

ABHIDHAMMA

The Discourse to Gods



**May the World be
Enlightened**

A Gift of Dhamma

A

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 candlelight 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.

A

BUDDHA ABHIDHAMMA

THE ULTIMATE SCIENCE

by

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A Gift of Dhamma

Chapter 3

PAKINNAKA

Miscellaneous Section

We have seen that *citta* and 52 *cetasikas* are 53 different ultimate entities with different but definite characteristics. Their classifications according to feeling, roots, function, doors, objects and bases will be dealt with in this chapter. The title of this chapter '*Pakinnaka* means 'Miscellaneous or Mixed'. We shall also see the inter-relations between *nàma* and *ràpa* (mind and matter) in this chapter.

Vedanà Sangaha

'*Sangaha*' means 'summary'. Here *cittas* and *cetasikas* will be compiled briefly in accordance with feeling (*vedanà*). First, feeling is classified in two ways.

A. Classification according to sense objects:

1. *Sukha vedanà* – pleasant feeling experienced when in contact with agreeable objects.
2. *Dukkha vedanà* – painful feeling experienced when in contact with disagreeable objects.
3. *Upekkhà vedanà* – Indifferent feeling or neutral feeling which is neither pleasurable nor painful. It is experienced when in contact with neither agreeable nor disagreeable objects.

B Classification according to *Indriya* (Faculty):

1. *Somanassa vedanà* – pleasant feeling in mind
2. *Domanassa vedanà* – painful feeling in mind
3. *Sukha vedanà* – pleasant feeling in body
4. *Dukkha vedanà* – painful feeling in body
5. *Upekkhà vedanà* – indifferent or neutral feeling

In classification (A) *sukha* implies pleasant feeling either in mind or in body while *dukkha* implies painful feeling either in mind or in body.

In classification (B) *sukha* is divided into *somanassa* and *sukha* whereas *dukkha* is divided into *domanassa* and *dukkha*.

Therefore, it should be noted that the feelings in the mind and the feelings in the body are different and that a person can be happy even if his body is in pain.

Classification of *Cittas* according to Feeling

In the Chart of *Cittas*, *cittas* are designated with five kinds of symbols according to the five types of feeling. In addition, in Table 1.1 we have already classified the *cittas* in accordance with the five types of feeling. By looking at the table, the following statements can be made.

1. *Sukha vedanà* is associated with only one *citta* – namely, *ahetuka kusala-vipàka sukha-sahagatai kàya-vinnàna citta*.
2. *Dukkha vedanà* is also associated with only one *citta* – namely, *akusala-vipàka dukkha-sahagatai kàya-vinnàna citta*.
3. *Domanassa vedanà* is associated with two *dosa-mula cittas*.
4. *Somanassa vedanà* is associated with 62 *cittas* – namely, 18 *kàma-somanassa cittas*, 12 *mahaggata*

somanassa cittas and 32 *lokuttara somanassa cittas*. 121

5. *Upekkhà vedanà* is associated with 55 *cittas* – namely, 32 *kàma-upekkhà cittas*, 15 *mahaggata upekkhà cittas* and 8 *lokuttara upekkhà cittas*.

Note:

The above classification of *cittas* may be assumed to include the classification of *cetasikas* according to feeling as well. The reason is that the *cetasikas* that associate with the *sukhasahagatai citta* will also be associated with *sukha vedanà*, the *cetasikas* that associate with the *dukkha-sahagatam citta* will also be associated with *dukkha vedanà*, and the *cetasikas* that associate with the *domanassa citta* will also be associated with *domanassa vedanà*, and so on.

Hetu Sangaha

Here *cittas* and *cetasikas* will be compiled briefly according to *hetu* (roots). There are 6 types of *hetu* or roots:

1. *Akusala hetu* (3) – *lobha, dosa, moha*
2. *Kusala hetu* (3) – *alobha, adosa, amoha*
3. *Avyàkata hetu* (3) – *alobha, adosa, amoha*

Akusala hetu are the roots that associate with *akusala cittas*.

Kusala hetu are the roots which associate with *kusala cittas*.

Avyàkata hetu are the roots which associate with *vipàka cittas* and *kiriya cittas*. The *avyàkata* roots are the same as the *kusala* roots. ‘*Avyàkata*’ means ‘indeterminate’ i.e., neither determined as kammically ‘wholesome’ nor as ‘unwholesome’. *Vipàka cittas* and *kiriya cittas* together with their concomitants are termed as *avyàkata*, because they are kammically neutral. 122

Classifications of Cittas according to Roots

1 *Ahetuka cittas* – *cittas* without roots (18). They are 7 *akusala-vipàka cittas*, 8 *ahetuka-kusala-vipàka cittas* and 3 *ahetuka-kiriya cittas*.

2 *Sahetuka cittas* – *cittas* with roots (71). These *cittas* are further divided as follows:

- a) *Ekahetuka cittas* – *cittas* with one root (1). They are the 2 *moha-mula cittas* which have only *moha* as root.
- b) *Dvihetuka cittas* – *cittas* with two roots (22). They are 8 *lobha-mula cittas* containing *lobha* and *moha* as roots, 2 *dosa-mula cittas* containing *dosa* and *moha* as roots and 12 *kàma-sobhana nàna-vipayutta cittas* containing *alobha* and *adosa* as roots.
- c) *Tihetuka cittas* – *cittas* with three roots (47). They are 12 *kàma-sobhana nàna-sampayutta cittas*, 27 *mahaggata cittas* and 8 *lokuttara cittas*. These *cittas* have *alobha, adosa* and *amoha* as roots.

Note:

The *cetasikas* associated with the respective *cittas* will belong to the same class as the *cittas*. Readers may refer to the Chart on Hetuka (Chart No. 4.1) attached at the back for a quick review of the classification based on *hetu*.

Kicca Sangaha

Here *cittas* and *cetasikas* will be compiled briefly according to their functions (*kicca*). There are 14 kinds of functions performed by various *cittas*. It is remarkable to note that every *citta* performs at least one type of function. 123

1. *Patisandhi-kicca* – rebirth function or linking the past life with the present life
2. *Bhavanga-kicca* – life-continuum or to continue the formation of life-stream incessantly till death
3. *Avajjana-kicca* – apprehending or to advert consciousness towards the object
4. *Dassana-kicca* – seeing the object
5. *Savana-kicca* – hearing the sound

6. *Ghàyana-kicca* – smelling the object
7. *Sàyana-kicca* – tasting the object
8. *Phusana-kicca* – touching the object
9. *Sampaticchana-kicca* – receiving the object
10. *Santirana-kicca* – investigating the object
11. *Votthapana-kicca* – determining the object
12. *Javana-kicca* – apperceiving or enjoying the taste of the object
13. *Tadàlambaḍa-kicca* – registering or to continue enjoying the taste of the object
14. *Cuti-kicca* – death function

The Cittas performing the respective Functions

Please refer to **Chart No. 4.2** at the back for a quick view of the *cittas* performing their respective functions.

1. There are 19 *cittas* which perform rebirth function. There are 2 *upekkhà-santirana citta*s, 8 *mahà-vipàka citta*s and 9 *mahaggata-vipàka citta*s. These *cittas* are known as ‘rebirth consciousness’ (*patibandhi-cittas*) while they perform rebirth function.
2. There are 19 *cittas* which perform life-continuum process. They are the same as the 19 *pañisandhi-cittas*.¹²⁴ They are known as *bhavaṅga-citta*s (sub-consciousness) while they perform the life-continuum process.
3. There are 2 *cittas* which perform the *avajjana-kicca*. They are *panca-dvārāvajjana citta* and *mano-dvārāvajjana citta*.
4. There are 2 *cittas* which perform the seeing function. They are *dvi-cakkhuvipāṇāna citta*s.
5. There are 2 *cittas* which perform the hearing function. They are *dvi-sotavinnāna citta*s.
6. There are 2 *cittas* which perform the smelling function. They are *dvi-ghānavinnāna citta*s.
7. There are 2 *cittas* which perform the tasting function. They are *dvi-jivhāvinnāna citta*s.
8. There are 2 *cittas* which perform the touching function. They are *dvi-kāyavinnāna citta*s.
9. There are 2 *cittas* which perform the receiving function. They are *dvi-sampāñicchana citta*s.
10. There are 3 *cittas* which perform the investigation function. They are the three *santirana citta*s.
11. There is 1 *citta* which performs the *votthapana-kicca* (determining function). It is *mano-dvārāvajjana citta*.
12. There are 55 *cittas* which perform the *javana-kicca*. They are 12 *akusala citta*s, 21 *kusala citta*s, 4 *phala-nāna citta*s and 18 *kiriya citta*s (the two *avajjana-citta*s being excepted). These *cittas* can easily be remembered by the phrase: ‘*ku-ku-kri-phala*’. *Kāma-javana citta*s (29) — 12 *akusala citta*s + 8 *mahà-kusala citta*s + 8 *mahà-kiriya citta*s + 1 *hasittupāda citta*s. *Appana-javana citta*s (26) — 9 *mahaggata kusala citta*s + 9 *mahaggata kiriya citta*s + 4 *magga-vipāḍa citta*s + 4 *phala-nāna citta*s. ¹²⁵
13. There are 11 *cittas* which perform *tadāmbana-kicca* (registering function). They are 3 *santirana citta*s and 8 *mahà-vipàka citta*s.
14. There are 19 *cittas* which perform *cuti-kicca* (death function). They are 2 *upekkhà-santirana citta*s, 8 *mahāvipàka citta*s and 9 *mahaggata-vipàka citta*s.

For Cross-examination

1. There are 68 *cittas* which perform a single function each. They are 10 *dvi-pancavinnāna citta*s, 3 *manodhātu citta*s and 55 *javana-citta*s. *Manodhātu citta*s consist of *panca dvārāvajjana citta* and 2 *sampāñicchana citta*s.
2. There are 2 *cittas* which perform two functions. They are *somanassa-santirana citta* and *mano-dvārāvajjana citta*.
3. There are 9 *cittas* which perform three functions. They are the 9 *mahaggata-vipàka citta*s that perform *patibandhi-*, *bhavaṅga-* and *cuti-kicca*s.
4. There are 8 *cittas* which perform 4 functions. They are the 8 *mahāvipàka-citta*s that perform *pañisandhi-*, *bhavaṅga-*, *cuti-*, and *tadāmbana-kicca*s.
5. There are 2 *cittas* which perform 5 functions. They are the 2 *upekkhà-santirana citta*s that perform *patibandhi-*, *bhavaṅga-*, *cuti-*, *santirana-* and *tadāmbana-kicca*.

Thàna

'thana' means 'functioning place'. As we need a place or office to carry out a particular job, so *cittas* need places to perform their functions. It is the body-substance of each *citta* which serves as the place of performing its function. The 'body-substance of each *citta*' refers to the *citta* itself. Therefore, the place of function of each *citta* is the same as the *citta*.

There are 10 *thànas* because 5 related functions (i.e., 5 sense impressions) are performed in turn in a single *thàna* called '*panca vinnàna thàna*'. The ten *thànas* are:

1. *Patisandhi-thana* – 19 *pañisandhi cittas*
2. *Bhavaïga-thana* – 19 *bhavaïga cittas*
3. *Avajjana-thana* – 2 *avajjana cittas*
4. *Panca-vinnàna-thana* – 10 *dvi-pancavinnàna cittas*
5. *Sampaticchana-thana* – 2 *sampaticchana cittas*
6. *Santirana-thana* – 3 *santirana cittas*
7. *Votthapana-thana* – *mano-dvâràvajjana cittas*
8. *Javana-thana* – 55 *javana cittas*
9. *Tadàlambana-thana* – 11 *tadàlambana cittas*
10. *Cuti-thana* – 19 *cuti cittas*

Dvâra Sangaha

Here *cittas* and *cetasikas* will be compiled briefly based on the six sense-doors. 'Dvâra' means 'door'. There are six doors in our body through which outside senses can enter.

1. *Cakkhu-dvâra* – eye-door (*cakkhu-pasàda*)
2. *Sota-dvâra* – ear-door (*sota-pasàda*)
3. *Ghàna-dvâra* – nose-door (*ghàna-pasàda*)
4. *Jivhâ-dvâra* – tongue-door (*jivhâ-pasàda*)
5. *Kâya-dvâra* – body-door (*kâya-pasàda*)
6. *Mano-dvâra* – mind-door (19 *bhavaïga-cittas*)

Note:

The names in brackets described the essential element of each door. 'Pasàda' is 'sensitive corporeality' at which the sense impression takes place. The first five *dvâras* are *râpa-dvâras* whereas the sixth door is a *nâma-dvâra*.

The Cittas in each Door

Readers may refer to Chart No. 4.3 at the back for a quick overview.

1 Forty-six *cittas* arise at the eye-door:

- a) *panca-dvâràvajjana* (apprehending) 1
- b) *cakkhu-vinnàna* (seeing) 2
- c) *sampaticchana* (receiving) 2
- d) *santirana* (investigating) 3
- e) *votthapana* or *mano-dvâràvajjana* (detering) 1
- f) *kâma-javana* (apperceiving) 29
- g) *tadàlambana* (registering) 8

Total 46

Note:

Of the 11 *tadàlambaõa cittas*, 3 *santiranas* are already counted in 1(d). So only the 8 *mahâvipàka cittas* are counted in 1(g). 2 Forty-six *cittas* arise at the ear-door.

The *cittas* are as in (1)—just change *cakkhu-vinnàna* to *sota-vinnàna*. 3 Forty-six *cittas* arise at the nose-door. The *cittas* are as in (1)—*ghàna-vinnàna* is substituted for *cakkhu-vinnàna*. 4 Forty-six *cittas* arise at the tongue-door.

The *cittas* are as in (1)—*jivhà-vinnàna* is substituted for *cakkhu-vinnàna*. 128 5 Forty-six *cittas* arise at the body-door.

The *cittas* are as in (1)—*kàya-vinnàna* is substituted for *cakkhu-vinnàna*. 6 Sixty-seven *cittas* arise at the mind door: a *mano-dvārāvajjana* (Apprehending and determining) 1

b *kàma-javana* (apperceiving) 55

c *taddàlambaōa* (registering) 11

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Total 67

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Notes:

- a) The total number of *cittas* that arise at the five *pancadvāras* or *rupa-dvāras* is 54, namely, *panca-dvārāvajjana* 1, *dvi-panca-vinnàna* 10, *sampañicchana* 2, *santirana* 3, *vottapana* or *mano-dvārāvajjana* 1, *kàma-javana* 29 and *taddàlambaōa* 8. These are the 54 *kàmāvacara cittas*.
- b) The *cittas* that can arise at the five doors are *panca dvārāvajjana* and 2 *sampañicchana cittas*, these 3 *cittas* being collectively known as *mano-dhātu* (mind-elements).
- c) The *cittas* that always arise at the 6 doors are *somanassasantirana*, *mano-dvārāvajjana* and 29 *kàma-javana cittas* (total – 31).
- d) The *cittas* that sometimes arise at the 6 doors and sometimes do not arise at the 6 doors are 2 *pekkhāsantirana cittas* and 8 *mahā-vipāka cittas* (total – 10).
- e) The *cittas* that always arise without a door are 9 *mahaggata-vipāka cittas*.
- f) The 19 *pañisandhi-cittas*, the 19 *bhavaīga-cittas* and the 129 19 *cuti-cittas* are called *dvāravimutti* (i.e., door-freed) because:

i they do not arise in any of the sense doors such as eye-door, etc.,

ii *bhavaīga cittas* themselves serve as the mind-door, and

iii they exist without receiving any new external object pertaining to the present life.

Alambana Sangaha

Alambana or *ārammana* means sense-object. *Cittas* and *cetasikas* will be compiled briefly here in accordance with the six senseobjects.

- 1) *Rupa-rammaōa* – **visible** object (*rupa* or *vanna*)
- 2) *Saddā-rammaōa* – **sound** (*sadda*)
- 3) *Gandhā-rammanōa* – **smell** (*gandha*)
- 4) *Rasā-rammana* – **taste** (*rasa*)
- 5) *Phothabbā-rammana* – **tangible object** (*pathavi, vayo* and *tejo*)
- 6) *Dhammā-rammana* – **mind-object**.

The mind-object is sixfold:

- (i) 5 *pasāda rupas* (sensitive parts of organs),
- (ii) 16 *sukhuma rupas* (subtle matter),
- (iii) 89 *cittas* (consciousness),
- (iv) 52 *cetasikas* (mental concomitants),
- (v) *Nibbāna* and
- (vi) concepts such as *kasina nimitta*.

The mind-object cannot arise at the five *panca-dvāras*.

Note:

The names in brackets for the first five senses are the essential elements of the senses. For the mind-object, the six

fold objects mentioned above are the essential elements.

Cittas and Sense-objects according to Doors

- 1) The 46 *cittas* that arise at the eye-door are known as *cakkhu-dvārika cittas*; they are aware of the present visible object only.
- 2) The 46 *cittas* that arise at the ear-door are known as *sotadvārika cittas*; they are aware of the present sound only.
- 3) The 46 *cittas* that arise at the nose-door are known as *ghāna-dvārika cittas*; they are aware of the present smell only.
- 4) The 46 *cittas* that arise at the tongue-door are known as *jivhā-dvārika cittas*; they are aware of the present taste only.
- 5) The 46 *cittas* that arise at the body-door are known as *kāya-dvārika cittas*; they are aware of the present tangible object only.
- 6) The 67 *cittas* that arise at the mind-door are known as *mano-dvārika cittas*, they are aware of all the six sense objects, which may be present, past, future or independent of time.

Individual Cittas and Sense-objects

Please refer to Chart no. 5.1 at the back of this book for a quick review.

- 1) *Cakkhu-vinnāna-dvi* are aware of the present visible object only.
 - *Sota-vinnāna-dvi* are aware of present sound only.
 - *Ghāna-vinnāna-dvi* are aware of present smell only.
 - *Jivhā-vinnāna-dvi* are aware of present taste only.
 - *Kāya-vinnāna-dvi* are aware of present tangible object only.
- 2) The 3 *mano-dhātu* (*panca-dvārāvajjana* and *sampaticchannadvi*) are aware of the above five senses pertaining to the present.
- 3) The 11 *tadāmbaṅga* and *hasituppāda* are aware of six *kāma*-objects comprising 54 *kāma-cittas*, 52 *kāma-cetasikas* and 28 types of *rupa*.
- 4) The 12 *akusala cittas*, the 4 *nāna-vipayutta mahā-kusala cittas* and the 4 *nāna-vipayutta mahā-kiriya cittas* are aware of six *lokiya* (mundane) sense-objects comprising 81 *lokiya cittas*, 52 *lokiya cetasikas*, 28 types of *rupa* and concepts.
- 5) The 4 *nānasampayutta mahā-kusala cittas* and *rupa-kusala abhinnāna* are aware of all six sense-objects except *arahatta magga* and *phala*. These objects comprises 87 *cittas* (*arahatta magga* and *phala* being excepted), 52 *cetasikas* associated with the 87 *cittas*, 28 types of *rupa*, concepts and *Nibbāna*.
- 6) The 4 *nānasampayutta mahā-kiriya cittas*, *kiriya abhinnāna* and *mano-dvārāvajjana citta* are aware of all the six sense objects comprising 89 *cittas*, 52 *cetasikas*, and 28 types of *rupa*, concepts and *Nibbāna*.
- 7) The 15 *rupavacara cittas*, with the exception of *abhinnānadvi*, have concepts as their objects.
- 8) The 3 *ākāsānancāyatana cittas* and the 3 *ākincannāyatana cittas* have *ākāsa* (infinite space) and

àkincanna (nothingness) respectively as their objects.

- 9) The 3 *vinnanancàyatana cittas* and the 3 *neva-sannà nàsannàyatana cittas* have *àkàsànanacayatana kusala/kiriya citta* and *àkincannàyatana kusala/kiriya citta* respectively as their objects.
- 10) The 8 *lokuttara cittas* have *Nibbàna* as their object.
- 11) The 19 *patisandhi-cittas*, the 19 *bhavaïga-cittas* and the 19 *cuti-cittas* have *maranàsanna-nimitta* as their object.

This *nimitta* may be in the form of ‘kamma’, ‘sign of amma’ or ‘sign of destiny’.

Vatthu Sangaha

‘*Vatthu*’ means ‘physical base’ depending on which the various *cittas* and the associated *cetasikas* arise. There are six such physical bases.

- 1) *Cakkhu-vatthu* – *cakkhu-pasàda* (eye sense-organ)
- 2) *Sota-vatthu* – *sota-pasàda* (ear sense-organ)
- 3) *Ghàna-vatthu* – *ghàna-pasàda* (nose sense-organ)
- 4) *Jivhà-vatthu* – *jivhà-pasàda* (tongue sense-organ)
- 5) *Kàya-vatthu* – *kàya-pasàda* (body sense-organ)
- 6) *Hadaya-vatthu* – physical base that exist in the blood of the heart (heart-base)

Thus the first five physical bases are the five sense-organs whereas the sixth is the heart-base. There is a simile of ‘striking a match’. The match is the striking element, the rough surface of the match-box is the receiving element, and the flame is the resultant element. Now the flame does not exist anywhere before striking the match. When the conditions for its arising are fulfilled, the flame arises.

In the same way the visible object is the striking element, the sense-organ is the receiving element, and the eye-consciousness is the resultant element. The eye-consciousness does not exist before or after the contact between the visible object and the sense-organ; it arises just at the time of contact. 133

Now the eye-organ, i.e., *cakkhu-pasàda*, is the door through which the visible object enters the mind. Therefore, *cakkhu-pasàda* is called *cakkhu-dvāra*, i.e., the eye-door. Then the eye-consciousness together with its seven concomitants arise at the point of contact, i.e., on *cakkhu-pasàda* depending on *cakkhu-pasàda* as the physical base. Thus *cakkhupasàda* is also known as *cakkhu-vatthu*. The same thing is true for the other four sense-organs or *pasàda rupas*.

Vatthu and Bhumi

‘*Bhumi*’ means ‘plane of existence’.

1 In the eleven *kāma*-planes, i.e., the sense-sphere, all the six bases (*vatthu*) exist.

2 In the fine-material sphere (*rupa-loka*) only three physical bases, namely, *cakkhu-vatthu*, *sota-vatthu* and *hadaya-vatthu* exist. During the *samatha-bhavanā* (tranquility-meditation), to enter the *rupa jhāna*, the meditator has to eliminate the enjoyment of sensual pleasure by controlling his mind not to wander around sense objects. So when the *jhāna-kusala kamma* conditions him to be reborn in the *rupa-loka*, he is not endowed with *ghāna vatthu*, *jivhà-vatthu* and *kàya-vatthu*, as no enjoyment of sensual pleasure exists there. Brahmas are happy with *jhāna-sukha*. However, they need eyes to see Buddha, ears to listen to the Dhamma and *hadaya-vatthu* for the arising of *manovinnāna cittas* and the associated concomitants.

3 In the immaterial sphere (*arupa-loka*) no *vatthus* exist because no corporeality exists there – again due to the meditation power of *samatha-bhàvanà* to enter *arupa-jhànas*. 134

Vinnàna-dhātu

‘*Vinnàna*’ means ‘*citta*’ (consciousness) whereas ‘*dhātu*’ means ‘element’ or that which carries its own characteristic mark. The *cittas* as *dhātu* or elements are divided into 7 classes.

- 1) *Cakkhu-vinnàna-dhātu* – 2 eye-consciousness They depend on *cakkhu-vatthu* for their arising.
- 2) *Sota-vinnàna-dhātu* – 2 ear-consciousness They depend on *sota-vatthu* for their arising.
- 3) *Ghàna-vinnàna-dhātu* – 2 nose-consciousness They depend on *ghana-vatthu* for their arising.
- 4) *Jivhà-vinnàna-dhātu* – 2 tongue-consciousness They depend on *jivhà-vatthu* for their arising.
- 5) *Kàya-vinnàna-dhātu* – 2 body-consciousness They depend on *kàya-vatthu* for their arising.
- 6) *Mano-dhātu* – *Panca-dvārāvajjana* and *sampaticchanadvi* They depend on *hadaya-vatthu* for their arising.
- 7) *Mano-vinnàna-dhātu* – the remaining 76 *cittas* They depend on *hadaya-vatthu* for their arising.

Classification of Cittas according to Vatthu

Please refer to **Chart No. 5.2** at the back of this book for a quick review.

- 1) There are 10 *cittas* which always depend on *pancavatthu* (*cakkhu-vatthu*, *sota-vatthu*, *ghàna-vatthu*, *jivhà-vatthu*, *kàya-vatthu*) for their arising. They are *dvi-panca-vinnàna* – i.e., the ten sense-impressions.
- 2) There are 33 *cittas* which always depend on *hadaya-vatthu* for their arising. They are 2 *dosa-mula cittas*, 3 *mano-dhātu cittas*, 3 *santiraōa cittas*, *hasituppāda cittas*, 8 *mahà-vipāka cittas*, 15 *rupàvacara cittas* and 1 *sotāpatti-magga citta*. 135
- 3) There are 42 *cittas* which sometimes depend on *vatthu* and sometimes do not depend on *vatthu* for their arising. They are 10 *akusala cittas* (2 *dosa-mula cittas* being excepted), 8 *mahà-kusala cittas*, 8 *mahà-kiriya cittas*, 4 *arupàvacara kusala cittas*, 4 *arupàvacara kiriya cittas*, 7 *lokuttara cittas* (*sotāpatti-magga* being excepted) and *manodvārāvajjana citta*. These *cittas* depend on *vatthu* when they arise in the material spheres (*kāma*-planes and *rupa*-planes), and they do not depend on *vatthu* when they arise in the immaterial sphere (*arupa*-planes).
- 4) There are 4 *cittas* which never depend on *vatthu* for their arising. They are 4 *arupàvacara vipāka cittas* which arise only in the *arupa*-planes.

Note:

46 *cittas* (as mentioned in no. 3 and 4 above) arise in the *arupa*-planes.