

ABHIDHAMMA

The Discourse to Gods



**May the World be
Enlightened**

A Gift of Dhamma

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Why this Discourse was delivered to Gods

Introduction:

This discourse, **Abhidhamma**, was the discourse given to the Gods in **Tavatimsa** heaven at the assembly of Gods presided over by his former mother **Mahamaya** reborn in Deva world as a male Deva by the name of **Matu Deva Putta**. It was in grateful gratitude to his former mother that he delivered this discourse, Abhidhamma, the higher teaching, in the course of three human months, the entire Lent. It is only proper for the readers to know that the discourse was given to Gods.

We need to understand why Buddha went to Tavatimsa heaven to deliver this discourse, the higher teaching, Abhidhamma. It was only proper for Buddha to repay his former mother in grateful gratitude with this higher teaching. When Bodhisatta ascetic Gotama was practicing the self-mortification, **Matu Deva Putta**, had appeared before Him and encouraged Him to persevere when he had fainted, weak from the practice of self-mortification. The Ascetic Gotama had practiced self-mortification to its fullest degree and reduced His meals to just one mustard seed a day. His flesh and muscle had withered and His skin had clung to His protruding bones. Weak with hunger, the Bodhisatta had fainted momentarily. His former mother had appeared before Him and encouraged Him in His Noble Quest.

The role of the mother of the Buddha is a sacred role that requires great effort. **Queen Maha Maya** aspired to be a mother of a Buddha one hundred thousand world cycles ago at the time of the **Padumuttara Buddha**, the fifteenth Buddha preceding our Gotama Buddha. She then performed meritorious deeds and kept the precepts for one hundred thousand world cycles to fulfill her aspiration.

After his enlightenment, on the seventh year of His enlightenment, the Buddha went to Tavatimsa Heaven to preach the Abhidhamma (Higher teaching) to His deva mother and also to observe the Vassana (**Rains Retreat**) for three months there. Many celestials, including a very large retinue headed by His deva mother, greatly benefited by attaining the various stages of Sainthood including Sotapanna (stream-winner), Sekadagami (Once-returner), Anagami.(non-returner).

After His Abhidhamma lectures, the Buddha descended back to the human world at lake Anottata in the Himalaya Mountain, where the Venerable Sariputta waited to receive the daily briefing of His lectures. **Later the Venerable Sariputta would expound the same doctrine to his disciples, thereby spreading the Abhidhamma teaching of the Buddha in the human world. Thus how we come to learn the Abhidhamma, the higher teaching.**

Abhidhamma Day

The Lord Buddha spent his seventh Lent, the rain retreat at Tavatimsa heaven. For the entire lent, he delivered the higher teaching, Abhidhamma, to Gods for the benefit of Gods and men. At Tavatimsa heaven (The heaven of the thirty three), sitting on the brown emerald slab, "**Pandukambala**" the throne of Sakka, King of devas, he expounded the seven sections of Abhidhamma to his mother **Santussita deva (Matu Deva Putta.)** in the assembly of devas and Brahmas. The preaching of the Abhidhamma took the entire lent and ends in the full moon day of **Thadingyut - light festival**. In commemoration of this event, Buddhists all over the world celebrate this day as Abhidhamma day. At the end of the Lent, in the month of Thadingyut (October), our Lord Buddha descended from Tavatimsa heaven back to the human world. This day is commemorated by Buddhist as Abhidhamma day and Light festival is held to emulate the scene of the Buddha return from Tavatimsa heaven , annually as Thadingyut Light Festival.

The Thadingyut Light Festival

The day of his return to the human world, is commemorated by Buddhists as Abhidhamma day and to emulate the miraculous scene, an annual light festival is held in all Theravada countries. In Myanmar the light festival is known as Thadingyut light festival. On his return to the human world, the **King of the Devas, Sakka**, created three stairways:

1. *one of gold on the right side for the devas,*
2. *one of silver on the left side for the Brahmas and*
3. *one in the middle of rubies for the Lord Buddha.*

Many deities accompanied the Lord Buddha. They held several celestial regalia.

- *Panca Thinkha deva on the right played the “Veluva” harp in praise of the Lord Buddha.*
- *Matali deva on the left carried flowers and fragrance to honor the Lord Buddha.*
- *Suyama deva carried the yak tail fly whisk,*
- *Santussita deva held the ruby-studded gold fan and*
- *Sakka deva blew the “Vizayuttara” Conch Shell to celebrate the occasion.*

All deities from the entire Universe gathered to pay homage to the Lord Buddha. The three stairways thus illuminated by the radiance from the Devas’ body lead the way to the gateway of the City of Sakassa on earth. When the Lord Buddha set foot upon the earth, the crowd that awaited at the city gate all paid obeisance to the Lord Buddha and a grand ceremony was held to welcome the blessed one. **The Buddha with his miraculous power opens the sight for the human to see the grandeur of the accompanying Devas and Brahmas.**

Thadingyut Light Festival

To commemorate this great event in the life of the Lord Buddha which took place on the Full moon day of Thadingyut the Myanmar hold “**Tawedeintha**” (Tavatimsa) festival or “Myint Mo Festival” because Tavatimsa is said to be on the summit of Mt. Myint Mo (Mt-Meru). In Myanmar replicas of Myint Mo are constructed to represent the three stairways and candle-light lamps are lit in the Thadingyut festivals replicating the Lord Buddha descend from Tavatimsa heaven to the human world on this day of Thadingyut. Many made their offerings to shrines and pagodas and alms are given to the monks. Hymns are sung in praise of the Buddha and his teaching, the Dhamma.

Devotional Homage –Puja

The Puja is performed by laymen to worship or making devotional offering. In Buddhism there are **five infinite debts of gratitude** –

1. *the gratitude owed to the Buddha,*
2. *the gratitude owed to the his teachings i.e. the Dhamma,*
3. *the gratitude owed to the Sangha (the assembly of monks)*
4. *the gratitude owed to the parents and*
5. *the gratitude owed to the teachers.*

It is a religious obligation to worship and make **devotional offerings to Buddha, Dhamma, Samghas**, the **parents, teachers and the elders...** In addition those who are senior in age, rank, and position and those who have helped you while you are in difficulty should be respected, worshipped and given due puja.

I will now present to you the very well written book on Abhidhamma translated by Prof. Mehm Tin Mon.

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BUDDHA ABHIDHAMMA

THE ULTIMATE SCIENCE

by

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A Gift of Dhamma

Preface

Buddha's Teachings

The teachings of Lord Buddha in the course of 45 years of His Buddha hood have been divided into three collections called *Tipitaka* in *pàli*, meaning 'Three Baskets' literally. The first collection is known as '**Sutta pitaka**'. It is the conventional teaching (*Vohàra desana*) in which Buddha used common vocabulary to explain His teachings. Practical aspects of tranquility meditation and insight-meditation are included in this collection.

The second collection is called '**Vinaya pitaka**'. It is the authoritative teaching (*ànà-desana*) in which Buddha used His authority over the monks to lay down rules and disciplines for them to follow. These disciplines embody the highest code of ethics and can surely purify one's action, speech and thought, thus making one noble and respectful.

The third collection is '**Abhidhamma pitaka**'. It is the higher teaching of the Buddha. Here Buddha employed abstract terms to describe the ultimate realities (*paramatthas*) in the Universe and Nibbana which is the summum bonum and the highest goal of Buddhism.

So *Abhidhamma* may be regarded as the ultimate teaching (*Paramattha desanà*) of Lord Buddha. The principles and the causal relations which Buddha expounded in *Abhidhamma* are so natural, so logical and so beautiful that they can pin-point the root cause of miseries in the world and the ways to eradicate this miseries.¹⁸

The most wonderful thing about Buddha's teachings is that the teachings contain both theory and practice, and they clearly and exactly define the human values, the best moral code, the eternal peace and the Noble Eightfold Path leading to that peace. All these valuable teachings have been verified time and again by millions of Ariyas, i.e., noble persons who had trodden on the path, and can still be verified at any time any an able person who will earnestly and steadfastly follow the path.

The Significance of Abhidhamma

Sutta pitaka and *Abhidhamma pitaka* are collectively known as Dhamma—a *pàli* word meaning 'the doctrine or the teaching' of the Buddha. Dhamma is the doctrine that can salvage persons who abide by Dhamma from falling into the four lower abodes (*apayas*) and that can purify the mind from defilements so as to achieve lasting peace and happiness. The prefix '*Abhi*' is used in the sense of preponderant, great, excellent, sublime, distinct, marvelous, etc.

Abhidhamma pitaka is more preponderant, more sublime and more marvelous than *Sutta pitaka* in the sense that

- I. *Abhidhamma pitaka* contains more Dhamma groups (*Dhammakkhandhas*) than *Sutta pitaka* and *Vinaya pitaka*. (*Abhidhamma* consists of 42,000 *dhammakkhandhas* whereas *Sutta pitaka* and *Vinaya pitaka* contain 21,000 *dhammakkhandhas* each).
- II. Buddha used more numerous methods in expounding *Abhidhamma* than when He taught *Sutta Dhamma*; and
- III. In *Abhidhamma* Buddha analyzed mind and matter in minute detail in terms of the ultimate realities known as '*paramatthas*'.

These *paramatthas* will be explained in the Introduction chapter.¹⁹

What is the Mind?

Philosophers used to refer to 'mind and matter' as the two basic principles of the world. But they fail to come to a unanimous conclusion as to what the mind is. Psychologists began their task by probing the nature of the mind. But, when they cannot specify and characterize the mind, they turn to the behavior of animals and men. Thus psychology becomes 'the study of behaviorism' rather than 'the science of the mind.'

Today's science possesses no instruments to detect the mind. So scientists tend to deny the existence of the mind and fondle the theory that the brain functions as the mind. This theory cannot explain the strange phenomena of telepathy, clairvoyance, extrasensory perception, psychokinesis, out-of-body experiments, life after death, etc., which cannot be denied by science to-day. Besides brain-research has revealed that, although the brain functions as a super-computer, it requires an external agent to run it just as ordinary computers need to be programmed by men. Isn't that external agent the mind?

Abhidhamma describes the mind as a combination of *citta* (consciousness) and *cetasikas* (mental factors or concomitants of the mind). There are 52 *cetasikas* or mental factors—some can defile the mind, some can purify the mind and some are neutral. The total number of possible combinations between *citta* and *cetasikas* is 121. These combinations account for the various states of the mind.

They explain fully why the mind is sometimes bad and sometimes good, sometimes sad and sometimes happy, sometimes wicked and sometimes noble, etc. In the practical aspects of His teaching, Lord Buddha described several ways for developing *samàdhi* (concentration).²⁰

When the unwholesome mental factors such as *lobha* (greed), *dosa* (anger), *uddhacca* (restlessness), *kukkucca* (remorse), *vicikicchà* (doubt), *thina-middha* (sloth and torpor) can be calmed down not to arise in the mind, then the mind is in unperturbed, peaceful and lucid state. This is the state of *upacàra-samàdhi* (neighbourhood concentration or access concentration), meaning it is close to *jhàna* (absorption).

At the state of *upacàra-samàdhi*, since the defilements are absent from the mind, one enjoys tranquility and peace unmatched by sensual pleasure. A higher bliss is enjoyed when one can raise the degree of concentration a little higher to *jhàna-samàdhi*.

After developing four *rupa-jhànas* (meditative absorption of fine-material sphere) and four *arupa-jhànas* (absorption of immaterial sphere), one can go a step further to develop *abhinnà* (supernormal knowledge). There are five mundane (*lokiya*) supernormal powers:

- (1) **divine powers** (*iddhi-vidha*),
- (2) **divine ear** (*dibba sota*),
- (3) **divine eye** (*dibba-cakkhu*),
- (4) **penetration of the minds of others** (*ceto-pariya- v à d à*) and
- (5) **remembrance of former existences** (*pubbe-nivasanussati*).

These supernormal powers far surpass the powers of telepathy, clairvoyance, psychokinesis, etc. With *iddhi-vidha abhinnà* one can pass through walls and mountains without being obstructed, dive into the earth, walk over water and fly in the sky. With *dibbacakkhu abhiv v à* one can see the *apàya* (lower) abodes as well as the worlds of devas and brahmas and the beings being reborn in the thirty-one planes of existence according to their *kamma* (*karma* or action). With *ceto-pariya- v à d à*, one can see the minds of others and know their intentions.

The attainment of these supernormal powers is not, however, the goal of Buddhism. The penetrating power of the mind²¹ accompanied by *upacàra-samàdhi* or *jhàna-samàdhi* is utilized to observe the arising and the vanishing of *nàma* (mind and its concomitants) and *rupa* (ultimate matter) in the body. These *nàma* and *rupa* are invisible even under electronic microscopes, but they can be seen by the *samàdhi*-mind!

By meditating on the three common characteristics of *nama* and *rupa*—namely impermanence (*anicca*), suffering (*dukkha*) and not-self (*anatta*) and also on the causal relations between *nàma* and *rupa*, one is treading along the Noble Eightfold Path and will sooner or later attain the first *Magga* (Path) and *Phala* (fruition). Then one becomes a stream winner (noble person) and is fully guaranteed never to be reborn in the lower abodes again.

The stream winner (*sotapanna ariya*) can enjoy the transcendental peace of *Nibbàna* whenever he chooses. If he continues with his *vipassanà* (insight) meditation he will realize the three higher *Maggas* and *Phalas* (Paths and Fruitions) in due course and become an arahat (perfect one) in this very life. Even if he does not continue with his *vipassanà* meditation, the *sotàpanna* will automatically become an arahat in no more than seven lives.

In the *arahat* all the defilements are completely uprooted and destroyed. Since these defilements are the real causes of all miseries, their total destruction means complete happiness and eternal peace for the arahat.

Thus by purifying the mind from all defilements which cause miseries and debase a person, one can become an *arahat* who is among the noblest persons in the worlds of men and *devàs* and who can enjoy the highest and lasting peace of *Nibbàna* for ever. So to become an arahat is the correct goal for men and *devàs*, and this highest goal in life is attainable only through the correct analysis and understanding of mind and matter as taught by Lord Buddha

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It should be emphasized here that whatever Buddha had taught us out of His omniscience and own experience can be tested and verified by any one with his own experience.

An Intellectual Treat

Abhidhamma deals with the realities that really exist in nature. It correctly and microscopically analyses both mind and matter which constitutes this complex machinery of man. It describes the six sense-doors in man, the six senses coming from outside and the arising of thought processes when the senses come into contact with the sense-doors. Various mental states together with the causes of these mental states are vividly enumerated. Wholesome and unwholesome thoughts and their consequences are elaborated. Also the process of life and death and that of rebirth in various planes under the kammic force are clearly explained.

Rupa, which comprises matter and energy, is subdivided and characterized to the ultimate states. Both *nàma* (mind and its concomitants) and *rupa* (matter and energy) are very short-lived. They arise and dissolve in the order of a trillion (10¹²) times per second. So the view that consciousness flows like a stream as propounded by some modern psychologists like William James becomes extremely clear to one who understands *Abhidhamma*.

The law of Dependent Origination and the Law of Causal Relations are treated systematically and thoroughly in *Abhidhamma*. These laws find no parallel in any other philosophy. Finally the four great Noble Truths, i.e.

- the Noble Truth of Suffering,
- the Noble Truth of the Cause of Suffering,
- the Noble Truth of the Cessation of Suffering and
- the Noble Truth of the 23 Path leading to the Cessation of Suffering,

clearly come to light as one goes through *Abhidhamma*. These Four Noble Truths are the ultimate truths that encompass all the causal relations in mundane as well as supramundane levels. Those who can vividly see these Noble Truths with their *samàdhi*-mind or wisdom-eye will become enlightened as noble persons.

The Essence of Buddha Abhidhamma

Just as natural sciences investigate the natural laws that control natural processes, so also *Abhidhamma* illustrates the natural truths that govern natural processes. But the levels of treatment are different. All natural sciences, such as physics, chemistry, biology, geology, geography, engineering, electronics and medical sciences, deal with matter and energy—the physical aspects of nature. Even psychology, which goes after behaviorism, cannot pin-point the mind and analyzes it.

But it is the mind which leads the world and the life of everybody. All sciences and philosophies are produced by the mind, governed by the mind and children of the mind. So the mind is undoubtedly the most powerful agent in the world!

Abhidhamma pin-points the mind, analyses and characterizes the mind, describes the functions of the mind and puts the mind in its proper place. The true ability of every person lies in his mind. So nobody need look up to the sky and ask for help from some supernatural forces for the most powerful force lies within himself!

Abhidhamma also tells about matter in relation to the mind. It also describes *Nibbàna* (*Nirvana*) which is free from mind and matter. Natural sciences cannot turn a scoundrel to a noble man²⁴ whereas *Abhidhamma* can. Scientists and philosophers cannot show the way to the cessation of suffering and to eternal peace whereas *Abhidhamma* can.

Scientists, philosophers, psychologists and every lover of truth will find *Abhidhamma* to be a special intellectual treat. What knowledge is there in life which is more valuable than *Abhidhamma* which is the ultimate teaching of the Fully Enlightened One?

Introduction

The *Abhidhamma piṇṅaka* consists of seven treatises—namely,

- *Dhammasaṅgaṇī*,
- *Vibhaṅga*,
- *Dhātukathā*,
- *Puggalapaṇṇatti*,
- *Kathāvatthu*,
- *Yamaka* and
- *Paññhāna*.

The subject matter of *Abhidhamma* is the four ultimate realities (*paramatthas*) and the causal relations between them. The treatment of the subject-matter is highly technical and remarkably systematic making use of purely philosophical terms true in the absolute sense.

If one can patiently study the treatises on *Abhidhamma*, one cannot but admire the profound wisdom and the penetrative insight of Lord Buddha. But it is not easy to study *Abhidhamma* on one's own efforts as one may easily get lost in the wilderness of abstract terms and strange methodology.

There is, however, a well-known treatise called **ABHIDHAMMATTHA SAN .GAHA**, which is the most fitting essence to *Abhidhamma*. This treatise, written by **Venerable Anuruddha Thera**, the monk from Kancipura (Kanjeevaram), summarizes all the important points of *Abhidhamma* very systematically.

The treatise, originally written in *pāli*, has been translated into several languages. In Myanmar the subject matter of this included in the course of study for novices and monk, and is also used as the course of *Abhidhamma* examinations held every year throughout Myanmar by the ministry of Religious Affairs.

The present book, entitled **THE ESSENCE OF BUDDHA ABHIDHAMMA**, further elaborates the subject-matter presented in '*Abhidhammattha saṅgaha*' in a simple and systematic manner with certain collaboration with scientific views and practical aspects. It is written more or less in the form which is used by the author as lecture guides in conducting *Abhidhamma* short courses.

The courses prove to be very successful. So the reader will find this book to be thoroughly clarified and interesting to study the essential facts of *Abhidhamma*.

Abhidhamma is really the golden knowledge which will help one to discard wrong views and to acquire the right view for one's total liberation from all miseries.

Realities

There are two kinds of realities—apparent and ultimate.

Apparent reality is the ordinary conventional truth or the commonly accepted truth (*sammuti-sacca*). It is called *paññatti* in *Abhidhamma*.

Ultimate reality is the ultimate truth (*paramattha-sacca*). It is called *paramattha* in *Abhidhamma*.

In basic science we learn about the apparent depth of an object in water. The apparent depth is shallower than the real depth. It appears to be the true depth due to the deviation of light rays on passing from a denser medium (water) to a lighter medium (air). So if a fisherman throws a spear at a fish where he sees it under water, the spear will not

hit the fish, because the fish is not really there.

In the same way *pannattis* or the apparent realities, though they seem to exist, do not really exist. What are the *pannattis*?

Pannattis are the names of living and non living; they also refer to the things and the persons themselves. Thus not only the names ‘man, dog, table, house, etc.’ are *pannattis* but the man, the dog, the table, the house, etc, are also *pannattis*.

It is apparent that ‘names’ are not the ultimate realities because a particular thing has been given different names in different languages. There is an interesting episode about giving names in Myanmar.

A lad by the name of Mr. Ba appeared for the matriculation examination. He failed in his first attempt. He appeared for the same examination again next year under the new name of Mr. Ba Hla. He failed again. In the third year he changed his name to Mr. Ba Hla Than and sat for the examination again. Again he didn’t have a better luck. So to improve his luck he took the name of Mr. Ba Hla Than Tin in the fourth year. He failed in the examination again. Nevertheless he appeared for the examination again in the fifth year under the longer name of Mr. Ba Hla Than Tin Nyunt. Well, he passed the examination this time. So he was known as Mr. Ba Hla Than Tin Nyunt when he joined the University of Yangon.

The point is that, since names can be chosen at will to designate various things and persons, they cannot be ultimate realities. Yet we have to use these names in our everyday expressions and speeches to communicate with one another. Other people understand correctly what we mean and what we refer to. So these expressions and speeches with no intention of lying are called *samuti-sacca* or conventional truth.

Now according to *Abhidhamma*, not only the names but also the things and the persons the names refer to do not really exist.

You may argue: “Why?”

We can see the table, the house, the man, the dog and we can also touch them and feel them. Why don’t they exist?”

Well then—please show me the table. Isn’t that wood that you are touching or pointing at? If you take out the pieces of wood from the table, does the table exist any more?

It is similar with the house. If you pull down the four walls and take off the roof, the house will disappear.

What about the man and the dog? If you take each part such as hair, nails, skin, flesh, blood, bones, intestines, heart, liver, lungs, spleen, etc., in turn and ask the question: “Is this the man or the dog?” The answer is always ‘No’. So the man and the dog do not really exist.

Again there is an interesting episode in the Buddhist chronicles between two wise persons —*King Milinda* and the arahat *Ven. Nagasena*.

The King asked, “By what name shall I know you, Sir?”

Ven Nagasena answered, “My companions call me Nagasena. **But the name and the person whom the name refers to, do not really exist.**”

The King commented, “If Nagasena and the person do not exist, to who do people offer alms and who receive these offerings? Since you receive them, you really exist. Why did you tell a lie in spite of your higher nobility?”

Ven. Nagasena enquired, “Your Majesty, did you come to this monastery on foot or by chariot?”

The King replied, “I came by chariot.”

Ven. Nagasena enquired further, “Well then, please show me your chariot? Is the horse the chariot? Is the wheel the

chariot? Is the axle the chariot? Is the carriage the chariot?"

The King answered "No" to these entire questions.

Ven. Nagasena remarked, "Is there a chariot beside the horse, the wheel, the axle, the carriage, etc.?"

The King again said "No".

Ven. Nagasena commented, "Your Majesty, you said you came here by chariot; yet you could not show me the chariot! Why did you tell a lie in spite of your high honor?"

The King consented, "There is no chariot beside the horse, the wheels, the axle and the carriage. Just a combination of these things has been named the chariot."

Ven. Nagasena remarked, "Very well, your Majesty, you should understand Nagasena as you understood the chariot."

The important point is that by *paramattha* or ultimate reality. We mean something which cannot be changed into another thing or divided up into other things. It can neither be created nor destroyed by man. It really exists in nature and it holds on its characteristics till it perishes. It can stand the tests or the investigation by any method about its reality and real existence.

Philosophers and scientists have been searching for the ultimate realities that really exist in the universe. Philosophers could not agree on any ultimate reality—what was proposed by a well-known philosopher was disputed by another.

Scientists first regarded matter and energy as the two ultimate realities. Matter has been divided into 92 natural elements, which in turn have been divided into 92 kinds of natural atoms and their various isotopes. Now-a-days atoms are generally believed to be composed of protons, neutrons and electrons—the protons and the neutrons from the nucleus with the electrons revolving in orbits around the nucleus. Although protons, neutrons and electrons may be regarded as the basic building blocks of atoms, they are not particles with definite forms and shapes since they can be emitted from atoms as rays. It is more appropriate to regard them as bundles of energy just as sun light is composed of photons—the basic bundles of light energy.

Scientists have detected more than 80 subatomic particles from the breakup of atomic nuclei. All these particles may also be regarded as bundles of energy are inter-convertible according to Albert Einstein's equation: $E=mc^2$, where E represents energy, m the mass of the matter and c the velocity of light.

Thus from the point of scientific view, man, dog, table, house, all living and non-living things are not ultimate realities since they are composed of electrons, protons, neutrons and energy. Furthermore, since all the sub-atomic particles may be regarded as bundles of energy, only may be taken as the ultimate reality in science.

In *Abhidhamma* there are four *paramatthas* or ultimate realities. They are

rupa, matter

citta, - consciousness

cetasika – mental factor - and

Nibbàna.

In the analysis of *rupa*, it is found to comprise the principles of matter and energy. *Citta* is consciousness, and *cetasikas* are mental factors or mental concomitants. As *citta* and *cetasikas* can pick up the senses and are aware of the senses, they are collectively known as *nàma* (mind).

A person is made up of *rupa*, *citta* and *cetasikas*, or in other words just *rupa* and *nàma* (matter and mind).

These. Nama and rupa, are the ultimate realities whereas the person is just an apparent reality.

Nibbàna—the principle of cessation of suffering and of lasting peace—always exists in nature. The only drawback is that we do not realize it. It can be realized only by *maggā-ṃāḍā* and *phala-ṃāḍā*, i.e., the wisdom eye accompanied by the Path and its Fruition.

The principle of *citta*, *cetasika* and *Nibbàna* are yet to be discovered by science. They are exactly specified and characterized in *Abhidhamma* and can be verified by *samatha-vipassanā bhāvanā*, i.e., tranquility and insight meditation.

The Four Paramatthas

i Citta—consciousness of the senses or awareness of an object.

Citta, *ceta*, *cittuppāda*, *mana*, *mano*, *vi ṃāḍā* are used as synonymous terms in *Abhidhamma*. In casual speaking, the mind usually refers to *citta* or *mano*.

ii Cetasika—mental factors or mental concomitants. *Cetasikas* arise and perish together with *citta*. They depend on *citta* for their arising and they have influence on *citta*. There are 52 kinds of *cetasikas*. What we usually call ‘mind’ is actually a combination of *citta* and *cetasikas*. Neither *citta* nor *cetasikas* can arise independently.

iii Rupa—corporeality or material quality. It may change form and color on account of heat or cold. There are 28 kinds of *rupa*.

iv Nibbàna—extinction of defilement and suffering; absolute lasting peace. The defilements of *citta* are greed, hatred, delusion, etc.; they are the root cause of suffering and of the continuity of life. Thus absolute extinction of defilement means absolute deliverance from all future rebirth, old age, disease and death, from all suffering and misery. There is absolute lasting peace in *Nibbàna*. The Sanskrit word ‘*Nirvāna*’ literally means

- ‘freedom from craving’.
- “Extinction of greed,
- extinction of hatred,
- extinction of delusion;

this is called *Nibbana*.” (*Samyutta Nikaya* 38.1) Each of the above four *paramatthas* may be scrutinized for their real existence. Science may dispute the existence of the mind because it cannot detect it. But the existence of *citta* which is consciousness of the senses in man and animals cannot be disputed by anyone. **The existence of *cetasikas* such as *lobha* (greed), *dosa* (anger), *māna* (conceit), *issā* (jealousy), *alobha* (non-attachment), *adosa* (goodwill), etc., in men and animals is also apparent. But it is important to see them as separate entities and not as parts of the mind or different mental states. The unwholesome *cetasikas* like *lobha*, *dosa*, *māna* and *issā* can be completely eliminated from the mind by means of insight meditation.**

The existence of *rupa* as matter and energy is easily seen. But *Nibbàna*, being supramundane, cannot be perceived by the ordinary mind, but it can be observed by *lokuttara* (supramundane) *cittas*.

It should be noted that all the *paramatthas*, in their ultimate sense, are formless and shapeless just as bundles of energy are formless and shapeless. They are invisible under the best microscope, but *cittas*, *cetasikas* and *rupa* can be seen by the *samādhi*-eye.

***Nibbàna* can be realized by the wisdom of the four paths. Each *paramattha* will be treated at length in the following chapters.**

Nāma and Rupa

Both *citta* and *cetasikas* are aware of the senses. They are always bent towards the senses in order to pick up the senses, and thus they are collectively called ‘*Nāma*’.

A man is made up of *nàma* and *rupa* (mind and body). Of the two, *nàma* is aware of the senses and *rupa* is not. So *nàma* is the leader and *rupa*, the follower. But in the senses sphere and the fine-material sphere, *nàma* needs the support of *rupa* for its arising. *Nàma* is similar to a man with good eye-sight but no legs whereas *rupa* is like a blind man with good legs.

A man without legs and a blind man meet outside a village and they hear the announcement on loudspeaker that food is being distributed inside the village. They want to get food from the place. How can they go? Well, if the man with good eye-sight sits on the shoulders of the blind man, and the latter walks along the road as directed by the former, they will soon arrive at the desired place and enjoy food.

***Nàma* and *rupa* work hand in hand like the two men above.**

The Purpose of the Ultimate Analysis

To see things as they really are is the cherished goal of all lovers of truth including philosophers and scientists. When one cannot see the true picture of things, one sees the distorted picture and maintains the wrong view about them. One basic wrong view which has plagued men for aeons is *sakkàyadiññhi*. It is 'personality-belief', interpreting the aggregates of *rupa* and *nàma* as an 'individual' or 'I' or '*atta*'. Because of this *sakkàyadiññhi*, everyone wants to be a very important person (VIP), wants to pile up possessions for the benefit of 'I' and behaves in a selfish way. In fact all sorts of troubles and miseries spring up from this wrong view. Seeing other as a person, a man, a woman, an individual, etc., is also *sakkàyadiññhi*. *Sakkàyadiññhi* gives rise to other wrong views which are uncountable in the world today.

The dreadful thing about *sakkàyadiññhi* is that it can couple with bad *kamma* to throw one down to the lower abodes (*apàyas*) once and again. According to the Buddha's teachings, to get rid of *sakkàya-diññhi* is most important and most urgent. It is as urgent as putting out the fire on one's head when one's head is on fire and as removing the spear and treating the wound on one's chest when the chest is impaled by a spear.

The study of *Abhidhamma* furnishes one with the right view that 'I' or '*atta*' does not exist and what really exist in man are *citta*, *cetasikas* and *rupa*. Understanding the mental states can help one to control one's temperament and to avoid unwholesome mental states, thus reducing mental tension and curing many mental diseases.

When one understands that the volition (*etanà*), that direct one's action, speech and thought, bear kammic properties which cause rebirth and shape the destiny of beings, one becomes mindful to avoid unwholesome volition.

Furthermore, when one understands the causal relations described in *Abhidhamma*, one can get rid of all wrong views and hold a correct understanding of what is going on in the world. When one decides to follow the Noble Eightfold Path to free one from all miseries, one begins with the right view and develops *sāla* (morality), *samādhi* (concentration) and *panna* (wisdom) step by step. In so doing one has to undertake *samathavipassanà* (tranquility and insight) meditation and try to observe how the *cittas*, *cetasikas* and *rupas* are functioning, how they are being produced incessantly, how the causal relations really work and, in short, how all the phenomena described in *Abhidhamma* really take place. So the ultimate analysis in *Abhidhamma* is not for the pleasure of reading nor for the sake of knowledge alone; it is also to be scrutinized by the *samādhi*-mind in order to develop insight wisdom leading to the path and its fruition (*magga* and *phala*).

CHAPTER 1

1.0 Four Classes of Cittas

1.1 Definitions

“*Citta*” is defined as ‘consciousness of the senses’ or ‘awareness of an object’.

Cittas may be divided into four classes in accordance with the four planes (*bhâmi*) or spheres (*avacara*):

1 *Kàmàvacara citta*

consciousness mostly experienced in the sense sphere - (*kàma-loka*)

2 *Rupàvacara citta*

consciousness mostly experienced in the fine-material sphere (*rupa-loka*)

3 *Arupàvacara citta*

Consciousness mostly experienced in the immaterial sphere (*arupa-loka*)

4 *Lokuttara citta*

Consciousness experienced in the supramundane (transcendental) level.

The above four classes of *cittas* may be called in short, *Kàma citta*, *Rupa citta*, *Arupa citta* and *Lokuttara citta*.

1.1.1 *Kàmàvacara citta*

Kàmàvacara citta are experienced not only in the sense sphere but also in other spheres. The same thing is true with *rupàvacara citta* and *arupàvacara citta*. The sense sphere refers to the four *apàya* abodes, the human abode and the six *deva* abodes. In all these abodes sensual pleasure is enjoyed.

The fine-material sphere refers to the sixteen planes populated by *rupa-brahmas*, i.e. *brahmas* with forms or bodies.

The immaterial sphere refers to the four planes populated by *arupa-brahmas*, i.e., *brahmas* without forms or bodies.

Brahmas are more powerful than *devas*. They enjoy greater peace and longer lives than *devas*.

Kàmàvacara Cittas (*Consciousness mostly experienced in the kàma-loka*) There are 54 *kàmàvacara citta* which may be divided into three classes:

1 *Akusala citta* (**immoral consciousness**) – 12

2 *Ahetuka citta* (**rootless consciousness**) – 18

3 *Kàma-sobhaõa citta* (**beautiful consciousness in the sensesphere**) – 24

The total number of *kàmàvacara citta* is $12+18+24 = 54$. They will be named and explained further below. It is recommended that the reader should become familiar with the Pàli names mentioned in this book. They are short and precise and will help one to understand the translations or the writings in other text-books or treaties on Buddhism.

Akusala Cittas (**Immoral Consciousness**)

‘*Akusala*’ means ‘immoral’. People usually commit wicked and evil deeds with *akusala citta*. So *akusala citta* bear bad results. The 12 *akusala citta* may be further divided into three classes:

1 *Lobha-mula citta* (**consciousness rooted in greed or attachment**) –

2 *Dosa-mula citta* (**consciousness rooted in hatred or ill will**) –

3 *Moha-mula cittas* (consciousness rooted in delusion or ignorance)

Lobha-mula Cittas. The eight *cittas* rooted in *lobha* (greed) are given

Lobha Mula Cita

What the other letters in the table refer to will be evident from the following names of the eight *lobha-māla cittas*.

- 1 *Somanassa-sahagatan diññhigata-sampayuttan asaikhàrikam ekan*
- 2 *Somanassa-sahagatan diññhigata-sampayuttan sasaikhàrikam ekan*
- 3 *Somanassa-sahagatan diññhigata-vippayuttan asaikhàrikam ekan*
- 4 *Somanassa-sahagatan diññhigata-vippayuttan sasaikhàrikam ekan*
- 5 *Upekkhà-sahagatan diññhigata-sampayuttan asaikhàrikam ekan*
- 6 *Upekkhà-sahagatan diññhigata-sampayuttan sasaikhàrikam ekan*
- 7 *Upekkhà-sahagatan diññhigata-vippayuttan asaikhàrikam ekan*
- 8 *Upekkhà-sahagatan diññhigata-vippayuttan sasaikhàrikam ekan.*

Meanings

somanassa : mentally pleasant feeling, joyful
sahagatan : together with, accompanied by
diññhi : wrong view taking that *kamma* and its effect do not exist
sampayuttan : connected with, associated together
vippayuttan : disconnected with
asaikhàrikam : spontaneous, unprompted, automatic
sasaikhàrikam : prompted by oneself or others, volitionally inactive
upekkhà : indifferent or neutral feeling
ekan : one

The eight *lobha-mula cittas* may now be translated as follows.

- 1 One consciousness, unprompted, accompanied by joy, and connected with wrong view.
- 2 One consciousness, prompted, accompanied by joy, and connected with wrong view.
- 3 One consciousness, unprompted, accompanied by joy, and disconnected with wrong view.
- 4 One consciousness, prompted, accompanied by joy, and disconnected with wrong view.
- 5 One consciousness, unprompted, accompanied by indifference and connected with wrong view.
- 6 One consciousness, prompted, accompanied by indifference and connected with wrong view.
- 7 One consciousness, unprompted, accompanied by indifference and disconnected with wrong view.
- 8 One consciousness, prompted, accompanied by indifference and disconnected with wrong view.

Applications - illustration

From the time we are awake in the morning till the time we fall asleep at night we are always in contact with five senses (visual object, sound, smell, taste, touch) and with our own thoughts. If the sense or the thought is good, we like it, we feel attached to it and we wish to enjoy it some more. At this time *lobha* (greed or attachment or desire) arises in our mind and *lobha-mula cittas* will ensue.

If we also feel glad or joyful at the time, the *lobha-mula cittas* will be *somanassa-sahagatan*. If we feel indifferent at the time, the *cittas* will be *upekkhà-sahagatan*. If we are not aware of the fact that *akusala cittas* are arising and they will bear bad results, then our *lobha-mula cittas* will be *diññhigata-sampayuttan*.

On the other hand, if we are aware that *akusala cittas* are arising and they will bear bad results, then our *lobha-mula cittas* will be *diññhigata-vippayuttan*. Moreover if we feel attached to the sense without being prompted by ourselves or others, then our *lobha-mula cittas* will be *asaikhàrikam*.

If we feel attached to the sense only after being prompted by some one, then our *lobha-mula cittas* will be

sasaïkhàrikam.

Asaïkhàrika citta is stronger than *sasaïkhàrika citta* and it arises spontaneously.

Now can you name the *citta* that is arising in a person listening to a pleasant song without giving any thought to *kamma* and its effect?

It is *lobha-mula citta* with the name:

“*Somanassa-sahagatan diññhigata-sampayuttan asaïkhàrika citta*”.

Now a man is stealing a handbag after much persuasion by himself because he is aware of the immoral *kamma* and its bad effect. What is his *citta*?

Again it is *lobha-mula citta* because *lobha* (greed) is the cause of stealing. The name of the *citta* is “*Upekkhà-sahagatan diññhigata-vippayuttan sasaïkhàrika citta*”.

Other examples to illustrate the eight types of *lobha-mula cittas* are given below.

Type 1 A person is enjoying food and drinks **without paying any attention to *kamma*.**

Type 2 A person after being persuaded by **his companion, watches a movie joyfully without any attention to *kamma*.**

Type 3 A lady delightfully puts on a new dress, but **she is aware that attachment to the dress gives rise to *lobha-mula cittas*.**

Type 4 A girl is aware of *kamma* and its fruits, but she, **in compliance with the request of her companions, listens to modern songs joyfully.**

Type 5 A boy is eating plain rice with salt with **some attachment but without joy and knowledge of *kamma*.**

Type 6 A girl appreciates her new dress **after being explained by her mother that the dress is beautiful. But she has neutral feeling and no knowledge of *kamma*.**

Type 7 Reasoning about *kamma*, you drink coffee with neutral feeling, **but still you appreciate the taste.**

Type 8 A lady has knowledge of *kamma*. **But after much persuasion from a sales-woman, she reluctantly buys a new dress.**

Dosa-mula Cittas

There are only two types of *cittas* rooted in *dosa* (hatred or ill will). The symbols and the names are as follows.

1 *Domanassa-sahagatan pañigha-sampayuttan asaïkhàrikam ekan*

2 *Domanassa-sahagatan pañigha-sampayuttan sasaïkhàrikam ekan*

Meanings and Applications

Domanassa : **mentally painful feeling, displeasure**

Patigha : ***dosa*—hatred, ill will, resentment**

So the meanings of the two *dosa-mula cittas* are:

1 One consciousness, **unprompted**, accompanied by displeasure, and connected with ill will.

2 One consciousness, **prompted**, accompanied by displeasure, and connected with illwill.

Whenever we feel angry or displeased or sad or depressed, *dosa-mula citta* will arise. And whenever it arises, it is accompanied by ill will and mentally painful feeling. If it arises spontaneously without being prompted by anyone, it is *asaïkhàrika*. If it arises slowly after much prompting from oneself or others, it is *sasaïkhàrika*.

Now a mother is worrying about her daughter. What *citta* will be arising in the mother?

It is *dosa-mula citta* with the name: *Domanassa-sahagatan pañigha-sampayuttan asaïkhàrika citta*.

A father explained to his son that the son had been cheated. The son became sad. What type of *citta* would the son have? It is *domanassa-sahagatan pañigha sampayuttan sasaïkhàrika dosa-mula citta*.

Moha-mula Cittas

Again there are two types of *cittas* rooted in *moha* (ignorance or delusion).

1 *Upekkhà-sahagatan vicikicchà-sampayuttan ekan*

2 *Upekkhà-sahagatan uddhacca-sampayuttan ekan*

Meanings and Applications

vicikicchà : skeptical doubt about the Buddha, the Dhamma, the Saõgha and the Training

uddhacca : restlessness

The meanings of the two *moha-mula citta*s are:

1 One consciousness, **accompanied by indifference, and connected with skeptical doubt.**

2 One consciousness, **accompanied by indifference, and connected with restlessness.**

As these two *cittas* are of equal strength, neither one being more spontaneous than the other, they are not differentiated by *asaïkhàrika* and *sasaïkhàrika*.

A person who is having doubt about *kamma* and its effect will have a *moha-mula citta* by the name: *Upekkhà-sahagatan vicikicchà-sampayutta citta*.

A person is listening to a lecture, but he does not understand a word because his mind is restless. What is his *citta*? It is a *moha-mula-citta*. The name is *upekkhà-sahagatan uddhacca-sampayutta citta*.

Taking stock in a Day

Although immoral *cittas* number only twelve in types, they occur much more frequently than moral *cittas* in a person every day. This is because **the mind is under the influence of greed (*lobha*), hatred (*dosa*) and delusion (*moha*) most of the time**. These three immoral *cetasikas* are known as *akusala-mula*, i.e., originators of immorality. Because of *moha* and *lobha*, we want to enjoy pleasure all the time, and during this enjoyment, *lobha-mula citta*s will be arising at the rate of many billions per second. At the time we are dressing with pleasure, at the time we are enjoying food and drinks, at the time we are listening to music and watching TV programs, at the time we are reading novels, at the time we are thinking of our earnings and possessions, *lobha-mula citta*s will be arising by many billions.

When we are not pleased with the senses or the scenes we encounter, *dosa-mula citta*s will be arising by billions again. Sometimes when the senses are not appealing, we feel indifferent and distracted in mind. *Moha-mula citta*s will arise during this time. So if we take stock of moral *cittas* and immoral *cittas* in a day, immoral *cittas* will out-number the moral *cittas* by many million times. Since the immoral *cittas* leave seeds of unwholesome *kamma* which will bring about unfavorable results and unhappy destiny or rebirth, it is unwise to let the mind take its course freely.

When we can differentiate the moral consciousness (*cittas*) from the immoral *cittas*, we can control them towards our own benefits.

Ahetuka Cittas (Rootless Consciousness)

Hetu : mula: cause or root-condition

Akusala-hetu : unwholesome roots (*lobha, dosa, moha*)

Kusala-hetu : wholesome roots (*alobha, adosa, amoha*)

Consciousness without concomitant root-conditions is known as *ahetuka citta* whereas consciousness with concomitant root-conditions is called *sahetuka citta*.

There are 18 *ahetuka cittas*. They may be classified into three groups as follows:

1 *Akusala-vipàka cittas*

unwholesome resultant *cittas* that arise as the inevitable results of *akusala cittas* – 7

2 *Ahetuka kusala vipàka cittas*

wholesome and rootless resultant *cittas* that arise as the inevitable results of *kusala cittas* – 8

3 *Ahetuka kiriya cittas*

rootless functional consciousness – 3

Note: Vipàka : *kamma*-result *Kiriya :* *kriya:* functional

Vipàka citta and *kiriya citta* are kammically neutral *cittas* that are kammically ineffective, i.e., they produce no kammic result.

Akusala Vipàka Cittas

1 *Upekkhà-sahagatan cakkhaviññàõan*

eye-consciousness accompanied by indifference

2 *Upekkhà-sahagatan sotaviññàõan*

ear-consciousness accompanied by indifference

3 *Upekkhà-sahagatan ghànaviññàõan*

nose-consciousness accompanied by indifference

4 *Upekkhà-sahagatan jivhàviññàõan*

tongue-consciousness accompanied by indifference

5 *Dukkha-sahagatan kàyaviññàõan*

body-consciousness accompanied by painful feeling

6 *Upekkhà-sahagatan sampañicchana-cittan*

receptive consciousness accompanied by indifference

7 *Upekkhà-sahagatan santàraõa-cittan*

investigating-consciousness accompanied by indifference Of the seven *cittas* mentioned above, the first five are known as *panca-viññàõa*, i.e. five *cittas* that are conscious of the five senses.

The last two, i.e., *sampañichana-citta* and *santàraõa-citta*, represent two connecting stages in the process of cognition (awareness of an object).

For example, when a visual object appears in the eye, a series of consciousness has to arise and dissolve in order to see the object. First *pañca-dvàràvajjana* (five-door advertence) adverts the consciousness towards the object. Then *cakkhu-viññàõa* (eye-consciousness) makes the sense-impression. Then *sampañichana* (receptive consciousness) receives the sense-impression. Then *santàraõa* (investigating consciousness) investigates the sense impression.

Then *vottappana* (determining consciousness) also known as *mano-dvàràvajjana* (mind-door advertence) determines the sense-impression whether it is good or bad. We are aware of the object roughly at this stage.

Similarly, when an audible voice strikes the eardrum, a series of consciousness, i.e., *pañca-dvàràvajjana*, *sotaviññàõa*, *sampañichana*, *santàraõa*, *mano-dvàràvajjana*, etc., has to arise and dissolve before we can hear

the voice.

Thus *sampaññichana-citta*, *santāraṅga citta* together with *panca dvārāvajjana citta* and *mano-dvārāvajjana citta* are essential for cognition of the senses at the five sense-doors (eye, ear, nose, tongue and body).

Ahetuka Kusala Vipāka Cittas

This class comprises eight *cittas* whose symbols and names are similar to those of *akusala-vipāka cittas* we have just described above.

- 1 *Upekkhā-sahagatan cakkhuvittānam*
eye-consciousness accompanied by indifference
- 2 *Upekkhā-sahagatan sotavittānam*
ear-consciousness accompanied by indifference
- 3 *Upekkhā-sahagatan ghanāvittānam*
nose-consciousness accompanied by indifference
- 4 *Upekkhā-sahagatan jivhāvittānam*
tongue-consciousness accompanied by indifference
- 5 *Sukkhā-sahagatan kāyavittānam*
body-consciousness accompanied by pleasant feeling
- 6 *Upekkhā-sahagatan sampatichana-cittā*
receptive consciousness accompanied by indifference
- 7 *Upekkhā-sahagatan santāraṅga-cittā*
investigating-consciousness accompanied by indifference
- 8 *Somanassa-sahagatan santāraṅga citta*
investigating-consciousness accompanied by joy

According to *Abhidhamma*, one is in contact with disagreeable senses on account of one's own past *akusala-kamma* (unwholesome deed) and at these instances *akusala vipāka cittas* will arise in the cognition process. On the other hand one is in contact with agreeable senses on account of one's own past *kusala-kamma* (wholesome deed), and at these instances *kusala-vipāka cittas* will arise in the cognition processes.

Therefore there are a pair of *cakkhuvittāna* (eye-consciousness), a pair of *sotavittāna* (ear-consciousness), a pair of *ghanāvittāna* (nose-consciousness), a pair of *jivhā-vittāna* (tongue-consciousness) and a pair of *kāyavittāna* (body-consciousness).

These five pairs together are called 'dvīpatcavittāna'. There are of course two *sampatichana cittas* and three *santāraṅga cittas*.

All the *akusala-vipāka cittas* and *ahetuka kusala vipāka cittas*, being comparatively weak as they are not aware of the senses as good or bad yet, are accompanied by neutral feeling; the exceptions are that the two body *kāyavittāna cittas* are accompanied by either painful or pleasant feeling and *somanassa-santāraṅga citta*, which arises when the sense is excellent, is accompanied by joy.

Ahetuka Kiriya Cittas

The three *ahetuka kiriya cittas* are given the following symbols and names.

- 1 *Upekkhā-sahagatan patcadvārāvajjana-cittā* five-door advertent consciousness accompanied by indifference
- 2 *Upekkhā-sahagatan manodvārāvajjana-cittā* mind-door advertent consciousness accompanied by indifference
- 3 *Somanassa-sahagatan hasituppāda-cittā* smile-producing consciousness accompanied by joy

The functions of the two *avajjana-cittas*, i.e., No. 1 and No. 2 above, in the processes of cognition have been described above.

If the sense-object appears at one of the five sense-doors, it is *panca-dvārāvajjana* which adverts consciousness towards the sense. *Patca-dvārāvajjana citta* works like a wave-length selector of a radio. Because of it, we can take note of the senses one after one. When the sense or thought-object appears at the mind-door, it is *mano-dvārāvajjana* which adverts consciousness towards the sense.

Hasituppāda-citta can arise only in Buddha and *arahats* when they smile. Note that it is accompanied by joy whereas the two *avajjana cittas* are accompanied by neutral feeling.

Kāma-sobhana Cittas

(Beautiful Consciousness of the Sense Sphere) There are 24 *kāma-sobhana cittas*. They are divided into three classes:

1 *Mahā-kusala citta*

great moral consciousness – 8

2 *Mahā-vipāka citta*

great resultant consciousness – 8

3 *Mahā-kiriya citta*

great functional consciousness – 8

Here ‘mahā’ – ‘great’ means ‘greater in number’. *Mahā-kusala citta* is also known as *kāmāvacara-kusala citta*. As there are 8 *kāmāvacara-kusala cittas*, 5 *rāpāvacara-kusala cittas*, 4 *arāpāvacarakusala cittas* and 4 *lokuttara* (supramundane) *kusala cittas*, the number of *kāmāvacara-kusala cittas* is greatest.

The same is true for *mahā-vipāka citta* (also known as *kāmāvacara-vipāka citta*) and *mahā-kiriya citta* (*kāmāvacara-kiriya citta*). ‘Sobhana – beautiful’ implies that *sobhana cittas* yield good qualities and they are connected with wholesome roots such as *alobha* (generosity), *adosa* (goodwill) and *amoha* (knowledge).

Mahā-kusala cittas arise when ordinary worldlings (*puthujjanas*) and noble persons with the exception of *arahats* perform meritorious deeds such as *dāna* (alms-giving), *sāla* (morality) and *bhāvanā* (meditation).

Mahā-vipāka citta are the *kamma*-results of *mahā-kusala cittas* of past lives. They function as *patisandhi-citta* (rebirth consciousness), *bhavaṅga-citta* (subconsciousness or life-continuing consciousness) and *cuti-citta* (death consciousness) in human beings and *devas* in their present lives.

Mahā-kiriya citta arise in *arahats* when they perform wholesome deeds. *Arahats* have no attachment to anything. They expect no rewards from their wholesome deeds. So their *kiriya-cittas* are just functional and will not bear any *kamma*-results in future lives. *Arahats* do not have any future life.

Mahā-kusala Cittas

The eight *mahā-kusala cittas* are designated with symbols and names which resemble those of the eight *lobha-mula cittas*.

1 *Somanassa-sahagatan ṽāna-sampayuttan asaīkhàrikam ekan*

2 *Somanassa-sahagatan ṽāna-sampayuttan sasaīkhàrikam ekan*

3 *Somanassa-sahagatan ṽāna-vippayuttan asaīkhàrikam ekan*

4 *Somanassa-sahagatan ṽāna-vippayuttan sasaīkhàrikam ekan*

5 *Upekkhā-sahagatan ṽāna-sampayuttan asaīkhàrika ekan*

6 *Upekkhā-sahagatan ṽāna-sampayuttan sasaīkhàrikam ekan*

7 *Upekkhā-sahagatan ṽāna-vippayuttan asaīkhàrikam ekan*

8 *Upekkhā-sahagatan ṽāna-vippayuttan sasaīkhàrikam ekan*

Meanings

The above eight *cittas* can be translated in the same way as we have translated the eight *lobha-mula cittas*; the

only change necessary is to replace ‘*ditthi* – wrong view’ with ‘*ṛāna* – knowledge or insight’. This knowledge basically means the knowledge of knowing the existence of *kamma* and *kamma*-result. So now we go:

- 1 One consciousness, unprompted, accompanied by joy, and associated with knowledge.
- 2 One consciousness, prompted, accompanied by joy, and associated with knowledge.
- 3 One consciousness, unprompted, accompanied by joy, and dissociated with knowledge.
- 4 One consciousness, prompted, accompanied by joy, and dissociated with knowledge.
- 5 One consciousness, unprompted, accompanied by indifference, and associated with knowledge.
- 6 One consciousness, prompted, accompanied by indifference, and associated with knowledge.
- 7 One consciousness, unprompted, accompanied by indifference, and dissociated with knowledge.
- 8 One consciousness, prompted, accompanied by indifference, and dissociated with knowledge.

Applications

There are only two types of *cittas* which bear *kamma*-seeds and will give rise to *kamma*-results. They are *akusala cittas* and *kusala cittas*. Thus if we can control our mind to be free from the influence of *lobha* (greed), *dosa* (hatred) and *moha* (delusion), we will have *kusala cittas*.

When we give alms, we have non-attachment (*alobha*) to the alms and goodwill (*adosa*) for the welfare of the person who receives the alms. Moreover, if we also have knowledge (*amoha*) of *kamma* and *kamma*-result at the time of giving, we have all three wholesome roots to accompany our *cittas*. Wholesome roots will always give rise to *sobhana cittas*.

If we offer alms without being prompted by anyone and if we also feel glad at the time of offering, the *kusala citta* will be *somanassa-sahagatan ṛāna-sampayuttan asaïkhàrika mahà-kusala citta*.

If young children, without knowledge of *kamma* and *kamma* result pay homage joyfully to a monk or a Buddha’s image after being prompted by their parents, *somanassa-sahagatan ṛānavippayuttan sasaïkhàrika mahà-kusala citta* will arise.

The eight types of *kusala cittas* may be illustrated further by the following examples.

Type 1 A lady with the knowledge of *kamma* and with joy offers flowers to a pagoda on her own accord.

Type 2 A girl, after being persuaded by her companion, goes to listen to a Dhamma talk with joy and with the knowledge of *kamma*.

Type 3 A boy spontaneously gives some money to a beggar with joy but without the knowledge of *kamma*.

Type 4 A man, after being requested by the headmaster to donate some money to the school, donates one hundred dollars joyfully without knowing *kamma* and its result.

Type 5 A girl sweeps the floor with neutral feeling but knows it is a wholesome thing to do.

Type 6 A man, prompted by a monk, chop wood with neutral feeling but knowing it to be a meritorious deed.

Type 7 A woman reads a Dhamma book on her own accord without understanding the meaning and without knowing *kamma* and its result.

Type 8 A girl, prompted by her mother, washes her parents’ clothes without joy and without thinking about *kamma* and *kamma*-result.

Mahà-vipàka Cittas & Mahà-kiriya Cittas

The eight *mahà-vipàka cittas* as well as the eight *mahà-kiriya cittas* are named in the same way as the eight *mahà-kusala cittas*. When one wishes to differentiate between the three classes of *cittas*, one may say like this:

1 *somanassa-sahagatan ṛāna-sampayuttan asaïkhàrika mahà-kusala citta*

2 *somanassa-sahagatan ṛāna-sampayuttan asaïkhàrika mahà-vipàka citta*

3 *somanassa-sahagatan ṛāna-sampayuttan asaïkhàrika mahà-kiriya citta*

Generally it may be said that the first *mahà-kusala citta* gives result to the first *mahà-vipàka citta*, and the second *mahà-kusala citta* to the second *mahà-vipàka citta*, etc. Conditions for the arising of the *mahà-kiriya cittas* in *arahats* are the same as those described for *mahà-kusala cittas*.

Normal Cittas in a Person

Although all the 54 types of *kàmàvacara cittas* can arise in persons in the human abode, *hasituppàda citta* and the eight *mahà-kiriya cittas* can occur only in *arahats*. **So only 45 types of *kàmàvacara cittas* arise in ordinary persons who are not *arahats*.**

A person may further acquire 5 *rupàvacara-kusala cittas* (*rupajhànas*) and 4 *aràpàvacara-kusala cittas* (*arupajhànas*) if he is able to by undertaking *samatha-bhàvanà* (tranquillity meditation).

Rupàvacara Cittas

(*Consciousness mostly experienced in Rupa-loka*)

There are 15 *rupàvacara cittas* which are divided into three classes in the same way as the *kàmàvacara-sobhana cittas* are equally divided into *kusala*, *vipàka* and *kiriya cittas*.

1 *Rupàvacara kusala cittas* – 5

rupa-jhàna (moral consciousness)

2 *Rupàvacara vipàka cittas* – 5

rupa-jhàna (resultant consciousness)

3 *Rupàvacara kiriya cittas* – 5

rupa-jhàna (functional consciousness)

A person, with *ṛàna-sampayutta* rebirth consciousness and who is not yet an *arahat*, may develop the five *rupàvacara kusala cittas* one after another by undertaking the *samatha-bhàvanà* such as meditating on *kasina* or on respiration. *Ràpàvacara vipàka cittas* are the *kamma* resultants of *ràpàvacara kusala cittas*. They are the rebirth-consciousness of *rupa-brahmas*.

A person, who has acquired the first *ràpàvacara kusala citta* and maintains it till his death, will be reborn in the first *rupa-jhàna* level of *rupa-loka* with the first *ràpàvacara vipàka citta* as his rebirth consciousness.

Arahats, by undertaking *samatha bhàvanà*, may develop the five *ràpàvacara-kiriya cittas* one after another. Note that *kiriya cittas* arise instead of *kusala cittas* in *arahats*. Hence *ràpàvacara-kusala cittas* and *ràpàvacara kiriya cittas* are experienced in the sense sphere as well as in the fine-material sphere whereas *ràpàvacara-vipàka cittas* are experienced only in the fine material sphere.

What is Jhàna?

Jhàna is a state of willful concentration or absorption on an object. It is a combination of factors of absorption (*jhànāṅga*). These factors number five in total. They are:

1 *Vitakka* – Initial application that directs the mind towards the object

2 *Vicàra* – Sustained application that examines the object again and again

3 *Pāti* – joy or pleasurable interests in the object

4 *Vedanà* – Feeling, sensation (two kinds of *vedanà* that occur in *jhàna* are:

a *sukha* – pleasant or agreeable feeling, bliss

b *upekkhà* – neutral feeling, equanimity

5 *Ekaggatà* – One-pointedness, concentration (*samādhi*)

Vitakka, *vicàra*, *pāti*, *sukha* or *upekkhà*, and *ekaggatà* are *cetasikas* that can influence the mind to be fixed on an object. They can be developed and strengthened by *samatha-bhàvanà* which is actually a form of mental training.

Our mind is normally not tranquil or calm. It is constantly agitated by five hindrances (*nivaranas*); namely, sensuous desire (*kāmacchanda*), illwill (*vyāpāda*), sloth and torpor (*thina-middha*), restlessness and remorse (*uddhacca-kukkucca*) and skeptical doubt (*vicikicchā*).

Sensuous desire influences the mind to be wandering about sensuous objects which it has enjoyed before. Ill will agitates the mind by taking notice of disagreeable things. Sloth and torpor, restlessness and remorse, and skeptical doubt blind the mental vision and disturb the concentration.

Lord Buddha compared sensuous desire with water mixed with manifold colors, ill will with boiling water, sloth and torpor with water covered with mosses, restlessness and remorse with agitated water whipped by the wind, skeptical doubt with turbid and muddy water. Just as in such water one cannot perceive one's own reflection, so in the presence of these five hindrances, one cannot clearly see one's own benefit, nor that of others, nor that of both.

These hindrances can be overcome and temporarily dismissed by tranquility-meditation (*samatha-bhāvanā*). We may choose *pathavi-kasina* (earth-circle) as an object of meditation. A tray of about one span and four fingers (about one foot) in diameter is filled evenly with dawn-colored clay or earth. This object is placed on a suitable stand so that one can look at it comfortably.

Sitting at ease two and a half cubits (3.75 ft) away from the earth-circle, one concentrates on it, saying mentally, "*pathavi, pathavi*" or "earth, earth..." The hypnotic circle that one is seeing is known as *parikamma-nimitta* (preparatory image).

Now the five factors of *jhāna* are being developed slowly.

The initial application (vitakka) directs the mind towards the object (earth-circle); it temporarily inhibits sloth and torpor. Sustained application (vicāra) sustains the mind on the object by examining the object again and again; it temporarily inhabits skeptical doubt (vicikicchā).

Pāti develops joy or pleasurable interest in the object; it temporarily inhibits ill will. Pāti is also a precursor of sukha (pleasant feeling). Pāti creates an interest in the subject while sukha enables one to enjoy the object. Sukha holds the mind to stay longer on the object by its bliss; it temporarily drives away restlessness and remorse.

Ekaggatā gathers the citta and its concomitants on the object to reach the state of one-pointedness; it temporarily inhibits sensual desire. When the hindrances subside temporarily, the mind does not wander away from the object as frequently as before and weak degree of concentration is attained. At this stage one can see the earth-circle with closed eyes as one has seen it with open eyes.

This visualized image is called *uggaha-nimitta* (acquired image). Now one meditates on this acquired image with closed eyes, saying mentally "*pathavi, pathavi*" as before. When one reaches a higher degree of concentration, the image suddenly changes its color and appearance. It becomes many times brighter and is as smooth as the surface of a mirror. The change is like taking a mirror out of its rough leather case. This new image is also known as *patibhāga-nimitta* (**counter-image**).

The difference between the two images is very distinct. *Uggaha-nimitta* is an exact mental replica of the original object; it contains all the defects present in the original object. *Patibhāga nimitta* is free from all **defects; it is very bright and smooth. The latter may not possess a definite form or color** – "It is just a mode of appearance, and is born of perception."

As soon as the *patibhāga-nimitta* arises, the concentration (*samādhi*) reaches a state known as *upacāra-samādhi*, i.e., neighbourhood (or access) concentration. At this stage the five *jhāna* factors become distinct and strong; *pāti* and *sukha* are so predominant that the meditator experiences ecstatic joy and bliss which he has never experienced before.

He now let the *patibhāga-nimitta* spread endlessly in all directions by his will power, and meditates “*pathavi, pathavi*” as before. Eventually he gains *jhāna-samādhi* or *appanā-samādhi* (meditative concentration). At this stage, he can enjoy the calmness, serenity, joy and bliss of the *jhāna* again and again as much as he wishes. If he practices well, he can remain in absorption or trance for an hour, two hours, a day, two days or up to seven days.

During this absorption, there is a complete, though temporary, suspension of fivefold sense-activity and of the five hindrances. The state of consciousness is, however, fully alert and lucid. Those, who want to enjoy ecstatic bliss greater than sensual pleasure, should undertake tranquility-meditation. There are some meditation centers in Myanmar, like International Buddha Sāsana Centres, where proper and systematic guidance is available for developing concentration up to the *jhāna* level.

In the first *jhāna*, all the five *jhāna*-factors are present. Then by meditating on the *patibhāga-nimitta* of *pathavi-kasina* further and eliminating the lower *jhāna*- factors one by one, a person can attain the higher *jhānas*. He attains the second *jhāna* when *vitakka* is eliminated, the third *jhāna* when *vicāra* is further eliminated, the fourth *jhāna* when *pāti* is also eliminated, and finally the fifth *jhāna* when *sukha* is replaced by *upekkhā*.

Rupāvacara Kusala Cittas

(*Fine-material sphere Moral Consciousness*) The five *rupāvacara kusala cittas*.

- 1 *Vitakka, vicāra, pāti, sukh’ekaggatā sahitan pathamajjhāna kusala-cittan*
- 2 *Vicāra, pāti, sukh’ekaggatā sahitan dutiyajjhāna kusala-cittan*
- 3 *Pāti, sukh’ekaggatā sahitan tatiyajjhāna kusala-cittan*
- 4 *Sukh’ekaggatā sahitan catutthajjhāna kusala-cittan*
- 5 *Upekkh’ekaggatā sahitan patcamajjhāna kusala-cittan*.

Meanings

- 1 **First *jhāna* moral consciousness** together with initial application, sustained application, joy, bliss and one pointedness.
- 2 **Second *jhāna* moral consciousness** together with sustained application, joy, bliss and one-pointedness.
- 3 **Third *jhāna* moral consciousness** together with joy, bliss and one-pointedness.
- 4 **Fourth *jhāna* moral consciousness** together with bliss and one-pointedness.
- 5 **Fifth *jhāna* moral consciousness** together with equanimity and one-pointedness.

Rupāvacara Vipāka Cittas

(*Fine-material Sphere Resultant Consciousness*)

The five *rūpāvacara vipāka cittas* are designated by the same symbols and similar names as the five *rūpāvacara kusala cittas*.

In naming the *rūpāvacara vipāka cittas*, just change ‘*kusala*’ (moral) in the names of the *rūpāvacara kusala cittas* into ‘*vipāka*’ (resultant).

Rūpāvacara Kiriya Cittas

(*Fine-material sphere Functional consciousness*)

The five *rupāvacara kiriya cittas* are names as the five *rupāvacara kusala cittas*. Here ‘*kusala*’ (moral) should be changed to ‘*kiriya*’ (functional).

Arupāvacara Cittas

(*Consciousness mostly experienced in Arupa-loka*)

There are 12 *arupāvacara cittas* which are equally divided into three groups of *kusala, vipāka* and *kiriya cittas*.

1 *Arupàvacara kusala cittas* – 4

arupa-jhàna (moral consciousness)

2 *Arupàvacara vipàka cittas* – 4

arupa-jhàna (resultant consciousness)

3 *Arupàvacara kiriya cittas* – 4

arupa-jhàna (functional consciousness)

The four *arupàvacara kusala cittas* may be acquired by persons who are not yet *arahats* whereas the four *arupàvacara kiriya cittas* can arise only in *arahats*. These two types of *arupàvacara cittas* are experienced in the sense sphere as well as in the immaterial sphere.

The four *arupàvacara vipàka cittas* are experienced in the immaterial-sphere only. They are the *kamma*-resultants of *arupàvacara kusala cittas*. **A person who acquires *arupa-jhàna* and maintains it till his death will be reborn in the immaterial sphere. Arupa Jhànas**

The person who has developed the five *rupa-jhànas* may go up the ladder of concentration to *arupa-jhànas*. In doing so he uses the concentration associated with fifth *rupa-jhàna* as his base. Also he has to reason about the unsatisfactoriness of the physical body and the troubles it develops on account of heat and cold, insect-bites, hunger and thirst, diseases, old age and death.

When he feels detached from the physical body and *rupa*, he first develops the fifth *jhàna* by meditating on the *patibhàga-nimitta* of *pathavi-kasina*. He then comes out from the fifth *jhàna* and, though the *patibhàga-nimitta* exists in his vision, he neglects it and tries to concentrate on the **infinite space** (*àkàsa*) beyond it and meditates “*àkàsa, àkàsa*” repeatedly.

When his mild attachment (*nikanti*) for the *patibhàga-nimitta* disappears, the *nimitta* also suddenly disappears unfolding endless space. Concentrating his mindfulness on this endless space, he goes on meditating “*àkàsa, àkàsa*” till he reaches the first *arupajhàna*. The *jhàna* is called *àkàsànaṅcàyatana kusala citta* because it focuses on *àkàsa*.

He then continues his meditation by concentrating his mindfulness on the *àkàsànaṅcàyatana kusala citta*; meditating ‘*vittàna, vittàna*’ repeatedly till he reaches the second *arupa-jhàna*. This *jhàna* is called *viṁṣānancàyatana kusala citta*.

To develop the third *arupa-jhàna* he focuses his attention not on the *àkàsànaṅcàyatana kusala citta* but on nothingness, meditating “*Nathi Kīṭci*” (there is nothing whatsoever) repeatedly till he reaches the *jhàna*. This *jhàna* is called *àkīṭcannāyatana kusala citta*

– ‘*akīṭcaṅca*’ also means ‘nothingness’.

By taking the third *arupa-jhàna* consciousness as the object of meditation, he can further develop the fourth *arupa-jhàna*. This *jhàna* is called *nevasannā-nāsaṅnāyatana kusala citta*. *Nevasannā nāsaṅnāyatana* literally means that “perception neither exists nor does not exist”. It refers to the fact that the fourth *arupa-jhàna* consciousness is so subtle and refined that one cannot definitely say whether there is a consciousness or not. Consciousness is no longer noticeable the state of this *jhàna*.

All the four *arupa-jhàna* belong to the category of the fifth *jhàna* because they are based on the fifth *rupa-jhàna*. They all have only two *jhàna*-factors, namely *upekkhà* and *ekaggatà*. It should be noted that the five *rupa-jhànas* differ from one another in the number of *jhàna*-factors whereas the four *arupajhànas* differ from one another in the objects of meditation.

Arupàvacara Kusala Cittas

(Immaterial Sphere Moral Consciousness)

1 *Upekkh’ ekaggatà sahitān àkàsànaṅcàyatana-kusala-cittān*

2 *Upekkh’ ekaggatà sahitān viṁṣānancàyatana-kusala-cittān*

3 *Upekkh’ ekaggatà sahitān àkīṭcannāyatana-kusala-cittān*

4 *Upekkā' ekaggatā sahītan n'eva-saññā-n'saññāyatana-kusalacittān*

Meanings

- 1 *Ākāsānañcāyatana* moral consciousness together with equanimity and one-pointedness.
- 2 *Vipāśānañcāyatana* moral consciousness together with equanimity and one-pointedness.
- 3 *Ākīñcañcāyatana* moral consciousness together with equanimity and one-pointedness.
- 4 *N'eva-saññā n'saññāyatana* moral consciousness together with equanimity and one-pointedness.

Arupāvacara Vipāka Cittas

(Immaterial Sphere Resultant Consciousness)

The four *arupāvacara vipāka citta*s are designated by the same symbols as the four *arupāvacara kusala citta*s. The names are also similar, the only change necessary is to put 'vipāka' (resultant) in place of 'kusala' (moral).

Arupāvacara Kiriya Cittas

(Immaterial Sphere Functional Consciousness)

Again the names are similar, the only change necessary is to put 'kiriya' (functional) in place of 'kusala' (moral).

Abhinnāna Cittas *(Supernormal Consciousness)*

A person who attains five *rupavacara kusala citta*s and four *arupavacara kusala citta*s in *pathavi-kasina* meditation can easily develop these nine *jhāna citta*s in the meditation of other nine *kasinas*.

Then he can practise in 14 ways on these ten *kasinas* and nine *jhānas* to make his mind very skillful and powerful. He can then develop five mundane supernormal powers based on the fifth *rūpāvacara kusala citta*.

An arahat who attains five *rupāvacara kiriya citta*s and four *arupāvacara kiriya citta*s in *pathavi-kasina* meditation can also develop these nine *jhānas* in the meditation of other nine *kasinas*. By practising in the same way on these ten *kasinas* and nine *jhānas*, he can also develop five mundane supernormal powers based on the fifth *rupavacara kiriya citta*.

Thus the fifth *rupavacara kusala citta* is called the *kusala abhittana citta*, and the fifth *rupavacara kiriya citta* is called the *kiriya abhiññāna citta* when they are associated with supernormal knowledge.

Lokuttara Cittas

(Supramundane Consciousness)

Lokuttara cittas may be acquired by **vipassanā (insight) meditation**. There are two ways of getting to the path-consciousness (*magga-nāna*). They are:

- 1 *Vipassanā-yānika* —
taking insight meditation as the vehicle,
- 2 *Samatha-yānika* —
taking tranquility meditation as the vehicle.

A person may first develop the neighbourhood concentration (*upacāra-samādhi*) by tranquility meditation (*samatha bhāvanā*) and then proceed to insight meditation (*vipassanā bhāvanā*). Here the person is using 'upacāra-samādhi' as the base of his wisdom-eye for looking into the ultimate *nāma* and *rūpa* and their common characteristics of impermanence (*anicca*), suffering (*dukkha*) and not-self (*anatta*). **This person, if successful to the end, will acquire the 4 Paths and the 4 Fruitions.** So in this route there are only 8 supramundane *citta*s, namely, **the four lokuttara kusala citta**s (supramundane moral consciousness) and the four *lokuttara vipāka citta*s (supramundane resultant consciousness).

Now in the second route, a person first develops a *jhānasamādhi* (meditative concentration) by tranquility meditation and uses this concentration as the base of his wisdom-eye in insight meditation. If he uses the first *jhāna-samādhi* as his base, his first path-consciousness is also accompanied by the first *jhāna-samādhi*; so it is known as the **first *jhāna sotāpatti* path-consciousness**.

Similarly for a person who uses the second *jhāna-samādhi* as his base for insight meditation, his first path-consciousness is known as the **second *jhāna sotāpatti* path-consciousness**. In the same-way for persons who use the third *jhāna-samādhi*, the fourth *jhāna-samādhi* and the fifth *jhāna-samādhi*, respectively, as the base for their insight meditation, their first path-consciousness will be known as **the third *jhāna sotāpatti* path-consciousness**, the **fourth *jhāna sotāpatti* path-consciousness** and the **fifth *jhāna sotāpatti* path-consciousness**, respectively.

So there are 5 *sotāpatti* path-consciousness. In other words we are multiplying *sotāpatti* path-consciousness with 5 *rupāvacara jhānas*. In the same way there are 5 *sakadāgāmi* path-consciousness,

5 *anāgāmi* path-consciousness and 5 *arahatta* path-consciousness. Thus the total number of path-consciousness is 20. As the fruition immediately follows the path without any lapse in time, there are also 20 fruition-consciousness.

Thus in the *samatha-yānika* route there are altogether 40 types of supramundane consciousness.

Lokuttara Kusala Cittas

(Supramundane Moral Consciousness)

Basically there are four *lokuttara kusala cittas* as acquired in the *vipassanā-yānika* route. They are:

- 1 *Sotāpatti-magga-cittan*
- 2 *Sakadāgāmi-magga-cittan*
- 3 *Anāgāmi-magga-cittan*
- 4 *Arahatta-magga-cittan*

Meanings

- 1 *Sotāpatti* path-consciousness
(consciousness belonging to the path of stream-entry)
- 2 *Sakadāgāmi* path-consciousness
(consciousness belonging to the path of once-returning)
- 3 *Anāgāmi* path-consciousness
(consciousness belonging to the path of never-returning)
- 4 *Arahatta* path-consciousness
(consciousness belonging to the path of arahatship)

Since each of these four basic path-consciousness can associate with five *rupāvacara jhānas* in turn, there are 20 *jhāna* path consciousness which are realized in *samatha-yānika* route.

Five *Jhāna Sotāpatti Magga Cittas*

- 1 *Vitakka, vicāra, pāti, sukh'ekaggatā sahitan pathamajjhāna sotāpatti-magga cittan.*
- 2 *Vicāra, pāti sukh'ekaggatā sahitan dutayajjhāna-magga cittan.*
- 3 *Pāti, sukh'ekaggatā sahitam tatiyajjhāna sotāpatti-magga cittan.*
- 4 *Sukh'ekaggatā sahitan catutthajjhāna sotāpatti-magga cittan.*
- 5 *Upekkh'ekaggatā sahitan patcamajjhāna sotāpatti-magga cittan.*

Meanings

- 1 The first *jhāna sotāpatti* path-consciousness together with initial application, sustained application, joy, bliss and one-pointedness.
- 2 The second *jhāna sotāpatti* path-consciousness together with sustained application, joy, bliss and one-pointedness.

- 3 The third *jhàna sotàpatti* path-consciousness together with joy, bliss and one-pointedness.
- 4 The fourth *jhàna sotàpatti* path-consciousness together with bliss and one-pointedness.
- 5 The fifth *jhàna sotàpatti* path-consciousness together with equanimity and one-pointedness.

The five *sakadàgàmi* path-consciousness, the five *anàgàmi* path-consciousness and the five *arahatta* path-consciousness are named similarly.

Lokuttara Vipàka Cittas

(Supramundane Resultant Consciousness)

Basically here are four *lokuttara vipàka cittas* as the fruitions of the four *lokuttara kusala cittas*. These four types of supramundane resultant consciousness are realized in the *vipassanà-yànika* route.

- 1 *Sotàpatti-phala-cittan*
- 2 *Sakadàgàmi-phala-cittan*
- 3 *Anàgàmi-phala-cittan*
- 4 *Arahatta-phala-cittan*

Meanings

- 1 *Sotàpatti* fruit-consciousness
(consciousness belonging to the fruition of stream-entry)
- 2 *Sakadàgàmi* fruit-consciousness
(consciousness belonging to the fruition of oncereturning)
- 3 *Anàgàmi* fruit-consciousness
(consciousness belonging to the fruition of neverreturning)
- 4 *Arahatta* fruit-consciousness
(consciousness belonging to the fruition of arahatship)

Again each of these four basic fruit-consciousness can associate with five *ràpàvacara jhànas* in turn, giving rise to 20 fruit-consciousness in all. These are realized in *samatha-yànika* route.

The names of five *jhàna arahatta* fruit-consciousness are described below as examples.

Five Jhàna Arahatta Phala Cittas

- 1 *Vitakka, vicàra, pāti, sukh'ekaggata sahitan pathmajjhàna arahatta-phala cittan*
- 2 *Vicàra, pāti, sukh'ekaggatà sahitan dutiyajjhàna arahattaphala cittan*
- 3 *Pāti, sukh'ekaggatà sahitan tatiyajjhàna arahatta-phala cittan*
- 4 *Sukh'ekaggata sahitan catuttajjhàna arahatta-phala cittan*
- 5 *Upekkh'ekaggatà sahitan pancamajjhàna arahatta-phala cittan*

Meanings

- 1 The first *jhàna arahatta* fruit-consciousness together with initial application, sustained application, joy, bliss and one-pointedness.
- 2 The second *jhàna arahatta* fruit-consciousness together with sustained application, joy, bliss and one-pointedness.
- 3 The third *jhàna arahatta* fruit-consciousness together with joy, bliss and one-pointedness.
- 4 The fourth *jhàna arahatta* fruit-consciousness together with bliss and one-pointedness.
- 5 The fifth *jhàna arahatta* fruit-consciousness together with equanimity and one-pointedness.

Quick Review Over Cittas

1 *Akusala cittas* – 12

They are 8 *lobha-mula cittas*, 2 *dosa-mula cittas* and 2 *mohamula cittas*.

2 *Ahetuka cittas* – 18

They comprise 7 *akusala vipàka cittas*, 8 *ahetuka kusala vipàka cittas* and 3 *ahetuka kiriya cittas*.

3 *Kàma-sobhana cittas* – 24

They are divided into 8 *mahà-kusala cittas*, 8 *mahà-vipàka cittas* and 8 *mahà-kiriya cittas*.

4 *Kàmàvacara cittas* or *kàma cittas* – 54

They comprise 12 *akusala cittas*, 18 *ahetuka cittas* and 24 *kàma-sobhana cittas*.

5 *Mahaggata cittas* – 27

The 15 *ràpàvacara cittas* and the 12 *aràpàvacara cittas* are collectively known as *mahaggata cittas*. ‘*Mahaggata*’ literally means ‘grown great’, i.e., developed, exalted or supernormal. *Mahaggata citta* is the state of ‘developed consciousness’ attained in the fine-material and the immaterial absorptions. *Mahaggata cittas* are more developed or more exalted than *kàma-cittas*.

6 *Lokiya cittas* – 81

The 54 *kàmàvacara cittas* and the 27 *mahaggata cittas* are collectively known as 81 *lokiya cittas*.

Lokiya — mundane or associated with the three spheres of existence – namely, the *kàma*-sphere, the *rupa*-sphere, and the *arupa*-sphere (the sense sphere, the fine-material sphere and the immaterial sphere).

7 *Lokuttara cittas* – 8 or 40

The 4 *magga-cittas* (path-consciousness) and the 4 *phalacittas* (fruit-consciousness) constitute 8 *lokuttara cittas*. When they are multiplied by 5 *ràpàvacara jhànas*, we get 40 *lokuttara cittas*.

Lokuttara – supramundane or beyond the three spheres of existence. The 8 *lokuttara cittas* together with *Nibbàna* constitute the ‘9 supramundane dhammas’ (*navalokuttara-dhamma*).

8 Total number of *cittas* 89 or 121

The 81 *lokiya cittas* together with 8 *lokuttara cittas* (*vipassanà-yànika* way) make up 89 *cittas* in all. Or if we combine 81 *lokiya cittas* with 40 *lokuttara cittas* (*samatha-yànika* way) we get 121 *cittas* in all.

9. *Asobbhana cittas* – 30

They comprise 12 *akusala cittas* and 18 *ahetuka cittas*. The *akusala cittas* are not ‘beautiful’ (*sobhana*) because they are associated with evil roots – namely *lobha* (greed), *dosa* (hatred) and *moha* (delusion).

The *ahetuka cittas* are regarded as ‘not beautiful’ (*asobbhana*) because they are not associated with wholesome roots, namely *alobha* (generosity), *adosa* (goodwill) and *amoha* (wisdom).

10 *Sobhana cittas* – 59 or 91

If we subtract 30 *asobbhana* from 89 *cittas*, we obtain 59 *sobhana cittas*. Or, if we subtract 30 *asobbhana cittas* from 121 *cittas*, we get 91 *sobhana cittas*. *Sobhana cittas* are associated with wholesome roots.

11 *Jhàna cittas* – 67

The 27 *mahaggata cittas* are known as the *lokiya jhàna cittas*. Combining these with the 40 *lokuttara jhàna cittas* we get 67 *jhàna cittas*.

Among these, there are 11 first *jhàna cittas*, 11 second *jhàna cittas*, 11 third *jhàna cittas*, 11 fourth *jhàna cittas*, and 23 fifth *jhàna cittas*. These can be easily counted from the Chart No. 1. Note that there are 3 first *jhàna cittas* in the *mahaggata cittas* and 8 first *jhàna cittas* in *lokuttara cittas*; together they make up 11 first *jhàna cittas*.

The second, the third and the fourth *jhàna cittas* are counted in the same way. In counting the fifth *jhàna cittas*, all the 12 *aràpàvacara cittas* are included in the count – thus we get 11+12 = 23 fifth *jhàna cittas*.

12 Division according to *jàti* (birth)

The *cittas* are divided into 4 classes according to *jàti* –viz., *akusala*, *kusala*, *vipàka* and *kiriya cittas*. We can divide the 54 *kàmàvacara cittas* into 12 *akusala cittas*, 8 *kusala cittas*, 23 *vipàka cittas* and 11 *kiriya cittas*. The

23 *vipàka cittas* are collectively known as *kàma- vipàka cittas*, and the *kiriya cittas* are known as *kàma-kiriya cittas*.

Furthermore the 27 *mahaggata cittas* can be divided into 9 *kusala cittas*, 9 *vipàka cittas* and 9 *kiriya cittas*. These groups of *cittas* are also referred to as 9 *mahaggata kusala cittas*, 9 *mahaggata vipàka cittas* and 9 *mahaggata kiriya cittas*. The 81 *lokiya cittas* can be divided into 12 *akusala cittas*, 17 *kusala cittas*, 32 *vipàka cittas* and 20 *kiriya cittas*. The latter groups of *cittas*, being *lokiya*, are respectively known as 17 *lokiya kusala cittas*, 32 *lokiya vipàka cittas* and 20 *lokiya kiriya cittas*, respectively.

Now the 89 *cittas* (brief total) can be divided into 12 *akusala cittas*, 21 *kusala cittas*, 36 *vipàka cittas* and 20 *kiriya cittas*. The 121 *cittas* (broad total) can be divided into 12 *akusala cittas*, 37 *kusala cittas*, 52 *vipàka cittas* and 20 *kiriya cittas*.

13 Division according to *Vedanà* (feeling)

There are five types of *vedanà* which are designated as:

- i *Somanassa* (+) – joy, mental pleasure or mentally agreeable feeling,
- ii *Domanassa* (*) – mental displeasure or mentally disagreeable feeling,
- iii *Sukha* (v) – physical happiness
- iv *Dukkha* (^) – physical pain
- v *Upekkhà* (–) – indifference or neutral feeling.

We shall notice that the 8 *lokuttara cittas* (i.e., 4 *maggas* and 4 *phalas*) are designated by the dual symbol +, indicating that they may be associated with either *somanassa* or *upekkhà*. The 40 *lokuttara cittas* can be, however, differentiated by *vedanà*.

We can make a table (see Table 1.1) for dividing separate groups of *cittas* according to *vedanà*.

In the 54 *kàmàvacara cittas*, there are 18 *somanassa*, 2 *domanassa*, 32 *upekkhà*, 1 *sukha* and 1 *dukkha cittas*.

In the 81 *lokiya cittas*, there are 30 *somanassa*, 2 *domanassa*, 47 *upekkhà*, 1 *sukha* and 1 *dukkha cittas*.

Finally in the 121 total *cittas*, there are 62 *somanassa*, 2 *domanassa*, 55 *upekkhà*, 1 *sukha* and 1 *dukkha cittas*.

TABLE 1.1
CLASSIFICATION OF CITTAS ACCORDING TO FEELING

Name of <i>citta</i>	<i>Somanassa</i>	<i>Dommanassa</i>	<i>Upekkhā</i>	<i>Sukkhā</i>	<i>Dukkha</i>	Total
<i>Akusala</i>	4	2	6	–	–	12
<i>Ahetuka</i>	2	–	14	1	1	18
<i>Kāma sobhaṇa</i>	12	–	12	–	–	24
<i>Kāma citta</i>	18	2	32	1	1	54
<i>Mahaggata</i>	12	–	15	–	–	27
<i>Lokiya</i>	30	2	47	1	1	81
<i>Lokuttara</i>	32	–	8	–	–	40
Total <i>citta</i>	62	2	55	1	1	121