in the passage four times or at least two times. To see this repetition I make 4 separate lines for each one that seems to be repeating.

If someone's mind is not any of these then he or she is said not to have right mindfulness or sammaa-sati.

The Buddha said, in one discourse, that

'Which is right mindfulness?

In this dispensation of mine (Idha), Monks, the bhikkhu has been dwelling (the tense here is inserted by me, Htoo. The original script says just 'dwell'.) noting (perceiving) the body (ruupas that arise in connection with the conventional physical body ) <as they arise> with 'right effort'[aataapi] 'clear understanding'[sampajaano] and mindfulness [satimaa] in order not to arise[vineyya] craving [abhijjhaa] and ill-will [domanassa.m] both of which tend to arise in the world [loke].

[In this dispensation of mine, the bhikkhu has been dwelling perceiving the body as body <ruupa> with effort, clear understanding, and mindfulness in order not to arise craving and ill-will.]

, perceiving feeling  
 , perceiving consciousness  
 , perceiving dhamma .... .

These[aya.m] can be called[vuccati] as right mindfulness[sammasati].

Note:

In these 4 versions of mindfulness the differences between them are

1. kaaya (conventional physical body)
2. vedanaa(feeling)
3. citta (consciousness)
4. dhamma (the nature that are not self, the nature that are non-self)
5. kaaya & citta(all that are in 'conventional body'& 'consciousness)
6. vedanaasu & dhammesu (at feeling & at dhamma)

Here 'esu' is an additional word in case of vedanaanupassana and dhammaanupassanaa while in kaayaanupassanaa and cittaanupassanaa there is no 'esu' at all.

'Ta.m kissa hetu?'

Why?

Because kaaya is an entity as the whole and also citta is an entity as the whole. That is citta is the whole set of all mental phenomena of citta and its associated cetasika. And kaaya is that conventional

physical body with hair,nails,etc. and it itself is the whole.

But vedana or feeling is just a part of consciousness and it has to depend on citta and it is one of citta's associated mental factors.

Likewise, dhamma has to particularly be directed and so it is used with 'esu' or 'at'.

Examples;

- 1.nivarana or hindrance
- 2.khandhaa or aggregate
- 3.aayatana or sense-base
- 4.bojjhanga or enlightenment-factor
- 5.sacca or truth

There is no direct entity as 'dhamma'[to be noted or perceived].

Example is that hindrance is thought that are consciousness and associated with bad mental factors like attachment, aversion, sloth-torpor, restlessness, worry, doubt. They might include in citta-anupassanaa. But as they are particular dhamma they are particularly directed. So 'dhammesu' is used instead.

The other four dhamma also apply the same implications.

Dhamma Threads have been running on the course of different stocks of dhamma. Among different stocks the last stock I have been discussing is the stock of Noble Truth. Again in that substock the truth of Path is under discussion.

In that Path the 7th path-factor or magga`nga is right-mindfulness or sammaa-sati. To some extent sammaa-sati has been explained. For sammaa-sati to arise the object must always be naama or ruupa. Otherwise it will not be sammaa-sati.

What are 'foundation of mindfulness'? Or what are 4 satipa.t.thaana?  
They are four and they are

1. contemplating on the body
2. contemplating on the feeling
3. contemplating on the mind
4. contemplating on the dhamma.

Please note that these are my own interpretations, which others may or may not agree. Here I put 'the' in all four cases. Because they

are not general things but they are quite confined to the domain of those who contemplate on these four.

Satipa.t.thaana = sati + pa + .t.thaana

Sati means 'unforgetfulness to do merit' 'remembrance to do merit' 'remembrance to perform wholesome dhamma'. Not just simple mindfulness is sati. Take the example of thief who is very mindful not to be caught by the owner or the police. Is it wholesome deed? No.

.T.thaana means 'place' 'site' 'station' 'ground' 'base' 'location' etc etc.

Pa means 'along' 'with' 'along with' 'thorough' 'through' etc.

Foundation of mindfulness is a bit close to what Noble Ones practise.

If the object is not of body, feeling, mind, dhamma then even if there is sati that sati is not right mindfulness or sammaa-sati.

Here 'body' 'feeling' 'mind' 'dhamma' need to be explained further.

Right mindfulness, which stands for sammaa-sati, has to be the mindfulness to one of the followings. Right mindfulness has to be stick to one of these four things. They are

1. contemplating on the body
2. contemplating on the feeling
3. contemplating on the mind
4. contemplating on the dhamma.

Here, the first contemplation is 'the body'. I insert 'the' as body which is contemplated is confined to a specific body and not general. This is conventional term that is 'contemplation on the body'.

But when 'body-contemplation' is done it is not 'the word the body' that is to be attended or any other concept that is to be attended but what is to be attended is material qualities / phenomena or ruupa.

There are 14 different sections for 'contemplation on the body'. All these have to be ruupa or naama where the mind (satipatthaana) has to attend at. These 14 sections will fit into 261 frequencies. They are

1. 15 contemplation on breathing (aanaapaana pabba)

2. 15 contemplation on posture (iriyaa patha pabba)
3. 63 contemplation on detail movement (sampaja~n~na pabba)
4. 99 contemplation on body part (pa.tikuulamanasikaara pabba)
5. 15 contemplation on body element (dhaatumanasikaara pabba)
6. 06 contemplation on body foulness at stage 1 (navasivathika pabba1)
7. 06 contemplation on body foulness at stage 2 (n b 2)
8. 06 contemplation on body foulness at stage 3 (n b 3)
9. 06 contemplation on body foulness at stage 4 (n b 4)
- 10.06 contemplation on body foulness at stage 5 (n b 5)
- 11.06 contemplation on body foulness at stage 6 (n b 6)
- 12.06 contemplation on body foulness at stage 7 (n b 7)
- 13.06 contemplation on body foulness at stage 8 (n b 8)
- 14.06 contemplation on body foulness at stage 9 (n b 9)

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++261 contemplation on 'the body'

These have not to be assumed as the programs of practice. This is for description and sharing of the matter that exist behind 'contemplation on the body'.

The Buddha did preach all these 261 contemplations as 'contemplation on the body' in 'kaayaanupassanaa satipatthaana' in Mahaasatipatthaana Sutta in Diigha Nikaaya.

For right mindfulness or sammaa-sati to arise the mind has to be at any of these 261 objects or at any of feeling (will be explained later) or consciousness (will be explained later) or dhamma (will be explained later).

Otherwise the sati or the mindfulness that has been attending at other objects are not right mindfulness of the Path or Magga-Sacca.

Right mindfulness, which stands for sammaa-sati, has to be the mindfulness to one of the followings. Right mindfulness has to be stick to one of these four things. They are

1. contemplating on the body
2. contemplating on the feeling
3. contemplating on the mind
4. contemplating on the dhamma.

Again 'mindfulness on the body' has to be anyone of the following 261 frequencies.

1. 15 contemplation on breathing (aanaapaana pabba)
2. 15 contemplation on posture (iriyaa patha pabba)
3. 63 contemplation on detail movement (sampaja~n~na pabba)

4. 99 contemplation on body part (pa.tikuulamanasikaara pabba)
5. 15 contemplation on body element (dhaatumanasikaara pabba)
6. 06 contemplation on body foulness at stage 1(navasivathika pabba1)
7. 06 contemplation on body foulness at stage 2(n b 2)
8. 06 contemplation on body foulness at stage 3(n b 3)
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- 11.06 contemplation on body foulness at stage 6(n b 6)
- 12.06 contemplation on body foulness at stage 7(n b 7)
- 13.06 contemplation on body foulness at stage 8(n b 8)
- 14.06 contemplation on body foulness at stage 9(n b 9)

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++261 contemplation on 'the body'

Aanaapaanassati or contemplation on breathing has 15 frequencies for the mindfulness to attend to. They are

- a) 4 for 'own physical body'
- b) 4 for 'others' physical bodies'
- c) 4 for 'both own body and others' body'
- d) 1 for origination
- e) 1 for dissolution
- f) 1 for both origination and dissolution

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++15 contemplation on the body

4 things that are contemplated are all ruupas.

1. There are ruupas arising and falling away while knowing there are many many many.
2. There are ruupa arising and falling away while knowing there are many.
3. There are ruupa arising and falling away while almost each and every ruupa that arise and fall away in connection with breathing are noticed.
4. There are ruupa arising and falling away while so call physical breath or its activities become well calm.

While ruupa are arising their causes of arising are also being contemplated. While they are not arising their causes of dissolution are being contemplated. While they are arising their causes and dissolution are being contemplated.

Throughout the process of breathing arising ruupas are being perceived and contemplated and noticed and known with full energy,

full understanding and alert mindfulness while attachment and aversion, [which otherwise can arise at 5 clinging aggregates if these contemplations are not done properly] are being eliminated at least at the very time of seeing ruupa.

Right mindfulness, which stands for sammaa-sati, has to be the mindfulness to one of the followings. Right mindfulness has to be stick to one of these four things. They are

1. contemplating on the body
2. contemplating on the feeling
3. contemplating on the mind
4. contemplating on the dhamma.

Again 'mindfulness on the body' has to be anyone of the following 261 frequencies.

1. 15 contemplation on breathing (aanaapaana pabba)
2. 15 contemplation on posture (iriyaa patha pabba)
3. 63 contemplation on detail movement (sampaja~n~na pabba)
4. 99 contemplation on body part (pa.tikuulamanasikaara pabba)
5. 15 contemplation on body element (dhaatumanasikaara pabba)
6. 06 contemplation on body foulness at stage 1 (navasivathika pabba1)
7. 06 contemplation on body foulness at stage 2 (n b 2)
8. 06 contemplation on body foulness at stage 3 (n b 3)
9. 06 contemplation on body foulness at stage 4 (n b 4)
10. 06 contemplation on body foulness at stage 5 (n b 5)
11. 06 contemplation on body foulness at stage 6 (n b 6)
12. 06 contemplation on body foulness at stage 7 (n b 7)
13. 06 contemplation on body foulness at stage 8 (n b 8)
14. 06 contemplation on body foulness at stage 9 (n b 9)

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++261 contemplation on 'the body'

May you be free from suffering.

'15 contemplation on body posture'

- a) 4 contemplation on own posture
- b) 4 contemplation on others' posture
- c) 4 contemplation on both own and others' posture
- d) 1 contemplation on origination of posture
- e) 1 contemplation on dissolution of posture
- f) 1 contemplation on both origination and dissolution

Again here the object to be contemplated or attended is ruupa and it is not the idea on posture purely.

The instruction is on posture. When the instructions are followed there see realities through posture. And the contemplations are all on realities of photthabbaa or touches like pressure, movement, hardness, temperature.

Right mindfulness, which stands for sammaa-sati, has to be the mindfulness to one of the followings. Right mindfulness has to be stick to one of these four things. They are

1. contemplating on the body
2. contemplating on the feeling
3. contemplating on the mind
4. contemplating on the dhamma.

Again 'mindfulness on the body' has to be anyone of the following 261 frequencies.

1. 15 contemplation on breathing (aanaapaana pabba)
2. 15 contemplation on posture (iriyaa patha pabba)
3. 63 contemplation on detail movement (sampaja~n~na pabba)
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11. 06 contemplation on body foulness at stage 6 (n b 6)
12. 06 contemplation on body foulness at stage 7 (n b 7)
13. 06 contemplation on body foulness at stage 8 (n b 8)
14. 06 contemplation on body foulness at stage 9 (n b 9)

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++261 contemplation on 'the body'

'63 contemplations on detail movement'

Again these 20 activities of each of 'own' 'others' 'both own and others' make 60 activities. 3 contemplations on each of origination, dissolution, and both origination and dissolution make a total of altogether 63 contemplations along with 60 activities.

These 20 activities are just examples of daily activities and any activity can be contemplated to see naama or ruupa as underlying dhamma.

We were born. So we live. Since born we have been breathing. As breathing is a constant activity the first object to contemplate

becomes 'breathing'. Here it is not the idea on breathing. There are many ruupa that arise because of the activity of breathing.

It is totally impossible to be at breathing only. So the next activity becomes the second most common activity. We are in a specific posture at any given time. Here the contemplation is not on the idea of posture. It is preached as conventional but when sitting, standing, walking, lying down are thoroughly contemplated there ruupa and then naama can very clearly be seen.

Example; I am sitting now (at the time I am typing) and the body is erect. This erectness is supported by wind-element or vayo-dhaatu. When there arise a good concentration these dhaatu of different body-object or photthabbaa or touch-object can clearly be seen through mind eye.

Breathing is a constant activity. Posture is necessary to support the body, which is being contemplated. So after breathing, posture becomes the main place for the mind to occupy while contemplating on ruupa or naama arising through the body.

Again a posture cannot long be maintained. Whoever can stay in a posture without moving. Posture has to be changed for easeness of the body and for health. When a posture is changed into another one there arise ruupa and so also naama. These are to be contemplated.

20 activities that I will be describing in the coming posts are all about naama and ruupa. Contemplating mind has to be on ruupa or naama. Example; when I hold a cup the cap has to be grasped by fingers. When trying so there arise movements of bending and straightening of fingers.

Even before these movements are the thoughts that lead to these movements. 20 daily activities will be described in the coming posts.

Mindfulness has to be any of 261, or to be on any of feeling or to be on consciousness or to be on dhamma, which are not self and are not controllable. Such mindfulness along with other path-factors is said to be right mindfulness or sammaa-sati.

Right mindfulness, which stands for sammaa-sati, has to be the mindfulness to one of the followings. Right mindfulness has to be stick to one of these four things. They are

1. contemplating on the body
2. contemplating on the feeling

3. contemplating on the mind
4. contemplating on the dhamma.

Again 'mindfulness on the body' has to be anyone of the following 261 frequencies.

1. 15 contemplation on breathing (aanaapaana pabba)
2. 15 contemplation on posture (iriyaa patha pabba)
3. 63 contemplation on detail movement (sampaja~n~na pabba)
4. 99 contemplation on body part (pa.tikuulamanasikaara pabba)
5. 15 contemplation on body element (dhaatumanasikaara pabba)
6. 06 contemplation on body foulness at stage 1 (navasivathika pabba 1)
7. 06 contemplation on body foulness at stage 2 (n b 2)
8. 06 contemplation on body foulness at stage 3 (n b 3)
9. 06 contemplation on body foulness at stage 4 (n b 4)
10. 06 contemplation on body foulness at stage 5 (n b 5)
11. 06 contemplation on body foulness at stage 6 (n b 6)
12. 06 contemplation on body foulness at stage 7 (n b 7)
13. 06 contemplation on body foulness at stage 8 (n b 8)
14. 06 contemplation on body foulness at stage 9 (n b 9)

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++261 contemplation on 'the body'

'63 contemplations on detail movement'

[sampaja~n~na pabba or section on clear understanding]

As explained in the previous post these 63 are 20 for each of own, others, and 'both own & others' along with 3 that are each of origination, dissolution, and 'both origination & dissolution'.

20 daily activities are

1. contemplation on 'going to somewhere' (abhikkante)
2. contemplation on 'coming back from somewhere' (patikkante)
3. contemplation on 'looking straight ahead' (aalokite)
4. contemplation on 'looking elsewhere' (vilokite)
5. contemplation on 'bending' (sami.mjite)
6. contemplation on 'straightening' (pasaarite)
7. contemplation on 'handling' (dhaarane)
8. contemplation on 'eating' (asite)
9. contemplation on 'drinking' (pite)
10. contemplation on 'biting/gnawing/cracking/chewing' (khayite)
11. contemplation on 'licking/savouring/tasting/smacking' (saayite)
12. contemplation on 'defecation' (uccaara kamme)
13. contemplation on 'urination' (passaava kamme)
14. contemplation on 'walking' (gate)
15. contemplation on 'standing/stopping walking' (htite)

16. contemplation on 'sitting'(nissinne)
17. contemplation on 'going asleep'(sutte)
18. contemplation on 'waking up afresh'(jaagarite)
19. contemplation on 'speaking'(bhasite)
20. contemplation on 'silence'(tunhnbhaave)

There are more than these. But again these activities are just for a focus and the contemplating mind has to be attending at ruupa or naama and not on names of these activities.

When mindfulness is at ruupa or naama when these naama or ruupa arise during these activity can be called as right mindfulness and it is called sammaa-sati. Sammaa-sati is one of 8 path-factors of goodness. [Remember there are 12 path-factors in general and 8 are right path-factors and 4 are wrong path-factors.]

20 daily activities to be contemplated are

1. contemplation on 'going to somewhere' (abhikkante)
2. contemplation on 'coming back from somewhere'(patikkante)
3. contemplation on 'looking straight ahead'(aalokite)
4. contemplation on 'looking elsewhere'(vilokite)
5. contemplation on 'bending'(sami.mjite)
6. contemplation on 'straightening'(pasaarite)
7. contemplation on 'handling'(dhaarane)
8. contemplation on 'eating'(asite)
9. contemplation on 'drinking'(pite)
10. contemplation on 'biting/gnawing/cracking/chewing'(khayite)
11. contemplation on 'licking/savouring/tasting/smacking'(saayite)
12. contemplation on 'defecation'(uccaara kamme)
13. contemplation on 'urination'(passaava kamme)
14. contemplation on 'walking'(gate)
15. contemplation on 'standing/stopping walking'(htite)
16. contemplation on 'sitting'(nissinne)
17. contemplation on 'going asleep'(sutte)
18. contemplation on 'waking up afresh'(jaagarite)
19. contemplation on 'speaking'(bhasite)
20. contemplation on 'silence'(tunhnbhaave)

1. abhikkante (going to)

This is not a special activity. When contemplation is not on breathing related ruupa and not on posture related ruupa then one can as an alternative method (puna capara.m bhikkhave bhikkhu..) contemplate on ruupa that arise from 'going to somewhere'. Some bhikkhus became enlightend when they went for alm rounds because of

contemplation on body (abhikkhante).

2. pa.tikkante (returning)

The same applies like 'going to somewhere'. Some bhikkhus went for alm rounds. Because of hunger they forgot to contemplate on 'the body' [abhikkante]. But when they had had meal and on their return (pa.tikkante) they became enlightened.

3. aalokite (looking straight ahead)

The same applies as in cases of abhiikahnte and pa.tikkante. Bhikkhus may look straight ahead from down-casting of their eyes. As soon as the head tilts up it has to be contemplated.

4. vilokite (looking elsewhere)

When looking to elsewhere except straight ahead then this also must be contemplated.

5. sami.mjite (bending)

Whenever bend any part of the body it must be contemplated. Fingers, wrist, elbow, arm, neck, body, hip, knee, ankle, toes may be bent depending on bodily action. It is not to be mindful to the names but to the ruupa that arise from these movements.

6. pasaarite (straightening)

This is the opposite of bending. The same applies as in bending.

7. dhaarane (handling)

Sometimes one may bear or bring or carry somethings like bowl, robe, sheet. When bearing then what noticed has to be contemplated.

8. asite (eating)

The same applies as in other cases. When the act of eating is being contemplated then there can be seen realities through contemplation on eating like jaw movement, tongue movement, tasting, softness-tenderness of food, temperature of the food etc.

9. pite (drinking)

The same applies to drinking. It is not the word 'drink drink' or 'drinking drinking' that has to be noted but what experience through drinking have to be noted.

10. khaayite (biting, gnawing, cracking, chewing)

Hard food has to be disintegrated by biting, gnawing, cracking, chewing. There arise the character of hardness and movement of jaw etc etc.

As long as mindfulness is at ruupa (or naama) while concentrating on the body along with other right factors that mindfulness can be called as right mindfulness or sammaa-sati.

20 daily activities to be contemplated are

1. contemplation on 'going to somewhere' (abhikkante)
2. contemplation on 'coming back from somewhere'(patikkante)
3. contemplation on 'looking straight ahead'(aalokite)
4. contemplation on 'looking elsewhere'(vilokite)
5. contemplation on 'bending'(sami.mjite)
6. contemplation on 'straightening'(pasaarite)
7. contemplation on 'handling'(dhaarane)
8. contemplation on 'eating'(asite)
9. contemplation on 'drinking'(pite)
10. contemplation on 'biting/gnawing/cracking/chewing'(khaayite)
11. contemplation on 'licking/savouring/tasting/smacking'(saayite)
12. contemplation on 'defecation'(uccaara kamme)
13. contemplation on 'urination'(passaava kamme)
14. contemplation on 'walking'(gate)
15. contemplation on 'standing/stopping walking'(htite)
16. contemplation on 'sitting'(nissinne)
17. contemplation on 'going asleep'(sutte)
18. contemplation on 'waking up afresh'(jaagarite)
19. contemplation on 'speaking'(bhasite)
20. contemplation on 'silence'(tunhnbhaave)

11. contemplation on 'licking/savouring/tasting/smacking'[saayite]

After having meal one may clean up his lip by licking after which he may use tissue or towel. Or he or she may lick some powder like medicine powder for the reason of health. At that time he has not to note the idea on palm or tongue or powder but his attention has to be at 'movement of tongue' 'touches at tongue' 'taste at tongue'. This means that there are many ruupa arising at the 'moment of licking'.

12. contemplation on 'defecation' [uccaara kamme]

The whole act has to be attended and mindfulness has not to lax.

Otherwise there might arise ayoniso manasikaara or 'unwise attention' and dosa may arise (because of tense sensation} or lobha may arise (because of release of unpleasant feelings). Here 'breathing in' 'holding breath' 'squeezing' 'relaxing' etc may be noted.

13. contemplation on urination [passaava kamme]

The same applies when we go for urination. The attention is at conventional act. But the mind has to attend realities and not at any concepts or names like 'urination..urination..'

14. contemplation on 'going/walking/moving' [gate]

15. contemplation on 'standing/stopping movement' [.thite]

16. contemplation on sitting [nissinne]

These three daily activities are almost always mixed. When we are standing we might need to sit to work and then stand again and then walk away for some other reason. At those times, when moving like going that activity has to be understood through realities. The same applies to all three activities.

17. contemplation on 'going asleep' [sutte]

Sometimes or occasionally for beginners and frequently for advanced practitioner they do know they are physically exhausted and just going asleep. Even at that time they may have clear mentality. That is there is no sloth and torpor. If they know they are going to sleep this act must be contemplated as 'going to sleep..going to sleep..' and this ends up with complete rest.

18. contemplation on 'waking up afresh' [jaagarite]

Sometimes some do not wake clearly and they fall asleep again for further few minutes. But some wake up in the state of very clear mentality. As soon as this is known then the practitioner has to contemplate on his wakefulness that is he wake up afresh. They may note as 'waking..waking..'

19. contemplation on 'speaking' [bhaasite]

When start to break the silence the practitioner has to contemplate on it and if possible he has to note that he is speaking while he is speaking even though this sound very very difficult. Before the start of speaking there do arise ideas. If this stage can well be recognise then there will be less and less possibility of arising bad speech of any kind.

## 20. contemplation on 'silence' [tu.mh.nibhaave]

This only applies when the practitioner is silent and while others are speaking or when the practitioner stops speaking and goes into silence. This has to be noble silence.

These 20 activities are as examples and there are many. But it is not the idea but to attend properly. When there is no particular object to have a great interest then 'the breathing' has to be re-attended.

When a posture has changed recently then that new posture has to be contemplated. Postures can be contemplated between 'in-breath and out-breath' if there is a possibility of straying of mind.

From a stable posture when one has to do some specific activity of daily life then he has to contemplate on that. Otherwise 'the breathing' has to be primary object of attention [at least in body-contemplation].

As long as mindfulness is at ruupa (or naama) while concentrating on the body along with other right factors that mindfulness can be called as right mindfulness or sammaa-sati.

Right mindfulness, which stands for sammaa-sati, has to be the mindfulness to naama or ruupa at any given time with clear understanding.

Attending to naama or ruupa happen when one attend one of the followings. Right mindfulness has to be stick to one of these four things. They are

1. contemplating on the body
2. contemplating on the feeling
3. contemplating on the mind
4. contemplating on the dhamma.

Again 'mindfulness on the body' has to be anyone of the following 261 frequencies.

1. 15 contemplation on breathing (aanaapaana pabba)
2. 15 contemplation on posture (iriyaa patha pabba)
3. 63 contemplation on detail movement (sampaja~n~na pabba)
4. 99 contemplation on body part (pa.tikuulamanasikaara pabba)
5. 15 contemplation on body element (dhaatumanasikaara pabba)
6. 06 contemplation on body foulness at stage 1 (navasivathika pabba1)
7. 06 contemplation on body foulness at stage 2 (n b 2)
8. 06 contemplation on body foulness at stage 3 (n b 3)

- 9. 06 contemplation on body foulness at stage 4(n b 4)
- 10.06 contemplation on body foulness at stage 5(n b 5)
- 11.06 contemplation on body foulness at stage 6(n b 6)
- 12.06 contemplation on body foulness at stage 7(n b 7)
- 13.06 contemplation on body foulness at stage 8(n b 8)
- 14.06 contemplation on body foulness at stage 9(n b 9)

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++261 contemplation on 'the body'

4. 99 contemplations on body part [pa.tikuulamanasikaara pabba or section on attending at disgustiveness of 32 body parts]

There are 32 body parts. There are 3 different contemplations. One on own body, another on others' body and yet the third on 'both own and others body'. So there are 96 contemplations on body parts.

Extra 3 contemplations on these body parts are contemplation on origination, contemplation on dissolution, contemplation on both origination and dissolution. So there are altogether  $96 + 3 = 99$  contemplations on body part.

What are these 32 body parts? They are 20 solid parts (pathavii) and 12 liquid parts (apo).

a) 20 solid parts (pathavii dhaatu or earth-element)

1. kesaa (hair)
2. lomaa (body-hairs)
3. nakhaa(nails)
4. dantaa(teeth)
5. taco (skin)
  
6. mamsam (flesh)
7. hnaaru (sinew\_ligments)
8. atthi (bone)
9. atthiminjam(bone marrow)
- 10.vakkam (kidney)
  
11. hadayam (heart)
12. yakanam (liver)
13. kilomakam(membrane)
14. pihakam (spleen)
15. papphaasam (lung)
  
16. antam (intestine)
17. antagunam(mesentery)
18. udariyam (gorge\_stomach contents)
19. kariisam (feces\_rectum contents)

20. matthalungam (brain)

b) 12 liquid parts (apo dhaatu or water element)

1. pittam (bile)
2. sehnam (phlegm)
3. pubbo (pus)
4. lohitam (blood)
5. sedo (sweat)
6. medo (mass of fat)
  
7. assu (tear)
8. vasaa(liquid fat)
9. khelo (saliva)
- 10.simghaanikaa (mucus)
- 11.lasikaa(synovial fluid)
- 12.muttam (urine)

These are 32 different body parts that The Buddha described. In kaayaanupassana or contemplation on body these 32 body parts are to be contemplated as a support to meditation of satipatthaana.

When a part is contemplated there arise a consciousness that directs to the idea of that body part. And the consciousness just stays for a while and then it passes away. When the consciousness has passed away the object also disappear.

This meditation can bring up jhaana or absorption. But this contemplation on body is not intended for jhaana. This is evident by inclusion of 3 extra contemplations on body part, which are not related to jhaana or absorption.

Some would say 'these 32 body parts' are pannatti and they are not the object of satipatthaana. These are what The Buddha preached in mahaasatipatthaana sutta (Digha Nikaaya DN 22).

When the practitioner stays according to what The Buddha taught he is not depending on anything in this world on this earth and he is temporarily freed from binding and temporarily liberated when he or she is staying on contemplation on body.

The Buddha said 'Bounded below by soles of feet, boundried above with hair, boardering covering by skin there are 32 different body parts inside of that skin-bag of body.

Like a man, who has a good eye, who releases so called a bag full of different seeds and then contemplate on each kind of seed like this is 'rice', this is 'wheat', this is 'barley' etc etc; the

practitioner (bhikkhu) has to stay contemplating this is 'hair', this is 'hairs', this is 'nail', this is 'tooth', etc etc.

This include in body-contemplation or kaayaanupassanaa because it is related with the physical body. The background idea is to crack down lust (raaga, sexual desire, lustrous desire). They might sound pannatti but they are not groundless like proper name 'Mr Watt'. They do have ruupa-base and when contemplated the mind becomes calm and then that calm mind can be contemplated as naama.

Mindfulness has to be any of 261, or to be on any of feeling or to be on consciousness or to be on dhamma, which are not self and are not controllable. Such mindfulness along with other path-factors is said to be right mindfulness or sammaa-sati.

Right mindfulness, which stands for sammaa-sati, has to be the mindfulness to naama or ruupa at any given time with clear understanding.

Attending to naama or ruupa happen when one attend one of the followings. Right mindfulness has to be stick to one of these four things. They are

1. contemplating on the body
2. contemplating on the feeling
3. contemplating on the mind
4. contemplating on the dhamma.

Again 'mindfulness on the body' has to be anyone of the following 261 frequencies.

1. 15 contemplation on breathing (aanaapaana pabba)
2. 15 contemplation on posture (iriyaa patha pabba)
3. 63 contemplation on detail movement (sampaja~n~na pabba)
4. 99 contemplation on body part (pa.tikuulamanasikaara pabba)
5. 15 contemplation on body element (dhaatumanasikaara pabba)
6. 06 contemplation on body foulness at stage 1(navasivathika pabba1)
7. 06 contemplation on body foulness at stage 2(n b 2)
8. 06 contemplation on body foulness at stage 3(n b 3)
9. 06 contemplation on body foulness at stage 4(n b 4)
- 10.06 contemplation on body foulness at stage 5(n b 5)
- 11.06 contemplation on body foulness at stage 6(n b 6)
- 12.06 contemplation on body foulness at stage 7(n b 7)
- 13.06 contemplation on body foulness at stage 8(n b 8)
- 14.06 contemplation on body foulness at stage 9(n b 9)

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++261 contemplation on 'the body'

## 5. 15 contemplations on body element (dhaatu manasikaara)

There are 4 contemplations on 'body element'. They are

1. contemplation on earthy element of body (earth element/ pathavi)
2. contemplation on flowy element of body (water element/ apo)
3. contemplation on heaty element of body (fire element-temp/ tejo)
4. contemplation on moving element of body (wind-pressure/ vayo).

The practitioner perceives these elements again and again and see them as just elements and nothing more than elements.

At another time he or she may perceive that these elements are arising in other individuals like in his or her self's body. So there is another set of 4 contemplations. And sometime both internal and external body are contemplated that these 4 elements are arising in so called his or her body and others' body.

Therefore there are 12 contemplations on body. There are 3 more extra contemplations on body elements. They are

1. contemplation on origination of body element
2. contemplation on dissolution of body element
3. contemplation on both origination and dissolution of body element

Along with 12 contemplation these 3 contemplations make a total of 15 contemplations on body elements.

There are 32 body parts. 20 are pathavi or earth-element and 12 are apo or water-element. There are 4 tejo or fire-element and 6 vayo or water-element. So altogether there are 42 things to be contemplated.

### a) pathavi dhaatu or 'earth-element'

These are earthy, fleshy, solidy, massy and have characters of hardness, firmness, softness, roughness, smoothness, tenderness. There are 20 body parts that have mostly earth-element or pathavii dhaatu.

1. kesa (hair)
2. loma (body-hairs)
3. nakhaa(nail)
4. dantaa(teeth)
5. taco (skin)
6. ma.msam (flesh)
7. hnaaru (sinew/ligment)
8. a.tthi (bone)

9. a.tthimi.mja.m (bone-marrow)
- 10.vakka.m (kidney)
11. hadaya.m (heart)
12. yakana.m (liver)
13. kilomaka.m (membrane)
14. pihaka.m (spleen)
15. papphaasa.m (lung)
16. anta.m (intestine)
17. antaguna.m (mesentery)
18. udariya.m (gorge/stomach content)
19. kariisa.m (feces/rectum content)
20. matthalu.mga.m (brain)

b) apo dhaatu or water-element

These body parts have characters of flowability, fluidity, stickiness, oozingness, liquidity, etc etc. This means that even though there are all 4 elements in these 12 body parts they are in excess of water-element or apo dhaatu.

1. pitta.m (bile)
2. sehma.m (phlegm)
3. pubbo (pus)
4. lohita.m (blood)
5. sedo (sweat)
6. medo (mass of fat)
7. assu (tear)
8. vasaa (liquid fat)
9. khe.lo (saliva)
- 10.si.mghaanikaa (mucus)
- 11.lasikaa (synovial fluid)
- 12.mutta.m (urine)

c) tejo dhaatu or fire-element

1. santappana tejo or 'pyrexial temperature'
2. jira.na tejo or 'metabolic temperature' that grows the skin old
3. daaha tejo or 'hyperpyrexial temperature'
4. paacaka tejo or 'digestive temperature'/'reactionary temperature'

d) vayo dhaatu or wind-element

1. uddha`ngama vayo or 'upgoing wind' or 'belching wind'
2. adhogama vayo or 'downgoing wind' or 'wind that is let out'

3. kucchisaya vayo or 'peritoneal pressure'/'wind outside intestine'
4. ko.tthaasaya vayo or 'intestinal gas right in the intestine'
5. angamangaanusaarii vayo or 'transmitting wave through out body part'
6. assaasapassaasa vayo or 'respiratory air' /'breathing air'

The skill butchers kill cows and then heap all meat up at the junctions of cross-road at 4 corners to sell meat. When meat is seen there is no idea of 'cow'.

Like this,

The skill contemplators or meditators or Dhamma practitioners or kaayaanupassii or body-contemplators examine the body and find that there are body parts and they are just elements and they are pathavii or earth element (20), apo or water element (12), tejo or fire-element or temperature (4), and vayo or wind element (6).

When elements are seen there is no idea of 'self' 'man' 'woman'.

The practitioner perceives these elements in his own body (4 contemplations). Sometimes he perceives that these 4 elements are also arising in others' body (4 contemplations). At another time, he perceives that there are 4 elements arising in his own body and others' body (4 contemplations).

At the time when he perceives 'this is hair' there is a mind. That mind or citta does arise and fall away. The idea of 'hair' is not groundless like 'proper name or personal name'. These do exist basic ruupa for hair. Those ruupa arise and fall away.

There are origination of these citta and its arammana or object. They do not last long and they just dissolve or disappear soon. There are dissolution of these cittas and their objects. After these 2 extra contemplations there sometimes perceive the third contemplation that there are origination and dissolution of these dhamma.

So there are 12 contemplations on 4 body elements and 3 extra contemplations on origination, dissolution, both origination and dissolution. So there are altogether 15 contemplations on body elements.

Right mindfulness, which stands for sammaa-sati, has to be the mindfulness to naama or ruupa at any given time with clear understanding.

Attending to naama or ruupa happen when one attends one of the

followings. Right mindfulness has to be stick to one of these four things. They are

1. contemplating on the body
2. contemplating on the feeling
3. contemplating on the mind
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Again 'mindfulness on the body' has to be anyone of the following 261 frequencies.

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14. 06 contemplation on body foulness at stage 9 (n b 9)

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+261 contemplation on 'the body'

There are 14 contemplations on body. When they are counted individually there are 261 contemplations. So far 207 contemplations have been discussed.

15 breathing, 15 posture, 63 detail movement, 99 body part, and 15 body element altogether (  $15 + 15 + 63 + 99 + 15 = 207$  ) 207 frequencies of mindfulness. There left 54 contemplations.

$261 - 207 = 54$  contemplations.

These 54 contemplations are contemplations on 9 stages of body foulness. They are the last 9 steps in 14 contemplations on body. In each step there are 6 contemplations.

One is on the stage of own body foulness. Another is on others' body foulness. The third for contemplation on both 'own body foulness and others' body foulness'. The 4th is on origination, the 5th on dissolution and the 6th on both origination and dissolution. As there are 9 stages of foulness there are 54 contemplations on body foulness.

Right mindfulness, which stands for sammaa-sati, has to be the mindfulness to naama or ruupa at any given time with clear understanding.

Attending to naama or ruupa happen when one attends one of the followings. Right mindfulness has to be stick to one of these four things. They are

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There are 9 stages of body foulness.

There are 14 body-contemplations or 261 body-subcontemplations.

One way to contemplate on 'body' is to contemplate on 'breathing'.

Another way to contemplate on 'body' is to contemplate on 'posture'.

Another way is to contemplate on 'detail movement'.

Another way is to contemplate on 'body part'.

Another way is to contemplate on 'body element'.

There are 9 more further ways to contemplate on 'body'. They are contemplations on 'body foulness'. There are 9 stages of 'body foulness'.

1) stage 1 ( 6 contemplations )

Again, another way of contemplation on 'body' is to contemplate and perceive 'body' as if a corpse of one-day-old or two-day-old or three-day-old , which has been discarded at cemetery. The corpse is swollen or blackened or putrified according to its age (1 day or 2 days or 3 days).

This body (my body) will follow the natural course like this corpse, this body will become a corpse like this, this body will not overcome this stage of foulness seen in this corpse. This stage one will have happened in others' body. This stage will have happened in both 'this body' and 'others' body'.(3 contemplations\_self, others, self& others).

Extra 3 contemplations are contemplation or origination, on dissolution, on both origination & dissolution.

2) stage 2 ( 6 contemplations )

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, on which crows have bitten, hawks have bitten, vultures have bitten, ravens have bitten, jackals have bitten, tigers have bitten, leopards have bitten,foxes have bitten, worms have eaten. This body will follow

this course, will become the corpse like this, will not overcome this stage of body foulness. ( 3 contemplations ). And then 3 extra contemplations as in stage 1.

3) stage 3 ( 6 contemplations )

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, with residual flesh, smeared with blood, well-bound skeleton with tendons. There are 6 contemplations as in other 'foulness meditation' of stage 1 and stage 2.

4) stage 4 ( 6 contemplations )

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, without any flesh but smeared with blood, well-bound skeleton with tendons.

5) stage 5 ( 6 contemplations )

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, without any flesh, without any blood, well-bound skeleton with tendons.

6) stage 6 ( 6 contemplations )

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, unbounded loose bones scatter here and there as hand bone, foot bone, ankle bone, leg bone, thigh bone, hip bone, rib bone, back bone, shoulder bone, neck bone, jaw bone, tooth bone, skull bone.

7) stage 7 ( 6 contemplations )

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, in which scattered bones become white and dry.

8) stage 8 ( 6 contemplations )

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, in which bones become a year old and heap up.

9) stage 9 ( 6 contemplations )

Again, another way of contemplation on 'body' is to contemplate and perceive 'the body' as if a corpse discarded at cemetery, in which

bones become rotten, crushed, moth-eaten and become bone dust.

In each of these 9 stages of foulness there are 6 contemplations and so there are 54 contemplations on the body foulness.

Kaayaanupassanas or body-contemplations are

- a) 15 contemplations on 'breathing'
- b) 15 contemplations on 'posture'
- c) 63 contemplations on 'detail movement'
- d) 99 contemplations on 'body part'
- e) 15 contemplations on 'body element'
- f) 54 contemplations on 'body foulness' of 9 stages

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++261 contemplations on body

All these contemplations are directed at ruupa or naama and they all are satipatthaana.

Contemplations on body foulness is called aadinavanupassana. Satipatthana is to abolish the idea of 'beautiffulness', 'permanence', 'satisfactoriness', 'self'.

The 7th path-factor or the 7th magga`nga is sammaa-sati. It is right mindfulness. It is mindfulness to wholesome deeds or profitable things. The mindfulness has to be at naama or ruupa at any time if it has to be right mindfulness or sammaa-sati.

When one attends one of the four foundations of mindfulness he or she is said to attend at a naama or a ruupa. Right mindfulness has to be stick to one of these four things of foundation of mindfulness. They are

1. contemplating on the body
2. contemplating on the feeling
3. contemplating on the mind
4. contemplating on the dhamma.

There are 261 contemplations on the body. They have been discussed in the previous posts.

2. contemplating on the feeling

There are 30 feeling-contemplations or 30 contemplations on feeling. These 30 contemplations are vedanaanupassanaa satipatthaana. They are contemplations on feeling. However, feeling never exists alone. Feeling arises along with consciousness.

According to 'the definition of consciousness in Oxford English Dictionary consciousness comprises feeling. Abhidhamma says in each and every citta or consciousness there is a feeling. This means if there is a citta then there is a feeling associated with that citta.

So if there is no citta then there is no feeling at all. Feeling or vedana is one of 5 aggregates or one of panca khandhas. There are 5 khandhas or 5 aggregates. They are

1. ruupa-kkhandha or material aggregates
2. vedana-kkhandha or feeling aggregates
3. sanna-kkhandha or perception aggregates
4. sankhara-kkhandha or formation aggregates
5. vinnaana-kkhandha or consciousness aggregates.

In cittanupassana or contemplations of consciousness there are 51 contemplations and they all contemplate on consciousness or vinnaana-kkhandha. Here in this post there will describe 30 contemplations on feeling and this is contemplation on vedana-kkhandha.

Ruupa-kkhandha is contemplated in both of kaayanupassana and dhammaanupassana. But kaayaanupassana or contemplations on the body is mainly on ruupa-kkhandha.

There are 9 contemplations on feeling that arise within or that arise internally. These feeling can be sensed by individual with their mind. No outside individual will be able to sense those feelings but for themselves. These 9 contemplations are

1. this is pleasant feeling.
2. this is unpleasant feeling.
3. this is neither pleasant nor unpleasant feeling.
4. this is sensuous pleasant feeling.(pleasure thoughts on sensuous)
5. this is sensuous unpleasant feeling.(displeasure thoughts)
6. this is sensuous neither pleasant nor unpleasant feeling.(neither)
7. this is non-sensuous pleasant feeling.(jhana/magga-pleasure)
8. this is non-sensuous unpleasant feeling.(displeasure not attainin)
9. this is non-sensuous neither pleasant nor unpleasant feeling.

At a time the individual thinks that these feelings would have been arising and passing away in other individuals and they are just feelings that are not self. So there is another set of 9 contemplations on other individuals.

At some time the individual thinks on feelings in both his individual

and other individuals that there will be arising of feelings and passing away of feeling. So there is a third set of 9 contemplations on feeling. So there are altogether 27 contemplations on feeling.

There are originations of these feelings. This is another contemplation on feeling. And there are dissolutions of these feelings. This is another contemplation. The third contemplation is thinking on both origination and dissolution. These 3 contemplations along with former 27 contemplations make 30 contemplations on feeling.

This is for simplicity and further clarification may be required.

Feelings are subtle things. We may think that feelings are easy to be detected. But it actually is hard to be focused. Because feeling always arises with consciousness and other mental factors.

If there are dominating mental factors that is if there are mental factors that can easily be recognised then feeling will not be apparent as we think.

At least almost all people know what 'pleasurable feeling' or 'agreeable feeling' is. They also know the opposite. That is 'unpleasant feeling'. The feeling that is not pleasant or not unpleasant is the third class of feeling.

We see something. That something which we saw just manifest what they are. But we may like it. Or even we may extremely like it. There arise pleasant feeling when we extremely like it. I mean it is more apparent when we extremely like it.

The opposite is we see something. That something which we saw is just manifesting its feature. But we do not like it. We feel unpleasant. This is the opposite of the feeling when we like something extremely.

In the middle is a feeling somewhere between these two extremes. It is not pleasant and equally it is not unpleasant. This is general classification on feeling.

At any given time our feeling will be at one of these three classes.

If these 3 classes are connected with worldly things of sensuous matters then they are called feelings-in connection with-sensuous things.

Examples are when we are not happy in connection with what we hope on our worldly achievement then it is in this new class of feeling-in connection with-sensuous matters. There are 3 feelings as in case

of general classification.

Still there is a third classification. It is feeling-not in connection with-sensuous matters.

Examples are when we are trying to develop samatha or tranquility and we cannot attain what we want then there arises displeasure. This is not in connection with sensuous matters.

When we can attain the concentration we want there arise a pleasure. That pleasure is feeling-not in connection with-sensuous matters. Because it is connected with tranquility or jhaana or samatha.

Neither pleasant nor unpleasant feeling in this third class is 'feeling in 4th ruupa jhaana and feeling in all aruupa jhaana.

When one attends one of the four foundations of mindfulness he or she is said to attend at a naama or a ruupa. Right mindfulness has to be stick to one of these four things of foundation of mindfulness. They are

1. contemplating on the body
2. contemplating on the feeling
3. contemplating on the mind
4. contemplating on the dhamma.

3. contemplation on the mind

There are 51 contemplations on consciousness or mind. When doing contemplation on consciousness one has to be skilful in recognition of various states of mind. Without this skill it is hard to practise these contemplations. For this please refer to earlier posts on cittas.

There are 16 different states of consciousness.

1. This consciousness is thinking on lustful matters. (saraga citta)
2. This consciousness is free of lustful thought.(vitaraga citta)
3. This consciousness is thinking with ill-will.(sadosa citta)
4. This consciousness is free of thought of ill-will.(vitadosa citta)
5. This consciousness is thinking with ignorance.(samoha citta)
6. This consciousness is free of ignorant thoughts.(vitamoha citta)
7. This consciousness is thinking in non-alert way.(sankhitta citta)
8. This consciousness is thinking in upset way.

My thoughts are wandering.(vikkhitta)

9. This consciousness is jhaana.(mahaggata citta)
- 10.This consciousness is not jhaana.(amahaggata citta)
- 11.This consciousness is lower<higher one exists>.(sa-uttara citta)
- 12.This consciousness is higher<not lower>.(anuttara citta)
- 13.This consciousness is concentrated one.(samahita citta)
- 14.This consciousness is not concentrated one.(asamahita citta)
- 15.This consciousness is liberated<temporarily>.(vimutta citta)
- 16.This consciousness is not liberated.(avimutta citta)

These 16 states of mind have to be first recognised before cittanupassana or contemplation on consciousness can be done properly.

For this one has to develop understanding on consciousness and their qualities. If they do not understand these 16 states of consciousness they will not be able to do 'real cittanupassanaa'.

Some instruct that 'every arising mind has to be noted.' This is almost impossible. Even if they can they will be doing like this\_

1. I am thinking going shopping, meeting old friends, speaking with them.
2. I am thinking attending a meeting, fighting, shouting at each other.
3. I am thinking sleeping in luxurious way.
4. I am thinking worrying leaving my daughters at home.
5. I am thinking going holiday.

And endless. But actually one does not has to follow all the thoughts from the beginning to the end. But they have to cognise that they have thought. As soon as they can recognise it the thinking stop. Then assess the thought whether they fit into 1 or 2 or 3 or 15 or 16.

One perceives again and again that 'this citta arises in me'. At a time he thinks that other individuals will have been in one of these 16 cittas. At another time he perceives that there are cittas arise in him and others.

16 cittas or 16 contemplation is for internal or to see inside of own mind and another 16 is contemplations on 16 cittas that would have been arising and falling away in other individuals. A third set of 16 contemplations are perceived both internally and externally.

So there are  $16 + 16 + 16 = 48$  contemplations.

At a time the origination of these 16 cittas is perceived. At another time the dissolution of these 16 cittas is perceived. And sometimes both origination and dissolution of these cittas is perceived.

$48 + 3 = 51$  contemplations on various consciousness or states of mind.

Origination is inappropriate attention. Dissolution is because of appropriate attention. Both origination and dissolution are because of attention and all these have to be attached as 'me' or 'mine' or 'I'.

If one is attending naama (citta) and see it as naama and not self he or she will be liberated (at least temporarily) from worldly sorrow, lamentation, distress, greediness etc etc. This is lokanibbana. When all conditions are fulfilled then magga naana will arise and then nibbana will be seen through path-consciousness and fruition-consciousness.

Samma-sati or right mindfulness is 4 satipatthaana or four foundations of mindfulness. They are

1. contemplating on the body
2. contemplating on the feeling
3. contemplating on the mind
4. contemplating on the dhamma.

The first three foundations have been dealt with. There are 108 contemplations on dhamma. They are

1. 25 contemplations on hindrances (niivara.na)
2. 15 contemplations on aggregates (khandha)
3. 36 contemplations on sense-bases (aayatana)
4. 28 contemplations on enlightenment-factors (bojjhanga)
5. 04 contemplations on Noble Truths (sacca = 99 sacca contemplation)

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++108 contemplations on dhamma

These can only be done when in meditation.

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++108 contemplations on dhamma

1. Nivarana Pabba or 'section on hindrances'

There are 5 nivaranas or 5 hindrances. There are 5 contemplations on each of these 5 nivaranas or hindrances or obstructions.

1. kaamacchanda nivarana (obstruction by sense-desiring thought)
2. byaapaada nivarana (obstruction by malevolent thought)
3. thina-middha nivarana (obstruction by sloth-torpor thought)
4. uddhacca-kukkucca nivarana(obs. by upset-worrying thought)
5. vicikiccha nivarana (obstruction by suspicion or sceptical doubt)

What do they obstruct?

They obstruct reaching magga naana. They hinder arising of magga nana. But they are not self. They are just dhamma. They arise when in meditation that is why they are called 'obstructions to magga naana'.

5 contemplations on each of these 5 nivaranas or obstructions are

1. It is present now.
2. It is not present now.
3. It arises anew because of unwise attention.
4. It vanishes temporarily because of wise attention.
5. It is eradicated because of higher naana (magga naana).

So there are 25 contemplations.

Is this possible to note in such a way while meditators are still not ariyas?

Mahasatipatthana sutta describes all that can be done. The last contemplation is for ariya of different stages. Because they do know that when magga naana arises 'permanent vanishment of respective nivarana'.

So that permanent eradication is noted by respective ariyas and for puthujana or ordinary people or beings they just note that if sotapatti/ sakadagami/ anagami / arahatta magga arise so and so nivarana will be eradicated. So they will be doing dhammanupassana on nivarana with sutamaya (learned) and cintamaya (thought out) wisdom as the 5th contemplation on nivarana.

As there are 5 nivaranas or 5 hindrances then there are 25 contemplations on nivarana or obstructions or hindrances.

These can only be done when in meditation. If not in meditation, these thoughts cannot be called obstructions but just as thoughts.

Four foundations of mindfulness or four satipa.t.thaana are

1. contemplating on the body (kaayaanupassanaa)
2. contemplating on the feeling(vedanaanupassanaa)
3. contemplating on the mind (cittaanupassanaa)
4. contemplating on the dhamma.(dhammaanupassanaa)

Regarding dhammaanupassanaa there are 108 contemplations on dhamma. They are

1. 25 contemplations on hindrances (nivarana)
2. 15 contemplations on aggregates (khandha)
3. 36 contemplations on sense-bases(ayatana)
4. 28 contemplations on enlightenment-factors(bojjhanga)
5. 04 contemplations on Noble Truths(99 contemplations)(sacca)

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++108 contemplations on dhamma

2. aggregate (khandha)

There are 5 khandhas or 5 aggregates. There are 3 contemplations on each khandha or aggregate. So there are 15 contemplations on khandhas.

1. rupakkhandhaa or aggregates of 'ruupa'(eye etc & form,sound etc)
2. vedanakkhandhaa or aggregate of feeling

3. sa~n~nakkhandhaa or aggregate of perception
4. sa`nkhaarakkhandhaa or aggregate of formations
5. vi~n~naa.nakkhandhaa or aggregate of consciousness

Like 'nivara.na dhamma' or 'hindrances to path-knowledge' these all five khandhaas or aggregates should be understood. Otherwise 'dhammanupassana' cannot be practised.

3 contemplations on khandhas are

1. this is such khandha
2. this is its origination (samudayo)
3. this is its dissolution (attha`ngamo)

3 contemplations on each of 5 khandhas make 15 contemplations. Along with 25 contemplations on nivarana or hindrances there will be a total of 40 dhammanupassana so far.

Sammaa-sati or right mindfulness is four foundations of mindfulness or four satipa.t.thaana. They are

1. contemplating on the body (kaayaanupassanaa)
2. contemplating on the feeling(vedanaanupassanaa)
3. contemplating on the mind (cittaanupassanaa)
4. contemplating on the dhamma.(dhammaanupassanaa)

Regarding dhammaanupassanaa there are 108 contemplations on dhamma. They are

1. 25 contemplations on hindrances (nivarana)
2. 15 contemplations on aggregates (khandha)
3. 36 contemplations on sense-bases(ayatana)
4. 28 contemplations on enlightenment-factors(bojjhanga)
5. 04 contemplations on Noble Truths(99 contemplations)(sacca)

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++108 contemplations on dhamma

3. 36 contemplation on sense-bases (aayatana)

There are 6 sense-bases and there are 6 contemplations on each. So there are 36 contemplations on sense-bases (aayatana)

6 sense-bases are

1. cakkhaayatana (eye-sense-base) & rupaayatana (form-sense-base)
2. sotaayatana (ear-sense-base) & saddaayatana (sound-sense-base)
3. ghaanayatana(nose-sense-base) & gandhaayatana(smell-sense-base)

4. jivhaayatana(tongue-sense-base) & rasaayatana(taste-sense-base)
5. kaayaayatana(body-sense-base) & phothhabbaayatana(touch-sen-base)
6. manaayatana (mind-sense-base)& dhammaayatana(mind-object-sen-base)

The first in each pair is internal sense-base or ajjhattika aayatana & the second in each pair is external sense-base or bahiddha aayatana.

6 contemplations are

1. this is eye (cakkhaayatana)
2. this is form (ruupaayatana)
3. this is fetter arises from them ( 10 fetters )
4. this is because of 'unwise attention' making arising of fetters.
5. this is because 'wise attention' making dissolution of fetters.
6. this is because path-knowledge that eradicates the fetter.

1 and 2 are replaced by appropriate ayatana or sense-base.

Again the last contemplation might be thought as impossible for ordinary lay people. But The Buddha described these and these are not prescription.

While those who just become sotapams / sakadagams / anagams / aharats will contemplate the 6th contemplation all puthujana can contemplate with transferred knowledge.

That is

'If these 'fetter of conceit' or maana samyojana vanishes forever and it never arises again that would be because of arahatta magga naana or arahatta path-knowledge or eraicating path-knowledge.'

Puthujana just contemplates like that.

So far

25 contemplations on hindrances, 15 contemplations on aggregates, and 36 contemplations on sense-bases have been talked. So there have been  $25 + 15 + 36 = 76$  contemplations among 108 contemplations of Dhammaanupassana satipatthaana.

Among sammaa-sati or right mindfulness 'the sammaa-sati of Noble Eightfold Path is four foundations of mindfulness or four satipa.t.thaana. They are

1. contemplating on the body (kaayaanupassanaa)

2. contemplating on the feeling(vedanaanupassanaa)
3. contemplating on the mind (cittaanupassanaa)
4. contemplating on the dhamma.(dhammaanupassanaa)

Regarding dhammaanupassanaa there are 108 contemplations on dhamma. They are

1. 25 contemplations on hindrances (nivarana)
2. 15 contemplations on aggregates (khandha)
3. 36 contemplations on sense-bases(ayatana)
4. 28 contemplations on enlightenment-factors(bojjhanga)
5. 04 contemplations on Noble Truths(99 contemplations)(sacca)

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++108 contemplations on dhamma

4. 28 contemplations on enlightenment-factors (bojjha`nga)

There are 7 bojjha`nga dhamma or factors of enlightenment. Bo means 'know' and here it means 'bodhi-naana'. A`nga means 'limb' or parts. So bodhi-anga or bojjha`nga means 'limbs of enlightenment'. So bojjhanga means 'enlightenment-factors'.

1. sati-sam-bojjha`nga (mindfulness factor of enlightenment)
2. dhammaavicaya-sam-bojjha`nga(investigation of phenomena factor)
3. piiti-sam-bojjha`nga (joy factor)
4. passaddhi-sam-bojjha`nga (tranquility factor)
5. viiriya-sam-bojjha`nga (effort factor)
6. samaadhi-sam-bojjha`nga (concentration factor)
7. upekkhaa-sam-bojjha`nga (equanimity factor)

There are 4 contemplations on each bojjha`nga or enlightenment factor.

1. this is such(one of seven) factor that exists right now.
2. there is not such factor exists right now.
3. this factor arises because of wise fulfilment (wise attention)
4. this factor is perfected and no more need to fulfil. (magga)

These dhammas are not simple things. They just arise when staying in satipatthaana. The last contemplation is for those who just develop path-knowledge. But for puthujana they can contemplate with learned knowledge.

As there are 7 factors there are 28 contemplations on enlightenment factors.

Again these contemplations can never be done by just learning or studying or just thinking when reading books or when reflecting on

facts already read from books or heard from others.

These 28 contemplations can be done only when in meditation.

So far

25 contemplations on hindrances, 15 contemplations on aggregates, 36 contemplations on sense-bases and 28 contemplations on enlightenment factors have been talked. So there have been  
 $25 + 15 + 36 + 28 = 104$  contemplations among 108 contemplations of Dhammaanupassana satipatthaana.

Among sammaa-sati or right mindfulness 'the sammaa-sati of Noble Eightfold Path' is four foundations of mindfulness or four satipa.t.thaana. They are

1. contemplating on the body (kaayaanupassanaa)
2. contemplating on the feeling(vedanaanupassanaa)
3. contemplating on the mind (cittaanupassanaa)
4. contemplating on the dhamma.(dhammaanupassanaa)

Regarding dhammaanupassanaa there are 108 contemplations on dhamma. They are

1. 25 contemplations on hindrances (nivarana)
2. 15 contemplations on aggregates (khandha)
3. 36 contemplations on sense-bases(ayatana)
4. 28 contemplations on enlightenment-factors(bojjhanga)
5. 04 contemplations on Noble Truths(99 contemplations)(sacca)

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++108 contemplations on dhamma

5. 4 contemplations on Noble Truths

Noble disciples know 4 Noble Truths very well. They see dukka (sufferings) as dukkha in right vision. They see the cause of suffering as it is in right vision. They see the cessation of suffering as it is in right vision.

They see the path leading to cessation of suffering as it is in right vision. As there are 4 sacca or 4 truths there are 4 contemplations on Noble Truths or sacca. This can be called as sacca-contemplation or saccaanupassanaa.

For those who have not seen Noble Truth they will be just contemplating that at right time such dhamma arises internally. So does externally. That is Noble Truths arise in other individuals when there are right conditions and perfection.

Sometimes dhamma may perceived as Noble Truths arise internally and externally. There are causes of these arising. And there are vanishing factors of these Noble Truths. Sometime both origination and vanishing of Noble Truths are perceived.

These 4 can be seen as 99 contemplations on 4-Noble Truth. These 99 contemplations will be discussed in the coming post.

Regarding dhammaanupassanaa there are 108 contemplations on dhamma. They are

1. 25 contemplations on hindrances (nivarana)
2. 15 contemplations on aggregates (khandha)
3. 36 contemplations on sense-bases(ayatana)
4. 28 contemplations on enlightenment-factors(bojjhanga)
5. 04 contemplations on Noble Truths(99 contemplations)(sacca)

-----

++108 contemplations on dhamma

104 dhamma contemplations have been discussed. There are 4 contemplations left. They are saccaanupassanaa or 4 contemplations on Noble Truth.

Contemplations on Noble Truths (saccaanupassanaa)

1. 12 contemplations on 'dukkha sacca' or 'suffering the truth'
2. 30 contemplations on 'samudaya sacca' or 'cause the truth'
3. 30 contemplations on 'nirodha sacca' or 'cessation the truth'
4. 27 contemplations on 'magga sacca' or 'Path the truth'

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+++99 contemplations on Noble Truth or saccaanupassanaa

1. 12 contemplations on dukkha sacca or 'suffering the truth'

1. this is jati (birth) & it is suffering
2. this is jaraa(ageing)& it is suffering
3. this is mara.na(death)& it is suffering
4. this is soka (sorrow)& it is suffering
5. this is parideva(lamentation)& it is suffering
6. this is dukkha (physical pain)& it is suffering
7. this is domanassa(mental displeasure)& it is suffering
8. this is upayaasaa(despair)& it is suffering
9. this is appiyehi-sampayogo(association with dislike)& suffering
- 10.this is piyehi-vippayogo(dissociation with the like)& suffering
- 11.this is yampiccham-na-labhati(non-achievement of wanting)& suff.
- 12.this is pancupadaanakkhandhaa(5-clinging aggregates)& suffering

2. 30 contemplations on samudaya sacca or 'the truth of the cause of the suffering'

There are 10 causes in oneself. Sometimes 10 causes in others' selves are perceived as dhamma (cause or samudaya). And sometimes 10 causes in both oneself & others' selves are perceived or contemplated. So there are 30 contemplations on causes. Basically there are 10 causes.

These 10 causes are kaama-tanha [sensuous desire], bhava-tanha [desire for existence], vibhava-tanha [desire for non-existence] that arise at

1. ajjhata ayatana or internal sense-base

1. cakkh-ayatana (eye)
2. sota-ayatana (ear)
3. ghana-ayatana (nose)
4. jivha-ayatana (tongue)
5. kaaya-ayatana (body)
6. mana-ayatana (mind)

2. bahiddha ayatana or external sense-base

1. rupa-ayatana (visual sense-base)
2. sadda-ayatana (sound)
3. gandha-ayatana (smell)
4. rasa-ayatana (taste)
5. photthabba-ayatana (touch-sense)
6. dhamma-ayatana (mind-object).

3. panca-vi~n~naa.na cittas and mano-vi~n~naa.na cittas

1. cakkhu-vinnaana citta or eye-sense-consciousness
2. sota-vinnaana citta or ear-sense-consciousness
3. ghana-vinnaana citta or nose-sense-consciousness
4. jivha-vinnaana citta or tongue-sense-consciousness
5. kaaya-vinnaana citta or body-sense-consciousness
6. mano-vinnaana citta or mind-sense-consciousness

4. sa.laasamphassa or 6 contacts

1. cakkhu-samphassa or eye-contact
2. sota-samphassa or ear-contact
3. ghaana-samphassa or nose-contact
4. jivha-samphassa or tongue-contact
5. kaaya-samphassa or body-contact
6. mano-samphassa or mind-contact

## 5. sa.laasamphassajaa vedanaa or 'contact-born feeling'

1. cakkhu-samphassajaa vedana or eye-contact-born feeling
2. sota-samphassajaa vedana or ear-contact-born feeling
3. ghaana-samphassajaa vedanaa or nose-contact-born feeling
4. jivhaa-samphassajaa vedanaa or tongue-contact-born feeling
5. kaaya-samphassajaa vedana or body-contact-born feeling
6. mano-samphassajaa vedanaa or mind-contact-born feeling

## 6. sa.laasanna or 6 perceptions

1. rupa-sanna or visual perception
2. sadda-sanna or auditory perception
3. gandha-sanna or olfactory perception
4. rasa-sanna or gustatory perception
5. photthabba-sanna or tactile perception
6. dhamma-sanna or thought perception

## 7. sa.laasancetana or 6 volitions/ 6 formations

1. rupa-sa~n-cetana or visual volition
2. sadda-sa~n-cetana or auditory volition
3. gandha-sa~n-cetana or olfactory volition
4. rasa-sa~n-cetana or gustatory volition
5. photthabba-sa~n-cetana or tactile volition
6. dhamma-sa~n-cetana or mind-object volition

## 8. sa.laatanhaa or 6 tanhaa or 6 craving

1. ruupa-tanhaa or craving at visual object
2. sadda-tanhaa or craving at auditory object
3. gandha-tanhaa or craving at olfactory object
4. rasa-tanhaa or craving at gustatory object
5. photthabba-tanha or craving at tactile object
6. dhamma-tanhaa or craving at mind-object

## 9. sa.laavitakka or 6 vitakka or 6 initial-thinking (induction)

1. rupa-vitakka or initial-thinking of visual-object
2. sadda-vitakka or initial-thinking of auditory-object
3. gandha-vitakka or initial-thinking of olfactory-object
4. rasa-vitakka or initial-thinking of gustatory-object
5. photthabba-vitakka or initial-thinking of tactile-object
6. dhamma-vitakka or initial-thinking of mind-object

## 10. sa.laavicaara or 6 vicaara or 6 sustained-thinking (maintenance)

1. rupa-vicaara or sustained-thinking of visual object

2. sadda-vicaara or sustained-thinking of auditory-object
3. gandha-vicaara or sustained-thinking of olfactory-object
4. rasa-vicaara or sustained-thinking of gustatory-object
5. photthabba-vicaara or sustained-thinking of tactile-object
6. dhamma-vicaara or sustained-thinking of mind-object.

Tanha arises at these 10 areas. There are 3 kinds of tanha and they are kaama-tanha or craving for lust, bhava-tanha or craving for existence, and vibhava-tanha or craving for non-existence. These 3 tanhas arise in relation to these 10 places. They are 'cause the truth' or samudaya sacca and they are nothing more than that. They are just dhamma and not a self or atta.

### 3. 30 contemplations on nirodha sacca or 'cessation the truth'

Again 10 contemplations are on self, 10 are on others and another 10 are on 'both self and others' selves'. So there are 30 contemplations on nirodha sacca or 'cessation the truth'. Suffering arise because of craving arising at 10 places. And at these 10 places, all suffering cease to arise as there is no craving at these 10 places (for arahats).

### 4. 27 contemplations on magga sacca or 'Path the truth'

1. 4 contemplations on right view
2. 3 contemplations on right thinking
3. 4 contemplations on right speech
4. 3 contemplations on right action
5. 1 contemplation on right livelihood
6. 4 contemplations on right effort
7. 4 contemplations on right mindfulness
8. 4 contemplations on right concentration

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### +27 contemplations on magga sacca or 'Path the truth'

1. 4 contemplations on right view
  1. the knowledge of suffering
  2. the knowledge of cause of suffering
  3. the knowledge of cessation of suffering
  4. the knowledge of Path leading to cessation of suffering
2. 3 contemplations on right thinking
  1. thinking non-lust or nekkhamma-sankappa
  2. thinking non-aversion or abyapaada-sankappa

3. thinking non-torture or avihimsa-sankappa

3. 4 contemplations on right speech

1. not telling lie or 'musaa-vadaa veramani'
2. not telling divisive speech or 'pisuna-vaacaa veramani'
3. not telling harsh speech or 'pharussa-vaacaa veramani'
4. not telling non-sense speech or 'samphappalaapa veramani'

4. 3 contemplations on right action

1. not killing or 'paanaatipataa veramani'
2. not stealing or 'adinnaadaanaa veramani'
3. not abusing lust or 'kaamesu-micchaacaara veramani'

5. 1 contemplation on right livelihood

1. avoidance of miccha-ajjiiva or wrong-livelihood (living of ariyas)

6. 4 contemplations on right effort

1. effort to prevent unarisen akusala from arising
2. effort to abolish already arisen akusala
3. effort to develop arising of unarisen kusala
4. effort to proliferate already arisen kusala

7. 4 contemplations on right mindfulness

1. mindfulness contemplating on body
2. mindfulness contemplating on feeling
3. mindfulness contemplating on consciousness
4. mindfulness contemplating on dhamma

8. 4 contemplations on right concentration

1. 1st jhaana concentration (concentration freeing hindrances)
2. 2nd jhaana concentration
3. 3rd jhaana concentration
4. 4th jhaana concentration ( & all aruupa jhaana concentration)

There are four right effort. They are

1. effort to prevent unarisen akusala from arising
2. effort to abolish already arisen akusala
3. effort to develop arising of unarisen kusala
4. effort to proliferate already arisen kusala

This effort helps at satipa.t.thaana or vipassanaa. When one tries to practise vipassanaa at sometimes he or she becomes less interested in practising. The effort becomes loosen. To save the effort the above 4 contemplations are worthy to contemplate.

When vipassanaa is doing in real sense there is no reason for akusala to arise. This is true when one is seeing naama or ruupa and understand the nature of these dhamma there is no akusala. So when effort to do vipassanaa is there 'un arisen akusala' are prevented.

The second effort is 'the effort to abolish already arisen akusala'. This is also true. In this samsaraa there have been many akusala. There is no akusala that we might not have committed. All these akusala that have already arisen become ka.tattaa kamma and they can give rise to rebirth.

But because of this 2nd effort when vipassanaa is continued up to the level of arising of sotapatti magga then 'all the arisen akusala that can give rise to rebirth in lower realms' are abolished. If arahatta magga naana arises then all arisen akusala kamma that may give rise to rebirth are abolished. So this effort is also powerful.

The 3rd effort is the effort to develop arising of un arisen kusala. These kusala are magga kusala. If there is no such effort magga kusala will not arise at all. This third effort is also very important for the practitioner.

The 4th effort is the effort to proliferate already arisen kusala. In this samsaraa there are also many kusala that we have done in our past. At least there are kusala in this very life. When we are doing vipassanaa then new and new kusala add to the existing kusala.

We do need aataapii, burning viiriya to burn all defilements. Loose practice will not burn all defilements. To burn all the defilements formal meditation is needed.

Dhamma Thread is talking on magga saccaa or 'the truth of Path leading to the cessation of the suffering'. The Path consists of eight parts or eight limbs. So far up to seven limbs have been discussed.

These are sammaa-ditthi or right-view, sammaa-sankappa or right thinking, sammaa-vaacaa or right-speech, sammaa-kammanta or right action, sammaa-aajiiva or right livelihood, sammaa-vaayama or right effort, sammaa-sati or right mindfulness. The last limb is sammaa-samaadhi or right concentration.

The Buddha preached in 'Mahaasatipa.t.thaana Sutta' like this.

'Katamo ca bhikkhave samma samaadhi?

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'Which, Monks, is right concentration?

-----

Idha, bhikkhave, bhikkhu vivicceva kaamehi vivicca akusalehi dhammehi  
[upacaara samaadhi]

-----

In this dispensation of mine, Monks, the monk is free of unwholesome  
dhamma, free of vatthu-kaama and free of kilesa-kaama.

[\* vatthu-kaama are sensuous objects and kilesa-kaama are lobha  
cetasika and allied akusala dhamma.]

-----

saviitakka.m savicaara.m vivekaja.m piiti sukha.m pa.thama.m jhaana.m  
upasampajja viharati.

[1st ruupa jhaana]

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along with vitakka or initial application, vicaara or sustained  
application, piiti or rapture, sukha or happiness or pleasure reaches  
the first material absorption and stays there and dwell with 1st ruupa  
jhaana.

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Vitakka vicaaraana.m vuupasamaa ajjhatta.m sampasaadana.m cetaso  
ekodibhaava.m aviitakka.m avicaara.m samaadhija.m piiti sukha.m  
dutiya.m jhaana.m upasampajja viharati.

[2nd ruupa jhaana]

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Because of absence of initial application and sustained application  
and cleansing internal tranquility rapture and pleasure are with a  
singlity and reaches the 2nd jhaana and dwell there.

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Piitiyaa ca viraagaa upekkhako ca viharati, sato ca sampajaano  
sukha.m ca kaayena pa.tisamvedeti ya.m ta.m ariyaa aacikkhanti  
upekkhaako satimaa sukha vihaarii'ti tatiya.m jhaana.m upasampajja  
viharati.

[3rd ruupa jhaana]

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Rapture is voided and body is with pleasure and such individual who  
feels pleasure and dwell in such state is praised by the Buddha and  
the wise. The monk reaches the 3rd jhaana and dwell there.

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Sukhassa ca pahaanaa dukkhassa ca pahaanaa pubbeva somanassa

domanassaana.m attha`ngamaa adukkhamasukha.m upekkhaasati parisuddhi.m  
 catuttha.m jhaana.m upasampajja viharati.  
 [4th ruupa jhaana & all 4 aruupa jhaana which also have 4th ruupa  
 jhaana quality]

Aya.m vuccati bhikkhave sammaa-samaadhi.  
 -----

Pleasure is voided, displeasure is voided, earlier mental pleasure and  
 mental displeasure are overcome and pure state of non-pleasure-non-  
 displeasure equanimity is reached and the monk reaches the 4th ruupa  
 jhaana.

This can be called as sammaa-samaadhi.

Dhamma Thread already went over on realities of consciousness or citta,  
 realities of cetasikas or mental factors or mental associates or  
 mental accompaniments, realities of material phenomena that is all 28  
 material phenomena, and reality of nibbana, which is absolute peace.

Different classifications on citta have been extensively discussed.  
 Feeling or vedanaa, root-dhamma or hetu dhamma, objects or arammanas,  
 functions/kicca of citta, places or stations where citta works, base  
 or vatthu have all been explained.

After that Dhamma Thread went into discussion of procession of  
 consciousness or viithi vaara. In viithi or 'procession of citta' 5-  
 door-procession and mind-door-procession were explained. Regarding  
 mind-door-procession there are sensuous procession or kaama viithi and  
 absorptive procession or appanaa viithi.

Appanaa viithi or absorptive processions are explained under the  
 following heading.

1. jhaana javana vaara viithi
2. magga javana vaara viithi
3. abhi~n~naa javana vaara viithi
4. jhaana samaapatti viithi vaara
5. phala samaapatti viithi vaara
6. nirodha samaapatti viithi vaara

After viithi, planes of existences and life spans of different beings  
 were discussed. Pannatti is also explained to some details. Lastly  
 different stocks of dhamma are grouped and explained one after another.

The last was general stock of dhamma. They are panca-kkhandhaa,

pancupadaana-kkhandhaa, aayatana, dhaatu, and saccaa. Recent posts are on magga saccaa and the last post was about samma-samaadhi of Noble Eightfold Path.

Coming posts are the relations between different dhamma.

There are dhamma that run their course on their own accord. They bear their own characteristics. These dhamma are higher dhamma. They are paramattha dhamma. They are 'ultimate realities'.

Ultimate realities are consciousness (citta), mental factors or mental associates or mental accompaniments (cetasika), material phenomena or material or matters (ruupa), and absolute peace (nibbana).

Citta does not arise without cetasikas. Cetasikas cannot arise without citta. There are ruupa that always always co-arise with citta and cetasikas.

Nibbana as naama-dhamma at particular time serves as object for citta and cetasikas. When this happens the citta that arise is called lokuttaraa citta. Because the object or aarammana is beyond worldly things (kaama-loka, ruupa-loka, aruupa-loka).

These paramattha dhamma or ultimate realities do not arise singly and when arise they are interrelated and interconnected each other in one way or another or even other ways.

There are dhamma that show 'conditional relations' between different kinds of dhamma. These dhamma are called 'paccaya dhamma'. They support dhamma in one way or another.

There are two different types of 'PACCAYA'. One method that shows the conditional relation is 'pa.ticca samuppaada dhamma'. This is also known as 'Dependent Co-arising' in its Paa.li name. But it is also known as Dependent Origination.

Uppaada means 'arising' and not 'origination'.

Another method that shows 'conditional relations between different dhamma is called 'Pa.t.thaana Dhamma'.

When 616 messages are digested the coming posts will easily be understood. But at any stage I may re-include some explanation whenever necessary.

'Ye dhammaa hetuppabhavaa, tesa.m hetu.m tathaagato aaha.

Tesa~nca yo nirodho, eva.m vaadii mahasamano'ti.'

This is the stanza that was said by Venerable Assaji, the 5th sotapanna who became an arahat along with other 4 sotapannas constituting a total of 5 arahatta saavaka or the first 5 arahatta disciples.

As soon as this stanza was heard that is instantaneously at the end of the stanza one of two friends (Saariputta-to-be and Moggallaana-to-be) became a sotapanna. This stanza is just a summary of four Noble Truth and it is the most concise and compact words representing four Ariya Noble Truth.

Ye dhammaa hetuppabhavaa,.. Dhamma arises because of cause.  
tesa.m hetu.m.. that cause  
tathaagato.. The Buddha  
aaha.. preached.

Tesa~nca yo nirodho,..those dhamma also have cessation.  
eva.m vaadii mahaasamano,.. such is the teachings of The Buddha.

Dhamma (dukkha) has to arise because of the cause(samudaya / craving). The Master preaches that cause. Those dhamma also have the end or the cessation (nirodha). Such is the teachings( magga ) of The Buddha, Great Monk.

Dhamma have to arise because of the causes and conditions. Dhamma are arising at any given time and they are falling away at any given time. The arising has the conditions and falling away also has the conditions.

These conditional relationships are discovered by The Master even before His enlightenment, that is just before His Buddhahood. The Bodhisatta, 4 asancheyya and 100,000 kappas ago, was actually ready to transcend and attain arahatta magga naana.

But for the sake of beings in 31 realms Bodhisatta decided to stay in the samsara in order to fulfil the perfections so that he may become a Sammaasambuddha.

The year before He renounced in His final life He was revealed 4 different signs as reminders by deva beings. When a man of ageing shape, a man of infirm and a dead man was seen, Bodhisatta shocked.

He understood that these are sufferings(dukkha). He started to think over how to overcome these sufferings. This is the start of discovery of conditional relationship (D.O).

When He saw the 4th sign that is a shape of a monk, recluse He decided to renounce and to become a monk so that He could find out the solution to overcoming ageing, illness/infirmity and death.

Bodhisatta's D.O started with ageing/death or jaraa/mara.na unlike the conventional scripture which starts with ignorance or avijjaa,

In Dependent Origination there are 12 links. Each link is reality. These 12 links are

1. avijjaa (ignorance)
2. sa`nkhaara (formation/ fabrication)
3. vi~n~naa.naa (consciousness)
4. naama-ruupa.m (mentality-materiality)
5. sa.laayatanaa (6-sense-base )
6. phasso (contact)
7. vedanaa (feeling)
8. tanhaa (craving)
9. upadaanaa (clinging)
- 10.bhavo (becoming/ existence )
11. jaati (rebirth)
12. jaraa/mara.na (ageing/death)

Link one is avijjaa. It is moha cetasika.

Link two is sa`nkhaara. They are cetasikas except sannaa and vedanaa. The chief among these 50 cetasikas of sankhaara is cetana cetasika which is also known as kamma.

Link three is vinnaana. It is consciousness and reality.

Link four is naama-ruupam. Again they are realities.

Link five is sa.laayatana. All these are realities.

Link six is phassa. It is contact and it is a cetasika.

Link seven is vedanaa. It is feeling and it is a cetasika.

Link eight is tanhaa. It is craving and it is lobha cetasika.

Link nine is upadaana and it is clinging. It is also lobha cetasika.

Link ten is bhavo. It is kamma bhava or 'the existence of kamma' 'the becoming of kamma'. It is also reality. It is cetana cetasika.

Link eleven is jaati. It is arising of naama-ruupa and naama-ruupa are realities.

Link twelve is jaraa/marana. It is character of naama-ruupa and naama and ruupa are realities.

The whole cycle with 12 links are all made up of realities.

In Dependent Origination there are 12 links. The last two links are jaati or rebirth and jaara/marana or ageing/death. When these two links are examined they are the name of conditionality of realities.

Both links are about naama-ruupa. The first one is arising in a life as initiation and the other one is ceasing in a life as the last event. But Bodhisatta started with jaraa-marana as initiation of discovery of this D.O.

When Bodhisatta did these contemplation there happened that there arise naama-ruupa and they again lead to vinnaana and vinnaana lead to naama-ruupa and naama-ruupa lead to vinnaana and there is an inner cycle of endless manner.

Ageing/death is inevitable. Yet beings do not fear in real sense. Because of uncertainty they ever forget to think about their death. Whenever thinking on death happens it seems painful for them.

We are under contract that we have to live in this very life. This contract already includes when we have to die. The problem is that no one can see whoever will die at what moment. What is sure is that as we have been born we are bound to die sooner or later in this life.

Death is inevitable. Why? Because we have been already born. This birth is called jaati or birth or rebirth. This jaati is initiation of the whole life and it serves as a contract. We are following all the details that the contract dictates.

Between jaati (rebirth) and marana (death) there are many details that the contract includes. These dhamma are not the same for all and this is individual matters depending on their past lives' deeds.

These uncertain dhamma that we might face in this very life are

- 1.byaaadi (disease),
- 2.jaraa (apparent ageing in some kinds of beings like human beings and lower beings like animals)
- 3.soka (sorrow)
- 4.parideva (lamentation)
- 5.dukkha (physical pain)
- 6.domanassa(mental pain or aversion)
- 7.upayaasaa(despair)
- 8.appiyehi sampayogo (association with dislikes)
- 9.piyehi vippayogo (dissociation with likes)
- 10.yampi iccha.m na labhati (not getting what one wants)

Pa.ticcasamuppdaada dhamma or Dependent Origination is the relationship between dhamma. Dhamma do not stand alone but they stand hand in hand with other dhamma and there are interrelation and interconnection between these dhamma.

In the scripture these relationships are described as the following.

Formation(sankhaara) has to arise depending on ignorance(avijjaa).

Consciousness(vinnaana) has to arise depending on formation(sankhara).

Mentality-materiality have to arise depending on consciousness.  
(naama-ruupa)

6-sense-base has to arise depending on mentality-materiality.  
(sa.laayatana)

Contact has to arise depending on 6-sense-base.  
(phassa)

Feeling(vedanaa) has to arise depending on contact.

Craving(tanhaa) has to arise depending on feeling.

Clinging(upadaana) has to arise depending on craving.

Becoming(bhava) has to arise depending on clinging.

Rebirth(jaati) has to arise depending on becoming.

Death (ageing/death) has to arise depending on rebirth.  
(jaraa/mara.na)

In the scripture these relationships are described as the following.

Formation(sankhaara) has to arise depending on ignorance(avijjaa).  
(Avijjaa paccayaa saṅkhaaraa,)

Consciousness(vinnaana) has to arise depending on formation  
(sankhara).  
(saṅkhaara paccayaa viññānaa,)

Mentality-materiality have to arise depending on consciousness.  
(naama-ruupa)  
(viññāna paccayaa naama-ruupam,)

6-sense-base has to arise depending on mentality-materiality.  
(sa.laayatana)  
(naama-ruupam paccayaa sa.laayatanaa)

Contact has to arise depending on 6-sense-base.  
(phassa)  
(sa.laayatana paccayaa phasso,)

Feeling(vedanaa) has to arise depending on contact.  
(phassa paccayaa vedanaa,)

Craving(tanhaa) has to arise depending on feeling.  
(vedanaa paccayaa tanhaa,)

Clinging(upadaana) has to arise depending on craving.  
(tanhaa paccayaa upadaanaa,)

Becoming(bhava) has to arise depending on clinging.  
(upadaana paccayaa bhavo,)

Rebirth(jaati) has to arise depending on becoming.  
(bhava paccayaa jaati,)

Death (ageing/death) has to arise depending on rebirth.  
(jaraa/mara.na)  
(jaati paccayaa jaaraa, mara.na, soka, dukkha, parideva, dukkha,  
domanassupayaasaa sambhavan'ti. Evameva dukkhakhandhassa samudayo  
hoti.)

To depict there are 12 links like this:

1.avijjaa --> 2.saṅkhaara --> 3.viññāna -->  
4.naama-ruupa-->5.sa.laayatana-->6.phasso -->  
7.vedanaa --> 8.tanhaa --> 9.upadaana -->  
10.bhavo --> 11.jaati --> 12.jaraa/mara.na (soka, parideva, dukkha,  
domanassa, upayaasa, and many things that will surely arise or not

arise while in life before death)

We are in the cycle of no beginning. This cycle is Dependent Origination. This cycle creates birth-death and birth-death endlessly and uninterruptedly. There is no interruption between death and next birth.

Between birth and death there are many dhamma and some are the resultant dhamma of previous lives's formation and some are new formations while there is a third dhamma which is neither resultant nor forming dhamma.

Because of endless sufferings beings sink in the sea of ignorance and they have no time to think out the way of liberation from these sufferings. To the worst there is even no perception that these dhamma are suffering.

Therefore, The Buddha preached avijjaa as the opening dhamma in the Dependent Origination. Avijjaa or ignorance is a wide subject and it may take many pages to explain what avijjaa means and what its implications are.

To the short, there are avijjaa or ignorance. They are

1. micchaapa.tipatti avijjaa
2. appa.tipatti avijjaa

Avijjaa exists in many different forms. Moha is the dhamma for the name of avijjaa but there is minor difference when the word moha and avijjaa are used in the different context.

There are avijjaa. They are

1. micchaapa.tipatti avijjaa
2. appa.tipatti avijjaa

1)Micchaapa.tipatti avijjaa

This is moha. Because of this all the wrong things are being done. All the wrong things were done. All the wrong things have been done. These bad things that are wrong will still been done in future as long as there is avijjaa or ignorance.

All these wrong doings are based on this micchaapa.tipatti avijjaa or 'wrong-viewer ignorance'. One may commit akusala from minor to very big and wicked one because of micchaapa.tipatti avijjaa. When such avijjaa are eliminated then much akusala are prevented from arising.

## 2)Appa.tipatti avijjaa

This ignorance does not go in the right way. Because of this there will never be on the right way. Just sitting and thinking will not be pa.tipatti. When there is such subtle ignorance even very intelligent person will not be able to see such avijjaa or ignorance.

Because of such ignorance then there have to arise the problem of non-practising. There have to arise the problem of not following the right path. There have to arise the problem of non-doing. This is appa.tipatti avijjaa.

Any avijjaa will lead to formation of kamma through sa`nkhaara or fabrication or kamma-formation or committing things that would give rise to effects. Because of avijjaa, sa`nkhaara have been committed.

Ignorance or avijjaa covers right dhamma. Because of hiding by avijjaa or ignorance beings cannot see right dhamma. Because of not seeing right dhamma beings are committing kamma almost all the time.

Avijjaa is a form of moha. But when we look at jhaanalaabhii or when we look at those who attain jhaana we will think that they are free of moha.

This is true when they are in jhaana they are free of moha. It is not possible for moha to take a place in the heart of those jhaana-laabhii when they are in jhaana.

But if they are not ariyaa or saints or those who are free of moha in all form we can say that those jhaanalaabhii are not free from avijjaa even though they may be free from moha.

Examples are Deviimala hermit who was the teacher of Suddhodana King, who was the father of Siddhattha Gotama, Alaara Kalama and Udaka Raamaputta who were the two teachers of Bodhisatta Siddhattha Gotama were all not arahats.

To the worst they all were puthujana and they were not free of avijjaa, which is a form of moha. Because of such very subtle form of moha they did practise their jhaana and now they were all in the realms where there is not any of ruupa or form that can condition seeing or hearing.

In those realms when beings are born as puthujana they have no chance at all to become ariya in that very life. So they will be missing Sammaasambuddhas while they are in those realms.

This happens because avijjaa covers right things. Because of avijjaa they did 'aane`njaabhisa`nkhaara' and they were all reborn in those realms and they lose the chance of hearing Sammaasambuddha's Dhamma.

Just attainment is ruupa jhaana is not that right. Because there are many things to be accomplished. This ruupa jhaana may or may not help the possessers in terms of achievement in higher knowledge.

As I wrote in the previous posts there obviously were people who did attained ruupa jhaana and aruupa jhaana while they did not attain any of higher knowledge that would see anicca, dukkha, anatta.

The hermit Deviimala, those two teachers of Bodhisatta Siddattha Gotama were all who attained jhaana. But they were not the teachers who would be able to teach anatta.

When Bodhisatta approached teachers one after another He attained what the teachers attained within a short period. More importantly He realised that attainment of such higher jhaana of aruupa was not the answer to 'freeing of suffering of ageing-disease-death'.

Here Bodhisatta did know there was something hiding there while teachers did not realised that there was hiding answer just behind their jhaana. While Bodhisatta continued to search for the answer two of these two teachers ended up their living and they were reborn in aruupa brahma realm or plane of existence where there is no material phenomena.

This is evidenced when The Buddha looked at where these two teachers were and He found that they both died and were reborn in their respective realm of non-material planes.

They had to be reborn in those realms because they did (sa`nkhaara). This committing was because of ignorance. This ignorance is avijjaa. When they had aruupa jhaana they did not have any moha in their mind as akusala dhamma. They were very highly pure when they are compared with us or any of kaama beings in all 6 deva realms, human realm, and 4 lower realms of woeful planes of existence.

Avijjaa paccayaa sa`nkhaara.

Avijjaa paccayaa sa`nkhaaraa.

Ignorance conditions 'formation'. Formation is conditioned by ignorance. Because of ignorance, formation has to arise. Depending on ignorance formation has to arise. Ignorance supports formation.

Formation or kamma-formation is being done because of ignorance. What is ignoranced? Suffering is ignored. The cause of of suffering is ignored. Because of ignorance to cessation of suffering formation are done. Because of ignorance of the Path leading to cessation of suffering formation is done.

When one cannot know these right things they will be doing kamma-formation again and again. Because of this the cycle of Dependent origination has to continue.

Avijjaa paccayaa sa`nkhaaraa.

Ignorance conditions formation. What are these formations. They are unwholesome formation (apu~n~naabhisa`nkhaara), wholesome formation (pu~n~naabhisa`nkhaara), and ane~njaabhisankhaara.

Apunnaabhisankhaara is akusala. Punnaabhisankhara is kusala. In this kusala there are kaama-kusala or sensuous wholesomeness and ruupa-kusala or fine-material wholesomeness. Anenjaabhisankhaara is formation that produces aruupa jhaana.

It is quite evident that when one commit akusala there does exist ignorance. Because ignorance is always always the leader of all akusala.

Again when one does kusala like kaama-kusala there also exist avijjaa. But here we need to look into the matter more deeply. Because when kusala are done there is no moha.

But when we do kusala like kaama-kusala of offering etc do we know suffering, cause of suffering, cessation of suffering and the path leading to cessation of suffering? No, not really. This is avijjaa.

There is no moha at the time when we are doing kusala. Because kusala can never co-exist with akusala. That is moha cetasika cannot co-arise with sati and other kusala cetasika.

When we do kusala we all have sati. Without sati there will not be any kusala. But when we are doing kusala and having sati, do we know all four Noble Truths? No, never.

Those who know Noble Truths will not do kaama-kusala or ruupa-kusala or aruupa-kusala. But one possibility is that those who are exactly seeing nibbana while at the same time seeing suffering, while at the

same time eliminate the cause of suffering and while at the same time developing the Path are doing kusala.

But this is lokuttaraa-kusala. This is the last kusala if it is arahatta magga kusala. Because after arahatta magga kusala there always follow arahatta vipaaka which is arahatta phala citta.

As soon as one becomes an arahat he or she will not do any apunnaabhisankhara, punnaabhisankhaara, and anenjaabhisankhaara. One may say that arahats may do kaaya-sankhaara, vacii-sankhaara, and mano-sankhaara.

If this is sankhaara or formation then there has to arise further kamma. But the actions of arahats are all just actions and they are just functional. There will not be any kamma effect whatever their actions are kaaya or vacii or mano.

Avijjaa paccayaa sa`nkhaaraa.

Ignorance (avijjaa) as a supporting condition conditions 'sa`nkhaara' or sa`nkhaara have to arise because of avijjaa (ignorance) conditions them to arise.

How does avijjaa support?

By ignoring or by covering right things or the truths that is the truth of suffering, the truth of the cause of the suffering, the truth of the cessation of the suffering and the truth of the path leading to the cessation of the suffering.

Pancupadaana-kkhandhaa are suffering. Pancupadaana-kkhandhaa are dukkha. Pancupadaana-kkhandhaa or 5 clinging aggregates are aggregates that are the cause of arising of craving and clinging. These aggregates namely ruupa, vedanaa, sanna, sankhaara, vinnaana are all suffering.

When these five khandha or aggregates are not directly seen which is because of ignorance then formations or sankhaara have to arise. The support of avijjaa or ignorance helps very much to arising of these formation or kamma-formations or sankhaara or fabrication or fermentations.

There are 3 sankhaara or 3 kinds of formation.

They are

1. apunnaabhisankhaara (demeriting actions)
2. punnaabhisankhaara (meriting actions)

### 3. anenjaabhisankhaara (unshaking actions)

Apunnaabhisankhaara are nothing but they all are unwholesome actions. They are unwholesome formations. When they are committed or they are performed there arise formation of kamma and this kamma is akusala kamma.

Punnaabhisankhaara are nothing but they all are wholesome actions. But depending on the implications that they are involved there are two kinds of kusala and they are kaama-kusala and ruupa-kusala. Both cause formations of kamma of their respective realms.

Because of kaama-kusala kamma there have to arise vipaaka in kaama-bhuumi or sensuous planes. These vipaakas are both rebirths and living vipaaka like seeing, hearing, smelling, tasting, touching, and other vipaaka.

If it is ruupa-kusala then it will give rise to ruupa-vipaaka in ruupa brahma realms or fine material sphere. Ruupa-vipaaka are ruupa-rebirth, ruupa-bhavanga and ruupa-cuti all of which are present only in ruupa realms. Even The Buddha did not have such consciousness of ruupa-vipaaka cittas.

The 3rd sankhaara is anenjaabhisankhaara. Again this is done because of avijjaa. This avijjaa or ignorance does not know Noble Truths. Because of this pancupadaanakkhadhaas are thought to be good. The person concerned will be clinging to vinnaana or sannaa or vedanaa or sankhaara in connection with aruupa-jhaana.

Aruupa jhaana are called anenjaabhisankhaara because they are completely and totally unshakable unlike ruupa jhaana which are still shakable and disturbable when there is very strong outside object like explosion, fire etc.

Aruupa jhaana are unshakable by these outside strong objects however they are strong and powerful. This happen because aruupa jhaana does not depend on ruupa and they are free of ruupa that is why they are called aruupa jhaana. They when arise are called anenjaabhisankhaara.

Because of ignorance or avijjaa three different forms of formation or kamma-formation or sankhaaras are committed. These three are unwholesome actions, wholesome actions, and unshakable actions.

Every action has a volition. This volition is culprit of all action as it urge to do those actions that beings are committing. This volition is called cetanaa. It can also be called as kamma.

Because of formation there has to arise consciousness.

Sa`nkhaara paccayaa vi~n~naana.

Formation as a supporting condition consciousness has to arise. Sankhara or formation conditions consciousness. Consciousness is conditioned by sankhaara. Formation support consciousness. Without formation consciousness will never arise. Consciousness has to arise because of formation.

Sankhaara can give rise to different consciousness. Among 89 consciousness there are 19 consciousness that can serve as rebirth consciousness or linking consciousness. This citta that is linking consciousness is called patisandhi citta. It is the first citta in a life.

Apunnaabhisankhaara or unwholesome actions will give rise to resultant consciousness of unwholesome origin or akusala-vipaaka citta. Punnaabhisankhaara or wholesome actions will give rise to resultant consciousness of wholesome origin or kusala-vipaaka citta. Anenjaabhisankhaara or unshakable actions will give rise to their respective vipaaka cittas.

'Sa`nkhaara paccayaa vi~n~naanaa'.

Formation conditions consciousness. These consciousness are all resultant consciousness or vipaaka cittas. There are 32 vipaaka cittas or 32 resultant consciousness that are conditioned by formation or sankhaara.

Again among these 32 consciousness there are rebirth consciousness or linking consciousness which directly join between the last consciousness in a life with the consciousness in the next life. These rebirth consciousness are

1. apunnaabhisankhaara conditioned consciousness

a) 1 akusala santira.na citta (rebirth consciousness in 4 lower realms)

2. punnaabhisankhaara conditioned consciousness are

a) 1 kusala santiira.na citta (rebirth consciousness with defect)

b) 8 mahaavipaaka cittas (rebirth consciousness in kaama bhumi)

c) 5 rupavipaaka cittas (rebirth consciousness in ruupa brahmaa)

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++14 consciousness

3. anenjaabhisankhaara conditioned consciousness are

a) 4 aruupavipaaka cittas (rebirth consciousness of aruupa brahmaa)

So there are altogether 19 consciousness that are conditioned by 3 different sankhaara. They are

a) 1 consciousness for apunnaabhisankhaara

b) 14 consciousness for punnaabhisankhaara

c) 4 consciousness for anenjaabhisankhaara

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++19 consciousness

Still there is another rebirth. It is ruupa-rebirth. It is asannaasatta. As they do not have any consciousness this rebirth is not vinnaana.

But conditioning factor for this ruupa-rebirth is punnaabhisankhaara of 4th ruupa-jhana kusala cittas which do not have abhinnaa and which dispassionate sanna or perception. Because of this dispassion there is no sanna or perception. So they all become non-percipient beings.

Here it is not like other rebirth. That is they are not 'sankhaara paccayaa vinnaana' as there is no vinnaana at all in that realm. But sankhaara does condition that rebirth.

So there are altogether 20 rebirth.

Among vinnaana there are 19 vinnaana which are rebirth consciousness. So there left 13 consciousness which are also resultant consciousness. There are 32 resultant consciousness that are the results of sankhaara.

There are another 4 vipaaka cittas. They are lokuttaraa vipaaka cittas. They are 4 phala cittas or 4 fruition consciousness.

Here again it is not 'sankhaara paccayaa vinnaana' and it is not in the cycle of D.O. Because the sankhaara of magga kusala cetanaa is not the result of avijjaa but vijjaa naana.

May you be free from suffering.

'Sa`nkhara paccayaa vi~n~naanaa'.

There are 89 vinnaanas or 89 cittas or 89 consciousness. Let us see whether they all are the result of sankhaara or not. Let us see whether they all are conditioned by sankhaara.

Sankhaara paccayaa vinnaana. Formation as a supporting condition consciousness has to arise.

I have discussed that there are 32 consciousness that are resultant consciousness and they all are conditioned by sankhaara and they are the direct result of sankhaara.

What about other vinnaana or citta.

There are 4 magga cittas and 4 phala cittas. Are they in the cycle of D.O? That is are they the results of avijjaa and sankhaara? No, definitely not. Avijjaa will never lead to magga and phala.

There are 81 consciousness left. Let us see on the top 12 consciousness. These 12 consciousness are aruupa cittas or consciousness of non-material beings or consciousness in non-material realms.

4 cittas are aruupakusala cittas, 4 are aruupavipaaka cittas and 4 are aruupakiriyaa cittas. 4 aruupakiriyaa cittas are cittas or arahats and they will not be the result of avijjaa and sankhaara. When we look into 4 aruupakusala cittas they may well be the result of avijjaa.

Because avijjaa does not know 4 Noble Truths and it will not see the danger of rebirth and the danger of samsaraa. But what sankhaara directly produces these arupakusala cittas. Apart from co-existing cetanaa there is no other force that can give rise to these higher cittas.

Likewise ruupakiriyaa cittas are not the result of avijjaa and sankhaara. Ruupavipaaka cittas are the direct results of sankhaara which again is the result of avijjaa. But ruupakusala cittas behave the same as aruupakusala cittas. That is they are not the direct result of sankhaara. If so it has to be cetanaa in the same citta of ruupakusala citta.

If this happen where is avijjaa? Avijjaa or moha does not reside in tihetuka cittas like ruupakusala cittas.

'Sa`nkhara paccayaa vi~n~naanaa'.

There are 89 vinnaana. There are 32 lokiya vipaaka vinnaana. Still there are 4 lokuttaraa vipaaka vinnaana, which are phala cittas or fruition consciousness. These 4 fruition consciousness are not in Dependent Origination as it is not the result of avijjaa etc.

32 vinnaana have been explained in connection with different sankhaara and their implications and meaning. If we consider all 89 vinnaana in the third place of Dependent Origination then Dependent Origination would be different.

There are 12 akusala cittas.

There are 8 mahaakusala cittas.

There are 5 ruupakusala cittas.

There are 4 aruupakusala cittas.

These 29 cittas or 29 vinnaanas, in my opinion, are not vinnaana in the third place of Dependent Origination. Let us see these 29 cittas to some details.

As they are cittas they do have associated mental factors. Among cetasikas the culprit of action or kamma-producer or formation-former or kamma or action is performed by cetanaa cetasika. That cetanaa is sa`nkhaara.

If sa`nkhaara paccayaa vinnaana is all 89 cittas it would mean that cetanaa in all cittas condition arising of all those cittas. Patthaana will explain that this is sahajaata-kamma-paccaya or conscent-kamma condition.

But what about avijjaa here. Is cetana arise because of avijjaa?

It is partly yes and partly no. Partly yes is that it is true when apunnaabhisankhaara, punnaabhisankhara and anenjaabhisankhaara are considered they are true to arise because of avijjaa.

This means that avijjaa conditions these 29 cittas. Especially on cetanaa or kamma. All these 29 kamma are sankhaara. 12 akusala citta are apunnaabhisankhaara. 8 mahaakusala citta and 5 ruupakusala cittas are punnaabhisankhaara and 4 aruupakusala cittas are anenjaabhisankhaara.

But these 29 cittas themselves are not the result of themselves when avijjaa and sankhaara are considered in line with Dependent Origination.

I did not find any commentaries that say all 89 cittas are conditioned by apunnaabhisankhaara, punnaabhisankhaara and anenjaabhisankhaara. But what I found was that there are 32 vipaaka cittas or resultant consciousness and these 32 cittas or vinnaanas are the results of sankhaara and sankhaara condition them to arise.

Arahatta magga citta is one of citta of 89. It is not conditioned by avijjaa and them sankhaara.

Any thought?

'Sa`nkhara paccayaa vi~n~naanaa'.

Vinnaanaa or consciousness are conditioned by sankhaara. Here, I think, it is sankhaarakkhandhaa sankhaara rather than other dhamma, which general characteristic is anicca or dukkha or anatta.

Sankhaara or sankharakkhandhaa which is led by cetanaa who is the leader of all sankharakkhandhaa is the main culprit of all deeds whether they are good or bad or functional.

Here functional cetanaa or 'abyaakata cetanaa' does not give rise to arising of any future vinnaana even though they do condition as sahajaata-paccaya or consascent-condition.

Sankhaara paccayaa vinnaanaa.

Sankhaara conditions vinnaana. Vinnaanas are conditioned by sankhaara. Sankhaara support consciousness. Consciousness are supported by formation. Without formation consciousness cannot arise. Please consult the reverse Dependent Origination of 'sankhaara nirodho vinaana nirodho'.

Sankhaara support arising of consciousness. These consciousness are 32 lokiiya resultant consciousness or lokiiya vipaaka cittas. They are

1. 7 ahetuka akusala-vipaaka cittas (which are vipaaka)
2. 8 ahetuka kusala-vipaaka cittas (which are vipaaka)
3. 8 sahetuka kusala-vipaaka cittas (which are vipaaka)
4. 5 ruupa-vipaaka cittas ( which are vipaaka)
5. 4 aruupa-vipaaka cittas (which are vipaaka)

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++32 vipaaka cittas

It is sure that these 32 consciousness are all conditioned by sankharakkhandhaa cetana which is kamma and it can be called apunnaabhisankhaara, punnaabhisankhaara, and anenjaabhisankhaara as all these 3 sankhaara are kamma and sankhaarakkhandhaa.

'Sa`nkhara paccayaa vi~n~naanaa'.

Sa`nkhara here is kamma-formation. It is action. This action is

committed by a citta and that citta has sankhaara-kkhandhaa while the citta itself is vi~n~naana-kkhandhaa.

In the above linkage there are two separate dhammas. They are sankhaara and vinnaana. Sankhaara is naama dhamma and there is no ruupa dhamma in sankhaara.

Likewise in vinnaana there is naama dhamma only. Vinnaana does not contain any ruupa dhamma. Sankhara and vinnaana are both naama dhamma. This linkage or relation is between naama and naama.

The first is sankhaara-kkhandhaa. And it support vinnaana which is vinnaanakkhandhaa. Here khandhaa have to be clearly understood. Otherwise there would arise confusion.

Sankhaara paccayaa vinnaana.

Sankhaara is sankhaarakkhandha. Among dhamma of sankharakkhandhaa cetanaa cetasika is the leader and it is the culprit of all action. This has been explained in cetasika section of Dhamma Thread in round about Dhamma Thread (080) to (120).

Vinnaana above is citta. It is vinnaanakkhandhaa. The sankhaara (cetanaa) that would give rise to result are grouped into three namely apunnaabhisankhaara, punnaabhisankhaara and anenjaabhisankhaara.

This cetana is formation. Because it forms kamma as soon as it arise. But it cannot give rise to effect as soon as it arise even though it work as sahajaata-kamma-paccaya.

The vinnaana that results from sankhaara is vipaaka citta. There are 36 vipaaka cittas. 32 vipaaka cittas are lokiiya vipaaka cittas and 4 vipaaka cittas are lokuttaraa vipaaka cittas.

Lokuttaraa vipaaka cittas are not the result of apunnaabhisankhaara or punnaabhisankhaara or anenjaabhisankhaara. It is the result of magga citta and magga citta conditions phala citta to arise as vipaaka citta. This vipaaka is very very immediately or even instantaneously.

That is as soon as magga-kusala citta passes away lokuttaraa vipaaka citta which is phala citta arises arises instantaneously. This is known as 'Akaaliko' of The Dhamma Attributes. This link is not in Dependent Origination.

'Vi~n~naana paccayaa naama-ruupam'.

Consciousness as a supporting condition conditions mentality-materiality. Because of consciousness 'mentality-materiality' has to arise.

There are 19 vipaaka cittas or resultant consciousness that can function as linking consciousness or rebirth consciousness or pa.tisandhi citta.

These 19 cittas are

- a) 1 ahetuka akusala-vipaaka santira.na citta (4 woeful realms)
- b) 1 upekkha ahetuka kusala-vipaaka santira.na citta ( human mostly)
- c) 8 mahaavipaaka cittas ( human realm and 6 deva realms)
- d) 5 ruupavipaaka cittas ( 15 ruupa brahmaa realms)
- e) 4 aruupavipaaka cittas (4 aruupa brahmaa realms)

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++19 pa.tisandhi cittas

These 19 cittas are dead sure the result of sankhaara and those sankhaara again are the result of avijjaa.

When these 19 citta arise as patisandhi cittas there have to arise naama-ruupa if the cittas are first 15 cittas and there will arise just 4 vipaaka naamakkhandhaa in case of latter 4 aruupavipaaka cittas.



'Vi~n~naana paccayaa naama-ruupam'.

There is no doubt that pa.tisandhi cittas or linking consciousness or rebirth consciousness directly support mentality-materiality or naama-ruupa. Let us see in each case of 19 patisandhi cittas.

a) ahetuka akusala-vipaaka santiira.na citta

This citta is rootless consciousness (ahetuka). It is a resultant consciousness or vipaaka citta. That is the result of sa`nkhaara in the past. The saInkhaara was unwholesome or akusala.

Its name santiira.na means 'investigating'. Santiira.na citta is investigaing consciousness. But here it functions as linking consciousness. Citta is consciousness or vinnaana. This consciousness is the result of akusala sankhaara, which again was supported by avijjaa or ignorance.

As it is a linking consciousness it links the previous life's final

consciousness or cuti citta and the current life 2nd consciousness or the first life-continuing consciousness. But the current life here is an individual who is at one of 4 woeful planes of existence.

So the mentality-materiality or naama-ruupa that is supported by this consciousness 'ahetuka akusala-vipaaka santirana citta' is mind and body of an individual of one of 4 woeful planes of existence or woeful realm.

These 4 woeful realms are

1. hell (niraya)
2. animal (tiracchaana)
3. hungry ghost (peta)
4. demon (asurakaaya)

These are for easy understandability. But what vinnaana conditions is naama-ruupa which is different from what people will think in their conventional sense.

At the very moment of patisandhi there has to arise hadaya vatthu. The linking consciousness has to be based on that ruupa. Naama here is patisandhi citta itself and their associated cetasikas or mental factors. They are 4 vipaaka naamakkhandhaa. Ruupa is hadaya vatthu or hadaya ruupa or heart-base.

This is vinnaana paccayaa naama-ruupam.

'Vi~n~naana paccayaa naama-ruupam'.

There are 19 patisandhi cittas or linking consciousness. All these 19 cittas are vinnaana and they are direct result of sa`nkhaara. In the previous post one citta has been explained.

Vinnaana paccayaa naama-ruupam. Ahetuka akusala-vipaaka santirana citta which is a vinnaana as a supporting condition there have to arise naama-ruupa or mentality-materiality.

In the previous post it has been explained that because of this citta one has to be reborn in one of 4 woeful planes of existence and they are hell, animal, hungry ghost, and demon.

But dhamma is not like as people would think in conventional way. That is it is not like 'a person dies and he or she is reborn in another plane'. Because there is no person from the start.

Vinnaana paccayaa naama-ruupa.

Because of that akusala-vipaaka patisandhi citta there arise naama that are linking consciousness and its associated mental factors that are 10 mental factors. These are 4 vipaaka naamakkhandhaa. Ruupa here is kammaja ruupa or material-born-of-kamma called hadaya vatthu. There also are other ruupa at linking moment.

'Vi~n~naana paccayaa naama-ruupam'.

There are 19 patisandhi cittas or 19 linking consciousness. One of them has been explained in connection with Dependent Origination. Vinnaana paccayaa naama-ruupam. There are 32 vipaaka cittas or 32 resultant consciousness that are involved in sankhaara paccayaa vinnaana and so they also involve in vinnaana paccaya naama-ruupam.

Other vinnaana will also be considered later in these posts on Dependent Origination. But as we start with patisandhi cittas which are all vipaaka cittas we will finish with patisandhi cittas or linking consciousness with respect to Dependent Origination.

Vinnaana paccayaa naama-ruupam.

Ahetuka akusala-vipaaka santira.na citta is the linking consciousness, which is the very first consciousness of any being of 4 woeful realms. When this citta arises it already mean that a being is born in the realm of woeful planes in conventional sense even though there are just naama and ruupa in the ultimate sense.

Vinnaana paccayaa naama-ruupam. When this vinnaana (ahetuka akusala-vipaaka-santira.na citta) arises it conditions or support naama-ruupam to arise. Naama that arise when this vinnaana happens have been explained in the previous post.

Ruupa that arise in connection with this linking consciousness are

1. hadaya ruupa along with other 9 ruupas making vatthu-dasaka-ruupa-kalaapa or the aggregate of materials among which hadaya is the leader.

2. kaaya pasaada ruupa in kaaya-dasaka-ruupa-kalaapa (see in 1)

3. itthatta bhaava ruupa if female or purisatta bhaava ruupa if male in the bhaava-dasaka-ruupa-kalaapa

and other many jivita-navaka-ruupa-kalaapa or life-faculty-aggregates.

All these ruupa arise all of a sudden because of kamma and not of

other reason.

These are ruupa that are conditioned by vinnaana. So vinnaana paccayaa naama-ruupam.

'Vi~n~naana paccayaa naama-ruupam'.

When the linking consciousness or patisandhi citta of being in any of 4 woeful planes of existence[ahetuka-akusalavipaaka-upekkhaasantira.na-citta] arises there also arise ruupa and naama.

This is 'vinnaana paccayaa naama-ruupam'. Ruupa that arise along with naama have been discussed in the Dhamma Thread (640). All those ruupa are kaamaja-ruupa-kalaapa or 'aggregate of materials born of kamma'.

At that very moment there is no other ruupa arise because they do not have supporting condition while kammaja-ruupa already have conditions for their arising.

This means that at the very moment of arising of linking consciousness there is no other ruupa in association with naama apart from kammaja ruupa.

'Vi~n~naana paccayaa naama-ruupam'.

There is second rootless linking consciousness. It is aheta-kusalavipaaka santira.na citta. It is pa.tisandhi citta of human being with congenital defect of mind. Examples are mental retardation, congenital deafness, congenital blindness etc.

This linking consciousness is 'vinnaana'. Because of this vinnaana as a supporting condition there have to arise naama-ruupam. These naama and ruupa are naama of 4 vipaaka naamakkhandhas namely; vedana or feeling, sanna or perception, sankhaara or formation and vinnaana or consciousness.

To be simple there are citta and associated mental factors of that citta who is aheta kusala-vipaaka santiira.na citta. These have to arise as naama because of the supporting condition or conditioning dhamma 'vinnaana'.

Arising ruupa because of this vinnaana are kammaja ruupa or

materials-born-of-kamma namely; hadaya ruupa, kaaya pasaada rupa, itthatta-bhaava ruupa or purisatta-bhaava ruupa, jiiivita ruupa and other kaamaja ruupas.

I would like to share with you all something I learnt from Abhidhamma Class led by Bhante Sujiva. As most of you know a stream entrant (sotapanna) will at most be reborn 7 more lives. What this actually means is 7 more (realms of) existence. So supposing one is born as a human 3 times, this still counts as 1 existence. The reason why it's 7 more existence is because there's 1 human realm and 6 celestial realms. So being a sotapanna or stream entrant just guarantees one to NOT be reborn in the woeful states (Hell, animals,..etc..). But of course all depends on how much effort one puts into the practice, if one practices seriously, it is possible for anyone (or a stream entrant) to be reborn within 1 or 2 lives.

With Metta,

[[V[]aya []Dutra

"I am nothing but the constituents of the clinging aggregates that is subject to change, decay, and unsatisfaction." -mp

'Vi~n~naana paccayaa naama-ruupam'.

There are 19 'vinnaanas' that serve as pa.tisandhi cittas or linking consciousness. When they arise they support or condition 'naama-ruupam' to arise. 2 pa.tisandhi cittas have been discussed.

There left 17 pa.tisandhi cittas. They are

- a) 8 mahaa-vipaaka cittas
- b) 5 ruupa-vipaaka cittas
- c) 4 aruupa-vipaaka cittas

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++17 pa.tisandhi cittas

These cittas are resultant consciousness. The first 8 cittas in a) are the direct results of 8 mahaa-kusala cittas.

The second 5 cittas in b) are the direct results of 5 ruupa-kusala cittas which are 5 ruupa-jhaanas.

The third 4 cittas in c) are the direct results of 4 aruupa-kusala cittas which are 4 aruupa-jhaanas.

These 17 cittas have to arise because when the corresponding kusala cittas were done there had not eradicated avijjaa and so there had done 'sankhaara'. Because of those '17 sankhaara' these 17 vinnaana have to arise.

But if avijjaa has been eradicated then instead of arising of 17 kusala cittas there arise 17 kiriya cittas. Kiriya cittas are free of kamma and they never give rise to any further rebirth-consciousness or linking consciousness or pa.tisandhi cittas.

So there have to exist 3 sets.

- A. kusala cittas (avijjaa has not been eradicated and so kamma arise)
- B. vipaka cittas(cooked result and there won't be any further effect)
- C. kiriya cittas(functional and there is not retained kamma)

A.17 kusala cittas

- a) 8 mahaa-kusala cittas (kaama kusala)
- b) 5 ruupa-kusala cittas (ruupa kusala\_5 ruupa jhaana)
- c) 4 arupa-kusala cittas (aruupa kusala\_4 aruupa jhaana)

B.17 vipaaka cittas ( the results of A.)

- a) 8 mahaa-vipaaka cittas (kaama vipaaka)
- b) 5 ruupa-vipaaka cittas (ruupa vipaaka)
- c) 4 arupa-vipaaka cittas (aruupa vipaaka)

C.17 kiriya cittas (like in A. but without retained kamma)

- a) 8 mahaa-kiriya cittas (arahats' kaama kiriya or actions)
- b) 5 ruupa-kiriya cittas(arahats' rupa kiriya or arahats' rupa-jhana)
- c) 4 arupa-kiriya cittas(arahats' arupa kiriya or arahats' arupajhana)

There are 3 sets of 17 cittas.

All these 51 cittas are vinnaanas or cittas. But only the middle set that is vipaaka cittas are 'vinnaana' or Dependent Origination. The first set of cittas are 'sankhaara'. But 'sankhaara' here is not cittas themselves but cetana cetasikas in those 17 cittas.

The 3rd set of 17 cittas are also vinnaanas. But they are not 'vinnaanas' of D.O. Because when these 17 cittas arise there is no avijjaa and so there is no sankhaara and so there is no vinnaana (vipaaka or effect or results).

Again the middle set of 17 vipaaka cittas can give rise to 2 sets of implication.

One is more aggressive. Because it stamps for the whole life while the other set is like writing on the surface of water. That is as soon as they arise they fall away.

The stamping set of vipaaka is giving rise to pa.tisandhi. 17 vipaaka cittas can give rise to pa.tisandhi while they also give rise to non-pa.tisandhi results or effects.

'Vi~n~naana paccayaa naama-ruupam'.

There are 19 pa.tisandhi cittas or 19 rebirth consciousness. Two of them have been discussed. There left 17 pa.tisandhi cittas. They are

- a) 8 mahaavipaaka cittas
- b) 5 ruupavipaaka cittas
- c) 4 aruupavipaaka cittas

8 mahaavipaaka cittas can serve as linking consciousness or rebirth consciousness in cases of human beings or deva beings. These 8 vinnaanas can be patisandhi-vinnaanas of kaama-sugati-bhumi or sensuous-happy-destinations.

Vinnaana paccayaa naamaruupam. As soon as one of 8 mahaavipaaka cittas arises as patisandhi-vinnaana there also have to arise naama-ruupam. There are 7 examples of this 'vinnaana paccayaa naamaruupam'.

These 7 are one for human being and other 6 vinnaanas for deva in each realm of 6 deva realms. As soon as human patisandhi arise there also arise associated naama namely vedanaa-sanna-sankhaara-vinnaana and also arise are ruupa which are all kaamaja ruupa at patisandhi moment.

The problem is the word patisandhi. It is actual moment of total start of a life and it is not 'baby-birth' or anything like that. Unlike human beings who are gabbhaseyyaka (womb-born) beings deva beings are all opapaatika (arise in mature form) beings.

This means as soon as one of 8 mahaavipaaka cittas arises as patisandhi vinnaana of deva being there also arise naama of 4 vipaaka naamakkhandhaa and ruupa of full-blown matured deva beings.

The same applies to b) group of patisandhi where all 5 ruupavipaaka

cittas are patisandhi vinnaanas of brahma beings. As soon as these 5 ruupavipaaka vinnaana arise there also arise naama-ruupam. That is 4 vipaaka-naamakhandhas along with ruupa of brahmaa beings.

The third group is not according to normal description of D.O. That is vinnaana paccayaa naama-ruupam. Instead it is 'vinnaana paccayaa naamam'. Because there is no ruupa at all in aruupa brahmaa bhummis. Aruupa brahmaa beings do not have any form of ruupa.

Once in a group, I asked a question and there was no answer. The question was directed to the writer of a message. He wrote that aruupa brahmaa can have ruupa if they wish. This is not so.

'Vi~n~naana paccayaa naama-ruupam'.

There are 19 vipaaka vinnaanas, which can serve as patisandhi vinnaanas. Because of arising of these 19 patisandhi vinnaanas there have to arise patisandhi-naama and patisandhi-ruupa. All these have been explained.

Again these these 19 vinnaanas can also give rise to other effects apart from patisandhi naama and patisandhi ruupa. They can give rise to their results also in the course of life.

Examples cittas are tadaarammana cittas or retention consciousness and bhavanga cittas or life continuing consciousness and cuti citta or life-ending consciousness.

The exception is that there are 9 vipaaka cittas that can never do the job of tadaarammana or retention consciousness. They are ruupavipaaka cittas and aruupavipaaka cittas. Because they are consciousness of ruupa-brahmaa and aruupa-brahmaa, who never have tadaarammana or retention consciousness.

When they arise in the course of life they also support or condition naama and ruupa. So it is true that vinnaana paccayaa naama-ruupam. Apart from 19 patisandhi vinnaanas there are other vipaaka vinnaanas that cannot be patisandhi vinnaanas but they can still be vinnaanas in the course of life.

They also condition naama-ruupam to arise. There are 32 vipaaka vinnaanas. 19 have been explained. There left (32-19=13) 13 vinnaanas.

These 13 vinnaanas are 10 panca-vinnaana cittas and other three vinnaanas. These 3 vinnaanas are 2 sampaticchana cittas or 2 receiving consciousness and 1 santirana citta, which is somanassa santirana citta

of kusala orogin.

10 vinnaana cittas are 2 seeing-consciousness, 2 hearing-consciousness, 2 smelling-consciousness, 2 tasting-consciousness, and 2 touching-consciousness. Other 3 vinnaana cittas do the job of manovinnaanas. Among them somanassa santiirana is true manovinnaana cittas in terms of dhaatu.

But 2 receiving consciousness are mano-dhaatu rather than mano-vinnaana-dhaatu. Mano-dhaatu is mind-element and mano-vinnaana-dhaatu is mind-consciousness-element. They also condition naama-ruupam to arise. So vinnaana paccayaa naama-ruupam.

'Vi~n~naana paccayaa naama-ruupam'.

Many vinnaanas have been discussed in connection with Dependent Origination. Avijjaa (ignorance) paccayaa(conditions) sankhaara (formation). Sankhaara(formation) paccayaa(conditions) vinnaana (consciousness). Vinnaana(consciousness) paccayaa(conditions) naama-ruupam (mentality-materiality).

Avijja (ignorance) has been discussed. Sankhaara have also been discussed. Because of sankhaara or formation there have to arise vinnaanas or consciousness. There are 89 vinnaanas or 89 consciousness. Are all these 89 consciousness or vinnaana conditioned by sankhaara, which again is conditioned by avijjaa?

Fruition-consciousness or phala cittas are not conditioned by avijjaa, sankhaara. Path-consciousness or magga cittas are not conditioned by avijjaa, sankhaara. And there are many other consciousness that are not of the output of avijjaa, sankhaara.

There are 12 akusala cittas or 12 unwholesome consciousness. They are not vinnaanas of Dependent Origination. But they have cetanaa cetasika when they arise and this cetanaa is main culprit of all actions or formations or sankhaara. So they are 'sankhaara of D.O' rather than 'vinnaanas of D.O'.

But one needs to be careful that implication is not the same as cetana is cetasika and 12 akusala cittas are cittas, which are also known as vinnaanas. If just one citta is considered in these 12 akusala cittas it is not linear but it is conditional.

Example a lobha citta arises.

It is because of avijja. In that citta moha already exists. Because of avijjaa there have to arise sankhaara (cetanaa). Cetana also arises

at the very same time. Because of sankhaara (cetanaa) there has to arise vinnaana (akusala citta or lobha citta).

Here just a moment already include 1.avijjaa, 2.sankhaara, 3.vinnaana.

When this lobha citta arises there also arise cittaja ruupa and cetasikas along with lobha citta. So naama-ruupa also arise at the very same moment.

So the example is 'arising of a single moment of lobha citta'.

At that time there are\_

1.avijjaa, 2.sankhaara, 3. vinnaana, 4. naama-ruupa.

But 'naama-ruupa paccayaa salaayatanaa' does not apply in this case. Because lobha citta does not condition '6-sense-base' to arise. I do not believe moment to moment paticcasamuppaada.

Any thought?

'Vi~n~naana paccayaa naama-ruupam'.

Any thought on the previous post? No? OK.

'Naama-ruupa paccayaa salaayatanaa'.

Mentality-materiality as a supporting condition 6-sense-bases have to arise. 6-sense-bases are conditioned by mentality-materiality. Mentality and materiality give conditions for 6-sense-bases.

What are 6-sense-bases?

They are cakkaayatana or eye-sense-base, sotaayatana or ear-sense-base, ghaanayatana or nose-sense-base, jivhaayatana or tongue-sense-base, kaayaayatana or body-sense-base, and manaayatana or mind-sense-base.

Here these 6 sense-bases need to be understood.

'Naama-ruupa paccayaa salaayatanaa'.

Here sa.laayatana or 6-sense-bases are clear that they are

1. eye-sense-base

2. ear-sense-base
3. nose-sense-base
4. tongue-sense-base
5. body-sense-base
6. mind-sense-base

The first five aayatanas are ruupa dhamma. They are material phenomena and they do not know anything. But they are conditions for arising of respective panca-vinnaanas or 5-sense-consciousness. All first 5 are ruupa. The last aayatana is obviously naama dhamma. It has the quality of knowing, the quality of awareness.

So all these 6-sense-bases are naama-ruupa or ruupa-naama. So naama-ruupa paccayaa sa.laayatana is here naama-ruupa paccayaa naama-ruupa. But there is difference in conditionality when the dhamma is said to be naama-ruupam and said to be sa.laayatanaa.

Naama-ruupa paccayaa sa.laayatanaa.

Mentality-materiality as a supporting condition 6-sense-bases have to arise. Mentality-materiality conditions 6-sense-bases. 6-sense-bases are conditioned by mentality-materiality. Here 6 sense bases have to be indirect results or direct results of avijjaa. Even though D.O seems saying linearly actual dhammas that arise happen within a short moment depending on what condition and what are conditioned.

Avijjaa --> sankhaara --> vinnaana --> naama-ruupam --> sa.laayatanaa

Here it is true for beings with all 6 senses while beings with defects in some senses will be true for certain sense or certain senses.

Hell beings with all 6 senses this is true. Likewise all other 3 lower destination beings with all 6 senses will have the same D.O links. Human beings and deva beings also do the same.

Any beings who have defect in particular senses will not have that sense or senses. In that case sa.laayatana has to be taken just as aayatana.

Brahmaa beings do not have kaayaayatana, ghaanaayatana, jivhaayatana. They just have cakkaayatana (eye), sotaayatana (ear) and manaayatana (mind). In this matter naama-ruupa paccayaa ayatanaa will be more appropriate.

Aruupa brahmaa beings or beings without any ruupa will not have any of the first 5 senses. They will just have manaayatana or mind only.

In their case\_

avijjaa -->sankhaara-->vinnaanaa-->naama-->manaayatana will be more appropriate.

'Naama-ruupa paccayaa sa.laayatanaa'.

Sa.laayatanaa is obviously 6-sense-bases. Example is cakkhaayatana. Cakkhaayatana is eye-sense-base.

avijjaa -->sankhaara -->vinnaanaa -->naama-ruupam -->cakkhaayatana

In case of human beings there is cakkhaayatana at pa.tisandhi or at the time when linking consciousness arises.

B.B.B.P.V.S.T.M.J.J.J.J.C|Pa.ti

B = bhavanga citta (life-continuum)

P = panca-dvaara-avajjana citta(5-sense-door-adverting consciousness)

V = panca-vinnaana citta (5-sense-consciousness)

S = sampa.ticchana citta (receiving consciousness)

T = santiira.na citta (investigating consciousness)

M = mano-dvara-avajjana as votthapana citta (determining conscious)

J = javana cittas (kamma-forming mental impulsive consciousness)

C = cuti citta (dying consciousness)

| = death

Pa.ti = next life very 1st consciousness called linking consciousness

These 5 J are sankhaara. They were done because of avijjaa. Because of J, Pa.ti (patisandhi vinnaana) has to arise. Because of that pa.ti sandhi there have to arise naama-ruupa.

But these naama-ruupa are not mature enough for human being to have eye-sense-base. So moment to moment D.O here is totally impossible. But there may be other circumstances that may be possible.

'Naama-ruupa paccayaa sa.laayatanaa'.

Sa.laayatanaa is obviously 6-sense-bases. Example is cakkhaayatana. Cakkhaayatana is eye-sense-base.

avijjaa -->sankhaara -->vinnaanaa -->naama-ruupam -->cakkhaayatana

Here we can see at a point in the course of life rather than at pa.tisandhi time. When we exactly see something there are seeing-

consciousness or eye-consciousness or cakkhu-vinnaana citta and also cakkhu pasaada ruupa or cakkhaayatana.

In the above diagram if we write in backward order it will look like this:

cakkhaayatana <-- naama-ruupam <-- vinnaana <-- sankhaara <-- avijjaa

We see something because we have eye. Eye has cakkhaayatana. Cakkhaayatana arises because there are naama-ruupam. Here naama-ruupam are cakkhu-vinnaana citta or eye-consciousness and its associated cetasikas or mental factors and ruupa are cakkhu-vatthu or cakkhu pasaada ruupa.

Naama-ruupa have to arise because of vinnaana. Here if the vinnaana is cakkhuvinnaana then it is a bit awkward to consider in this way. Because if continue there is sankhaara and vinnaana or seeing-consciousness would be the result of sankhaara which again is the result of avijjaa.

But in this single moment all these 5 do not arise together. Because cakkhuvinnaana citta just have 7 cetasikas among which there is no avijjaa at all.

I do not believe here moment-to-moment D.O exist in this example.

What do you think? [ :-)) may not be thinking anything because of ..]

'Naama-ruupa paccayaa sa.laayatanaa'.

Sa.laayatana are six in number. The first five are ruupa while the last is naama. These 6 ayatana are internal sense-base. Because they exist at so called beings and not at outside. There are also 6 outside sense-bases.

They are also senses for base or basing consciousness. They are

1. colour (vanno) or ruupa (form/shape/light) or visual object
2. sound or sadda
3. smell or gandha
4. taste or rasa
5. touch or phothhabbaa (pathavi, tejo, vayo)

These 5 sense-bases are outside of so called beings.

The 6th sense-base that is dhammayatana is also external and outside of so called being (manaayatana). Example beings are aruupa brahma beings.

6. dhamma or dhammayatana or thought-object

Dhammayatana are

- a) 16 sukhuma ruupa or 16 subtle materials
- b) 52 cetasikas
- c) 1 nibbana

Cetasikas cannot be seen. Cannot be heard, smelt, tasted, touched. But cetasikas are known through manayatana that is consciousness or mind or cittas. While cittas are called manayatana cetasikas are called dhammaayatana. Nibbana is also dhammayatana because it can be known through cittas or manayatana.

16 ruupas are also dhammayatana because they can never be seen, heard, smelt, tasted, touched but can be known through cittas or manaayatana. Apo is one of 16 sukhuma ruupa.

Because the element water or apo-dhaatu cannot be touched, seen, heard, smelt, and tasted. But can be known through cittas or manaayatana.

Example the most abundant element is seen in what we call 'water'. The water we see is not apo-dhaatu. It is just 'sight'. We can hear the splash etc but they are not apo-dhaatu but sound. We may taste the tasteless water but it is not apo-dhaatu but taste. We may also smell water. But we cannot smell apo-dhaatu.

We can touch water but we cannot touch apo-dhaatu. Try to touch water. There may present coldness or warmness or hotness. Or if we strike the water we may touch pathavii or earth-element but not apo. Or we may touch the resistance of water which is vayo but not apo. But the characteristic of apo is to stick together, to flow, to spread, to cohere. This is known through mind or manayatana.

So do other sukhuma ruupas. That is they all are dhammaayatana.

Sa.laayatana in D.O is referred to internal 6 aayatana. Because external 6 aayatanas are not connected with

avijjaa, sankhaara, vinnaanaa, naama-ruupam.

Beings gain naama-ruupa because of their kamma (sankhaara) [giving

rise to consciousness or vinnaana], 9kamma) which again is because of ignorance (avijjaa).

'Sa.laayatana paccayaa phasso.'

6 sense-bases conditions 6 contacts or 6 samphassa. Phassa means 'contact'. Sam means 'well'. Here contact does not mean physical touching but meeting of dhamma together.

Example;

when a colour is seen through eyes there arise eye-consciousness.

There are three phenomena.

1. colour
2. eye
3. eye-consciousness

Colour is a ruupa which just last 17 moments. Eye (here eye-sensitivity) or cakkhu-pasaada just only last 17 moments. The third phenomenon is eye-consciousness and it just last 1 moment.

When eye-consciousness arises this arising is because of the help of contact or phassa which is meeting of these three phenomena and not physical contact. Example; physical eyes can contact with light, colour, form, shape. But eye-consciousness may or may not arise. When arise it is because of contact or phassa.

When not arise it is because there is no phassa or no contact.

Here phassa can never arise without sa.laayatana or internal sense-bases.

There are unseen sights, unheard sounds, unsmelt smell, untasted taste, and untouched touches. But they are not aayatana yet because they do not cause arising of consciousness.

'Sa.laayatana paccayaa phasso.'

Sa.laayatana or 6 sense-bases are

1. cakkhaayatana or eye-sense-base
2. sotaayatana or ear-sense-base
3. ghaanayatana or nose-sense-base
4. jivhaayatana or tongue-sense-base
5. kaayaayatana or body-sense-base

## 6. manaayatana or mind-sense-base

The first 5 sense-bases are ruupa. But they cannot be sensed by any of 5-sense-doors. This is remarkable.

One may say eye-sensitivity is in the eye ball, cornea, retina, nerves etc. But it is not. Because it is kamma-born-ruupa and it has to arise because of kamma. So only when seeing arise there arise eye-sensitivity as eye-sense-base. Transplanted cornea does not have any sense-base or cakkhaayatana but after transplantation because of kamma of being in question seeing can arise.

The same applies to other 4 sense-bases of ruupa dhamma.

6th sense-base is purely naama dhamma. It is manaayatana or mind-sense-base. They are cittas.

These 6 sense-bases condition 6 contacts or 6 samphassa.

These 6 samphassas are

1. cakkhu-sam-phassa or eye-contact
2. sota-sam-phassa or ear-contact
3. ghaana-samphassa or nose-contact
4. jivhaa-sam-phassa or tongue-contact
5. kaaya-sam-phassa or body-contact
6. mano-sam-phassa or mind-contact.

'Sa.laayatana paccayaa phasso'.

Without 6 aayatana there is no way for 6 contacts to arise. Each is correspond to their specific contact as you can yourself match these 6 dhamma pairs.

'Sa.laayatana paccayaa phasso.'

Sa.laayatana conditions contacts.

'Phassa paccayaa vedanaa'.

Contacts condition feelings.

Here it just show the conditional relations. This has not to be assumed as linear links like from 1 to 2 and from 2 to 3. Because contact in real term arises at the very same time of feeling. But feelings may well be including later feelings.

Because of 6 sam-phassa or 6 contacts there have to arise 6 feelings-born-of-contact or 6 sam-phassajaa-vedanaa.

These 6 feelings are

1. cakkhu-sam-phassajaa-vedanaa  
(feeling born of eye-contact)
2. sota-sam-phassajaa-vedanaa  
(feeling born of ear-contact)
3. ghaana-sam-phassajaa-vedanaa  
(feeling born of nose-contact)
4. jivhaa-sam-phassajaa-vedanaa  
(feeling born of tongue-contact)
5. kaaya-sam-phassajaa-vedanaa  
(feeling born of body-contact)
6. mano-sam-phassajaa-vedanaa  
(feeling born of mind-contact)

'Phassa paccayaa vedanaa'.

Contact can arise feeling in the same citta. But still contact conditions later arising of feelings. Because of 6 contacts there have to arise 6 feelings.

'vedanaa paccayaa tanhaa'.

Feeling conditions craving.

Here salayatana-contact-feeling do not arise with craving. Craving arise only with unwholesome consciousness called lobha-muula-cittas or consciousness of various degrees of greediness.

But feeling arises and falls away all the time. But because of avijjaa people think that feeling is them, themselves, theirs and because of that there have to arise craving to self and other that do not exist.

'Phassa paccayaa vedanaa'.

As there are 6 phassas or 6 contacts there also are 6 vedanaa or

6 feelings. All these feelings are conditioned by their respective counterpart 6 contacts or 6 phassas.

These 6 vedanaa or feelings are

1. cakkhu-sam-phassa-vedanaa  
(feeling born of eye contact)

2. sota-sam-phassa-vedanaa  
(feeling born of ear contact)

3. ghaana-sam-phassa-vedanaa  
(feeling born of nose contact)

4. jivhaa-sam-phassa-vedanaa  
(feeling born of tongue contact)

5. kaaya-sam-phassa-vedanaa  
(feeling born of body contact)

6. mano-sam-phassa-vedanaa  
(feeling born of mind contact)

Again these feelings further condition yet another dhamma called tanhaa or craving. This means that tanhaa are conditioned by vedanaa or feeling.

There might exist a gap between actual arising of feeling and actual arising of lobha cetasika as a link even though yet another feeling also co-exists with lobha citta where there also associates with lobha cetasika which is craving.

Example; when we see something see-consciousness or eye-consciousness arise. At that actual moment of cakkhu-vinnaana-citta there is no lobha or tanhaa. But tanhaa or lobha only arise in javana cittas when citta fully apperceive the object with lobha or craving or tanhaa.

'Vedanaa paccayaa tanhaa'.

Feeling conditions craving.

Here is the main point where the bridge well connects two worlds of reception and reaction. That is feelings are received into to implement craving dictated things.

This exact bridge is broken by arhatta magga naana or eradicating-path-knowledge. This happens because that KNOWLEDGE or 'NAA.NA' is very

powerful so that there is permanent disruption of the connection between these two dhamma and craving dies forever.

Even though craving is eradicated there are still feelings in arahats. But their feelings do not condition further arising of craving. There arise permanent peace, which is kilesa-nibbana or 'the peace that arises because of extinguishment of the fires of defilements.

Apart from arahats there always is the bridge between vedanaa or feeling and tanhaa or craving whatever someone has ruupa-jhaana or aruupa-jhaana. As long as tanhaa is there there is tendency to arise many akusala in connection with that tanhaa.

'Vedanaa paccayaa tanhaa'.

Feeling conditions craving.

As there are 6 vedanaas that arise from 6 contacts, there also are 6 cravings that dictate arising of 6 clinging. These 6 cravings are

1. ruupa-tanhaa (craving-at-form)
2. sadda-tanhaa (craving-at-sound)
3. gandha-tanhaa (craving-at-smell)
4. rasa-tanhaa (craving-at-taste)
5. photthabba-tanhaa (craving-at-touch)
6. dhamma-tanhaa (craving-at-dhamma/thought/though-object)

When vedanaa or feeling is not seen then it is like automatic things that tanhaa has to arise immediately after vedanaa. There is a minimal gap between vedanaa and arising of tanhaa.

'Vedanaa paccayaa tanhaa'.

Vedana or feeling conditions craving to arise. There is argument that 'bad feeling' does not cause 'likeness'.

Bad feeling here is vedanaa. Likeness seems to be saying for craving. But actual implication is that whatever good or bad feeling arise there arises craving.

Example; someone hears a noise. He does not like that noise. There is aversion of dosa. There is no likeness at all. When he hears the sound there is no likeness or dislikeness.

Because actual hearing of paramattha sound does not involve likeness or dislikeness. But as soon as that consciousness passes away there

follow millions of consciousness.

There is delay. Dislikeness has to arise actually because of craving.  
Vedanaa paccayaa tanhaa. Feeling conditions craving to arise.

We do not need to think but these dhamma automatically arise as long as we do not have enough panna to penetrate the realities and their characters.

'Tanhaa paccayaa upadaana'.

'Craving conditions clinging'.

Here both dhamma are lobha cetasika. But clinging or grasping is much much more powerful magnet. It has the quality of grasping, firmly holding and it seems never want to release the grasped object.

When one see forms he actually sees form. But as there is ruupa-tanhaa or craving-at-form he is not really seeing forms. Instead he is seeing his own concepts on forms with craving. When this craving arise repeatedly then it happens that as soon as forms are seen clinging easily arise.

The same applies to other cravings at other external sense-base of sound, smell, taste, touch and dhamma. The tanhaa or craving that arise when these sense-bases are perceived are called respectively

craving-at-sound (sadda-tanhaa), craving-at-smell (gandha-tanhaa), craving-at-taste (rasa-tanhaa), craving-at-touch (photthabba-tanhaa), and craving-at-thought-object (dhamma-tanhaa). These cravings march toward clings if there is no sati.

'Upadaana paccaya bhavo'.

'Clinging conditions becoming (existence).'

There are 6 clings as there are 6 cravings. This classification is based on sense-base. If the classification has to be based on 'existence' or 'becoming' then there will be three kinds of craving.

These three kinds of craving are craving-for-sensuality (kaama-tanhaa), craving-for-existence (bhava-tanhaa), and craving-for-non-existence (vibhava-tanhaa). As there are 3 craving then there will arise three clinging or 3 upadaana in connection with 3 cravings.

Because of these craving and clinging beings are doing their kammic actions and again because of these kammic actions that they commit

daily there have to arise kaama-bhava or becoming or existence.

It is true that human beings and many other animals crave for sensuality. This is no doubt. Again they also crave for existence as we can understand that no one seems wanting to die right now. Even if there is someone who want to die there is craving to relieve from current pain and craving for further existence.

If craving for further existence is not there then it is sure that there is craving for non-existence. This craving for non-existence dictate to have wrong view that there is no kamma, there is no effect of kamma, there is nothing after death and so on.

'Upadaana paccaya bhavo'.

'Clinging conditions becoming (existence).'

Here bhavo or becoming or existence means 'kamma-bhava' or 'existence of kamma-seed' because of clinging. Clinging is firm grasping holding not to be liberated.

Kamma-bhava or kamma or sankhaara have the same implications. As soon as one commit a thing there arises kamma. Example when one kills another being there arises kamma.

There are four different kamma depending on where they will give rise to their results as beings. They are

1. akusala kamma
2. kaama-kusala kamma
3. ruupa-kusala kamma
4. aruupa-kusala kamma.

These four kamma can be re-classified into three sankhaaras. They are apunnaabhi-sankhaara, punnaabhisankhaara, and anenjaabhi-sankhaara. The names seem different because the indication of implication is different.

Here sankhaara is not sankhaara as it does not indicate avijjaa or ignorance directly. But it indicates becoming or becoming of kamma. So it is called becoming-of-kamma or simply becoming (bhava) and it is not called here as sankhaara even though they are the same.

'Upadaana paccaya bhavo'.

Because of clinging there have to arise existence (of kamma) or becoming (of kamma). 6 cravings or 6 tanhaa leads to 6 clingings or 6 grasping. These 6 are in connection with aayatana. Upadaana on its own can be classified as 4 upadaana or 4 clingings.

They are

1. kaamupadaana or 'clinging to sense desire'
2. ditthupadaana or 'clinging to speculation'
3. silabbatupadaana or 'clinging to beliefs in rites'
4. attavadupadaana or 'clinging to belief in soul theory'

Basically there are only two dhamma in all these 4 upadaana dhamma. They are lobha cetasika and ditthi cetasika. Lobha comes with the name of kaamupadaana or clinging to sense desire.

Latter three upadaana or clingings are all ditthi cetasika or mental factor of wrong view. As they each differ from one another there have to be three different wrong views and clinging to these 3 wrong views are called ditthupadaana, silabbatupadaana and attavadupadaana.

Because of these 4 upadaana beings commit actions and these actions become kaama-bhava or becoming.

'Bhava paccayaa jaati'.

Becoming as a supporting condition conditions birth.

Here 'becoming' or 'existence' means 'becoming-of-kamma' or 'existence-of-kamma'. All births are because of these becomings or kamma. Without 'kamma' there is no birth.

Arahats do not have 'kamma-leading-to-birth'. So arahats do not have further births. But they all have already born and when they were born those births were all because of the kamma that exist at the time of birth.

But at the time of arahats' death (parinibbana) there is no kamma-leading-to-birth. So there is no birth. As there is no birth there is no linking consciousness and there is no further life after death of arahats. This is the main point that all true Buddhists should clearly understand.

'Bhava paccayaa jaati'.

Jaati or birth may be explained in many different ways. But if the whole life is taken into consideration and if that whole life is looked into minute details there is no life as we think.

That is there is no atta, no jiiva or life, no self, no spirit but everything that is dhamma is anatta. If that whole life is seen as it is there is nothing more than naama-ruupa.

Among naama or 'dhamma that have the qualities of knowing' and ruupa or 'dhamma that do not have the qualities of knowing' naama dhamma are more important as they are mainly in the cycle of kamma.

Among naama dhamma the most powerful is citta or consciousness. So consciousness or cittas are examined so that we can understand the whole life. But life that we know is more than citta or consciousness but a mixtures of many that is naama, ruupa, names and concepts.

If life is seen mainly focused on citta then there will see that there is a citta which is initial consciousness in that whole life and there is another citta which is the last consciousness in that whole life.

In between are infinite cittas and some are door-free cittas and some are cittas-at-doors. Anyway the initial citta is here jaati or linking consciousness or pa.tisandhi or rebirth.

But for the reason of understandability jaati is explained in many different ways. Because jaati or birth there have to arise jaraa (ageing)/marana(death).

'Jaati paccayaa jaraa/mara.na'.

Actually dhamma explanation is already completed at 'bhava'. Because jaati, jaraa, mara.na are not separate things but they are just names of naama-ruupa.

When The Buddha contemplated on D.O or Dependent Origination there was an inner cycle in the outter cycle of D.O. That inner cycle is

'vinnaana paccayaa naama-ruupam. Naama-ruupa paccayaa vinnaana'.

(htoo.naing-at-gmail.com) wrote:

'Jaati paccayaa jaraa/mara.na'.

Because of birth (rebirth) there have to arise jaraa/marana or ageing/death. This is quite true. Everything that has existed are ageing. Every dhamma that arises disappears.

When we see life there are more than birth-death matters.

They are

1. jaraa (ageing)
2. byaadhi (disease)
3. mara.na(death)
4. soka (sorrow)
5. parideva(lamentation)
6. dukkha (physical suffering)
7. domanassa(mental suffering)
8. upayaasaa(despair or hopelessness)

and many other dukkha have to arise in due course even though these things are different from being to being.

'Avijjaa paccayaa sa`nkhaaraa, sa`nkhaara paccayaa vi~n~naa.naa, vi~n~naa.na paccayaa naama-ruupam, naama-ruupa paccayaa sa.laayatanaa, sa.laayatana paccayaa phassa, phassa paccayaa vedanaa, vedanaa paccayaa tanhaa, tanhaa paccayaa upadaanaa, upadaana paccayaa bhava, bhava paccayaa jaati, jaati paccayaa jaraa, mara.na, soka, parideva, dukkha, domanassa, upayaasaa sa.mbhavanti.'

avijjaa --> sa`nkhaara --> vi~n~naa.na -->  
naama-ruupa-->sa.laayatana--> phassa -->  
vedanaa --> tanhaa --> upadaana -->  
bhava --> jaati --> mara.na (jaraa/mara.na)

There are 12 links.

1. avijja (ignorance)
2. sankhara(formation)
3. vinnaana(consciousness)
4. naamaruupa(mentality-materiality)
5. sa.laayatana(6 sense-bases)
6. phassa (contact)
7. vedanaa (feeling)
8. tanhaa (craving)
9. upadaana(clinging)
- 10.bhava (becoming)

- 11.jaati (birth/rebirth)
- 12.jaraa/mara.na (ageing/death)

These 12 links are conditional relation.

1 -> 2 -> 3 -> 4 -> 5 -> 6 -> 7 -> 8 -> 9 -> 10 -> 11 -> 12 -> 1 -> 2

There is no specific kind of relationship and this just show only relationship. It is conditional relation and it is dependent on the former dhamma. So it is called Dependent Origination.

In Dependent Origination (paticca-samuppaada) there are 12 links of dhamma (realities). They are

- 1. avijja (ignorance)
- 2. sankhara(formation)
- 3. vinnaana(consciousness)
- 4. naamaruupa(mentality-materiality)
- 5. sa.laayatana(6 sense-bases)
- 6. phassa (contact)
- 7. vedanaa (feeling)
- 8. tanhaa (craving)
- 9. upadaana(clinging)
- 10.bhava (becoming)
- 11.jaati (birth/rebirth)
- 12.jaraa/mara.na (ageing/death)

These 12 links are conditional relation.

1 -> 2 -> 3 -> 4 -> 5 -> 6 -> 7 -> 8 -> 9 -> 10 -> 11 -> 12 -> 1 -> 2

There is linear relationship. 1 causes 2. 2 causes 3. 3 cause 4 and so on. Unlike patthaana dhamma (where specific kinds of relationship are mentioned), Dependent Origination (D.O) does not explain 'what kinds of relationship exist between conditioning dhamma and conditioned dhamma.

The former is conditioning dhamma and the latter is conditioned dhamma. It just says dhamma conditions dhamma. To understand D.O much more deeply one has to know what the realities are; what paramattha dhamma are or what dhamma are in terms of their own characteristics.

There are 12 links in D.O. All are dhamma. They are not concept. The only thing is that the last two links are a bit different from foregoing 10 links that they are characters of dhamma and they also compose dhamma. If D.O components are divided into group according to time line there are three group of dhamma.

They are

- a) past dhamma (dhamma that happened some time ago)
- b) present dhamma (dhamma that are current ones)
- c) future dhamma (dhamma at a later time)

- a) past dhamma (dhamma that happened some time ago)

In this group there are two dhamma. They are avijjaa (ignorance) and sa`nkhaara (formation).

- b) present dhamma (dhamma that are current ones)

In this group present dhamma are

- 1. vinnaana (consciousness)
- 2. naama-ruupa (mentality-materiality)
- 3. sa.laayatana (6-sense-base)
- 4. phassa (contact)
- 5. vedanaa (feeling)
  
- 6. tanhaa (craving)
- 7. upadaana (clinging)
- 8. bhava (kamma-bhava or existence or becoming)

- c) future dhamma (dhamma at a later time)

In this group there are two dhamma. They are

- 1. jaati (birth or rebirth or initiation of life)
- 2. jaraa/mara.na (ageing/death or ageing and happening/ceasing life)

There are 12 links in D.O.

- a) past dhamma 02
- b) present dhamma 08
- c) future dhamma 02

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D.O links dhammas 12

In Dependent Origination (paticca-samuppaada) there are 12 links of dhamma (realities). These 12 links go into 3 separate groups as past, present, and future links. There are 5 dhammas as past group, 5 dhammas as present resultant dhammas, 5 dhamma as present conditioning dhammas, and 5 future dhammas.

- a) past dhammas (conditioning dhamma for the present conditioned

dhamma or present resultant dhammas)

1. avijjaa (ignorance)
2. sa`nkhaara(formation)
3. tanhaa (craving) [always associated with moha or avijjaa]
4. upadaana(clinging)[always associated with moha or avijjaa]
5. kamma-bhava (existence-of-formation)

NB: tanhaa and upadaana are always arise with moha (avijjaa). So when we say avijjaa is past dhamma then these two dhamma also include. Likewise when we say sa`nkhaara is past dhamma bhavo or kamma-bhava or 'existence-of-kamma' can be said that it is past dhamma. So there are 5 past dhammas.

b) present conditioned dhamma or present resultant dhamma

1. vinnaana (consciousness)
2. naama-ruupa (mentality-materiality)
3. sa.laayatana (6-sense-bases)
4. phassa (contact)
5. vedanaa (feeling)

c) present conditioning dhamma or causing dhamma

1. tanhaa (craving)
2. upadaana (clinging)
3. bhava (existence or becoming)
4. avijjaa (ignorance)[always arises with tanhaa and upadaana]
5. sa`nkhaara (formation)

[when there is bhava or kamma-bhava or kamma-existence or kamma-becoming' this already include sa`nkhaara or kamma-formation.

d) future resultant dhamma

1. vinnaana (consciousness)[jaati cause arising of consciousness]
2. naama-ruupa (mentality-materiality)
3. sa.laayatana (6-sense-bases)
4. phassa (contact)
5. vedanaa (feeling)

[as pa.tisandhi consciousness arise latter 4 dhammas also include in the future resultant dhammas.

So there are 20 parts in D.O. 5 parts are in the past, 5 & 5 are in the present and another 5 are in the future. The past 5 are causes of the 5 present resultant dhammas. The present 5 conditioning dhammas are the causes of future 5 resultant dhammas.

So there are 12 links in D.O.

There are 3 time lines.

There are 20 constituent parts in these 3 time lines.

In Dependent Origination (paticca-samuppaada) there are 12 links.

There are 3 time lines.

There are 20 constituent parts in these 3 time lines.

These 20 constituents can be divided into 4 layers.

They are

1. past causes (avijja, tanhaa, upadaana, sankhaara, kamma-bhava)
2. present results (vinnaana, namarupa, salayatana, phassa, vedana)
3. present causes (tanha, upadaana, avijjaa, bhavo(kamma), sankhara)
4. future results (vinnaana, namarupa, salayatana, phassa, vedana)

There are three boundries.

1. between sankhaara and vinnaana
2. between vedanaa and tanhaa
3. between bhava and jaati

There are two roots (muula).

They are

1. avijjaa
2. tanhaa

In the teachings of The Buddha Dependent Origination is important. So does Four Ariya's Noble Truths. There is relationship between Dependent Origination and Four Ariya's Noble Truths.

In the United States there are many academic papers based on Dependent Origination and Four Ariya's Noble Truths. These papers are

performed by scholars of Buddhists Study.

What is the goal of Buddhists?

Nibbana?

This is not very direct if nibbana is defined in various ways.

There are three nibbanas.

They are

1. kilesaa nibbana (extinguishment of fire of defilements)
2. khandhaa nibbana (extinguishment of fire of naama-ruupa dukkha)
3. dhaatu nibbana (extinguishment of all remains)

The first one is that exists in arahats. Arahats may be suffering khandhaa-dukkha but they are free of kilesaa-dukkha.

The second one is that exists when arahats die at the time of actual death. That is there is no kaamaja ruupa, cittaja ruupa, aharaaja ruupa and no naama after parinibbana.

We can say that Buddhists goal is nibbana.

The ticket is arahatta magga naana or 'eradicating path knowledge' and this knowledge arises at the time when magga cittas, which are lokuttaraa cittas arise.

So the main goal should be arahatta magga naana. To see nibbana through arahatta magga naana there have to pass 4 stages including arahatta magga citta. At all 4 stages nibbana is seen.

This mean that 4 ariya's noble truths are seen. This already includes seeing of Dependent Origination. Those who see nibbana also see 4 ariya's noble truths. Those who see 4 ariya's noble truths also see Dependent Origination.

Dependent Origination is one of core teachings in Buddhism. D.O is quite unique that the teaching of D.O cannot be found in any other religions except Buddhism.

Once I had been constantly attacked by a person who is from other religion. He just tried to explain me the power of God and many things. I just smiled. He was just machinegunning me. But I shot him back with a revolver.

The machinegunning stopped. My single shot was D.O. But I do not

think he took D.O. Instead he stop educating me with God idea. D.O is very important and it occurs many time in script in different forms.

But the core dhamma is as I explained before paramattha dhamma and they relate each other. There are two ways of explanation on these relationship. One is D.O or paticca-samuppaada and another is patthaana dhamma.

D.O seems a bit linear while patthaana dhamma is much much more complex and complicated. That is why The Buddha Himself put consideration or contemplation on patthaana only after He became a Sammaasambuddha.

Dhamma Thread have reached at number 673. Dhamma Thread starts with very very simple things and always encourage to raise any queries whenever there arise problems.

Different Groups have different rules but I think my posts may fit for these five groups of dhammastudygroup, dhamma-list, triplegem, JourneyToNibbana and AahaaraDhammaUniversity. The most simple archive can be found at AahaaraDhammaUniversity Group. That is from Dhamma Thread 001 to 673.

It starts with where are we and then dips into realities. Realities or paramattha dhamma are each explained thoroughly. In loka or in the world there are just naama and ruupa. Among these naama and ruupa, naama is the main and chief dhamma as it can lead everything.

Cittas are explained with many different methods and cittas are classified into many different ways. When cittas are at least digested there arises base foundation of Dhamma in the readers' mind. Citta is the most important when we study Dhamma.

Dependent origination seems showing up linear relationship. Let us see it again. Avijjaa paccayaa sa`nkhaara. There are two dhamma; one is avijjaa or ignorance and another is sa`nkhaara or formation.

Dhamma is so clear. But understanding might be different from person to person depending on their accumulation of perfection, perception, wisdom etc etc. It is so clear when Dhamma says 'avijjaa paccayaa sa`nkhaara'.

The problems start at the outset that it is translation, interpretation, understanding that make the already existing scriptures more and more active. Depending on us who are on this earth and being

active just before we die the actual usefulness of scripture will play its roles.

Avijjaa.

What is avijjaa?

Sa`nkhaara.

What is sa`nkhaara?

Paccayaa.

What is paccayaa?

'Avijjaa paccayaa sa`nkhaaraa'.

What exactly that means?

Do we really need to know each piece of scripture rather than overall understanding on Dhamma and applying to our real life.

Avijjaa has been explained in many different ways. Sa`nkhaara also has been explained in many ways.

Here D.O just reveals that 'avijjaa' or 'ignorance' is related to 'sa`nkhaara' or 'formation'. This is linear. Avijjaa goes to sankhaara. If avijjaa stops then sankhaara stops.

There are two separate forms of dhamma that reveal conditional relationship. They are paticca-samuppaada and patthaana. Paticca-samuppaada is known as Dependent Origination and patthaana is known as conditions.

Dependent Origination is sometime called Dependent Co-arising by some Dhamma scholars and practitioners. The original terms 'paticca-samuppaada' means 'dependent origination or arising'. Whether it is just arising or co-arising is a bit complex as some dhamma in D.O do not co-arise.

Examples are jaati (birth) and mara.na (death) do not co-arise.

As I said before D.O seems showing the linear relationship. But patthaana is not simply as linear but much much more complex in the relationship between different dhamma.

Dependent Origination is happening in everyday life. Patthaana dhamma

is also happening in everyday life. Dependent Origination and Four Noble Truths are also related. Currently there are certain scholars who have been doing research on 'the relationship between D.O and Four Noble Truths.'

It is better to see these dhamma rather than just keeping them as theory and keep in books forever.

Dhamma practitioners know their respective milestones when they are walking along the path. These milestones are there forever and they will have to be experienced by each traveller whoever is on foot or by bike or by motor-bike or by car or by plane or by space shuttle.

There are certain people who seem to be happy to know sotapatti magga naana was attained while listening to Dhamma.

First do a survey!

How many beings are there in 31 planes of existence?

How many beings are there in sugati bhumi or in happy destination?

How many of those in happy destination know dhamma?

When on the path there are milestones. Milestones are passed one after another. Dependent Origination is seen while on the Path and also true is Four Noble truths that they are seen when right on The Path which is exactly NEP and not of any of approaching way.

D.O has 12 links. One is linked to two. Two is linked to three. Three is linked to four. Four is to five, five to six, six to seven, seven to eight, eight to nine, nine to ten, ten to eleven, eleven to twelve and the cycle continues in the linear fashion endlessly.

These 12 links are

1. ignorance (avijjaa)
2. formation (sankhaara)
3. consciousness (vinnaana)
4. nama-rupa (mental-material)
5. 6-sense-base(salayatana)
6. contact (phasso)
7. feeling (vedanaa)
8. craving (tanhaa)
9. clinging(upadaana)
- 10.becoming(bhava)
- 11.birth (jaati)

## 12.death(ageing/death) (jaraa/marana)

'Samsara cakka' or 'the wheel of birth-death-birth-death' has 12 spokes. These 12 spokes are above 12 links.

No one can break these spokes except arahats including paccekabuddhas and sammaasambuddhas.

Only arahats will be able to break the spokes of the wheel of birth-death-birth-death cycle.

Arahats break the spoke of ignorance. Arahats break the spoke of craving. Arahats break the spoke of birth. Arahats break the spoke of death. Arahats break the spoke of becoming. Arahats break the spoke of clinging. 8th to 12th spokes are broken by arahats.

The spoke ignorance is broken. The spoke formation is also broken by arahats. So done the 3rd spoke consciousness. But this consciousness means unarising birth-consciousness after parinibbana. Arahats' original patisandhi citta passed away long long time ago and it does not need to be broken.

Because of not arising of unarising rebirth-consciousness there do not arise other links of 4th, 5th, 6th and 7th spoke namely naama-ruupa, salayatana, phassa, vedanaa. So there is no more spoke that rotate the D.O. That is why it is said that 'Samsara cakka' has been broken by arahats.

Arahats already stop the rotating wheel of 'samsara cakka'. The cycle is no more rotating as it has been stopped by arahatta magga naana or eradicating path knowledge. There is no such thing that D.O continues to rotate in arahats with remaining links.

Do we need any target to stop D.O?

If yes, where in any of 12 links of D.O?

I do not think we need to stop anything that are dhamma because dhamma are anatta and they cannot be controlled by anyone including The Buddha.

Strangely, once I read a lady saying that 'The Buddha controlled rupa'.

D.O is seen on the way. As the whole D.O has 12 links it is not possible to see all these at a moment that is less than a split second.

There are 12 links in D.O.

The first 2 links are past causes.

The middle 8 links (vinnana,namarupa,salayatana,phassa,vedana,tanha, upadana, bhava) are present dhamma. The first five links are present results of past causes and latter three links are present causes of future dhamma.

The last 2 links are future results. ( 2 + 8 + 2 = 12 links)

2 (past causes) + 5 (present results) + 3 (present causes) + 2 (future results) = 12 links

a) 2 past cause have 5 dhamma as constituents. They are

1. avijjaa
2. sankhaara
3. tanhaa
4. upadaana
5. kamma-bhava

b) 5 present results are clear(vinn,namarupa,salayatana,phassa,vedana

c) 3 present cause have 5 constituents. They are

1. tanhaa
2. upadaana
3. bhava
4. avijjaa
5. sankhaara

d) 2 furture results are exactly the same with 5 present results.

That is they are vinnaana, namarupa, salayatana, phassa, and vedana.

So there are 20 constituents in total in which there are 4 layers of segment. Each segment has 5 constituents.

These 4 segments are boundried by 3 fences. They are

1. between 'sankhaara and vinnaana'
2. between 'vedana and tanha'
3. between 'bhava and jaati'

There are 2 roots. They are

1. avijjaa and
2. tanhaa

I think as I have been frequently repeating Paa.li and English now all words in Dependent Origination are used to the readers. There are 12 links in Dependent Origination.

1. 'avijjaa' or 'ignorance'
2. 'sa`nkhaara or 'formation'
  
3. 'vi~n~naana' or 'consciousness'
4. 'naama-ruupa' or 'mentality-materiality'
5. 'sa.laayatana' or '6-sense-bases'
6. 'phassa' or 'contact'
7. 'vedanaa' or 'feeling'
  
8. 'tanhaa' or 'craving'
9. 'upadaana' or 'clinging'
10. 'bhava' or 'becoming'
  
11. 'jaati' or 'birth'
12. 'mara.na' or 'death' / 'jaraa/mara.na' or 'ageing/death'

These 12 dhammas have a linear relationship.

Ignorance leads to action (formation).

Actions lead to 'results'. Vipaaka cittas are results or resultantconsciousness.

Consciousness of rebirth leads to naama-rupa.

Nama-rupa lead to 6-sense-bases.

6-sense-bases lead to contact.

Contact leads to feeling.

Feeling leads to craving.

Craving leads to clinging.

Clinging leads to becoming (kamma-formation or kamma-becoming).

Becoming leads to birth.

Birth leads to death.

Before leading to death there are many results.

Anyway these are linear.

Dependent Origination is conditional relation between dhammas. Bodhisatta Siddhattha Gotama when He was young He was brought to the peddy fields where His father was celebrating ploughing ceremony.

The prince was put under the shade of a tree. There were several young girls or young ladies who looked after the prince and they were also under the shade of the tree.

At the height of the ceremony the guarding girls and ladies forgot to look after the prince and instead they went to the fields where the King Suddhodana was ploughing the peddy fields. So the prince was left there alone.

When the ladies remember to look back what they found was surprised for them to see the young prince who was staying in 1st ruupa-jhaana. After many years that is over 20 years after this even, the prince was revealed 4 great signs.

The prince went for searching the truth. After 6 years He was almost perfect and just a click away to attain arahatta magga naana along with sabba~n~nuta ~naa.na. At that time the prince saw Dependent Origination.

At the time when Bodhisatta contemplated on Dependent Origination He was still not an arahat and not a sammaasambuddha. There are three watches of night.

On his 35th birthday Bodhisatta had a milky cereals and He sat at the foot of Bo tree and started meditation again. In the first watch of the night He got a power called 'pubbenivaasa ~naa.na'. That is recollection of past lives.

In the second watch He got another power called 'dibba-cakkhu'

or 'deva-cakkhu' or divine eyes. Because of this power He saw all beings in the whole universe. He saw arising of new beings, passing away of beings and because of these He realised Dhamma.

He saw Dependent Origination. In the third watch of the night He became a Fully Enlightened One. The power dibba-cakkhu or divine eyes helped Him a lot to see the characteristics of dhamma and He in the third watch of the night saw every dhamma and became a Sammasambuddha.

When The Buddha contemplated on Dependent Origination the order of dhamma that He contemplated was a bit different from what is in scripture. The scripture says avijjaa paccayaa sankhaara, sankhaara paccayaa vinnaana, and so on.

But The Buddha contemplated on 'death'. This death arises because there is a birth. This birth arises because there is becoming (becoming-kamma). This becoming has to arise because there is clinging and so on.

When He reached 'naama-ruupa' and 'vinnaana', He saw them as inseparable inner cycle in the greater cycle of Dependent Origination. That is naama-ruupa arises because of vinnaana and vinnaana is there because of naama-ruupa.

Bodhisatta saw four great signs in a matter of months. He saw one after another. Each time he saw a sign he was greatly shocked. This is called sa.mvega and it is not like aversion.

Because of predictors the king (the father of Bodhisatta) arranged that no old people could be seen in Kapilavattu. But this could not be covered for a long time. Deva beings tried to reveal an image of old person. Bodhisatta was shocked.

Second sign shown was diseased person and this again caused further shocked. The third sign was dead person and this caused great great shocked.

Here the questions may arise that 'is it possible that such highly intelligent person could not know these?'. But this is different. As Bodhisatta was a riped one he felt sa.mvega or shocked.

So the 'D.O' or Dependent Origination of Bodhisatta started with 'death'.

I mean 'scripturally'. D.O is independent matter whatever being does anything and whoever beings are whether puthujana or sotapanna or

sakadaagaami or anaagaami or arahats. The main focus is conditional relation.

What I discussed above was about 12 links of D.O. So it is different from the last paragraph above. The link in contemplation by Bodhisatta was 'death'.

Why death? Are there any state where there is no death? [yes, nibbana; but the answer was found only at the height of Bodhisatta's perfection].

Why death?

This led to contemplation on birth.

Why birth? and finally 12 links were completed.

Why do being die? Because they were born. If there is no birth from the start there will not be any death. Here one might think that are there birth after death.

Buddhists all sects perceive that there are many lives and endless. As soon as a life ends the next life immediately arises. But there is a little possibilities that one may have a wrong view on this matter.

If one think life after life is self after self then there does have a wrong view. This is hard thing to deal with. Soon after we die, are all things stopped immediately?

No.

Examples:

One did a lot of good things with a good intention there are things to arise as a result of these actions. Likewise if bad things have been done then there are things ready to give rise to results if there are conditions for these to arise.

At every moment we can think there are cases of death. Dibbacakkhu of Bodhisatta saw this fact and deeply saw the impermanence.

We can imagine that if billions of thing are passing away all the time the impermanance will be seen definitely. But we do not have the power of dibbacakkhu.

Again there were hermits who did have power because of their kammatthaana or practice. But their power are not enough as in case of Bodhisatta to gain the knowledge of arahats.

Why death?

Because of birth.

Why birth?

Because of becoming (kamma-becoming).

Why becoming?

Because of clinging.

Why clinging?

Because of craving.

Why craving?

Because of feeling.

Why feeling?

Because of contact.

Why contact?

Because of 6-sense-bases or sense-base.

Why sense-base?

Because of nama-rupa.

Why nama-rupa?

Because of consciousness (vipaaka or resultant).

Why consciousness?

Because of formation.

Why formation?

Because of ignorance.

Why ignorance?

Why formation?

Because of ignorance.

Why ignorance?

Beings are in the middle of sorrow, lamentation, pain, aversion, despair and many other things that are not ariya's dhamma. So they all ignore ariya's dhamma.

Ignorance cannot see ariya's dhamma. Ignorance cannot see suffering. When suffering cannot be seen then there is no way to see the cause of suffering. When suffering cannot be seen there is no way to see cessation of suffering.

When cessation of suffering cannot be seen there is no way to see the way leading to cessation of suffering. When the way cannot be seen then beings are out of the way.

When beings are out of the way they are off and they are led by ignorance. Ignorance hit them, ignorance kick them, ignorance crush them, ignorance torture them, ignorance crack them, ignorance defeat them.

As ignorance is there then formation has to arise. As formation are there then consciousness have to arise and this again leads to endless phenomena and beings are then sunk in the ocean of suffering forever.

Ignorance leads us most of the time. Because of ignorance (avijjaa) we have to sink in the suffering in the samsaraa and the 12 links D.O will be rotating and will never stop.

This cycle of suffering has to be broken away. There must be a way to escape from this cycle of birth-death-birth-death. The cycle is powerfully rotating and it is hard to depart from it.

The cycle or the wheel has two roots. They are ignorance and craving or avijjaa and tanhaa. These two dhamma have to be looked and examined repeatedly and seen them repeatedly.

If someone does not know what craving is or what ignorance is then there is no way that he would understand the way to escape from the cycle of birth-death-birth-death.

Ignorance is subtle thing to know. Yet it always arises with each of akusala citta. There is no akusala citta that does not have ignorance.

In ordinary time beings are having attachment or lobha or craving most of the time if not they are particularly wandering or in doubt condition that is if they are just in pure ignorance condition there is lobha almost all the time.

Otherwise there are aversion and beings are not content with what they face and they are demanding things they want. When they cannot obtain what they want then aversion has to arise.

Because of these three roots or hetus there have to arise many dhamma. All these three are akusala hetus. Because of these hetus akusala actions are done regularly.

What about doing kusala?

What about doing kusala in D.O?

Kusala actions are done with kusala cetana or volition. These actions do have kamma effect and when they are performed kamma is also formed. These kamma are formed because of ignorance to ariya's truths.

Those who know ariya's noble truth fully do not have any more kamma that would have future effect or simply kamma that would give rise to rebirth. Because they know truths fully and there is no ignorance.

As there is no ignorance there is no formation. As there is no kamma formation there is no consciousness related to those kamma. Because of not arising of consciousness there do not arise nama-rupa.

As there is no nama-rupa there is no sense-base. As there is no sense base there is no contact. As there is no contact there is no feeling.

As there is no feeling there is no craving. As there is no craving then there is no clinging. As clinging is cleared there is no becoming of kamma.

As there is no becoming of kamma there is no more rebirth and no more death at all for all arahats who are ariyas who fully realise the truths.

When we say committing kusala there are two types of kusala.

They are kaama-kusala and ruupa-kusala. Kaama-kusalas are done with kaamaavacara mahaakusala cittas and ruupa-kusala are done with ruupa-kusala cittas. Ruupa-kusala cittas are ruupa-jhaanas. These are sa`nkhaara and they are pu~n~naabhisa`nkhaara.

Still there are other kusala cittas. They are arupa kusala cittas and lokuttaraa kusala cittas. But with respect to formation or sankhaara these kusala are not in the realm of punnaabhisankhaara.

Aruupa-kusala are aruupa-kusala cittas and they are aruupa-jhaanas.

There is difference between ruupa-jhaana and aruupa-jhaana.

Ruupa jhaanas are all based on ruupa while aruupa jhaanas are not based on ruupa. As this happens aruupa jhaana are not shaken by ruupa of any kind whatever strength they have.

If one is absorbed in aruupa jhaana then thunder storm, lightening, explosive sounds etc will not be able to shake or end aruupa jhaana. So these aruupa jhaana are called unshakable or unperturbable kusala or sankhaara. It is anenjaabhisankhaara.

Doing kusala of kaama and ruupa are also because of ignorance of ariya's truth. This does not mean that there is moha when kusala are done. But it is sure that when these kusala are done there is no way that beings know 4 ariya's noble truths. So they still have avijjaa.

Ananjaabhisankhaara or doing aruupa-kusala are also committing sankhaara or formation. This is also because there is ignorance to 4 ariya's noble truths. Because ariya's truths are not known then aruupa-kusala are done.

In kusala dhamma there left more kusala cittas. They are lokuttaraa kusala cittas. But these lokuttara cittas do know 4 ariya's noble truth and they do not have avijjaa or ignorance. So these 4 magga cittas or path consciousness are not included in 'apunnaabhisankhaara, punnaabhisankhaara, and anenjaabhisankhaara'.

As magga cittas are not sankhaara they do not produce 'vinnaana in next life or next lives'

Instead they immediately give rise to their effect. That effect is fruition consciousness or phala cittas.

There are 4 kusala cittas.

They are

1. kaama kusala cittas
2. ruupa kusala cittas
3. arupa kusala cittas
4. lokuttaraa kusala cittas

But not all these are sankhaara of Dependent Origination. That is the last kusala citta which is magga cittas or path consciousness are not like other kusala cittas in that their results do not wait for next life or even later moments in this life.

This means that magga cittas immediately give rise to their results. The results are phala cittas or fruition consciousness. This is why Dhamma is called 'akaaaliko'. Dhamma have the attribute of 'giving rise to effect without delay'.

In Dependent Origination the scripture says\_

avijjaa paccayaa sankhaara, sankhaara paccayaa vinnaana, vinnaana paccaya namarupam,... .

But magga cittas are not done because of ignorance. So when magga citta of lokuttaraa kusala cittas are arising there is no sankhaara (of D.O). Because there is no sankhaara (of D.O) there is no vinnaana (of D.O) that is vipaaka in next life.

Conventional kusala and kusala dhamma are different.

Example; offering of flowers to The Buddha is kusala at least conventionally. No one will say that someone who is offering flowers to The Buddha is doing akusala.

But are all offering to The Buddha kusala dhamma?

In the case where arahats offer flowers to The Buddha the action will be seen as kusala conventionally. But arahats do not have any kusala or akusala. Arahats may be doing an action at any given time.

But arahats are not committing any sankhaara.

So in case of arahats their good actions are seen as kusala

conventionally. In terms of Dhamma the actions of arahats who are doing offering to The Buddha are all kiriya cittas and not kusala cittas.

There are three rounds of dhamma in the wheel of samsaraa. They are called va.t.ta dhamma. Va.t.ta means 'rotating'. They are round of defilement, round of kamma, and round of vipaaka.

In the previous post about the actions of arahats were discussed. Conventionally arahats seem doing kusala. But actually dhamma is not kusala. Arahats never do akusala.

The actions of arahats that seem like kusala is actually kiriya and kiriya are dhamma that are functional and do not have any kammic effect. That is why arahats are called pure or saint or ariyas.

Avijjaa paccayaa sankhaara.

Arahats do not have avijjaa. So they do not do sankhaara.

Then why are they doing worshipping to the Buddha, offering to the Buddha, preaching Dhamma and many other good things. These are actions in our sense. This is true. But these actions are not of kammic action.

May you be free from suffering.

There are three rounds of dhamma in the wheel of samsaraa. They are called va.t.ta dhamma. Va.t.ta means 'rotating'. They are round of defilement, round of kamma, and round of vipaaka.

In abhidhamma there are three dhammas.

They are

1. akusala dhamma
2. kusala dhamma
3. abyakata dhamma.

Akusala dhammas are ugly things. Kusala dhammas are beautiful things. Abyakata is a Paa.li word and it seems arising from (a + byaa + kata).

Kata means 'done'. Byaa, bya~n~na means both. Abyakata seems 'not both of akusala and kusala'. Abyakata dhamma are kiriya dhamma and vipaaka dhamma.

Vipaaka dhamma are cooked-result. So cooked-result cannot give rise to further result. Kiriya are dhamma that are functional. They are inoperational. They are just done and they do not have any kamma effect.

Dependent Origination can also be explained in the way of these 3 dhammas in terms of puggala whether they are puthujana or ariyas of different stages.

Dependent Origination is no doubt working on all beings. We can understand when the examples are of those of puthujana or ordinary beings who are not yet ariyas or saints or pure beings.

That is D.O goes straight forward as 12 links.

avijja --> sankhara --> vinnana --> namarupa --> salayatana --> phassa --> vedana --> tanha --> upadana --> bhavo --> jati --> jara/marana.

Avijjaa ir kilesa. Ignorance is defilement.

Sankhara is kamma.

Vinnaana is vipaaka.

Namarupa is also vipaka (in connection with vinnaana).

Salayatana are vipaaka(in connection with namarupa derived from vinnana).

Phassa (here) may well be in vipaaka even though phassa can present in all form of citta. That is when D.O is discussing phassa in D.O sounds like vipaaka.

Vedana is vipaka (here talking on vipaaka-vedanaa)

Tanhaa is defilement or kilesa.

Upadana is also defilement.

Bhavo is kamma.

Jaati, jara, marana are all vipaaka.

All these are happening in ordinary beings. What about in arahats?

All these rounds of defilement, round of kamma, round of vipaaka are happening in ordinary beings. What about in arahats? Are there D.O in arahats?

Dependent Origination has 12 links. These 12 links can be grouped into three as rounds. They are

1. avijjaa, tanhaa, upadaana (defilement round/kilesa va.t.ta)
2. sa`nkhaara, bhava (kamma round/ kamma va.t.ta)
3. others (vipaaka round / vipaaka va.t.ta)

Va.t.ta means 'rotating'. Arahats do not have defilements. So there is no round for defilement. Arahats do not have 'sankhara-kamma'. So there is no kamma rounds. But arahats cannot avoid vipaaka round.

If D.O in arahats has to be contemplated then only vipaaka va.t.ta will be involved. That is why it is said that the wheel stop to rotate in arahats.

Arahats break the spokes of the wheel of D.O at avijjaa, tanhaa, upadaana and also broken are sankhara and bhava.

If so why is their current bhava exist?

This is the matter of definition. Current bhava or life is just vipaaka and it is not the arahats' upadana causing bhava. But it is because of upadaana in their past lives.

Dependent Origination is origination of dhamma depending on another dhamma. One dhamma originates from yet another dhamma and that new dhamma again support another dhamma.

Ignorance is the chief of dhamma that lead us to go round in the endless samsaraa. Ignorance has many different and various forms. Sometimes it is visible and sometimes it is invisible.

It is so powerful that we do not know much about ignorance. This is true for almost all beings especially human beings on this earth believing in Buddhism are included.

Some people may have learnt a lot by listening to dhamma. They may learned through personal teachers. Or they may also learned from scriptures, texts and references.

But do they really know ignorance?

Ignorance or avijjaa is easy to discuss but quite hard to really see. Because of our inability to see ignorance it attacks us very frequently. If we have to fight against it we will need a good store of weponry.

Ignorance rarely comes alone. Most of the time it comes with its companion called attachment. If ignorance is designated as the king of akusala then the attachment can be called the queen of akusala.

Please check everyday dhamma that we can think of. We have eyes. Because of eyes we can see. As soon as we lose our sight say temporarily for any reason there arise visible akusala.

When the eyes are working we most of the time are happy to see things around us. This is lobha or attachment. This attachment comes together with ignorance.

These king and queen of defilements are the round of defilement in Dependent Origination. Attachment covers clinging. So clinging is also akusala and say it is another queen.

Dependent Origination has been extensively discussed. After Dhamma Thread (700) a new section to discuss is patthaana dhamma or conditions. These dhamma called conditions are much much more complex and complicated than Dependent Origination.

There will not appear as separate Dhamma Thread numbers. There is a web site that I created. It can be called e-book. It is about patthaana dhamma. If you search with Google there will appear the page 1 of patthaana dhamma. But the e-book starts one page before.

The site is '[www.geocities.com//patthana.html](http://www.geocities.com//patthana.html)'. It is e-book. So Dhamma Thread (701) will be '[www.geocities.com//patthana1.html](http://www.geocities.com//patthana1.html)' and 702 will be '[www.geocities.com//patthana2.html](http://www.geocities.com//patthana2.html)' and patthana ends at 107. So Dhamma Thread will be (807).

In Dependent Origination the round of defilement have been discussed in the previous post. Still there are other two rounds. They are the round of kamma and the round of vipaaka or result.

Avijjaa paccayaa sankhaara. Ignorance cause formation to arise. Sankhara or formation is in the round of kamma. Because sankhaara forms kamma or lay down kamma by doing actions.

Another dhamma that is in the round of kamma is bhava or becoming. It is called existence by some people. It is kamma-bhava and it is related to clinging. Bhava or kamma-bhava is in the round of kamma.

The third round is the round of vipaaka. They are

1. vinnaana (consciousness)
2. naamaruupa (mentality-materiality)
3. salayatana (6-sense-base)
4. phassa (contact)
5. vedanaa(feeling)

- 6. jaati (birth)
- 7. jaraa/marana (ageing/death)

3 dhamma are the round of defilement.  
 2 dhamma are the round of kamma.  
 7 dhamma are the round of vipaaka.

There are 12 dhamma that are linearly linked one another in a continuous fashion. This post is the end of discussion on Dependent Origination.

There are dhamma. Dhamma do not stand alone. One dhamma has to depend on yet another dhamma. This dependence may be in one way or another. This is conditional relation between different dhamma.

There are two forms to show the relations between different dhamma. One form is paticca-samuppaada or Dependent Origination. Another form is much much more complicated dhamma called patthaana dhamma.

Before we go into patthaana dhamma we should have dealt with paramattha dhamma. Otherwise patthaana dhamma will not be understood. Paramattha dhamma are explained in the way to be easily understood.

After explanation on paramattha dhamma the discussion on hetu paccaya or root condition will start. This is followed by aarammana paccaya or object condition. And this ends with avigata paccaya or non-disappearance condition at Dhamma Thread (807).

Dhamma Thread (701) = [www.geocities.com//patthana1.html](http://www.geocities.com//patthana1.html)  
 Dhamma Thread (807) = [www.geocities.com//patthana107.html](http://www.geocities.com//patthana107.html)

Cover of the ebook Patthaana Dhamma is '[www....//patthana.html](http://www....//patthana.html)'

Whatever beings are thinking, whatever beings are perceiving, whatever earthly-worldly people are writing, saying, speaking, talking, discussing there are only 4 dhamma in essence. Nothing is more than these 4 dhamma. These 4 dhammas are known as paramattha dhamma or 'ultimate realities' because when ultimately seen there is nothing but one of these 4 realities whatever is analysed.

Paramattha is a Pali word. It is made up of 'parama' and 'attha'. Attha means 'meaning' 'essence' 'intrinsic existence'. Parama means 'farthest' 'superior' 'highest' 'most excellent' 'best'. So paramattha dhamma means 'most excellent intrinsic essence or 'ultimate realities'.

Whatever happen wherever and whenever there happen these paramattha dhamma. But nibbana is not a sankhata dhamma or conditioned dhamma and it does not arise or does not fall away and it does not happen. So in this world, on this earth, in these 31 realms or 31 planes of existence what happening are all happening of ruupa dhamma and naama dhamma and nothing more than that.

There are 4 paramattha dhamma. They are citta, cetasika, ruupa and nibbana. Citta and cetasika are naama dhamma and ruupa are ruupa dhamma. Naama dhamma and ruupa dhamma are sankhata dhamma or conditioned dhamma. Nibbana is asankhata dhamma and nibbana is not a conditioned dhamma. Sabbe sankharaa anicca'ti all conditioned dhamma are impermanent. Sabbe sankhaara dukkhaa'ti; all conditioned dhamma are suffering and non-desirable. Citta and cetasikas or naama dhamma and ruupa dhamma are sankhaara dhamma. All dhamma that is citta, cetasika, ruupa and nibbana are anatta ; sabbe dhammaa anattaa'ti.

Anatta is a Pali word and made up of 'ana' and 'atta'. Ana means 'no' 'not' 'nothing' and 'atta' means 'self'. Anatta means 'non-self' or no self. So any dhamma is not self. Any dhamma cannot be controlled by any outside power but dhamma happen on their own accord and they run their course and nobody can influence dhamma.

When these dhamma or naama and ruupa are happening they do not happen alone. But they happen by interacting with other dhamma and they each depend on others and others also depend on condition. There are 2 teachings of The Buddha that reveal conditional relationship. They are paticcasamuppaada dhamma and patthaana dhamma. Paticcasamuppaada dhamma just show that 'this' dhamma causes arising of 'that' dhamma and 'that' dhamma cause 'arising of 'this' dhamma. But paticcasamuppaada do not show how the cause and effect are related.

Unlike paticcasamuppaada dhamma, patthaana dhamma reveal all the conditional relationship among dhamma and patthana also show how they are related to each other. Patthana dhamma is cited as the last text in the 7 abhidhamma texts of The Buddha teaching and it is the most profound, the most difficult and the most essenceful dhamma ever exist. If dhamma can be seen these patthana dhamma are actually happening in our daily life.

There are in summary 24 paccaya or 24 conditions that dhamma are related to each other or dhamma condition other dhamma with 24 conditions. All 24 paccaya dhamma have been explained in this serial pages of 'Patthana Dhamma'. There are more details in the 24 texts of Patthana Dhamma. These 24 texts are not of one text for one paccaya. 24 texts are details about patthana dhamma. In summary

there are 24 paccayas or 24 conditions even though there are many more sub-conditions a part from these 24 conditions.

24 paccaya or 24 conditions are\_

1. hetu paccayo or 'root condition'
2. aarammana paccayo or 'object condition'
3. adhipati paccayo or 'predominance condition'
4. anantara paccayo or 'proximity condition'
5. samanantara paccayo or 'contiguity condition'
6. sahajaata paccayo or 'conascence condition'
  
7. annamanna paccayo or 'mutuality condition'
8. nissaya paccayo or 'dependence condition'
9. upanissaya paccayo or 'decisive support condition'
10. purejaata paccayo or 'prenascence condition'
11. pacchaajaata paccayo or 'postnasence condition'
12. aasevana paccayo or 'repeatition condition'
  
13. kamma paccayo or 'kamma condition'
14. vipaaka paccayo or 'vipaaka condition' or 'cooked-result condition'
15. aahaara paccayo or 'nutriment condition'
16. indriya paccayo or 'faculty condition'
17. jhaana paccayo or 'jhaana condition' or 'absorption condition'
18. magga paccayo or 'path condition'
  
19. sampayutta paccayo or 'association condition'
20. vippayutta paccayo or 'dissociation condition'
21. atthi paccayo or 'presence condition'
22. natthi paccayo or 'absence condition'
23. vigata paccayo or 'disappearance condition'
24. avigata paccayo or 'non-disappearance condition'

Dhamma Thread (001) to Dhamma Thread (807) may seem like theory but they all are essential basic building blocks to construct our understanding of dhamma. The deeper we consider on these the more we understand on dhamma and the more we accept on 'anatta'.

There are a lot of logists these days and there will still be endless so-and-so-logists like sociologists, seismologists, metrologists, criminologists, and so on. These logists are those who study or studied or have studied or who are expert in the logies like sociology and so on.

Among these the best is 'Anattologist'. The founder was The Buddha. He was the first great man who challanged the whole ten thousand

world systems with this very new logy which may be called as 'Anattology'. Anattologists are all ariyas. Here do not confuse with the students of Anattology. They are just pro-Anattologists.

Anattology is not like other subject. Why?

Other subjects can be learned through listening or reading but Anattology is not.

Some subjects can be learned through extensive thinking or reflection like logic and philosophy but Anattology is not.

The main difference is that Anattology is the one which can only be learned (completely) through mental cultivation or meditation.

Practical aspects and other things about meditation will be discussing in later posts.

We have so far discussed on citta (consciousness), cetasika (mental factor), different classifications on citta (different combinations of mental factors with citta), hetu (root), vedana (feeling), kicca (functions), .thaana (station), dvaara(door), aaramma.na(object), vatthu (base).

Moreover, we also have discussed on viithi (procession of cittas), viithimutta or door-free states that are bhumi or planes of existence and the lifespans of different beings in 31 planes of existence.

Discussions on ruupa or material have also been posted (see in the old posts). Concepts (pannatti), nibbana and related things are also discussed and explained.

After that Dependent Origination is extensively explained. Patthaana Dhamma is not separately posted. But Dhamma Thread posts are numbered as Dhamma Thread (701) to (807) as Patthaana Dhamma and the posts are at the specific site of mine. It is at '[www.geocities.com//patthana.html](http://www.geocities.com//patthana.html)'.

If someone is interested and has time to copy and paste he may and can do so. Please just include that it is Dhamma Thread posts by Htoo. Otherwise as I do not have enough time I will not copy and paste these pages as Dhamma Thread.

Now come the chief portion called 'kamma.t.thaana' or 'meditation'. 'Kamma.t.thaana'

This is a big topic. It is a Paa.li word and it is made up of 'kamma and .thaana'. This makes 'kamma-.t-.thaana' or kamma.t.thaana'. In the previous post I just called it as 'meditation'. But it is not enough and even it may lead to wrong understanding.

What is kammatthana?

Kammatthana is a place where the bhaavana-kusala-kamma arises or exists or dwells or lives or stays.

What is bhavanaa?

Bhavanaa is 'mental cultivation of wholesome things' or it is mental cultivation of 'profitable things'. It is growing of something mainly in the mind.

That bhavanaa is kusala citta and it is bhaavanaa-kusala cittas. These cittas are bhavanaa kusala kamma and they are bhaavanaa kusala actions. These bhavanaa kusala cittas take objects and the object they take is called 'kammatthaana'.

There are different kammatthana. 40 objects or 40 objects of kammatthanana or 40 kammatthaanas help the mind well calm.

'Kamma.t.thaana'

There are different kamma.t.thana.

40 objects or 40 objects of kamma.t.thanana or 40 kamma.t.thaanans help the mind well calm. These 40 things are all tranquility meditation and they all can help another type of meditation called 'insight meditation' or 'vipassanaa'.

Kamma.t.thaana has been explained. Bhavana has also been explained. Bhavanaa is cultivation of good mind or profitable consciousness or wholesome consciousness or kusala cittas. Bhavana will frequently be referred in my writing as meditation. This means whenever I write meditation it automatically means 'bhaavanaa'.

Here arises another 'word'. It is 'vipassanaa'. I also would like to introduce the fourth 'word' and it is 'satipa.t.thaana'.

Vipassanaa = vi + passanaa

Vi means 'distinguishingly' 'especially' 'distinctly' 'particularly' and 'passanaa' means 'seeing' 'having seen' 'realising' 'looking'.

Satipa.t.thaana = sati + pa + .thaana

Sati means 'mindfulness at profitable things' or 'remembrance to do profitable things or kusala things'. Pa means 'along' 'detail' 'as arising' 'in a wider sense'. .Thaana means 'place' 'station' 'site'.

Vipassanaa and satipatthana can be interchangeably used.

'Kamma.t.thaana'

Vipassanaa and satipatthana can be interchangeably used.

Here I would like to introduce the fifth 'word'. It is 'samatha'. Samatha is tranquility. Sama means 'equal' 'mixed' 'even' 'calm'. Atha means 'state' 'condition' 'circumstance'. Samatha means 'a state of calmness' or 'tranquility'.

There are 40 kamma.t.thaana. All these 40 can be called as 'samatha kamma.t.thaana'. But all these 40 can also be used as 'vipassanaa kamma.t.thaana'. As vipassanaa is higher and there is tendency to argue on these matters of vipassanaa I would leave 'vipassanaa' for a while while I will be proceeding to discuss 'samatha kamma.t.thaana'

There are 40 samatha-kammatthanas or '40 objects of meditation'.

They are

- a) 10 kasina kammatthanas ( wholeness-circle object)
- b) 10 asubha kammatthanas (non-beautiful-foul object)
- c) 10 anussati kammatthanas (recollecting object)
- d) 04 brahmavihaara kammatthanas ( or 4 brahmaacariya kammatthanas)
- e) 04 aruppa kammatthanas (non-material object)
- f) 01 ahaarepa.tikuulasa~n~naa kammatthana (food-aversive object)
- g) 01 catudhaatuvava.t.thaana kammatthana (4-elemental-discrimination)

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40 kammatthanas ( 7 types of samatha kammatthana)

'Kamma.t.thaana'

There are three bhavanaas. They are

1. parikamma bhaavanaa (preparatory cultivation)
2. upacaara bhaavanaa (proximity cultivation)
3. appanaa bhaavanaa (portal cultivation)

Before one starts to have parikamma bhaavanaa there is fore-bhavanaa and this bhavana is not yet a true one as there are mixtures with akusala dhamma before one reaches preparatory cultivation.

Once well prepared for mental cultivation there arise 'parikamma bhavanaa' or 'preparatory cultivation'. This preparation is for arising of access cultivation or proximity cultivation, which again is very close or proximate to appanaa bhavanaa or 'portal cultivation'.

I give the name 'portal' because it is portal to 'real bhavanaa'. It is dooe-way to real bhavanaa which is truely kusala dhamma and unshakable by any of opposition when such 'portal cultivation' arises. It can be called as 'absorptive cultivation' or jhaana.

'Kamma.t.thaana'

There are three bhavanaas. They are

1. parikamma bhaavanaa (preparatory cultivation)
2. upacaara bhaavanaa (proximity cultivation)
3. appanaa bhaavanaa (portal cultivation)

As 10 kasi.na kamma.t.thaana can give rise to all these three bhavanaa we will first look into the 'kasi.na dhamma' or 'kasi.na kamma.t.thaana'.

Kasi.na is a Paa.li word and it means 'whole' 'the whole' 'impartiality' 'universality' 'totality'.

There are 10 kasi.na kamma.t.thaanas. They are

1. pathavi kasi.na (earth kasi.na)
2. tejo kasi.na (fire kasi.na)
3. vayo kasi.na (wind kasi.na)
4. apo kasi.na (water kasi.na)
5. niila kasi.na (blue kasi.na) [I prefer to translate as brown/dark]
6. piita kasi.na (yellow kasi.na)
7. lohita kasi.na (red kasi.na)
8. odaata kasi.na (white kasi.na)
9. aaloka kasi.na (light kasi.na)
10. aakaasa kasi.na (space kasi.na)

'Kamma.t.thaana'

When kamma.t.thaana are done there arise different objects during the activities. This is always true for any activities. Even right now we all are having different objects. So does in case of kammattaana.

The first thing to do is to look at 'the earth'. It is natural ground of the earth that we can see right now. If this earth is working for kasina then there is no need for any preparation.

However if this does not work then one has to prepare for the object. Example is that he or she has to collect a few things. That is a flat disk of half-inch depth and about 24 to 27 inches diametered circular shape, yellowy earth.

The earth (material or substance) has to be put into the disk and make it evenly spread and the surface is smoothed and well prepared. As this is a tranquility practice, one will need a quiet place with minimal disturbance.

'Kamma.t.thaana'

Kamma.t.thaana\_: Samatha\_;; Kasi.na\_;; Pathavii

There are three bhaavanaa in pathavii-kasi.na or 'earth-kasi.na'. These three bhaavanaas are

1. parikamma bhaavanaa (preparatory meditation)
2. upaacara bhaavanaa (proximate meditation)
3. appanaa bhaavanaa (portal meditation/absorptive meditation)

Even before parikamma bhaavanaa there is a stage that prepares for parikamma bhavanaa. In that stage there may or may not be any attachment or wrong view or anything. But they do not matter.

Do they need to matter why even anaagaami and two other lower ariyas still do have attachment?

Now we have prepared for the object for earth kasi.na.

Go to a place where there is no disturbance or there is little disturbance. This matter will become clearer as we go forth. This is necessity. Particular place and particular time DO NEED.

May you be free from suffering.

'Kamma.t.thaana'

Kamma.t.thaana\_: Samatha\_;; Kasi.na\_;; Pathavii

The preparation is now completed. There is a particular place chosen for meditation. There is a particular time chosen for meditation. Now it is quite ready to start the journey of jhaana.

The object initially is the disc of earth. But it is not 'the disc of earth'. Do not be confused. All dhammas have discussed in detail in Dhamma Thread ( 001 ) to Dhamma Thread ( 807 ).

The initial object is 'vanno' or colour that resides in the disc of earth, which is in circular shape. Now the meditator is concentrating his mind at the centre of the disc.

When doing so the mind may go about on the surface of the disc here and there. Let it be. But know it happens so. The reason that the disc has to be circular is that there are equal distances from the circumference to the centre.

The mind has to be put at the centre. When doing so this mean that the eye is looking right at the centre. The reason that the disc has to be 24 to 27 inches is for suitability for everage person. But there may have variability among different people.

The bigger the disc the weaker the panna because of growth of moha or ignorance. The smaller the disc the more limited the space for the mind and the more benefit for people with excursing mind. So 24 to 27 inches is quite suitable foe everage person.

But for people with perfected power they do not need any of these and if there is a right time he or she may even gain the sign of pathavii-kasi.na even at looking at the ordinary surface of the earth.

After choosing the place and the time the meditator has also to choose the right distance from the disc. Otherwise there might have delay in achieving the sign.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

There are three nimittas or three signs while on the journey to jhaana or to attainment of tranquility. Before these three signs there are just dhamma arising and falling away if dhamma is contemplated.

But for the meditator as he or she has been trying to attain the tranquility there is no such contemplation or consideration but just to put his or her mind at the centre of the disc. While putting the mind at the centre there he or she sees there are markings on the disc.

Even though the mind is put at the centre the whole disc has to be taken into the mind so that the complete copy of that disc can be perceivable even with closed eyes. Because of this idea of putting the mind evenly spread over the whole disc this meditation is called 'wholeness' or 'kasi.na'.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

The initial object or aaramma.na is vanna. Here it is the shape, form, colour or visual object of the prepared disc of earth-material. There has not arise any bhaavana yet. At that time there may be attachment, and ignorance if there they are.

Because of the concentrated mind now the eyes see all the detail on the disc of earth. This seeing is all at once as a whole. Example; the whole circumference is seen. The whole disc is seen. All the markings like dimples, humps, grass if any are also seen.

Seeing and thinking on seeing here may alternate until they become the exact copies of the same sense. Here the object is pannatti or concept. There is no other thinking when the right concept is contemplated. At such time the object the disc of earth can be called 'parikamma nimitta'.

Nimitta are aaramma.na and here they are aarammana.na nimitta and they are nimitta-pannatti or concept. As concept do not arise they cannot fall away. Because of this they are not disturbed by anything. This is the basis why jhaana are still.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

When the eyes and mind can see all the details in the disc of earth kasi.na there is no other thoughts apart from the idea of 'earth' or 'pathavii' there can be said that a sign called preparatory sign or parikamma nimitta has arisen.

This initial sign is preparing for the next sign. When the eye can see the wholeness of the earth-kasi.na disc the mind when with opening eyes can also see the same sign. At a time even when the eyes are closed there is clearly the sign that reveals all the details in the earth-disc.

This indicates arising of the next sign called uggaha nimitta. It is the exact copy of the preparatory sign and the only difference is that it is seen by the mind and not by the eyes. At this stage the steadfast mind to continue 'the practice' is essential. Otherwise the sign may disappear.

When this mental image or uggaha nimitta appears the bhaavanaa at that time can be called 'parikamma bhaavanaa' or preparatory meditation for the higher bhaavanaa. When there is uggaha nimitta or mental image there is little disturbance by hindrances. But this is not that strong and hindrances may occupy at any time after achievement of mental image.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

When there is mental image of the disc of earth kasina or when there arise the sign called uggaha nimitta the bhaavana at that time is called parikamma bhaavanaa.

There are possibilities that hindrances might arise at this time. If hindrances are well learned then there will be possibilities that they arise less frequently.

Actually pannati does not arise and does not fall away. So why did I say uggaha nimitta arise? I say this because there is a continuous flow of citta and once a citta that take the object nimitta or pannatti arise then it would sound like that uggaha nimitta arises.

The woman who come to know that she has conceived and become pregnant she has to be very very careful not to abort her conceptus or her embryo in her womb. If she is careless and falls from high such as stairs there is possibilities that her pregnancy might face with miscarriage.

Like this simile when uggaha nimitta arise this has to be kept not to lose. If lose one has to restart from the beginning. That is he or she has to re-use his or her eyes to see the disc and its detail until the uggaha nimitta arises or until the mental image arises.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

In kamma.t.thaana portion of 'Abhidhammattha Sa`ngaha' [AS] there are two parts. They are samatha and vipassanaa. In samatha there are 7 kamma.t.thaana; they are

1. kasi.na (wholeness)
2. asubha (foulness)
3. anussati(recollection)
4. brahmavihaara (pure abode)
5. aruppa (non-material)
6. aharepa.tikuulasa~n~naa (food-disgustion)
7. catudhaatuvavatthaana (four elemental discrimination)

That is why I put the subtopics like this;

kamma.t.thaana/samatha/kasi.na

There are 10 kasi.na. Now we are discussing on earth kasi.na or pathavii kasi.na. So the topic is pathavii kasi.na.

Pathavii is very basic of all ruupa matters. Without pathavii there cannot be any ruupa at all. This is explained in patthaana dhamma with many different conditions as paccayas.

If one becomes an expert in pathavii-kasi.na and its jhaana power then he or she can exercise jhaana power in creation of various ruupas. That is from a single person to over 1000 people, create many different faces with many different characters, and many others.

When pathavii kasi.na is well understood then all other 9 kasi.nas will automatically be understood with only changes in the initial object and so the initial signs.

There are two 'kamma.t.thaana'; they are samatha and vipassanaa. Both are bhaavanaa kusala or 'mental cultivating merit'.

The bhaavanaa have three different stages. They are

1. parikamma bhaavanaa (preparatory cultivation)
2. upaacara bhaavanaa (proximate cultivation)
3. appanaa bhaavanaa (portal cultivation)

These three bhaavanaa or 'mental cultivations' are marked with their objects as signs.

Parikamma bhaavanaa have the object called uggaha nimitta or mental image. This mental image is the exact copy of visual image of the kasi.na disc of earth.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

There are three bhaavanaas or three 'mental cultivations'. They are

1. parikamma bhaavanaa (preparatory cultivation)
2. upacaara bhaavanaa (proximate cultivation)
3. appanaa bhaavanaa (portal cultivation)

These three bhaavanaas or mental cultivations have markers as signs which indicate that these are so and so called bhaavanaa or mental cultivations.

When we first look at the disc of earth-kasi.na there arise parikamma nimitta. This nimitta is initial visual image that arise in the mind. When this image appears without looking at the disc any more then there can be said that another sign arise.

This sign is uggaha nimitta or mental image. This image is the mental image of the visual image. When this image appears then the bhaavanaa at that time can be called as 'parikamma bhaavanaa'. Because this cultivation or bhaavana prepares for arising of next bhaavanaa called upacaara bhaavanaa or proximate cultivation.

Proximate means 'close'. Upacaara is quite close to jhaana. So it is called upacaara bhaavanaa. The concentration or samaadhi in these two bhaavanaas are called 'parikamma samaadhi' and 'upacaara samaadhi' respectively.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

Two kamma.t.thaana are samatha (tranquility meditation) and vipassanaa (insight meditation).

Three bhaavanaas or three cultivations are

1. parikamma bhaavanaa (preparatory cultivation)

2. upacaara bhaavanaa (proximate cultivation)
3. appanaa bhaavanaa (portal cultivation).

Three nimittas or three samatha-signs are

1. parikamma nimitta (initial visual image)
2. uggaha nimitta (mental image)
3. pa.tibhaaga nimitta (counter image)

Three samaadhis or 3 concentrations are

1. parikamma samaadhi (initial preparatory concentration to jhaana)
2. upacaara samaadhi (proximate concentration to jhaana)
3. appanaa samaadhi (portal concentration to jhaana)

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

Kamma.t.thaana, bhaavanaa, nimitta, and samaadhi are numbered in the previous post that is they are counted. If there is clear definition of these in the mind then the mind can work more effectively.

There are relationship between these. That is between kamma.t.thaana, bhaavanaa, nimitta, and samaadhi. Bhaavana and samaadhi are almost the same. Bhavanaa is focused on citta (bhaavanaa kusala citta) whereas samaadhi is focused on ekaggataa in that bhaavanaa citta.

There are two kamma.t.thaana or two forms of meditation. They are tranquility meditation and insight meditation. Here insight meditation will not be accepted by some abhidhammists as they would think vipassanaa is not a special \*activity\* or special \*doing\* or special \*practice\*.

First all 40 samatha kamma.t.thaana will be explained. Only after all these kamma.t.thaana vipassanaa kamma.t.thaana will be discussed to some detail. There always are arguments on necessity of jhaana in achieving arahatta magga naana.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

Kamma.t.thaana, bhaavanaa, nimitta, and samaadhi are important and they should be learned in the form of Paa.li.

Kamma.t.thaana

'the zone/pasture/realm/sphere/site/place' where bhaavanaa-kusala-kamma works or takes as its object.

Bhaavanaa

'mental cultivation of profitable things'  
 'mental cultivation of wholesome things'  
 'mental proliferation of good things'  
 'mental growing of meritable things'

Nimitta

'sign' 'object' 'the name given to objects' 'name' 'pannatti'

Samaadhi

'the state of mind that takes the same object for a long time with little disturbance'

Pathavii kasi.na is being discussed as a typical jhaana or as a prototype of all 40 kamma.t.thaanas. Pathavii kasi.na involves kamma.t.thaana, bhaavanaa, nimitta and samaadhi.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

Pathavii kasi.na is being discussed as a typical jhaana or as a prototype of all 40 kamma.t.thaanas. Pathavii kasi.na involves kamma.t.thaana, bhaavanaa, nimitta and samaadhi.

Pathavii kasi.na or 'earth-kasi.na' is a samatha-kamma.t.thaana.

In this kamma.t.thaana there are three bhaavanaas. That is there are three separate states of mind that is great kusala or meritable state. They are

1. parikamma bhaavanaa (preparatory cultivation)
2. upacaara bhaavanaa (proximate cultivation)
3. appanaa bhaavanaa (portal cultivation)

Parikamma bhaavanaa can be recognisable by appearance of mental image or uggaha nimitta.

Upacaara bhaavanaa can be recognizable by appearance of counter image

or pa.tibhaaga nimitta.

Appanaa bhaavanaa can be recognizable by attainment of jhaana state.

The samaadhi in these three bhaavanaa are named according to the bhaavanaa.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

Parikamma nimitta (preparatory sign) is the visual image right in front of the samatha practitioner's eyes. But it has to be the whole picture and not just partial or part of the disc of earth-kasi.na.

The mind has to be concentrated on the visual image of the disc and has to know that it is 'pathavii' or 'earth'. There has not to be present any other ideas. When the whole disc is really seen this means the practitioner has to see all parts in the disc, has to see all the details on the disc.

This is initiation. But concentration is not that easy to achieve. Because there arise many mental states while doing so. But with practice it is possible that there is no other thoughts but the idea of the whole discs as earth or pathavii.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

Preparatory sign or parikamma nimitta arises when all the details are seen as a whole and the mind is totally in the disc and nowhere else. The disc here is the circular disc of prepared earth.

Arising of this preparatory sign does not mean anything yet. Because there may or may not arise bhaavanaa or cultivation when this sign arises. But this sign has to be mature to become another sign called uggaha nimitta or mental image or learning sign.

Here both objects are pannatti. Preparatory sign and learning sign are both names, concepts, pannatti even though the initial ruupa seen by the eyes is vanna or colour (shape, form).

While looking at the disc there may arise other cittas that do not take the object of signs arise from the original object kasi.na disc. Not to happen this 'exerting mind' put the mind at the centre of the

kasi.na disc.

This exerting mind is 'vitakka' or 'initial application'.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

Initial application or vitakka is so powerful that it can send citta to many different areas. Because of this citta has to go to different object. While practising samatha this vitakka may send citta to sensuous zone. As soon as this happen the citta is already dirty.

This is because of kaama-vitakka. That is thinking on sensuous things. Sensuous things are 'form' 'sound' 'smell' 'taste' 'touch' and 'thought related to these'. If the mind is there on the disc and it is clear of any of dirt then it is a good vitakka.

Vitakka has the power of thinking.

Let us see our daily examples.

A man sits by the bank of a river. He can see the water in the river. First he thinks 'this water is flowing'. Then he thinks 'this flow is movement'. 'This movement brings along all the deposits while some sink down and some are moving along with the flow'.

Initially he just sees what is right in front of him. But as his mind dictates he thinks in a series of flow from one idea to another. This flow is pushed by vitakka or thinking or initial application.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

We are now at the practical aspect of Dhamma praction. More than 800 posts on Dhamma Thread explain many different aspect of Dhamma. These repeated explanations are done so that right understanding unknowingly encroaches. This right understanding is not yet sammaa-ditthi. The 'right understanding' here refers to truthfulness and validity of dhamma.

Practical aspect?

As I explained in a few previous posts the preparation does need such as \*a particular place\*, \*a particular time\*, and \*particular

preparatory things\*. Without these learners cannot achieve 'the taste of samatha' or 'the taste of tranquility.' There are only a few exceptions that some people do not need any particular preparations, particular time and particular place. Otherwise it is the best to start with \*chosen place\* and \*chosen time\*.

If not chosen, 'samatha bhaavanaa' will be disturbed and even parikamma bhaavanaa will not arise at all. There are three bhaavanaa or three stages of cultivation or three maturities of cultivation. The initial one is preparatory cultivation or parikamma bhaavanaa. As become mature this bhaavanaa changes into upacaara bhaavanaa or 'proximate cultivation'. Finally bhaavana is shot up to the highest called 'appanaa bhaavanaa' or 'portal cultivation'.

I use it as 'portal'. Because this 'appanaa bhaavanaa' is the portal to higher realm or higher sphere or higher bhumi of citta known as ruupaavacara-citta, which is ruupa-jhana citta. These three stages of cultivation are mental activities. That is they are cittas doing their job. All bhaavanaa are kusala cittas, no doubt.

All bhaavanaa are wholesome consciousness and they all are meritable states of mind. Here all three bhaavanaa take the object pannatti. That is the idea of sign or the concept of sign or nimitta pannatti. All these three bhaavanaa here in pathavii-kasi.na are cittas and they take the object pannatti that is nimitta pannatti. These nimitta pannatti or concepts are parikamma-nimitta, uggaha nimitta, and pa.tibhaaga nimitta.

If these cittas (bhaavanaa cittas) are taking the concepts (pannatti) why are they kusala cittas?

That is they are taking the idea such as

1. earth, 2. fire, 3. water, 4. wind, 5. blue (brown/dark),
6. yellow, 7. red, 8. white, 9. light, 10. space.

Why are they kusala? This matter will become clearer as progress.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

Kasi.na kamma.t.thaanas are taking the idea such as

1. earth, 2. fire, 3. water, 4. wind, 5. blue (brown/dark),

6. yellow, 7. red, 8. white, 9. light, 10. space

as their object. Object is sign, which is pannatti or concept. Object or aaramma.na here is pannatti. These aaramma.nas are taken by kusala-cittas. Kusala-cittas may be kaama-kusala cittas or ruupa-kusala cittas depending on what kind of bhaavanaa they are doing.

If appanaa bhaavana then cittas are ruupa-kusala cittas. If parikamma-bhaavanaa and upacaara-bhaavanaa then kusalas are kaama-kusala. They are kaama kusala because they are still in the realm of sensuous sphere.

Why are they kusala?

Are they kusala if they are taking the objects that are just ideas or concepts or pannatti?

They are kusala. Because on the way up to ruupa-jhaana they fight against their enemies. They can fight and defeat their enemies that are akusalas. Only kusala can fight akusala. Kiriya do not have to fight any dhamma. Vipaaka do not have to fight any dhamma. Only kusala fight akusala dhamma.

We have to be careful that 'akusala can also fight kusala dhamma'. And akusala can defeat kusala at any given time. Even in the middle of kusalas akusala cittas may arise if there are conditions.

So on the way up these three bhaavanaa cittas have to fight akusala dhamma. So they all are kusala dhamma. Unlike other kusala dhamma like daana kusala and siila kusala, bhaavanaa kusala is ALWAYS ALWAYS accompanied by PA~N~NAA.

So why kusala while looking at 'white disc' 'red disc' 'brown disc' 'yellow disc' 'earth disc' 'fire disc' 'water disc' 'wind disc' 'light disc' and 'disc of space'? It is because of PA~N~NAA.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

When parikamma nimitta or 'preparatory sign' arises the mind is more or less tranquilised. But not fully. This happen because the mind frequently slips into sideway.

The nature of the mind that is our mind is that it tends to follow the object for craving. So as soon as the mind is tightly controlled

then it starts to agitate.

That is it wanders. Moreover the mind may do many other things apart from wandering. There are five kinds of hindrance. They are sensuous thought, aversive thought, sluggish-torpid thought, wandering-worrying thought and suspicious thought.

These five hindrances again are fought by the five generals. These five generals are five jhana factors or five jhananga. They are initial-application (vitakka), sustained-application (vicaara), joy (piiti), tranquility (sukha), and one-pointedness (ekaggataa).

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

There are battles against two troops. They are the troop of kusala and another one is the troop of akusala.

The troop of akusala in samatha bhaavanaa are

1. 'kaamacchanda niivara.na' or sensuous thought/thinking
2. 'byaapaada niivara.na' or aversive thought/thinking
3. 'thina-middha niivara.na or 'sloth-torpid thought/thinking
4. 'uddhacca-kukkucca niivara.na or 'wandering-worrying thought
5. 'viicikiccha niivara.na or 'suspicious thought/thinking

The troop of kusala in samatha bhaavanaa are

1. 'vitakka' or initial-application
2. 'vicaara' or sustained-application
3. 'piiti' or joy/rapture
4. 'sukha' or tranquility
5. 'ekaggataa' or 'one-pointedness

Kaamacchanda niivara.na (sensuous thought) is attacked by 'ekaggataa' (one-pointedness). Because when the samaadhi of samatha bhaavanaa is well concentrated on samatha-object there is no pleasure on sensuous object and there is no sensuous thing so no sensuous thought. In this way 'ekaggataa' cracks kaamacchanda-niivara.na.

Byaapaada-niivara.na (aversive thought) is attacked by 'piiti' (rapture/joy). When peace in the arammana of samatha-bhavana increases, piiti would be increasingly blissful with the tranquility, preventing vengefulness and displeasure from arising during that period.

Thina-middha niivara.na is attacked by 'vitakka' (initial-application). Because when the vitakka-cetasika increasingly addresses only the arammana of samatha-bhavana continually, the discouragement and drowsiness could not occur.

Uddhacca-kukkucca niivara.na is attacked by 'sukha' (tranquility). Because while there is happiness in the arammana of samatha-bhavana, the trouble, worries and agitation in other arammanas cannot arise. Because of this powerful general 'sukha' uddhacca-kukkucca niivara.na is cracked and crushed.

Viicikichaa-niivara.na is attacked by 'vicaara' (sustained application). When vicara-cetasika continually supports the arammana of samatha-bhavana that vitakka-cetasika addresses, doubt and uncertainty about realities and their causes and results cannot arise.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

In practice of samatha while we are trying to achieve tranquility there are fighting against two troops. They are akusala and kusala. As both are powerful the results will depend on which troop is much more powerful in the battle.

For the practitioners they have to know who are who. Otherwise they will not achieve anything at all. To know these dhamma already means 'right understanding' whether this is expressed or not expressed.

Even before The Buddha there were people who could attain jhaana. They did have panna. They did have the panna that can differentiate between kusala and akusala even though they may or may not be able to communicate these matters with a bit dumber people.

Those people like hermits who were recluses deserted all worldly possessions and left the world ; approach the forest and meditate on kasi.na or brahmavihaara or some other kamma.t.thaana and they attained jhaana. Their jhaana did have pannindriya cetasika.

The difference is that panna in pre-Buddha era is not connected with anatta while Buddha era including the present moment most panna in samatha have connection to anatta taught by The Buddha. There is hardly any school who purely teaches samatha without connection with The Buddha teachings.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

In this series of samatha bhaavanaa or tranquility meditation already discussed things or dhamma are

1. kamma.t.thaana (samatha & vipassanaa)
2. bhaavanaa (parikamma, upacaara, appanaa in samatha)
3. samatha (tranquility)
4. vipassanaa (insight)
5. nimitta (parikamma, uggaha, pa.tbhaaga)
6. samaadhi(parikamma, upacaara, appanaa)

When pa.tbhaaga nimitta or 'counter sign' which is similar to mental image (of the original visual image) arises the samaadhi (concentration) at present at that moment is called upacaara samaadhi. The bhaavanaa at that time is also upacaara bhaavanaa.

This bhaavana is almost the same with appanaa bhaavana with the only exception that upacaara bhaavana can be movable. Appanaa bhaavana is very stable and when this happen it can be said that the object and the mind are almost fused and merged into one thing that is called jhaana.

There are requisite to attain appanaa samaadhi. Upacaara samaadhi is accessible for all puggala or all kinds of individuals if they properly practise with a good teacher. But appanaa bhaavanaa has many restrictions and not everyone on this earth can attain appanaa bhaavanaa.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

There are obstacles to jhaana-magga-phala. If there is anyone of these then jhaana cannot arise. This means that there cannot be any appanaa bhaavanaa.

But upacaara bhaavanaa is still possible for these people. When there is no appanaa bhaavanaa there is no 1st jhaana at least. And there can never be sotapatti magga. So there cannot be any of higher lokuttaraa cittas.

These obstacles are

1. people with vipaka as obstacles or whose patisandhi-citta is dvi-hetuka that is without panna-cetasika.(Anguttara Nikaya,

Chakka Nipata, Bhabba Sutta and Avaranata Sutta.)

2. people with kamma as obstacles or have performed one of the five anantariyakammas, which are obstacles to heaven, magga and phala. The five anantariyakammas are matricide, patricide, arahanticide, causing contusion to The Buddha and destroying the unity of The Sangha to perform sangha-kamma together.

3. people with kilesa as obstacles or people who have the three niyata-miccha-ditthis, namely natthika-ditthi, ahetuka-ditthi and akiriya-ditthi.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

If there is no obstacle (assumingly) then the practitioner will soon be having appanaa samaadhi. Before this samaadhi is upacaara samaadhi. The bhaavanaa when there is upacaara samadhi is there is called upacaara bhaavanaa.

This upacaara bhaavana takes the object 'pa.tibhaaga nimitta'. Here the object is pure and the citta is also pure. That is there is no hindrances at all in upacaara samaadhi. All 40 kinds of kamma.t.thaana (samatha) can give rise to upacaara bhaavanaa.

That is why once I told that samatha-bhaavanaa can well be the object of satipa.t.thaana or the object for vipassanaa bhaavanaa. In which way? By contemplating on the jhaana cittas or by contemplating on upacaara samaadhi cittas.

Here I am drawing a line for boundries to three bhaavanaas. Three bhaavanaas are parikamma bhaavanaa or 'preparatory cultivation', upacaara bhaavanaa or 'proximate cultivation', and appanaa bhavanaa or 'portal cultivation'.

The border line between parikamma bhavanaa and upacaara bhaavanaa is the arising of pa.tibhaaga nimitta or counter image or counter sign. As soon as this sign arises parikamma bhaavana becomes upacaara bhaavanaa instantaneously.

As parikamma bhaavana is preparation for more stable samaadhi which is upacaara samaadhi it will not be as perfect as upacaara samaadhi even though the bhaavana is the same in terms of associated dhamma cetasikas. That is there might be interposition of many non-bhaavanaa cittas when the practitioner is just having parikamma bhaavana.

When there arise upacaara bhaavana the samaadhi becomes more stable and there is no interposition of any akusala dhamma at all. So upacaara bhaavanaa is as pure as appanaa bhavanaa in terms of purity.

The problem of 'whether jhaana is required for magga naana' arise because of differences in definition. If upacaara samaadhi is defined as jhaana then all 8 lokuttaraa cittas will need jhaana as a requisite. But if jhaana is defined as appanaa samaadhi then I do not believe jhaana is a requisite for magga or other lokuttaraa cittas. Because the objects are different.

There is a border line or boundry between upacaara samaadhi and appanaa samaadhi. As this message is already long this matter will be dealt with in the coming post.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

There is a boundry between upacaara bhaavanaa (proximate cultivation) and appanaa bhaavanaa (portal cultivation). Here I use 'portal'. Because appanaa bhaavanaa is 'the portal to jhaana'. That is once someone attain a moment of appanaa bhaavanaa then he can be said that he has attained highership.

This attainment of highership is because of appanaa bhaavana. So it is the gateway or the portal to jhaana. So I give it the name 'portal cultivation'. But just a single moment of appanaa bhaavanaa cannot give rise to any jhaana-samaapatti.

Upacaara bhaavana takes the object pa.tibhaaga nimitta or counter sign or counter image (of mental image). When this sign arises all cittas arise see that object are upacaara bhaavanaa cittas and these bhaavanaa cittas are totally free of all 5 hindrances. To happen this all 5 opponents of 5 hindrances have to be working properly.

So in case of upacaara bhaavanaa there are

1. vitakka
2. vicaara
3. piiti
4. sukha
5. ekaggataa

and there is no

1. kaamacchada-niivara.na
2. byapaada-niivara.na
3. thina-middha-niivara.na
4. uddhacca-kukkucca-niivara.na
5. viicikicchaa-niivara.na

and cittas are all taking pa.tibhaaga nimitta. All these cittas are javana cittas or mental impulsive consciousness. We are not talking on any other vipaaka cittas here.

The boundry between upacaara and appanaa will be discussed in the coming post.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

There is almost no difference between upacaara samaadhi and appanaa samaadhi. But there is some difference between upacaara bhaavanaa and appanaa bhaavanaa.

The simile here that may work for these ideas are like this: when a man is lying he cannot run from lying position. when a man is standing he is ready to walk, ready to run, ready to sit down and if he wants he may lie down from standing.

When in upacaara bhaavana cittas are flexible and they may go anywhere with ease. That is they may go back to parikamma bhaavanaa. They may even go back to kaama objects. Or equally they may go into appanaa bhaavanaa. More importantly they may go into lokuttaraa zone.

When in paanaa bhaavanaa, cittas are less flexible. At that time the mind is not shakable and it is stuck with the object. It is like the man who is lying down even though it seems more powerful than upacaara samaadhi and upacaara bhaavanaa.

If he wants to stand and run into lokuttaraa zone then he must stand first and then run into lokuttaraa zone. So when in absorption there is no possibility of seeing any of ruupa or naama and there is no possibility of seeing any of anicca or dukkha or anatta.

So the practitioners have to exit from their jhaana. As soon as they exit they are no more in appanaa jhaana. But they are still in upacaara bhaavanaa and this is like the man who is standing and ready to do anything.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

When upacaara samaadhi arise the mind is so clear that it can see it object very clearly and it is totally free of any of kusala let alone attachment or lobha here. Because when there is upacaara samaadhi lobha cannot approach.

If attachment arises this already means that the practitioner is out of upacaara bhaavanaa. So when it is out of the zone of purity it can happen anything. As this is true we do not need to worry whether there is citta with somanassa and wrong view or citta with somanassa and panna.

There is the boundry between upacaara bhaavanaa and appanaa bhaavanaa. This margin is quite thin. It is so thin that the individual may not know the arising of appanaa bhaavanaa when it arises for the first time.

This is true especially for samatha. Because samatha is almost always easily destroyed by many outside and inside enemies.

So before there can be destruction the practitioner has to steadfastly try to master the bhaavanaa that he attains. Otherwise all his samaadhi may go back to lower one and finally it is no more different from other non-practitioners.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

So before there can be destruction of upacaara samaadhi, the practitioner has to steadfastly try to master the bhaavanaa that he attains. Otherwise all his samaadhi may go back to lower one and finally it is no more different from other non-practitioners.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

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finally it is no more different from other non-practitioners.

So the upacaara-samaadhi must be maintained even as a virtuous lady keeping her treasured womb where an emperor has taken birth and she must avoid seven causes that are not convenient and beneficent to the development of samatha bhaavanaa (sapaaya).

These seven things that have to be avoided are

1. avoidance of avasa, or dwellings, where, when lived in, the nimitta that has not yet arisen would not arise, and that which has arisen would disappear. (So a \*particular place\* and a \*particular time\* do need.)
2. avoidance of gocara or routes that are too far or too close to avasa (dwelling), where the food is not easy to find and not plentiful. (\*particular place requires.)
3. avoidance of uncomfortable words of the tiracchanakatha [low or unprofitable talk] which are not beneficent to panna, which would cause the nimitta that has arisen to disappear.
4. avoidance of people filled with kilesa, who occupy themselves with kilesa, because they make the citta dark and dull with kilesa. (So going to brothals, going to social occasions, going to social affairs do matter.)
5. avoidance of nutrition that is inappropriate for the body, which may bring illnesses.
6. avoidance of air that is inappropriate for the body, which may bring illness.
7. avoidance of physical positions that do not render the citta steadfast. ( So a \*particular position\* like sitting crossed-leg or formal sitting position is required.)

Still there are other requirements.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

Still there are other requirements.

After seven causes are avoided and fulfilling of what should be fulfilled, appana-samadhi still may not arise. If this happens the practitioner should practice appana-kosala (kosallam, skill,

proficiency, knowledge, mastery) to the fullest.

That is the practitioner should be composed with appana-kosala, the knowledge and wisdom in the ten dhammas that are conducive to the arising of the jhana citta (Visuddhimagga Pathavi-kasina-niddesa).

These ten dhammas are

1. through making the 'foundation' clean, or cleansing the body, clothing and dwellings, otherwise the citta would not be bright and pure.
2. through making the five indriyas even or equal in strength; saddha, panna, viriya and samadhi would be on the same level with sati. Sati is never in excess. Panna and saddha have to be balanced. Viriya and samaadhi have to be balanced.
3. through wisdom about nimitta.
4. to support the citta when the occasion arises.
5. to suppress the citta when the occasion arises.
6. to brighten the citta when the occasion arises.
7. to concentrate with indifference on the citta when the occasion arises.
8. to avoid persons who are not steadfast.
9. to frequent persons who are steadfast.
10. to be one whose inclination turns towards such beneficence.

If the practitioner were not wise in these ten appana-kosalas, the mahakusala-nana-sampayutta-citta would not increase in peaceful stability to being paada (basis) for the appana samaadhi, or ruupaavacara pathama jhana citta, to arise. That is to say arising of appana bhaavanaa.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

There are 3 bhaavanaas in samatha bhaavanaa. They are parikamma bhaavanaa, upacara bhaavanaa, and appana bhaavanaa. We first deal with pathavii kasi.na. These three bhavanaa are correlated with three

nimitta, which are all signs and they all are nimitta pannatti and all are concepts.

There are boundries between these three bhaavanaa. The first boundry is between parikamma bhaavanaa and upacaara bhaavanaa. This boundry is the arising of pa.tibhaaga nimitta or counter image. As soon as this sign appear the mind is so clear and calm that there does not arise any hindrances.

The boundry between upacaara bhaavanaa and appanaa bhaavanaa is very hard to see. Because when the practitioner is on the upacaara samaadhi he is almost ready for appanaa samaadhi to arise. So at any given time it is possible for him to have appanaa samaadhi provided he fulfilled already mentioned things in the previous posts.

Upacaara bhaavanaa and appanaa bhaavanaa are almost the same. They have the same object. They are almost the same cittas. The boundry is that when appanaa samaadhi arise it becomes unshakable unlike upacaara samaadhi which is flexible and movable.

In appanaa samaadhi the citta and the object merge into one and they are so close that they seem to be one thing only. When there is appanaa bhaavanaa this means that it is manodvaara cittas and so any of 5 sense-doors object will not be recognised at that time.

If these 5 senses are to be recognises one has to exit from the appanaa bhaavanaa.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

As soon as appanaa samaadhi arise the mind sinks into bhavanga cittas or life-continuum again for some time. When this appanaa samaadhi arises for the first time this happens like this.

We have extensively studied on viithi or procession of cittas. Here it will be very helpful to consider on processions of cittas. When the practitioner is on upacaara samaadhi this means that he or she is having javanaa cittas which are mahaa-kusala-cittas.

These mahakusala cittas normally arise only 7 times in a procession. Before that there will be repeated processions of many viithi vaara. When upacaara samaadhi become very mature and it is just going to arise appanaa samaadhi the viithi vara will be like the following.

B.B.B.M.J.J.J.J.J.J.D.D.B

B.B.B.M.P.U.A.G.Jh.B.B.B.B.B.B....

Here

B = bhavanga citta

M = manodvaravajjana citta

J = javana citta (here mahakusala citta)

D = tadaarammana citta

P = parikamma mahakusala citta

U = upacaara mahakusala citta

A = anuloma mahakusala citta

G = gotrabhu citta (the last kaama citta, after which is jhaana citta)

Jh= first jhaana citta

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

The last post is about jhaana-javana-vara-viithi. Once there arises jhaana citta that is the first jhaana-kusala citta or 1st ruupa-kusala citta or first jhaana there also arise sannaa or memory and this helps later development of jhaana if there are conditions.

When 1st jhaana is attained this has to be maintained and has to be sharpen so that the practitioner can master in the matter of 1st jhaana. As said before there are 5 principal jhaana factors. Actually there are more than 5 things as cetasikas.

But these 5 cetasikas work as jhaana factors and other cetasikas just support the jhaana citta. These 5 jhaana factors are vitakka, vicaara, piiti, sukha, and ekaggataa. These are not just names. They have to be thoroughly understood.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

Those who are used to Dhamma Thread will know that 'jhaana' have been repeatedly explained in Dhamma Thread in many parts. When discussing citta, jhaana are discussed as jhaana citta.

When viithi vaaras are discussed jhaana-javana-viithi-vaaras are discussed. When realms or planes of existence or bhoomis or places for beings are discussed jhaana are discussed again.

Now in kamma.t.thaana portion, jhaana are again discussed. Now I think the first jhaana has been explained in connection with pathavii kasi.na.

After each attainment mastery have to be exercised. There are five masteries in jhaana matters. They are

1. aavajjana vasii (mastery in adverting)
2. samaapajjana vasii(master in attaining)
3. adhi.t.thaana vasii(mastery in predetermination)
4. vu.t.thaana vasii(mastery in emerging)
5. paccavakkha.na vasii(mastery in retrospecting/scrutizing)

Unless these masteries are not exercised jhaana will not stay as we wish.

Through these 5 exercises jhaana factors are examined and they are detached one after another while going up higher jhaana and finally only one left. It is 'ekaggataa' or one-pointedness. Vedanaa-wise it is associated with upekkha in 5th ruupa-jhaana. Upekkhaa replace jhaana factor sukha.

The same applies to all other 9 kasi.nas. So I assume that all 10 kasi.nas and all 5 ruupa-jhaana have been discussed. The only difference is the object. In tejo it is tejo and in vayo it is vayo. And apo is apo and other kasi.na also have their own object as parikamma nimitta.

As explained before all these 10 kasi.nas can give rise to full ruupa jhaanas. That is all 5 ruupa jhaanas. If one can attain all 10 kasi.nas up to the level of 5th ruupa jhaana then he can ascend up higher aruupa jhaana.

Except aakaasa kasi.na, all other 9 kasi.na can well be the basis kasi.na to ascend higher aruupa jhaana. This is because aakaasa is already aakaasa. So there is no possibility to ascend up aruupa jhaana through aakaasa-kasi.na (AS).

Aruupa jhaanas have also been explained in jhaana portion. When all 4 aruupa jhaanas have been attained then one can be said that he or she attained all 4 ruupa jhaanas(all 5) and all 4 aruupa jhaanas. In that case it is said 8 jhaana-samaapatti have been attained.

But this requires mastery. After mastery then another exercises are needed to play jhaana. One has to exercise all kasinas from 1 to 10 and then exercise from 10 to 1. After this from 1 to 10 and then 10 to 1 in serial order.

All jhaanas from 1 to 8 have to be exercised and then exercise from 8 to 1. At other time exercise from 1 to 8 and then 8 to back to 1.

Jumping kasina from 1 to 3 to 5 and so on and jump back. Jumping jhaana from 1st to 3rd to 5th and so on and then jump back. Jumping both kasina and jhaana.

Switch over and check jhaana factors from one factor to another and so on. Deal with object from one to another and so on. When these are done mastery in jhaana will be attained. This help in using jhaana power.

Jhaana power are not used for attachment. Jhaana power are not dictated by atta. Jhaana power always have a good cause. In viithi vaaras different jhaana viithi have been explained.

Kasina are main kamma.t.thaana that are used for jhaana power.

For invlovement of any material things like images of one or many same or different beings or different states of inanimate objects are done through pathavii kasina. (iddhividdha).

Tejo kasi.na is used for light, fire, heat, ignition, burning, vision, dibbacakkhu or deva-cakkhu.

Apo kasi.na is for flowing, sinking like sinking into the earth etc.

Vayo kasi.na is for dibbasota or deva-sota or divine ear, wind, breeze, storm, movement, etc.

Niila kasi.na is for darkening, blackening, making-night, covering, shielding, hiding, etc.

Piita kasi.na, lohita kasi.na, odaata kasi.na are for light, vision, and along with tejo for seeing others' mind or for reading others' mind. These colour kasi.nas along with niila kasi.na can be used in iddhividdha abhi~n~naana in terms of colour creation.

For this 'the mind has to react very quickly'. Science will not be able to detect the earliest source of these when the mind starts working on abinnaana matters.

For iddhividdha abhinnaana kasinas have to be run very quickly from one to another. In this matter Mahaamoggallaana is very fast. But Moggallaana could not follow The Buddha fast abhinnaana.

When javana cittas arise they arise in a succession of 7 cittas.

When dying there are just 5 javana cittas. When The Buddha do yamakapa.tihaara there arise just 4 javana cittas and just after 2 bhavana cittas manodvaravajjana intervenes and then another kasi.na arise with 4 javana cittas and after another 2 further kasi.nas are continued. This is Buddha matter and even Moggallaana cannot do like The Buddha.

All other 30 kamma.t.thaana can give rise up to upacaara samaadhi or upacaara bhaavanaa. 10 asunha kamma.t.thaanas can give rise up to 1st ruupa jhaana. Kaayagatasati kamma.t.thaana can give rise to 1st ruupa jhaana. Aanaapaanasati can give rise to full ruupa jhaana that is all 4 or 5.

Mettaa, karu.naa, muditaa can give rise up to 4th ruupa-jhaana-cittas or 3rd ruupa jhaana. Based on 3rd ruupa jhaana of mettaa or karu.naa or muditaa upekkhaa can give rise to 5th ruupa jhaana (4th ruupa jhaana).

Aruupa jhaanas are serially based on lower aruupa jhaana object and the lowest one aakaanancaayatana (akasa-ananta-ayatana) is based on one of 9 kasi.na object. Akasanancatana cannot based on akasa kasina.

These 40 kamma.t.thaana can separately be practised. Or they can be practised in conjunction with vipassanaa. Anyway when all 40 kamma.t.thaana have been touched they all will be useful at some stage.

Vipassanaa have been actually discussed under 'satipa.t.thaana' when we discussed on 'satipa.t.thaana' of Bodhipakkhiya Dhamma. The only thing left is vipassanaa ~naa.na. Some count as 10 vipassanaa naana, some count as 16 and some even as 18 vipassanaa naana. Actually there are 10 vipassanaa naana.

At the end of vipassanaa naana there arise magga naana and this is followed by phala naana. After four times cleansing there left no defilements. As there are thick scales of defilements through out the samsaraa ther cleansing has to be done for four times.

Magga-viithi, phala-viithi have also been discussed in earlier posts. Phala-samaapatti, nirodha-samaapatti have also been discussed. May you all benefit from Dhamma Threads. This might well be the last post. If not the intended post number is (5000) and time and again they will appear here and there.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

As soon as the first jhaana has been attained there arises retrospective procession of consciousness or 'paccavekkhana viithi vaara'. This first jhaana is attained through pathavii kasi.na. Because of this retrospection the weakness of jhaana itself is found. These weakness can be strengthened by the following exercises. They are

1. aavajjana vasii (mastery in adverting)
2. samaapajjana vasii(master in attaining)
3. adhi.t.thaana vasii(mastery in predetermination)
4. vu.t.thaana vasii(mastery in emerging)
5. paccavekkha.na vasii(mastery in retrospecting/scrutizing)

Aavajjana means 'turn the mind to' 'turn the attention to' 'pay attention to'.

Samaapajjana means 'entering up on' 'passing through' 'reach' 'attain' 'get to'.

Adhi.t.thaana means 'decide' 'determine' 'will'.

Vu.t.thaana means 'rising out' 'rousing' 'turn away from' 'emerging'.

Paccavekkhana means 'review' 'reflect' 'consider' 'look at' 'retrospect' 'contemplation'.

Vasii means 'habit' 'having become a master'.

So the above five vasii or mastery are for exercising of 1st jhaana so that the first jhaana becomes much more powerful in terms of entering, staying in, emerging and so on.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

C|P.B.B.B.B..B.B....<infinity>....B.B.B.B.B.B.B.B.B.B.B.B.B.B.B.C|P

C = cuti citta = life-ceasing-consciousness

P = pa.tisandhi citta = life-starting-consciousness (linking)

B = bhavanga citta = life-continuing-consciousness

All these are cittas and they have to depend on vatthu which are ruupa or materials. This is just a hypothetical life and there is no such life. Because there is no consciousness that take the current

snese-door objects.

So a typical life will like this ...

C|P.B.B.B...<infinity>...M.J.J.J.J.J.J.D.D.B.B.B...<infinity>...B.B

M = manodvaravajjana citta = mind-door-adverting consciousness

J = javana citta = mental-impulsive consciousness

D = taDaaramma.na citta = retention consciousness

These 7 cittas are always lobha muula cittas. They are very first javana cittas in a life and they are always lobha cittas. This is true even in case of Bodhisattas.

When the flow of consciousness is randomly running there arises 1st jhaana citta and at the end of some 1st jhaana citta there follow bhavanga cittas.

BBBMJJJJJJJJJJ<jhaana-viithi>JJJJBBBB

This is immediately followed by paccavekkhana viithi vaara or 'retrospecting procession of consciousness. The more frequently jhaana is entered the more likely that jhaana factors are checked and seen their weakness.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

After aquisition of the first jhaana the practitioner has to practise his jhaana to become proficient in his jhaana. To do this first he has to enter the first jhaana.

At the exit he does the retrospective contemplation on his finished jhaana which has just stopped before arising of restrospective mind. This retrospective mind check all the jhaana factors.

Among five jhaana factors ekaggataa or samaadhi or one-pointedness is powerful and has full strength to fight against the opponent. So it is not that weak. Sukha calms down the mind and tranquilize all other jhaana factors and other cetasikas as well as citta.

Sukha is also powerful. Piiti again is also strong and this may even lift the whole body even without abhinnaa power. Vicaara or reviewing or sustained application is also a force. It lifts the mind to be stuck in the object and makes citta review the object.

Vitakka is also a powerful, strong force that actually transports the citta to be in the right place of what he (vitakka) thinks. Without vitakka there will not be 1st jhaana, no doubt. But there are cases that there is no vitakka at all but citta is working as jhaana citta.

This happens and this can happen because 'to depart kaama world or sensuous world' vitakka is necessary while in ruupa world or ruupa loka 'vitakka is no more the necessary component'. Only first jhaana requires vitakka and this is because to kick away kaama or sensuous things.

'Kamma.t.thaana'

kamma.t.thaana/Samatha/Kasi.na/Pathavii

After repeated examination' vitakka or initial-application is found to be the weakest jhaana factors. Because vitakka can draw the mind from jhaana object and push the mind on to sensuous thinking and drop back to kaama world or sensuous world.

The practitioner enters the first jhaana, stays there, and emerges from it and does retrospection and vitakka is repeatedly examined and the weakness, flaws, the potential dangers of vitakka come to the mind vividly. Because of this he becomes less and less attached to vitakka.

Here the word 'attached' is not for lobha cetasika and 'it' is just used as a word to convey the necessary information and understanding to readers. The practitioner become less attached and he dispassionates on vitakka.

This early thought is like pre-preparatory mind. That is preparation for parikamma bhaavanaa for 2nd ruupa jhaana.

'Kamma.t.thaana'

When in 1st jhaana the citta is 'ruupavacara-ruupakusala-1st-ruupa-jhaana-citta' or 'ruupaavacara-ruupakusala-pathamajjhaana-citta'. This term already explains what first jhaana is.

The plane is citta is totally different from ours. That is it is no more kaama citta or sensuous consciousness. It is pure and serene. It is ruupaavacara. This is 'such cittas arise frequently in ruupa bhumi or in the plane of fine material beings'.

Ruupakusala means 'ruupa-sankhaara' creating ruupa-kamma, which again would give rise to ruupa-vipaaka-cittas in respective ruupa bhumi as bhavanga citta or cuti citta. For pa.tisandhi citta ruupakusala have to arise as mara.naasanna javana or death-frequenting consciousness.

This 1st ruupa-jhaana takes the object 'pa.tibhaaga nimitta'. This is counter image of mental image, which again is the exact copy of visual image. Visual image again is also a pannatti or concepts, which arise from actual visual object but this has to happen after repeated seeing on different visual objects composed in so called the disc of earth.

So when in 1st jhaana, the citta is 1st ruupa-kusala citta and the object is pa.tobhaaga nimitta. But as soon as citta moves to retrospection that citta is no more ruupavacara-rupakusala citta. But it still maintain the purity in 1st jhaana citta. This purity also include 'freeing of wrong-view'.

'Kamma.t.thaana'

Just before actual arising of 1st ruupa-jhaana and just after emerging from the first ruupa jhaana the citta is so pure that it can be said that it maintains the purity of 1st jhaana quality. And this frequently is referred to as 'cittas in the vicinity of 1st ruupa-jhaana' or cittas with upacaara samaadhi with the power or quality of 1st ruupa jhaana.

As there is definite object for 1st ruupa jhaana this definite object cannot be nibbana, no doubt (at least for me). If the object of a citta is truly nibbana then that citta has to be lokuttaraa cittas. This means that it has to be magga citta or phala citta and no other cittas including ruupajhaana cittas and aruupajhaana cittas, who definitely have their specified objects.

Some may ask. Did The Buddha preached object?

The Buddha did preach on object. Objects are dhammas and with the only exception of pannatti all other objects are paramattha dhamma and they all are ultimately realities. They all are the bases or foundations where liberation way is based. Examples;

Rupa or ruupaaramma.na or 'visual object' or 'forms' or 'objects of seeing-consciousness' is ruupa dhamma. It has the characteristic of anicca, dukkha, and anatta. Likewise other objects such as saddaaramma.na or auditory object or sound, gandhaaramma.na or olfactory object or smell, rasaaramma.na or gustatory object or taste, and phoththaaramma.na or tactile object or touch are all ruupa

dhamma and they all have the characteristics of anicca, dukkha, and anatta.

The 6th object or the 6th aramma.na can be any of the following six.

1. any of five pasaada ruupa (eye, ear, nose, tongue, body-sensitivity).
2. any of 16 sukhuma ruupas or 16 subtle materials
3. any of 89 cittas or 89 consciousness
4. any of 52 cetasikas or 52 mental factors
5. nibbana
6. pannatti

The citta can know only one single object at any given time. The first 5 dhamma are realities. The first two classes that is 5 and 16 altogether 21 dhammas are ruupa dhamma. The third and the fourth dhamma are naama dhamma. The fifth dhamma is also a naama dhamma. But the fifth dhamma cannot take any object or cannot know any object but citta can know it and it is included in naama dhamma. The sixth dhamma is not ultimate reality.

Just before 1st jhaana and just after 1st jhaana are cittas that have quality of 1st jhaana even though they are kaamavacara cittas. 1st jhaana cittas have to always be ruupaavacara ruupa-jhaana. The object of ruupaavacara ruupakusala citta is pa.tibhaaga nimitta or pannatti and it is not nibbana. So ruupavacara 1st ruupa jhaana cittas are never lokuttaraa cittas. But they can be based for arising of lokuttaraa cittas.

Kamma.t.thaana:

So ruupavacara 1st ruupa jhaana cittas are never lokuttaraa cittas. But they can be based for arising of lokuttaraa cittas. If they are based the lokuttaraa cittas that arise can be called as lokuttaraa jhaana cittas. Here the object is not the object of jhaana. The object here is nibbana. But these lokuttaraa jhaana cittas are lokuttaraa cittas and they are not 'ruupaavacara ruupa-jhaana cittas', which are mundane consciousness.

After repeated entering into 1st jhaana and repeated retrospection on 1st jhaana all the jhaana factors in 1st jhaanas are examined thoroughly through retrospection or paccavekkhanaa viithi and then

the weakest factor is noticed. It is vitakka or initial-application. It is said to be weak because it can at any time destroy the first jhaana. Because vitakka is like an oar in a boat and it will row to many different areas if there is no control over it.

If vitakka wander about on sensuous things then it will become kaama-vitakka rather than jhaana-vitakka. When it becomes kaama-vitakka it already destroys the 1st jhaana. So it seems to be the weakest jhaana factor in the 1st ruupa jhaana. When this fact is known through direct experience with paccavekkhanaa or retrospection the vitakka in first jhaana is assumed as undesirable factor and the practitioner will try to achieve the sign without vitakka.

Kamma.t.thaana:

When vitakka is dispassionated it becomes less frequent factor to arise in the form of kaama-vitakka or sensuous thinking by initial application. That is the sign seems arising without the help of vitakka.

In this matter there is a simile of two friends and the king. Two friends are close friends. One is one of the minister of the king and he is very familiar with the king.

When his friend wants to see the king then the minister friend calls his friend with him and go and meet with the king. After several time non-minister friend becomes acquainted with the king and finally it is possible for him to see the king without the help of his friend minister.

Here the king is citta. The minister is vitakka and the friend is vicaara. Vitakka and vicaara are close friends. They almost always work together with only a few exception where there is vicaara only and there is no vitakka. Otherwise they always arise together.

There are 55 cittas among 121 total cittas. These 55 cittas are associated with vitakka. In these 55 cittas vicaara is also associated. There are 11 cittas that there is vicaara but there is no vitakka. These 11 cittas are 8 lokuttaraa 2nd jhaana cittas and 3 mundane 2nd jhaana cittas.

There are 54 kaamaavacara cittas or 54 consciousness of sensuous plane. Among these 54 cittas, 10 cittas ( 10 pa~ncavi~n~naana cittas\_2 eye-consciousness, 2 ear-con, 2 nose-con, 2 tongue con, and 2 body-consciousness) do not need vitakka. So vitakka arise in 44 cittas in 54 kaama cittas. Along with 11 1st jhaana cittas there are 55 cittas that vitakka can arises with.

Along with these 55 cittas 11 2nd jhaana cittas make a total of 66 cittas and these 66 cittas are accompanied by vicaara cetasika. Because of dispassion vitakka arise less powerfully and it is no more in the power of jhaana vitakka while the power of 1st jhaana is still maintained while in the vicinity of 1st ruupa jhaana.

Kamma.t.thaana:

Because of the power of 1st jhaana it is not very difficult to achieve the second ruupa jhaana in terms of sign. That is pa.tibhaaga nimitta or the counter sign arises soon. But this sign is not particularly directed. But this sign is regularly reviewed by vicaara. Here vitakka does not arise and only vicaara arises to review the object.

Now it is not absorbed yet and the mind is flexibly moving around the object. As pa.tibhaaga nimitta is there the bhaavanaa or cultivation at that time is upacaara bhaavanaa or proximate cultivation and it is close to 2nd ruupa jhaana. The cittas here are kaama cittas with the power of 1st jhaana cittas. The object is pa.tibhaaga nimitta.

These kaama cittas are javana cittas and they are taking the object with specifically associated cetasikas. All these cetasikas support the citta and these supporting cetasikas in terms of jhaana factors are vicaara, piiti, sukha (vedanaa), and ekaggataa. Vitakka is there but it is not working as jhaana factor.

When these four jhaana factors become powerful and work as jhaana factor and there is no hindrances then it can be said that the javana cittas that are kaama cittas are in the power of 2nd ruupa jhaana even though they are not absorbed yet. Because of non-absorption they are flexible and movable.

At a time the citta is strongly attracted and pulled into the object and they merge together as if they are just one phenomenon. That is the citta and its object are fused and there arise appanaa bhaavanaa or appanaa samaadhi, which is the second ruupa jhaana. Initially it arises only once or one moment and passes away immediately.

Now the 2nd ruupa jhaana is also practised as in case of 1st ruupa jhaana. When all five masteries have been attained then the practitioner can be said to be proficient in second ruupa jhaana.

Kamma.t.thaana:

Pathavii kasi.na is being practised and now 2nd ruupa jhaana has been

arrived. In the same manner with ascending from 1st to 2nd this 2nd ruupa jhaana is again checked through the power of paccavekkhana or retrospection and when the danger of vicaara is seen there starts to arise dispassion to vicaara.

This finally is left behind and there arise only three jhaana factors of piiti, sukha and ekaggataa. This is the third ruupa jhaana and there are only three jhaana factors. They are piiti, sukha and ekaggataa. Mastery has to be practised and finally proficiency arises.

Again piiti is weaker than sukha and ekaggataa. And piiti itself is quite close to the danger of falling back to 2nd jhaana because it is close with vicaara and this again will draw back to 1st jhaana and finally back to sensuous plane of citta.

When piiti is dispassionated only sukha and ekaggataa will arise and this approaches the 4th ruupa jhaana with only sukha and ekaggataa jhaana factors. At each stage of jhaana mastery is the main to control the power of jhaana.

As sukha again is close to piiti and this again is linked to vicaara to vitakka and back to kaama world. Sukha is dispassionated and only ekaggataa will be the chief factor and in place of sukha there only arise an equanimous state and it is upakkhaa. When appanaa bhaavanaa arise this is the 5th ruupa jhaana and it is the highest of all ruupa jhaana.

Kamma.t.thaana:

Pathavii kasi.na has been discussed. After achieving 5th ruupa jhaana with pathavii kasi.na this again has to be exercised to master this 5th ruupa jhaana as explained in previous posts.

There are 10 kasi.na kamma.t.thaana. They are

1. pathavii kasi.na (earth circle)
2. tejo kasi.na (fire)
3. apo kasi.na (water)
4. vaayo kasi.na (wind) [4 element kasi.na]
5. niila kasi.na (blue) [I would rather follow it as dark colour]
6. piita kasi.na (yellow)
7. lohita kasi.na (red)
8. odaata kasi.na (white) [ 4 colour kasi.na]
9. aaloka kasi.na (light)
10. aakaasa kasi.na (space)

All these have three different bhaavanaas or 3 cultivations. They are

1. parikamma bhaavanaa (preparatory cultivation of good mind)
2. upacaara bhaavanaa (proximate cultivation to absorption)
3. appanaa bhaavanaa (portal cultivation to absorption)

The first two are javana cittas. They are kusala cittas. They are kaama kusala cittas. They are kaamaavacara mahaakusala cittas. They are kaamaavacara mahaakusala bhaavanaa kusala cittas. They both are forerunners of appanaa bhaavanaa or absorptive cultivation or jhaana. All 10 kasi.na kamma.t.thaana can give rise to all these three bhaavanaas.

When each bhaavanaa is arising the samaadhi that arises has the same name as the bhaavanaa. That is parikamma samaadhi, upacaara samaadhi, and appanaa samaadhi. When we concentrate or focus on cetasika one-pointedness or ekaggataa it is said samaadhi. When we focus on the mind that is citta and its activity we say it as bhaavanaa.

All these 10 kasi.nas can give rise to three separate objects. They are

1. parikamma nimitta (preparatory sign)
2. uggaha nimitta (mental image/learning sign)
3. pa.tibhaaga nimitta (counter image/serene sign)

These three objects or aaramma.nas are the aaramma.na or objects of their specific bhaavanaas, which again are cittas.

All bhaavanaa cittas arise at hadaya-vatthu or heart-base as material support. Bhaavanaas are as I said cittas. Cittas have mental factors that associated with them. These mental factors help citta's function, whose overall action have to depend on mental factors.

Citta arises with cetasikas at the same time. They vanish together at the same time. They take the same object. And they both arise at the same vatthu, here in bhaavanaa matters they arise at heart-base or hadaya vatthu.

Kamma.t.thaana:

I hope I have clearly presented about kasi.na kamma.t.thaana with the example earth-kasi.na or pathavii kasi.na. And I have explained overall view on kasi.na and their bhaavanaas or cultivation. In this

post some preparation of other 9 kasi.na will be explained.

1. pathavii (earth)
2. tejo (fire)
3. apo (water)
4. vaayo (wind)
  
5. niila (blue/brown/dark colour)
6. piita (yellow)
7. lohita (red)
8. odaata (white)
  
9. aaloka (light)
10. aakaasa (space)

1. pathavii kasi.na (earth kasina)

This has been explained. Initial object is visual object which is the colour of earth-substance. For perfected people naked earth or natural earth can be used as the object for pathavii kasi.na. But for most people it is more suitable to have a disc filled with earth-substance, which has the colour of dawn (before sunrise). The disc has to be circular with a diameter of 24 to 27 inches. The distance from eyes has to be not too near and not too far; say about 2 feet to 3 feet.

2. tejo kasi.na (fire kasi.na)

Naked flame can be the object of tejo kasi.na if the person to practise is well perfected person. But for general use it is better to have a well prepared disc. It can be indoor or outdoor. Outdoor setting may be better if there is little disturbance. Make a fire with wood and there should have flames. The disc has to be 24 to 27 inches and in circular form. The margin should be painted with jet-black and there has to be space. Through this space the flames of fire has to be looked at. Close or far depend on the temperature bearable. What is important is to get a good sign of parikamma or preparatory sign. Indoor setting can be made with candle light.

3. apo kasi.na (water kasi.na)

Like others, natural water can be used as the object for water kasi.na. But for average person it is better to have prepared. There are running water and stilling water. Running water can be outdoor setting; like river, stream. Stilling water can also be outdoor like in case of pond and lake. Indoor setting is better to have well calm water surface. The disc has to have no special colour. Because the colour would attract and it might become colour kasi.na rather than water kasi.na. 24 to 27 inches wide mouth container has to

be filled with clear water.

#### 4. vaayo kasi.na (wind kasi.na)

Like others, natural movement of trees when in breezing or windy can be the object for wind kasi.na or vaayo kasi.na. But preparation is better for an average person. Make a circle to look through. The margin has to be painted with black. Look at the moving things in the circle.

#### 5. niila kasi.na (blue/brown/dark colour)

The translators including PTS translate as blue. I have seen one devotee translates it as green. Burmese Sayadaws all preach as brown. I prefer brown rather than blue. When I asked Sayadaws some say that there are Tibet monks who wear blue robe. They answered this because I asked 'I know only yellow, red, brown robe that monks wear and white robe is also worn by some devotee. All these are colour kasi.na. Are there anyone who wear blue robe?'. Anyway the usage is for darkening, hiding and so on. So it is dark colour.

Colours:

Primary colours are 1. red, 2. yellow, 3. blue

Red is the brightest. Blue is the darkest. Yellow is in the middle.

Secondary colours are 1. orange (red+yellow), 2. green(yellow+blue) and 3. violet (red+blue)

Among these 6 colours red, orange, yellow are in brighter side and green blue and violet are in darker side.

So niila may be green, blue, violet. The blue is in the middle and it is the darkest. Brown is a bit of mixture of red and violet or blue. So brown is blue with a tint of red. Total darkness may cover arising of a good sign. So my logic is that a bit brightness is added to blue to get a good sign. Anyway this is my logic and any dark color can be niila kasi.na. So they are brown, purple, violet, indigo, black, blue, blue-black, green, dark-green and any dark colour.

The circle can be 24 to 27 inches and it has to be covered with cloth with dark colour.

#### 6. piita kasi.na (yellow kasina)

The same as above but the colour is yellow.

7. lohita kasi.na (red kasina)
8. odaata kasi.na (white kasina)
9. aaloka kasi.na (light kasina)

This is light spot. Make a dark room. Make a hole on one of the wall. Adjust that the light spot has the diameter of 24 to 27 inches. Put a light source on other side of the room. The light will come in through the hole and will make a light spot on the floor. Or may be made to appear on the wall with projector. The thing is that the spot must have light and the surrounding must have darkness.

10. aakaasa kasi.na (space kasi.na)

This circle is also as in case of vaayo kasi.na. But in the middle there has to be voided anything visible. So there will be a space. The margin should have painted with black or other indistinct colour not to attract

Three signs three bhaavanaas three samaadhis are the same. The only difference is nimitta. When finish with pathavii kasi.na it has to be proficient and should have been mastered. And then try to achieve all 5 ruupa jhaana with these other 9 kasi.nas.

At this stage the practitioner is proficient in 1st, 2nd, 3rd, 4th and 5th ruupa jhaana and pathavii-to-aakaasa kasi.na. This has to be practised repeatedly. When proficient it will be ready to step up to aruupa jhaana.

Kamma.t.thaana:

At this stage the practitioner is proficient in 1st, 2nd, 3rd, 4th and 5th ruupa jhaana and pathavii-to-aakaasa kasi.na. This has to be practised repeatedly. When proficient it will be ready to step up to aruupa jhaana.

To attain aruupa jhaana is to practise ruupa jhaana at 5th stage again and retrospect the whole ruupa jhaana again and again so that the danger of ruupa jhaana can well be recognised. Before this stage the practitioner has to practise to the proficient level.

When proficient, he or she will be able to expand the object and collapse the object at own will. When collapse it comes to the original size 24 inches to 27 inches and it may well shrink smaller than 24 inches.

When expand he or she has to be able to expand the object endlessly or limitlessly or boundlessly. When expand there is no other thing but only kasi.na nimitta as object and this nimitta fills the whole universe. This has to be practised again and again to become proficient.

The 5th ruupa jhaana has the object pa.tibhaaga nimitta. The 5th ruupa jhaana means 5th ruupa-kusala cittas. These cittas take the object pa.tibhaaga nimitta. This nimitta object can be shrunk and can be expanded with practice.

When this practice become under mastery then it is possible to expand the object covering the whole universe, which is limitless and endless. When retrospect there are just 2 jhaana factors and they are upekkhaa vedanaa or equanimity and ekaggataa or one-pointedness.

They are subtle and nothing is wrong with them. But the problem is that all these ruupa jhaana whatever they are strong they all are based on ruupa. Even in this 5th ruupa jhaana the cittas have to depend on ruupa. This may draw back to 4th ruupa jhaana where there arise sukha and then down to 3rd with piiti, 2nd with vicaara, 1st with vitakka and finally kaama-vitakka will draw back to sensuous plane.

In this way the object is started to be dispassionated and the practitioner starts to depart from the object nimitta. When the object has been spread all over the universe and it is limitless after devoiding of this nimitta then there arise another nimitta, which is space just created by absence of that cover on the whole universe.

Initially the universe which is covered with nimitta like pathavii nimitta is endless and limitless. When this pathavii is voided then there left nothing and in this there arise space, which is not of the space of the world but the space of mental image. It is limitless.

There is upekkhaa and ekaggataa. There is no hindrances. As soon as aakaasa arises this aakaasa or space is boundless as in case of boundless pathavii nimitta of 5th ruupa jhaana. But at this time there is no hint of ruupa at all. All dhamma here are just naama dhamma and there is no ruupa dhamma involved.

As the space or aakaasa is limitless it is called aakaasa-ananta. This space is aayatana for citta and so this aayatana which is space is called aakaasa-ananta-aayatana or aakaasana~ncaayatana. The jhaana which is aruupa jhaana here is called aakaasana~ncaayatana aruupa jhaana or the aruupa jhaana of boundless space. This is the 1st aruupa jhaana.

Cittas are 1st aruupa jhaana-kusala cittas. The object is boundless space, which is a nimitta or pannatti. Even though it is aruupa jhaana this jhaana has to depend on hadaya vatthu or heart base as the being who is practising is being in pa~ncavokaara bhumi or beings with 5 khandhaa. If it is catuvokaara bhumi being then there is no hadaya ruupa and there are only naama dhamma.

This 1st aruupa jhaana again has to be practised with 5 vasii and this will lead to mastery in 1st aruupa jhaana.

When 1st aruupa jhaana developed this has to be exercised to become proficient. Again this is done through paccavekkhana ~naana or the knowledge of retrospection or inspection back or checking back.

There finds that this boundless space is quite close to boundless pathavii (in case of pathavii kasi.na) and will be brought back to 5th ruupa jhaana and this again might fall back down to 1st jhaana or even to kaama plane.

To avoid this the object boundless space has to be departed. As the danger resides in the boundless space the practitioner starts to dispassionate on the object boundless space.

When the object is not directed then the citta which is the 1st aruupa jhaana is directed as an object. When this happen there seems that there are numerous cittas arising one after another taking the boundless space.

This is like a man looking his footprints on a beach when he walk backward. He see the footprints. As sand is boundless footprints are also boundless. Like this as '.thaana', which is boundless space is limitless then '.thaaanii', which is 1st aruupa jhaana is also limitless.

When this is seen then there arise 2nd aruupa jhaana citta arises. Five masteries have to be practised repeatedly so that the practitioner become proficient in 2nd aruupa jhaana.

When paccavekkhana or retrospection is done there finds that 2nd aruupa jhaana which is called vinnaanancayatana aruupa jhaana also has weakness. That weakness is that this object vinnaana can at any time call back to aakaasanancayatana object the space.

As akasa or space is boundless the citta that takes the space is also limitless. So it is limitless cittas or limitless vinnaana. That is

vinnaana-ananta and it is aayatana for 2nd aruupa jhaana citta. So it is called vinnaanancayatana aruupa jhaana.

Because of the weakness this object vinnaanancayatana or 1st aruupa citta is started to dispassionated. When there is total dispassion and there is less and less attachment to 1st aruupa jhaana citta there left nothing as object. That is it is nothingness that serves as an object for the citta.

That citta is a new citta. This citta is the third aruupa jhaana citta. Its object is nothingness. In Paa.li 'something' is called 'ki~nci' and 'not something' or 'no thing' or 'nothing' is called 'aaki~nci'. So the object can be called as aakincinnaayatana (aakinci+ananta+ayatana).

Five masteries again have to practise so that proficiency arises in handling these aruupa jhaana.

The third aruupa jhaana or aakincinnaayatana aruupa jhaana is very subtle. That aruupa jhaana is aruupa-kusala citta. There is no apparent object as the object is pannatti of natthi-bhaava. So it is very intricate.

Because of the nature of the object the citta is also very subtle. It is hard to say whether this citta has perception. If there is a perception there must have an object.

Is there any object in 3rd aruupa jhaana? Yes, there is. What is that object? It is hard to recognize because of subtleness. So it is equally hard to say there is non-perception.

When this 3rd aruupa jhaana citta is contemplated that contemplating citta is another citta. This citta is also subtle as in case of 3rd aruupa jhaana citta. It is neither perception nor non-perception. This is n'eva-sa~n~naa-naa-sa~n~naa-ayatana aruupa jhaana citta or the 4th aruupa jhaana citta.

This 4th aruupa jhaana is 4th aruupa-kusala citta. The object of this citta is 3rd aruupa jhaana citta or 3rd aruupa-kusala citta. Again this 4th aruupa jhaana has to be exercised with five masteries.

Now 1st ruupa jhaana, 2nd, 3rd(2nd+ 3rd = 2nd), 4th (3rd), and 5th (4th) ruupa jhaana, 1st aruupa jhaana, 2nd, 3rd, and 4th aruupa jhaana altogether there are 8 jhaanas ( 4 ruupa jhaanas and 4 aruupa jhaanas).

For abhinnaa or jhaana power to produce the practitioner has to be free from 5 garuka-kamma. He must not have killed his own father,

own mother, any arahat, must not hurt The Live Buddha to bruising, and must not divide the unity of Sangha. Must be avoid sex and senses.

He must be able to do samaapatti that is jhaana-samaapatti or jhaana-attainment whenever he wants. This can be achieved through the practice of masteries in jhaana. When these jobs have been done then jhaana and kasi.na exercises have to be done.

First the practitioner has to be able to enter pathavii kasi.na with ease then emerge and enter tejo and so on up to the last kasi.na aakaasa kasi.na. When this is finished then he has to do in backward order. After that forward and backward order one after another.

Next he has to enter into 1st ruupa jhaana and then exit and enter 2nd and this up to 4th aruupa jhaana. After that go back downward from 4th aruupa jhaana to the bottom 1st ruupa jhaana. After this jhaana in both forward and backward order has to be practised.

Another step is skip kasi.na like from pathavii then to apo then to piita then to odaata then aakaasa etc in skipping manner while it is in serial in jhaana order that is 1st ruupa to 4th aruupa.

Next step is skip jhaana while kasi.na is in order. After that skip in both. In this way all complex matters in jhaana become proficient. Angaa or limbs of jhaana have to be contemplated. Then all the object in jhaana have to be contemplated. Then the practitioner become proficient in jhaana matter.

This is just for ordinary person with tihetuka pa.tisandhi. If person concerned is perfected one he or she will have a quick action in skipping, entering, emerging, scrutinizing etc etc.

Because of masteries jhaana can arise at will and stop at will. When abhinnaa is to be used these steps must have exercised very well. As soon as the thought arises about the necessity of abhinnaa power then this sammaa-chanda (good-will) can be fulfilled by jhaana power.

After determination there arise an abhinnaa-viithi vaara. Before this there arises determination-viithi-vaara. Abhinnaa viithi vaara will be like this...

BBBMPUAGAb.....BBBBBBBBBBMJJJJJBBB

B = bhavanga (life continuum)

M = mano-dvara-avajjana citta (mind door adverting consciousness)

P = parikamma (mahaakusala citta)

U = upacaara (mahaakusala citta)

A = anuloma (mahaakusala citta)  
 G = gotrabhuu (mahaakusala citta)  
 Ab= abhi~n~naa

As soon as abhinnaa citta arises the task of jhaana power is done and there arise power. At the end there arise B or bhavanga citta and usual cittas arise and fall away as usual.

In abhinnaa there are many things that can be done.

1. flying in the sky (not to show others but for a good reason)
2. walking on water
3. sinking down the ground or earth
4. moving fast with slow walking
5. walking in the sky
6. walking through the walls
7. seeing very tiny things which are microscopic or less than that
8. seeing hidden things
9. seeing things far away
10. seeing things at the back
  
11. hearing voice and sound far away
12. creating 2 or more identical person up to 1000 or more
13. creating 2 or more different persons up to 1000 or more
14. creating animate and inanimate things with different colours
15. hiding self
16. hiding one from another
17. knowing other people thoughts
18. reading other people's mind
19. seeing past lives events
20. burning self body
  
21. fountaining from self
22. sparking from self
23. sparking and fountaining at the same time
24. making a storm
25. making a breeze
26. shrinking the journey by cutting away the length of way on earth
27. expanding the way from self and others who follow self
28. spinning things round
29. stopping movement
30. casting a light
  
31. making night when it is day
32. making day when it is night
33. filling empty vessels
34. emptying full vessels

35. splitting mountains
36. splitting river, sea, ocean
37. collecting rain drops before they reach the ground
38. counting the rain drop as they fall
39. healing all the pain
40. stilling all body functions to almost stop but not to stop

And many other powers can be attained if they are properly practised.

These cannot happen without 10 kasi.na. Element kasinas, colour kasinas, light kasina, space kasina are all very effective when they are in need to create to help the person.

Kamma.t.thaana:

10 kasi.nas have been discussed. There are 10 asubha kamma.t.thaana. They are

- 1.swollen corpse [uddhumaataka asubha]
- 2.stained corpse [viniilaka]
- 3.putrified corpse [vipubbaka]
- 4.dismembered corpse [vicchiddaka]
- 5.gnawed corpses [vikkhaayitaka ]
- 6.scattered-body-part corpse [vikkhattaka]
- 7.spread-body-part corpse [hatavikkhattaka]
- 8.bleeding corpse [lohitaka]
- 9.lice-eaten corpse [pulluvaka]
- 10.skeleton corpse [atthika].

What the asubha kammatthaana practitioner first sees as the object of asubha kammatthaana is visual object in front of his or her eyes. But what he or she is developing is just name or pannatti.

This initial object is 'dead body of so and so form'. This is initiation of asubha kammatthaana and this object is called parikamma nimitta as it is a preparatory sign of asubha kammatthaana.

When the practitioner becomes able to recognise the whole picture in his or her mind and it appears exactly as if it is seen by the eyes, that new object in the mind is called uggaha nimitta or mental image.

At a time, when mature, there arise another image and it is called counter image or patibhaaga nimitta. This sign is also a form that is similar to initial object and mental object that it is something like a form of a person.

But that appears in the mind as patibhaaga nimitta is free of

staining, tethering, bleeding, disintegration etc. When this appears, it is said that the practitioner is said to have the stage of upacaara samadhi or proximate concentration.

As this new object, patibhaaga nimitta is free of ugly markers, it is strongly advisable that the practitioners do not have to practise on the dead body of opposite sex. Otherwise, at this stage of patibhaaga nimitta, the attraction may arise and then jhaana will be destroyed.

When this new sign arises and there are 5 jhana factors of vitakka, vicara, piti, sukha and ekaggata there is no trace of hindrances of sensuous thinking, aversive thinking, sloth-torpid thinking, spreading-worrying thinking and suspicious thinking.

This stage is upacaara samaadhi. When the mind suddenly absorbed into that object and there is complete stillness, then that stage is said to be appanaa samaadhi or appanaa jhaana or 1st ruupa jhaana. As the kammattaana is asubha, this jhaana is said to be 1st jhaana arises from asubha kammattaana.

The suitability of type of corpse will depend on the personality of the practitioner. If he or she like very much on beauty of the skin then viniilaka or stained-corpse will suffice to control sensuous thoughts. If one is fond of the figure then dismember-scatter corpse will fit him or her and so on.

Kamma.t.thaana:

10 kasi.nas and 10 asubha kamma.t.thaanas have been discussed.

There are 10 anussati kamma.t.thaana or 10 recollections.

They are

- 1.attributes of The Buddha [Buddha-anussati]
- 2.attributes of The Dhamma [Dhamma-anussati]
- 3.attributes of The Sangha [Sangha-anussati]
- 4.recollection of moral conduct [siila-anussati]
- 5.recollection of offering [caaga-anussati]
- 6.recollection of merit [devataa-anussati]
- 7.recollection of nibbana [upasama-anussati]
- 8.recollection of death [marana-anussati]
- 9.recollection of body parts [kayagata-sati]
- 10.recollection of breath [anapaana-ssati]

The first 6 recollections are suited to those who have much saddhaa or faith or confidence in triplegem. 7 and 8 that is upasamaa-anussati and mara.na-anussati are suited to sotapanna. Upasamaa-

anussati or 'recollections on goodness of nibbana' can never be practised by puthujana because they have not seen nibbana.

Kamma.t.thaana:

Kaayagataa-sati can give rise to 1st ruupa jhaana.

Kaayagatasati is recollections of memory or remembrances on each and every parts of 32 body parts as described in kaayagataasati sutta. These 32 body parts or 32 kotthaasa can also be learnt in mahaa satipatthaana sutta of Diigha Nikaaya 22.

It is true that there are more than 32 body parts. But meditation-wise body parts with the same character of foulness or disgustingness are grouped as one part of 32 body parts.

Example is that there are more than 200 bones in a human being but they all are seen as bone and all these bones are just a part or 1 part of 32 body parts or 32 kotthaasa.

First the initial object of kaayagatasati is a visual object. These 32 body parts are

1. hair (on head))
2. body hairs
3. nails
4. teeth
5. skin
  
6. flesh
7. sinew
8. bone
9. marrow
- 10.kidneys
  
11. heart
12. liver
13. membranes
14. spleen
15. ligments
  
16. intestines
17. mesentry
18. gorge
19. feces
20. brain

21. bile
22. phlegm
23. pus
24. blood
25. sweat

26. solid fat
27. tear
28. liquid fat
29. saliva
30. mucus

31. synovial fluid
32. urine

The first 20 are solid and latter 12 are liquid. Through repeated observation, there arise mental image that the copy of visual object can clearly be seen in the mind and that new object is called mental image or uggaha nimitta or a sign in the mind, which is a pannatti.

When well calm and there are few hindrances, then another sign is just going to arise. As soon as hindrances are cleared away and the mind is clean then there arises a third sign called patibhaaga nimitta or counter image of the mental image.

When there is no hindrances, the samaadhi in that state is called upacaara samadhi or proximate concentration. It is a harald state of mind before the actual absorptive state of mind called jhaana or appanaa samadhi. As there are no hindrances and as there are 5 jhaana factors are working efficiently, the mind is ready to absorb into the object patibhaaga nimitta or counter sign or counter image of the mental image , which again is an identical copy of real image.

Once the mind is absorbed the only object is patibhaaga nimitta or counter image and no other objects can be taken as object at all. When the mind emerges from the absorptive state then it takes another object other than patibhaaga nimitta or the counter image of mental image.

Kamma.t.thaana:

10 kasi.nas , 10 asubhas, and up to 9 anussati kamma.t.thaana have been discussed. In this post aanaapaanassati or breathing meditation is discussed.

Aanaapaanasati kammattaana or breathing-meditational object is actually a universal meditational object for all 4 ruupa jhaanas and

vipassana kammattaana object. But unlike vipassana, which always take naama dhamma or ruupa dhamma as its object, anaapaanasati as a samatha meditation does not take naama or ruupa as its object.

Initially the meditator is concentrating on his or her breath and as it is so subtle it is hard to obtain a good concentration. At this stage the object is called parikamma nimitta or preparatory sign and it is just the object that can be sensed by everyone when he or she is breathing through the nose.

When a good concentration is obtained, there is not much difficult to perceive all the events at breathing and the mind is well calm. There will not be any other thoughts except that breath or breath-sign. That new sign which appears in the mind is now no more the real object that arises at nose but it is the mental image to the initial object breath.

When there are little hindrances or no hindrances there is ready for a third sign to arise in the mind. But it will be no more the mental image of the initial object. It changes into a different forms. It may well be like a piece of cloud, smoke, a heap of salt, a pile of sugar, dust, mist, or anything depending the individual's past experience. When this third sign appears in the mind, it is called patibhaaga nimitta or counter image of the mental image or counter sign of the mental image.

As it is not a paramattha dhamma that 3rd sign does not arise or does not fall away. Instead it seems to persist all the time without interruption. It is stable. It is unshakable. It is not wavering. It is not quivering. It is not shattering. It exists as if it is a solid thing. When the object is stable the mind who takes that object is also stable and does not move. That mind is well calm. As soon as the mind is absorbed into that 3rd object or 3rd sign, there is an unshakable mental state called 1st jhana or 1st material absorption.

Kamma.t.thaana:

10 kasi.nas, 10 asubha, 10 anussati kamma.t.thaanas have been discussed. There are 40 kamma.t.thaanas. So there are 10 more kamma.t.thaanas.

4 are aruupa kamma.t.thaanas , which are 4 aruupa jhana and they all have been discussed along with pathavii kasina as 8 jhana-samaapatti.

4 are brahmavihaara kamma.t.thaana (4 pure abode).

1 is ahaarepa.tikuula-sa~n~naa kamma.t.thaana (disgustion on food).

1 is catu-dhaatu-vavatthaana kamma.t.thaana (analysis of 4 elements).

The last two kamma.t.thaana can give rise only up to upacaara bhaavanaa and they can never give rise to appanaa bhaavanaa. Because their object is complicated and they can never absorb into unity.

4 brahmavihaara kammattaana or 4 brahmacariya kammattaanas are

1. metta (loving kindness)
2. karu.naa (compassion)
3. muditaa (sympathetic joy)
4. upekkhaa (equanimity)

Kamma.t.thaana:

'Pure-living meditational object' or brahmavihaara kammattaana is also known as 'pure-practice meditational object' or brahmacariya kammattaana.

These meditational methods had long been practised even before our Buddha, The Buddha Gotama. These meditations are methods that lead to pure-living and they make non-attachment to kaama objects.

Because of these practice and when 'one who has been practising' is just going to die and he has not released his pure-living practice he will be reborn in brahma bhumi or fine material realm.

These pure-living meditational methods are

1. mettaa or loving-kindness or universal-friendliness
2. karunaa or compassion
3. muditaa or sympathetic-joy or loving-appreciation
4. upekkhaa or equanimity or universal-appreciation

All these 4 meditational methods can give rise up to 4th ruupa jhaana (3rd of 4 ruupa jhaana). But upekkha brahmavihara is normally not the top priority to practise for those who have not attain any jhaana yet.

Kamma.t.thaana:

'Metta brahmavihaara' or 'loving-kindness pure-living' is a method of meditation and it can give rise to 1st rupa jhana or 1st material absorption.

The typical 1st jhana cittas derived from metta brahmavihara take the object of pannatti. That pannatti is satta-pannatti or idea-of-being. Unlike other meditations that can give rise to 1st jhana, metta brahmavihara and other 2 that is karuna and mudita cannot give rise to patibhaaga nimitta.

But the object of all brahmaviharas is just pannatti like all other meditations that can give rise to 1st jhana.

Metta is non-attachment. Metta is loving-kindness. Metta is universal friendliness. Metta is universal and it can act on anyone if there are conditions.

Metta should not be equated with 'love'. To avoid this metta is talked as 'loving-kindness'. If metta is equated with 'love', then those who do not have enough understanding on metta may believe that 'love' between husband and wife is metta.

This is not fully the case. Hasband and wife may develop metta to each other. But this pure metta may change into another 'love', which is lobha and strong attachment. And lobha or greediness is akusala or unwholesome thing.

Metta is compared with 'the love of mother to her child'. This is especially true between newborn baby and its mother. From mother side there is no expectation from her baby when she treats anything to her baby.

She will clean her baby's filth and any messy things that arisen from it. Still the mother is willing to do all things related to her baby. The baby may urinate directly to her face. Still the mother will smile and treat her baby as her most precious jewel.

The baby kicks on her face. The mother smiles. The baby hit on her face. The mother smile. The mother will be very protective to her baby at all cost. Metta is really cool and it is more than that.  
Kamma.t.thaana:

There are many different ways of cultivating metta or loving-kindness. Metta sutta says all the details of effects of metta, how to develop metta, how to stay with metta and how to cover the whole world with metta.

Metta brahmavihara or 'loving-kindness pure-living' is a kind of mental exertion. It is a mental work. It takes the object beings. As beings are all panatti the object of metta brahmavihara is also pannatti.

The typical cittas of 1st jhana derived from metta brahmavihara are just cittas. They all have to ground on hadaya vatthu or heart-base material. They all take the object beings as their object and it is pannatti.

As metta is pure thing there have not be any impure things like lobha or attachment, dosa or aversion, moha or ignorance, ditthi or wrong-view, maana or conceit, issaa or jealousy, macchariya or stinginess, kukkucca or worry, ahirika or shamelessness, anottappa or fearlessness and uddhacca or upset.

As metta is pure and it is a good mental exertion, it has not to be with sloth and torpor. And metta has to be free from any form of suspicion or doubt. Metta is so pure that as soon as impurity comes metta instantaneously disappears.

Kamma.t.thaana:

May I be free from enemies.  
 May you be free from enemies.  
 May they be free from enemies.

What a good mind it is!

There are enemies. Some live inside of the body and some live outside of the body. Some are element of dhamma and some are formation of derivations of elements of dhamma.

Who is the enemy that lives inside of ourselves?

He is aversion or dosa or hatred. Dosa or aversion has a great power to destroy anything that it meets. Dosa destroys the home where it resides. As soon as dosa arises in us we start to suffer from painful experience.

So may I be free from dosa. May you be free from enemies. May you be

free from dosa, which will destroy you and your properties of physical and mental. So my wish is that 'you be free from dosa so that you are free from destruction'.

May they be free from enemies. May they be free from dosa, which will definitely destroy the peace and tranquility and everything. So my wish is that they are free from dosa and they are free from the effect of dosa and so free from destruction.

These are just references. When I am exerting by myself I would exert mentally that 'may I be free from enemies. May I be free from dosa. When there are other people with me when I am doing that mental job, I would say 'may we be free from enemies. May we be free from dosa'.

When I say 'you' and 'may you be free from enemies. May you be free from dosa', this may mean 'only you' when there is only a single person reading this message. If there are more than one person reading this message at the same time, then this 'you' will also refer to 'all of you'.

When I say 'may they be free from enemies. May they be free from dosa', this include all those who are not involve in this current communication mode of message reading. They in these wishes include all.

**Kamma.t.thaana:**

There are enemies outside of us. The attacks through the agents of weapon of any kind, the attacks through the agents of fire of any kinds including radiation, nuclear energy etc., the attacks through the agents of poison of any kind, and the attacks through the agents of animals of any kind are external enemies.

May I be free from these attacks. May I be free from attacks with weapon. Here weapon include any outside agents like sticks, knives, guns, thorns, boiling water, boiling oil etc and also include body parts like leg, feet, fists, elbows, heels etc etc.

May I be free from attacks with fire. Naked fire, flames, burning materials of any kind, radiation, nuclear etc etc be free and away from

me.

May I be free from attacks of poison of any kind whatever they are attacks by someone else or accidental happenings.

May I be free from attacks with animals of any kind. Animals may attack by their own rights or they may attack through someone else wish. May I be free from such attacks by animals like snakes, dogs, foxes, wolves, tigers, lions etc etc.

May you all be free from attacks of all such things. May they be free from attacks of all such things. May you be free from external enemies.

May they be free from external enemies. May I be free from attacks of external enemies.

Kamma.t.thaana:

May I be free from enemies.  
May you be free from enemies.  
May they be free from enemies.

May enemies of both inside (dosa) and outside (weapon, fire, poison, animals) not be able to attack us.

There should not be any boundaries between any person or any being.

1. being who is myself
2. being who is one that I dear of
3. being who is one that I hate of
4. being who is one that I do not dear or hate of

All these beings should have receive equal weightage of metta.

May all beings be free from enemies. These all beings are all beings who are living right now in any of 31 realms or 31 planes of existence. As soon as the boundries are broken down and there is equilibrium there is limitlessness. This is appamanna. And this is appamanna kammattaana or 'limitless pure-living'.

The boundries are between

1. being who we believe is ourselves.
2. beings who are deared by being so called 'we'
3. beings who are hated by being so called 'we'

4. beings who are not deared or not hated by being so called 'we'

So metta is not just limited to 'me' or 'us'. If metta is limited to 'me' or 'us', we will be selfish and we will always be doing good only to us and not to others and we will not be performing any altruistic jobs.

If metta is stopped when enemies are encountered, then there is limitation. So as soon as the boundaries are broken there is unlimitness or there is appamanna.

Kamma.t.thaana:

Metta is a good thing and metta is universal to all. There are many different ways of practising of metta.

There are 528 methods.

4 citations are general. There are 5 objects as general. So there are 20 citations. And there are 7 objects that are less general. So there are 28 citations. Altogether there are 48 citations.

These 48 citations are general again.

There are 10 specific directive citations. They are

1. east
2. south-east
3. south
4. south-west
5. west
6. north-west
7. north
8. north-east
9. up
10. down

So there will be  $48 \times 10 = 480$  citations. These 480 citations are added to more general citation 48. So there will be  $480 + 48 = 528$  metta.

In Myanmar cultural society, people say 528-metta when they talk about love between mother and son, father and daughter, brother and sister etc. But love between mother and son may not be as pure as these 528 citational metta. Because mother will have attachment of lobha and so does the son.

This is like intellectual calculation. But one can practise metta in this way.

4 general citations are

1. sabbe satta averaa hontu
2. sabbe satta abyapajjaa hontu
3. sabbe satta aniighaa hontu
4. sabbe satta sukhi-attaanam pariharantu

5 general objects are satta-pannatti and they are

1. sabbe satta
2. sabbe paanaa
3. sabbe bhuttaa
4. sabbe puggalaa
5. sabbe attabhaava-pariyapanna

7 less general objects are satta-pannatti and they are

1. sabbe ariyaa
2. sabbe anariyaa
3. sabbe purisaa
4. sabba itthiyo
5. sabbe manussaa
6. sabbe devaa
7. sabbe vinipatika asuraa

So there are 12 objects and there are 4 citations. There will be 12.4 altogether 48 citations for general citation.

There are 10 directions or disaa and so there will be 480 citations for all these directions. Along with 48 general 480 citations will make a total of 528 citations.

Kamma.t.thaana:

4 general citations are

1. sabbe satta averaa hontu
2. sabbe satta abyapajjaa hontu
3. sabbe satta aniighaa hontu
4. sabbe satta sukhi-attaanam pariharantu

Sabbe means 'all' 'each and every'. Satta means 'sentient being'. Vera means 'enemy' and avera means 'free from enemies'. Hontu

means 'be that'. So sabbe satta avera hontu means 'may all beings be free from enemies'.

1. May all beings be free from enemies (inside & outside)

Byapajjati means 'trouble'. Abyapajja means 'untroubled'. So

2. Sabbe satta abyapajjaa hontu means 'May all beings be untroubled'.

Anigha means 'niddukkha'. Niddukkha means 'free of sufferings, pains'.

So

3. Sabbe satta anighaa hontu means 'May all beings be free from sufferings'.

Sukha means 'pleasure'. Sukhi-atta means 'physical pleasure'. So

4. Sabbe satta sukhi-attaanam pariharantu means 'May all beings be healthy and wealthy'.

5 general objects are satta-pannatti and they are

1. sabbe sattaa or 'all beings'
2. sabbe paanaa or 'all creatures'
3. sabbe bhuutaa or 'all grown beings'
4. sabbe puggalaa or 'all individuals'
5. sabbe attabhaava-pariyapannaa or 'all life-inclusive beings'

7 less general objects are satta-pannatti and they are

1. sabbe ariyaa or 'all arahats'
2. sabbe anariyaa or 'all non-arahats'
3. sabbe purisaa or 'all male beings'
4. sabba itthiyo or 'all female beings'
5. sabbe manussaa or 'all human beings'
6. sabbe devaa or 'all devas that is deva-devas and brahma-devas'
7. sabbe vinipatika asuraa or all non-human beings

There are 12 objects as general. They are 'the idea or pannatti of mentioned 5 and 7, altogether 12 ideas or 12 pannatti. And there are 4 alternative wishing or citations. So there will be 48 general wishing or citation or mental exertion on these 48 things.

After general mental exertion, one who is practising metta may do so to the 10 directions of east, south-east, south, south-west, west, north-west, north, north-east, up and down. When doing mental

exertion to up and down, these have to include all beings that are above his or her level even though the beings above may be in 8 directions.

In this way, all directions are included and all beings in X-axis, Y-axis, Z-axis of both right and left or up and down or faced and backed. So there will be 528 mental exertion of metta.

Again initially one has to cite or mentally cultivate that he or she starts with 4 citations to himself or herself.

1. Aham avero homi.
2. Aham abyapajjo homi.
3. Aham anigho homi.
4. Aham sukhi-attaanam pariharaami.

1. May I be free from enemies.
2. May I be untroubled.
3. May I be free from sufferings.
4. May I be healthy and wealthy both physically and mentally.

1 is equal to 1. 2 is equal to 2. When we put 1 pound in one side of a scale and another 1 pound to other side of the scale, the scale's indicator will show equal. As soon as one side is heavier than the other the indicator will indicate that heavier side is heavier.

Metta has to be equal to all if it is to be universal. That is what universal friendliness means. There must not be any boundaries.

There are 4 different beings that we may put a boundary.

1. being who is our self
2. beings who are deared by our self
3. beings who are hated by our self
4. beings who are not deared or hated by our self

If it is true metta, then there must not be any boundary between these 4 beings. If this happen then this metta is unlimited metta and it is appamanna metta.

Kamma.t.thaana:

There are many ways of practising on 'metta brahmavihara' or 'pure-living on loving-kindness'. Citations of 528 sentences or mental exertion on these 528 wishes is just a means of doing loving-kindness.

'Sukhino vaa khemino hontu sabba satta bhavantu sukhitattaa'.

Sukha is wellbeing. Khema means 'free of danger'. Hontu means 'be that'. Sabba means 'all' 'everyone'. Satta means being. Bhavantu means 'exist, fill, full'. Sukhitatta\_ sukhi + atta means physical wellbeing.

1. May all beings be healthy, free from danger and filled with physical and mental wellbeing.

2. May all arahats be healthy, wealthy and free of danger.

3. May all non-arahats

4. May beings who have long body (snakes etc)

5. May beings who have short body (mouse etc)

6. May beings who have middle-length body (cat etc)

7. May beings who have large body (elephant etc)

8. May beings who have small body (ant etc)

9. May beings who have middle-sized body (cat etc)

10. May beings who have fat body (pig etc)

11. May beings who have thin body (sparrow etc)

12. May beings who have middle-fat body (cat etc)

13. May beings who have been seen before

14. May beings who have not seen before

15. May beings who are close to us

16. May beings who are distant from us

17. May beings who are grown up

18. May beings who are still not grown up

all beings be healthy, wealthy and free of danger.

May one not attack others and vice versa.

The mother who has a single child will keep her child healthy so that she may not lose him or her. Loving-kindness also protect all beings as if all beings are it single child.

All these mental exertions have to be bred or cultivated through out the day. That is both in day time and night time. That is 24 hours or as long as one is still conscious and is aware that he or she is still living.

When stand, one has to stand with loving kindness. When sit, one has to sit with loving-kindness. When lying, one has to lie down with loving-kindness. And when walking, loving-kindness should be accompanied.

When these contemplations or mental exertions or cultivation happen most of the time and this habbit is no more a difficult practise, then this stage may be equated with parikamma samadhi or preparatory concentration. But there is no uggaha nimitta like other 1st-jhaanika kammathaana or other 22 meditation objects that can give rise to uggaha nimitta and patibhaaga nimitta.

Kamma.t.thaana:

When there reaches a time that there is no difficulty to exert loving-kindness on beings the practitioner will be able to stay with loving-kindness almost all the time.

As soon as he or she wakes up, loving-kindness starts to arise in him or her. This is brought along the whole day and then the whole night except the sleeping period or time. Whenever he or she goes, loving-kindness follows.

As this happens, at the same time there will not be any discrimination between different types of beings as mentioned in the previous posts.

Everyone on this earth loves themselves. Whenever there arises a competition of one's self and others' most people will be on the side of thier selves instead of equilibrium. There are 4 different types of beings from the perspective of priority.

These beings are

1. being who we believe is our self
2. beings who are deared by us

3. beings who are not deared or not hated by us
4. beings who are hated by us

These 4 beings come in this seniority for priority.

If there is just one apple, one will eat it and will not give anyone.

If there is 2 apples, one will eat one apple and gives another apple to the deared one.

If there is 3 apples and he or she is suggest to give each apple to these 4 beings, one will take for himself or herself, gives one apple to the deared one and gives the 3rd apple to non-deared-non-hated being.

If metta is a true one, it should be working for all. Another example is that when a murderer comes and asks for a person to kill from these 4 beings, no one should be given.

If one let kill his or her self for the sake of other there is a boundry. If gives the hated one, this is not metta. If gives non-deared-non-hated one, this is also not metta. If one gives the deared one, there still exist boundry.

There should not be any boundry between any beings deared or hated or not. This has to be. Because metta is universal friendliness and metta work for all and metta is not limited to anyone. Metta has to be unlimited.

This kind of unlimited metta has to be brought along throught out the day and night and brought along wherever he or she goes. When this happens, this is mental exertion and this is metta-vitakka or this is thinking in the form of loving-kindness and vitakka or initial-application is working well.

Kamma.t.thaana:

When metta or loving-kindness is with us all the time through out the day and through out the night and metta or loving-kindness or universal-friendliness is with us wherever we go that is when we stand, when we sit, when we lie down, when we walk, it can be said that we are living with loving-kindness or we are staying with pure-living-on-loving-kindness or metta-brahmavihara.

When there are only these thoughts of wishing all beings to be healthy, wealthy, free of danger etc etc, there will not be any

thoughts of aversion like 'wanting to kill, wanting to hit, wanting to destroy etc etc'. So there is free of byapada or aversive-thinking.

As these wishes are pure wishes and they are not profit-expecting wishes there will not be any sensuous-thinking or kaamacchanda. If one is doing metta and he or she is expecting some forms of profit by doing this metta then this is not a true one. If this happens, then there already arise sensuous-thinking or kaamacchanda nivarana or hindrance of sensuous-thinking.

When one is stick to these metta-wishes all the time, there will not be any worrying and there will not be any straying of thoughts. Because their thoughts are all directed to beings and these beings are not discriminated as there is no more boundry when the practise is advanced. This is breakage of the 3rd hindrance called uddhacca-kukkucca-nivarana or hindrance of spreading-worrying-thinking.

When one is consciously proliferating all these pure wishes of kindness on all beings without any limitation, he or she is alert, active, light, flexible, fast-minded, malleable, calmed and there is no sloth and torpor. This is breakage of the 4th hindrance called thina-middha-nivarana or hindrance of sloth-torped-thinking.

When there are not any of these 4 hindrances and one is diligently practising metta-bhavana in this way, he or she will be happy, calm, tranquilised with metta-bhavana and when there is no doubt or suspicion on the practice, then the 5th hindrance is said to be broken down and it does not arise any more when there is a continuous flow of thoughts of kindness-wishes to all beings.

As there is free of all hindrances, the concentration at that particular time can be called as proximity-concentration or upacaara samadhi. Because this kind of concentration is proximate to the next step of much stronger concentration called absroptice concentration or appanaa samadhi.

Kamma.t.thaana:

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Kamma.t.thaana:

When practising pure-living-on-loving-kindness or metta-brahmavihara the advanced practitioner will notice that there is no hindrances at a time. His mind is pure and free of contamination with aversion, sensuous desire and any other dirts or defilements.

He is directing all his loving mind to unlimited beings. This is vitakka. Vitakka or initial-application is working well and they do

not  
 direct to other thoughts and they just have the thoughts of loving-kindness wish to unlimited beings.

His application of mind to unlimited beings will not depart from those beings and all the mind will be there all the time by reviewing after reviewing on beings with loving-kindness. This is vicaara. This is sustained application or sustained application of the mind to the object 'unlimited beings'.

To be unlimited, all the boundries have to be broken down and all beings have access to equal amount of loving-kindness. When these boundries are broken down and there is continuous arising of loving-kindness wishes on unlimited beings and this is accompanied by thrilling happiness or suffusing joy which makes the whole body lighter and lighter and it seems that each and every body cell becomes lighter and they are suffused with great joy derived from mental activities of loving-kindness.

This is piiti or 'suffused joy'. As there is no defilements, no dirts, no wavering, the mind at that time is well calm and tranquilised. And the mind feels peaceful and free of any physical and mental distress. This is sukha. This is tranquility. This is calmness. The mind is in the state of advanced calmness and stillness. This is ekaggata or one-pointedness.

These factors namely vitakka or initial-application, vicaara or sustained-application, piiti or 'suffused-joy', sukha or 'physical and mental undistress' or 'calmness' or 'tranquility', and ekaggata or 'one-pointedness' are all jhaana factors. They are working well very effectively. This is a state of close proximity to absorptive state of mind. And this is called upacaara samadhi or proximity-concentration.

At a unspecified time 'the mind in proximity-concentration' of pure-living-loving-kindness cultivation is well absorbed into a singlity as 1st jhaana state and this is 1st jhana with metta-brahmavihaara kammattaana bhaavana.

Kamma.t.thaana:

When the practitioner is absorbed into a state of 1st jhana he is said to be developing 1st jhana. In 1st jhana which originated from metta brahmavihaara the cittas are all 1st jhana cittas or rupavacara rupakusala 1st jhana cittas.

All these cittas have to ground on hadaya vatthu or heart-base or they all have to base on hadaya vatthu. Their object is just one. That is any of all these 1st jhana cittas takes the same object, which is just one.

That single object is 'the idea of unlimited beings' and this is pannatti or just names. The way of application of the mind to this object is that by developing loving-kindness wishes.

There are cittas or consciousness, arammana or object, vatthu or base or ground. When these cittas arise they are already accompanied by their accompaniment mental factors.

These mental factors or mental accompaniments are 55 in number in case of all 1st jhana cittas. These 55 mental factors are

a) 7 universal mental factors

1. contact or phassa (contact of 1st jhana citta with unlimited being)
2. feeling or vedana (somanassa vedana or mental pleasure)
3. volition or cetana (encouragement to take the object unlimited satta)
4. perception or sanna (recognition of unlimited beings)
5. one-pointedness or ekaggata (fixity to unlimited being)
6. mental life or jivitindriya (mental supporter)
7. attention or manasikaara (attention to unlimited beings)

b) 6 particular mental factors

1. initial application or vitakka (application of the mind to unlimited beings)
2. sustained application or vicaara (sustension of the mind to unlimited beings)

3. effort or viriya (energy to exert mentally to unlimited being)
4. joy or piiti (suffused joy to all other mental factors and citta)
5. zeal or wish or chanda (enthusiasm to take unlimited beings)
6. decision or adhimokkha (clear decision to take unlimited beings as an object)

c) 19 general beautiful mental factors

- |                                             |                                               |
|---------------------------------------------|-----------------------------------------------|
| 1. confidence or sadda                      | 1. confidence or sadda                        |
| 2. mindfulness or sati                      | 2. balancer or tatramajjhata                  |
| 3. shame or hiri                            | 3. non-attachment or alobha                   |
| 4. fear or ottappa                          | 4. non-aversion or adosa                      |
| 5. mind-tranquility<br>or citta-passaddhi   | 5. mental-tranquility<br>or kaayapassaddhi    |
| 6. mind-lightness<br>or citta-lahutaa       | 6. mental-lightness<br>or kaaya-lahutaa       |
| 7. mind-mouldability<br>or citta-mudutaa    | 7. mental-mouldability<br>or kaaya-mudutaa    |
| 8. mind-workability<br>or citta-kammannataa | 8. mental-workability<br>or kaaya-kammannataa |
| 9. mind-proficiency<br>or citta-pagunnataa  | 9. mental-proficiency<br>or kaaya-pagunnataa  |
| 10. mind-uprightness<br>or citta-ujukataa   | 10. mental-uprightness<br>or kaayujukataa     |

d) special beautiful mental factor

1. pannindria cetasika or panna cetasika

So there are

1. 7 universal mental factors
2. 6 particular mental factors
3. 19 general beautiful mental factors
4. 1 special beautiful mental factors

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33 mental factors or 33 cetasikas

Karuna and mudita do not arise with metta jhaana. 3 virati cetasikas do not arise with metta jhaana.

So in 1st jhaana of metta-brahmavihaara or loving-kindness-pure-living there are

1. 1st jhana citta ( rupaavacara ruupakusala 1st jhaana cittas)
2. 33 mental factors or 33 cetasikas
3. 1 hadaya ruupa or hadaya vatthu
4. 0 pannatti ( this is illusionary object and designated as 0)

The pannatti here is 'the idea of beings of unlimited characterization (deared, hated, non-deared-non-hated) and unlimited number of 1 to infinity)

This is the picture of 1st jhaana with metta brahmavihaara.

Among 33 cetasikas or 33 mental factors there are 5 special cetasikas and they are designated as jhaana factors as they help to develop 1st jhaana.

They are vitakka or initial-application, vicaara or sustained-application, piiti or 'suffused-joy', sukha or 'physical and mental undistressedness or pleasure', and ekaggataa or one-pointedness or 'fixity to object'.

Kamma.t.thaana:

1st jhaana can also be attained through the practice of unlimited compassion or karuna brahmavihaara. It is karuna kammattaana. The implications are almost the same as in case of metta brahmavihaara but the difference is that 'the mental exertion is applied with the idea of wishing easing of beings.

When we say 'easing' there always are 'uneasing load on beings'. So karuna generally goes to all those who are in needs of help in certain form. Usually beings of attention in karuna kammattaana are 'dukkhita satta' or 'beings in trouble'.

This is the difference between karuna and mudita. When karuna goes to 'dukkhita satta' or 'beings in trouble', mudita goes to 'sukhita satta' or 'beings in prosperity'. That is why karuna and mudita cannot arise together because the objects are totally different that is one is 'in trouble' while another is 'in prosperity'.

Unlike karuna and mudita, metta can go to both kinds of beings. That

is both beings in trouble and beings in prosperity. By the same token, upekkha-brahmavihaara can also go to both kinds of beings. Actually metta and upekkha can go to any kind of beings whether they are in trouble or not, whether they are in prosperity or not and whatever they are behaving.

Kamma.t.thaana:

Karu.na and mudita kamma.t.thaana can also be practised as in case of metta brahmavihaara. We have discussed 1st jhaana of metta, karuna, and mudita. As in cases of kasi.na they can also be exercised and can ascend up to 3rd ruupa-jhaana (4th ruupa-kusala cittas).

When the practitioner reached up to the 4th ruupa jhaana then he or she has to practise up to proficient level and through masteries there will see the weakness in these three kamma.t.thaana. After thorough scrutinization the practitioner tries to ascend up to the 5th ruupa jhaana.

This is done with upekkha-brahmavihaara kamma.t.thaana. As I have told the group before this can be compared with mother and her child. The mother loves her baby and put him in chest feeding breast. This is compared with metta.

The mother once sees that the child gets ill and has to be sent to hospital for appropriate treatment. At that time there is also love. But this love is compassionate one. This is compared with karu.na.

When he gets well and back to good health or when he becomes rich or something like that there arise joy. This is compared with mudita.

But when the child gets matured and comes into adulthood there is just a balance thought on him. This is compared with upekkha.

When upekkha arise there arise 5th ruupa jhaana. This again has to be practised up to proficient level.

After kamma.t.thaana on samatha there left vipassanaa to discussed. This is a wide subject and it takes time to digest so that dhamma really permeate and arise on its own in reader with their true understanding.

Even though all 40 kammattanas are discussed they in their respect

are not conduce to vipassanaa naana or vipassanaa knowledge. Because there is difference between samatha and vipassanaa.

As there is not much time, I will not touch vipassanaa here under Dhamma Thread. But when I am back to action at Yahoo or if I have access to send messages to groups I will be trying to continue Dhamma Thread.

This is the last Dhamma Thread before I resume Dhamma Thread activities. I will note that the last number is 887. So when I start vipassanaa I will start with Dhamma Thread (888) which is easy to remember for me.

If there is anything to ask or discuss my mail is [htoo.naing@...](mailto:htoo.naing@...) When writing please include the heading of the message with Htoo-private so that I can search easily.