

# **ABHIDHAMMA**

## **The Discourse to Gods**



**May the World be  
Enlightened**

**A Gift of Dhamma**

## 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**

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# Chapter 4

## VITHI

### *Cognitive Series*

#### Process of Consciousness

**‘Vithi’ means a chain of consciousness** or cognitive series that arises when a sense object appears at one of the sense-doors in order to be aware of the object. As the road passes one village after another without skipping any or changing the order of the villages, so also the *cittas* (consciousness) arise one after another in the order they should according to the law of *cittas* (*citta-niyàma*).

#### The Life-span of Citta

*Cittas* arise and dissolve in a person at a tremendous rate of more than a thousand billion (1012) times per eyewink, and there are about 250 eyewinks in a second. Therefore, the life span of a *citta* (consciousness) is less than one-thousand billionth of a second. The life span or duration of a *citta* is measured by three short instants of the distinct features in the arising and passing away of a *citta*. These are:

1. *Uppàda* – the genetic instant
2. *Thiti* – the existing instant
3. *Bhanga* – the dissolving instant

These three short instants (*khanas*) are said to be equal to one moment of consciousness or conscious-moment (*cittakkhana*).

Therefore, the lifetime of a *citta* is equal to the three short instants of arising, existing and dissolving of the *citta* or it is equal to one conscious-moment or one *cittakkhana*. One *cittakkhana* is better represented by ‘one conscious-moment’ rather than ‘a thought-moment’, which is coined by some translators. The duration of one *cittakkhana* (i.e., one conscious-moment) will be hard to be verified by science. However, we ourselves know from experience that it is possible within one single second to dream of innumerable things and events.

#### The life-span of Rupa

The life span of *rupa* or corporeality is 17 times longer than that of *citta*. Therefore, we can say that the life span of *rupa* is equal to 17 *cittakkhanas* or 17 conscious-moments or  $17 \times 3 = 51$  short instants as there are 3 short instants in a moment of consciousness. Thus, *rupa* also arises and dissolves at a tremendous rate of more than 58 billion times per second. The difference between *citta* and *rupa* is that *citta* arises one after another whereas *rupa* arises by thousands of units at a small instant and it goes on arising incessantly at every small instant. Therefore, *rupa* may be piled up to large masses, which are visible to the naked eye whereas the fleeting stream of consciousness is invisible to the naked eye.

#### Six Types of Vinnàna

*Vinnàna cittas* (consciousness) may be classified as follows according to the six sense-doors and the six physical-bases (*vatthu*):

1. *Cakkhu-Vinnàna* – 2 eye-consciousness
2. *Sota-Vinnàna* – 2 ear-consciousness
3. *Ghàna-Vinnàna* – 2 nose-consciousness
4. *Jivhà-Vinnàna* – 2 tongue-consciousness

5. *Kàya- Vinnàna* – 2 **body-consciousness**
6. *Mano- Vinnàna* – 79 **mind-consciousness**

Please note that eye-consciousness arises at the eye-door depending on the eye-base (*vatthu*) and so on. The mind consciousness arises at the mind-door depending on the *hadayavatthu* in the heart. The first five *vinnànas* comprise 2 sense-impressions each whereas *mano-vinnàna* comprises 79 types of consciousness.

### Six Types of Vithi

Vithi or the cognitive series of consciousness is also divided into six classes which may be named according to either the six sense-doors or the six types of *vinnàna* as follows:

1 *Cakkhu-dvāra-vithi* = *cakkhu-vinnāna-vithi* It is the cognitive series of consciousness connected with the **eye-door** or with the eye-consciousness.

2 *Sota-dvāra-vithi* = *sota-vinnāna-vithi* It is the cognitive series of consciousness connected with the **ear-door** or with the ear-consciousness.

3 *Ghāna-dvāra-vithi* = *ghāna-vinnāna-vithi* It is the cognitive series of consciousness connected with the **nose-door** or with the nose-consciousness.

4 *Jivhā-dvāra-vithi* = *jivhā vinnāna-vithi* It is the cognitive series of consciousness connected with the **tongue-door** or with the tongue-consciousness.

5 *Kāya-dvāra-vithi* = *kāya- vinnāna-vithi* It is the cognitive series of consciousness connected with the **body-door** or with the body-consciousness.

6 *Mano-dvāra-vithi* = *mano- vinnāna-vithi* It is the cognitive series of consciousness connected with the **mind-door** or with the mind-consciousness.

### The Causes for the Arising of Vithi

1 Four conditions must meet for the arising of *cakkhudvāra- vithi*. These are:

- I. *Cakkhu-pasāda* (**eye-door**) must be good,
- II. *Rupā-rammana* (**visible-object**) must be present,
- III. *āloka* (**light**) must be present, and
- IV. *Manasikāra* (**attention**) must be present.

2 Four conditions must meet for the arising of *sota-dvāravithi*. They are:

- I. *Sota-pasāda* (**ear-door**) must be good,
- II. *Saddā-rammana* (**sound**) must be present,
- III. *ākāsa* (**space**) for the passing of sound must be present,
- IV. *Manasikāra* (**attention**) must be present.

3 Four conditions must meet for the arising of *ghāna-dvāravithi*. They are:

- I. *Ghāna-pasāda* (**nose-door**) must be good,
- II. *Gandhā-rammana* (**smell**) must be present,
- III. *Vāyo* (**air-element that carries smell**) must be present,
- IV. *Manasikāra* (**attention**) must be present.

4 Four conditions must meet for the arising of *jivhā-dvāravithi*. They are:

- I. *Jivhā-pasāda* (**tongue-door**) must be good.

- II. *Rasà-rammana* (taste) must be present,
- III. *âpo* (liquid-element such as saliva) must be present,
- IV. *Manasikàra* (attention) must be present.

5 Four conditions must meet for the arising of *kàya-dvàravithi*. They are:

- I. *Kàya-pasàda* (body-door) must be good,
- II. *Phothhabbà-rammana* (touch) must be present,
- III. *Thaddha-pathavà* (firm solid element) must be present for transmittance of the touch,
- IV. *Manasikàra* (attention) must be present.

6 Four conditions must meet for the arising of *mano-dvàravithi*. They are:

- I. *Mano-dvàra* (mind-door) must be present,
- II. *Dhammà-rammana* (mind-object) must be present,
- III. *Hadaya-vatthu* (heart-base) must be present,
- IV. *Manasikàra* (attention) must be present.

*Note:*

Of the four causes, which are required for the arising of each type of *vithi*, the first three parallel the requirements known by science. The fourth cause, i.e., *manasikàra*, is unknown in science. However, many instances may be quoted that this cause is indispensable for the awareness of a sense-object.

For illustration, a mother with a young baby has to get up several times every night to nurse her baby. After losing sleep for several nights, sometimes she may, fall so soundly asleep that even a loud thunder that shakes the house may not awake her. Yet, if her baby cries very softly, she will be immediately awake. This illustrates how important *manasikàra* is.

### Six Types of Visayappavatti

‘*Visayappavatti*’ means ‘the presentation of sense-objects at the sense-doors’. There are six types of *visayappavatti* – four at the five sense-doors and two at the mind-door.

A *Visayappavatti* at *Panca-dvàras*

(Presentation of sense-objects at the five sense-doors)

1 *Atimahantà-rammana* 5 sense-objects with very great intensity causing a very long cognitive series of consciousness to arise.

2 *Mahantà-rammana* 5 sense-objects with great intensity causing a long cognitive series of consciousness to rise.

3 *Parittà-rammana* 5 sense-objects with slight intensity causing a short cognitive series of consciousness to arise.

4 *Atiparittà-rammana* 5 sense-objects with very slight intensity causing no cognitive series to arise.

B *Visayappavatti* at *Mano-dvàra* 1 *Vibhâtà-rammana* clear presentation of sense objects. 2 *Avibhâtà-rammana* obscure presentation of sense objects.

### Vithi-cittas and Vithi-vimutti Cittas

(*Vithi-consciousness and Vithi-freed consciousness*)

Those *cittas*, which participate in the cognitive series of consciousness, are call *vithi-cittas*. Those *cittas*, which do not participate in the cognitive series of consciousness, are call *vithi-vimutti cittas*. The 19 *cittas* namely, 2 *upekkhà-santirana cittas*, 8 *mahà-vipàka cittas* and 9 *mahaggata-vipàka cittas* are not involved in the cognitive series while they are performing rebirth-function, lifecontinuum function or death-function. So they are known as *vithi-vimutti cittas*, i.e., the number of *vithi*-freed consciousness is 19 (that these 19 *cittas* are *dvàra-vimutti*, i.e., door-freed, has been mentioned in Chapter III.).

Of the above 19 *cittas*, the 2 *upekkhà-santirana citta*s are involved in the cognitive series when they perform the investigating function or the registering function, and 8 *mahàvipàka citta*s take part in the cognitive series when they perform the registering function. Therefore, these 10 *cittas* must be included in counting *vithi-cittas*. Since only the 9 *mahaggata-vipàka citta*s are entirely free from the cognitive series, the total number of *vithicittas* is  $89-9 = 80$ .

### Three Types of Identical Cittas

The life of a living being begins with a rebirth consciousness (*patisandhi-citta*). After the dissolution of this consciousness, *bhavanga citta*s (life-continuum) arise and dissolve continuously until death performing the function of life-continuum. The last *bhavaniga-citta* is known as death consciousness (*cuticitta*), because it performs death-function.

For a living being these three *cittas*, namely, the *patisandhicitta*, the *bhavanga-citta* and the *cuti-citta* are the same in *jàti* (birth) in concomitants and in the sense-object, they take. For normal human beings, one of the 8 *mahà-vipàka citta*s functions as *patisandhi-citta*, *bhavanga-citta* and *cuti-citta*. These three *cittas* are identical in a person, because they are the resultants of the same '*kamma*' associated with a *kusala citta*. If the *kusala citta* is *somanassa-sahagatai nàna-sampayuttai asaikhàrika mahà-kusala citta*', then '*somanassa-sahagatai nàna-sampayuttai asaikhàrika mahà-vipàka citta*' will function as *patisandhi-citta*, *bhavanga-citta* and *cuti-citta*.

The sense-object that these *cittas* take is the *maranàsannanimitta*, which appeared just before death in the immediate past life. The *nimitta* is in the form of '*kamma*', 'sign of *kamma*' or 'sign of destiny'. These phenomena will be explained further below.

### Maransanna Nimitta

(*Kamma-related Objects at the Dying Moments*)

In the present life a person will be alive as long as the *kusala kamma* (wholesome deed), which has given him rebirth in this life, keeps on supporting him, i.e., keeps on producing *bhavanga citta*s (life continuum) as *kamma*-resultant. Just before that supporting *kamma* fades out, of the many *kusala-kammas* and *akusala-kammas*, which compete with one another to have the chance of bearing *kamma*-resultant, one *kamma*, will emerge as the winner.

This successful *kamma* may appear in the life-continuum (mind-door) of the person as *kamma*-object. When this happens, the person may recollect the good or bad action, which he has performed in the past in connection with the successful *kamma*.

The moral or immoral consciousness, experienced at that particular moment, arises now as a fresh consciousness. In other words, it is a recurring of the consciousness, which one has experienced in performing the action. At times, it may be a sign or symbol associated with the successful *kamma* that appears at one of the sense-doors. It may be one of the five physical objects viewed through one of the five doors as a present object, or viewed through the mind-door as a past object. This past or present object associated with the successful *kamma* is called '*kamma-nimitta*' or 'sign of *kamma*'.

For example, let us suppose that a person listens to the Dhamma at his dying moment and this good *kamma* becomes the successful *kamma* to bear *kamma*-resultant for the next life. In this case, the present audible Dhamma words grasped through the ear becomes the '*kamma-nimitta*'.

In another case, let us suppose that a dying teacher sees through his mental eye (*mano-vinnàna*) the students he has taught. This is also '*kamma-nimitta*' in the form of a past object, which appears at the mind-door. On the other hand, say, in another case, a dying butcher hears the groans of the cattle he has killed. This past audible object is also '*kammanimitta*' presented to him through the mind-door. At times, some symbol of the place in which he is to be reborn according to the successful *kamma* may appear at the mind-door.

For example, celestial beings or celestial mansions, etc., may appear to the dying person if he is to be reborn in one of the celestial abodes, or miserable people in hell or hellhounds, etc., may appear to him if he is to be reborn in hell. These objects related to the place of rebirth are known as '*gati-nimitta*' or 'sign of destiny'. Thus, when a person is

dying, one of the three types of *maranàsanna-nimitta*, namely, '*kamma*', '*kamma-nimitta*' or '*gati nimitta*', will always appear at one of the six sense-doors. The person will die soon after and will be reborn in the next life.

Then his *patisandhi-citta*, *bhavanga-citta* and *cuti-citta* in the new life will all grasp the *maranàsanna-nimitta* of the past life.

### Three types of Bhavanga Cittas

In the present life, the *bhavanga citta*s take the *maranà sannanimitta* of the immediate past life as their object. As this object is not the new external object that appears in one of the sense doors in the present life that gives rise to a cognitive series of consciousness, we are not aware of it. Therefore, when we are asleep or when we do not know anything, these *bhavanga-citta*s will be arising and dissolving at a tremendous speed of more than a thousand billion ( $10^{12}$ ) times per eyewink.

Now suppose that a sense-object appears at one of the sense-doors. It is necessary to know this new object so that we can react to it as the need arises. In order to turn the stream of consciousness towards this new object, the stream of *bhavangacitta*s must be arrested or cut off first. The *bhavanga*-stream cannot be arrested suddenly as soon as the new sense object appears in one of the sense-doors. As a man, running very fast cannot stop suddenly at a point and at least a few steps must be allowed before he comes to rest, so also two *bhavanga-citta*s must pass after the appearance of the sense-object before the *bhavanga*-stream can be arrested.

These two *bhavanga-citta*s, in trying to give away the old *maranàsanna-nimitta* and take the new sense-object, vibrate somewhat from their normal situation. So they are known as vibrating life-continuum (*bhavanga-calàna*). However, as the *bhavanga* stream is arrested or cut off after the second *bhavanga-calàna*, this *citta* is renamed as *bhavangupaccheda*.

Now the five physical sense-objects do not appear or become distinct at the sense-doors as soon as they are in contact with the sense-doors. Even the object of very great intensity (*atimahantà-rammana*) takes one conscious-moment (*cittakkhana*) to develop itself into prominence to appear at the sensedoor.

So one *bhavanga-citta* must pass from the time of contact of the sense-object with the sense-door to the time the object appears at the door. This *citta* is called *atitā-bhavanga* (past life-continuum). When the sense object is of great intensity (*mahantārammana*), 2 or 3 *bhavanga-citta*s must pass by from the time of contact of the sense-object with the sense-door to the time the object appears at the door. These 2 or 3 *bhavanga-citta*s are also called *atitā-bhavanga*.

Thus we have 3 kinds of *bhavanga-citta*s:

1. *Atitā-bhavanga* those *bhavanga-citta*s, which pass by from the time the sense-object, strikes the sense-door to the time the object appears at the door.
2. *Bhavanga-calàna* vibrating *bhavanga*, which arises when the sense object appears at the door.
3. *Bhavaṅgupaccheda* arresting *bhavanga* that follows the *bhavanga-calàna*. After this, the *bhavanga*-stream is cut off and *vithi-citta* starts arising.

### Cakkhu-dvāra Vithis

(Cognitive Series at the Eye-door)

#### 1 The Occurrence of Atimahantā-rammana Vithi

When a visible object of very great intensity strikes the eyedoor, *atimahantā-rammana vithi* arises. The cognitive series may be represented by the following symbols:





## Explanation

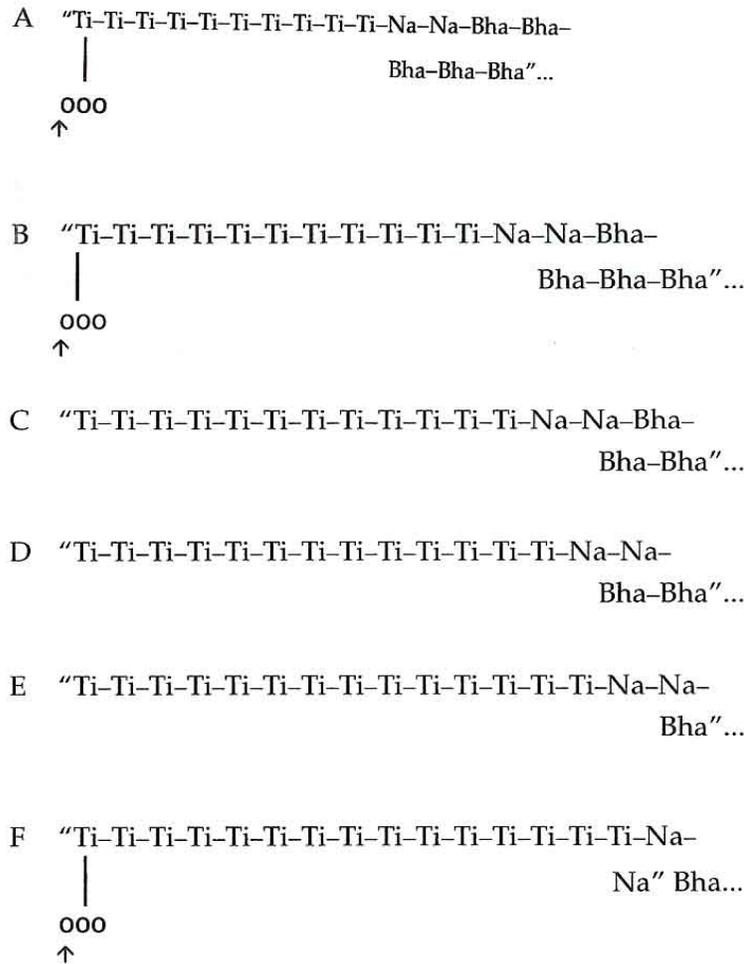
A In the first *parittà-rammana vithi*, the sense object and the *cakkhu-pasàda* (eye-door) arise together at the arising instant of the first *atàta-bhavanga*. The sense-object takes 4 conscious moments for its full development and it becomes distinct at the arising instant of *bhavanga-cālāna* (Na). The lifecontinuum (*bhavanga-stream*) vibrates twice and becomes arrested (Na-Da). Then the cognitive series proceeds in the order of *panca-dvārāvajjana*, *cakkhu-vinnāna*, *sampaticchana*, *santirana* and *votthapana*. At this point, 11 conscious moments have elapsed since the genesis of the sense-object and the object can last for only 6 more conscious-moments.

In normal situations, the *javana* usually occurs for 7 conscious-moments and if there is not enough time, it does not occur at all. In other words, as the object is not distinct and not known precisely, no *javana* arises to enjoy the taste of the object. So two more *votthapana cittas* arise in place of *javana* to determine two more times whether the object is good or bad. After that the conscious-stream sinks into lifecontinuum.

The sense-object and the eye-door dissolve at the dissolving instant of the fourth *bhavanga*, and lifecontinuum flows on as usual after that. In the next five successive *vithis*, *atitā-bhavanga* (Ti) is increased one by one as the object becomes weaker and weaker, and accordingly the *cittas* in the rear have to be cut off one by one as the total conscious-moments cannot exceed the life-span (i.e., 17 conscious – moments) of the sense-object. Thus at the sixth *vithi*, the cognitive series terminates after to *votthapana cittas*.

The number of *votthapana cittas* cannot be reduced further as there must be at least two *votthapana cittas* in functioning in the place of *javana*. So there are 6 *parittàrammana vithis* which all end with *votthapana*; they are known as *votthapana-vàra vithis*. As there are no *javanas* in these *vithis*, there is no enjoyment of the taste of the senseobject. The object is not precisely known—it seems to be known very roughly. These *vithis* occur in babies whose *cakkhu-pasàda* is weak; so, even when the sense-object is of great intensity, its appearance is not distinct.

4, The Occurrence of Atiparittà-rammana-Vithi When a visible object of very slight intensity strikes the eyedoor, the object takes 10 to 15 conscious-moments for its full development. Even then, the intensity of the object is so slight that it causes the life-continuum to only vibrate twice without becoming arrested. So no *vithi-cittas* arise, and the object is not known at all. However, the following six *vithi*-forms can be written to represent the *ati-parittà-rammana vithis*.



### Explanation

As usual the sense-object and the *cakkhu-pasàda* (mind-door) arise together at the arising instant of the first *atàta-bhavanga*. The sense-object, being of very slight intensity, takes 10 to 15 conscious moments for its full development. When it is well developed, it appears at the mind-door. But, being very weak, it can cause the life-continuum only to vibrate twice without breaking the stream of the life-continuum. Thus, after two *bhavanga-calàna cittas*, only *bhavanga-cittas* keep on flowing. The sense-object and the *cakkhu-pasàda* (mind-door) will dissolve together at the end of 17 conscious-moments after their genesis. The object is not known at all as no *vithi-cittas* arise. Because these *vithis* are deprived of *vithi-cittas*, they are known as "*moghavàra-vithis*" (futile cognitive series).

### 75 Pancadvàra-vithis

In the process of cognition at the eye-door, there are:

1. one *tadarammana-vàra vithi* for *atimahantà-rammana*,
2. two *javana-vàra vithis* for *mahantà-rammana*,
3. six *votthapana-vàra vithis* for *parittà-rammana*,
4. six *mogha-vàra vithis* for *atiparittà-rammana*,

All together, there are 15 *vithis* at the eye-door. Similarly, there are 15 *vithis* each at the ear-door, at the nose-door, at the tongue-door and at the body-door. Thus the total number of *panca-dvàra-vithis* at the five doors is  $15 \times 5 = 75$ .

In writing the *vithi*-forms and explaining the forms for the ear-door, *sota-vinnàna* (So) should be inserted in place of *cakkhu vinnàna*, and ‘sound’ and ‘*sota-pasàda*’ should replace ‘visibleobject’ and ‘*cakkhu-pasàda*’, respectively. Similar proper changes should be made for the remaining three doors.

### The Simile of a Mango-fruit

The *atimahantà-rammana* may be compared with the falling of a mango-fruit. Suppose a weary traveler is asleep at the foot of a mango-tree. This state of being asleep is analogous to the quiet flow of life-continuum in *atimahantà-rammana*. Now a ripe mango-fruit drops to the ground near the traveler. This event is similar to the striking of a visible object of very great intensity at the eye-door.

The sound of the mango-fruit striking the ground awakens the traveler and causes him to raise his head. This event is similar to the appearance of the visible object at the eye-door causing the life-continuum to vibrate twice and become arrested. The traveler opens his eyes and looks around to enquire what causes the sound. This conduct is similar to the *pancadvāra-vajjana* adverting the consciousness-stream towards the sense-object.

The traveler sees the mango-fruit. This is analogous to the eye-consciousness seeing the object. The man picks up the mango-fruit. This is similar to the *sampaticchana* receiving the visible object. The man then inspects the mango-fruit whether it is suitable for eating. This is similar to the *santàrana* investigating the senseobject. The man decides that the mango-fruit is good and edible. This is similar to the *votthapana* deciding that the sense-object is good.

Being hungry, the man bites the mango-fruit seven times eating and enjoying the taste. This is similar to the occurrence of seven *javana-cittas* enjoying the taste of the sense-object. Then the man gathers the remnants of the fruit and the juice sticking on the teeth with his tongue and swallows twice. This is similar to the two *tadālabana cittas* following *javanas* and enjoying the taste of the sense-object. Then the man lies down and falls asleep. This is similar to *bhavanga cittas* sinking into life-continuum.

### Pancadvāra-vithi Cittas

If we examine the *pancadvāra vithis*, we shall notice that seven types of consciousness participate in the *vithis*. The seven types of consciousness are:

“*Panca-dvārāvajjana, panca-vinnana, sampaticchana, santàrana, votthapana, javana and tadālabana*”.

The numbers of *cittas* that participate in the longest *vithi*: i.e., the *atimahantà-rammana vithi*, are:

- a) *panca-dvārāvajjana* 1
- b) *panca-vinnàna* 1
- c) *sampaticchana* 1
- d) *santàrana* 1
- e) *votthapana* 1
- f) *javanas* 7
- g) *tadālabana s* 2

total 14

The total number of *cittas* that can participate in the *pancadvāra vithis* are:

- a) *panca-dvārāvajjana citta* 1
- b) *panca-vinnàna cittas* (10 sense-impressions) 10
- c) *sampaticchana cittas* 2
- d) *santàrana cittas* 3
- e) *votthapana citta* (*mano-dvārāvajjana*) 1
- f) *kāma-javana cittas* 29
- g) *tadālabana cittas* 8

total 54

These are the 54 *kāmāvacara cittas*. If we count the *cittas* for a single door, e.g. eye-door, we get two *cakkhu-vinnàna cittas* instead of 10 *panca-vinnàna cittas* in (b) so the total number of *cittas* is 46. This agrees with the

number shown on Chapter III. Note that *bhavanga cittas* are not included in *vithi cittas*.

**The object & the Vatthu taken by each Vithi-citta**

All the *pancadvāra-vithi cittas* grasp the present sense-object that exists at the sense-door. The *panca-vinnāna cittas* are borne by *panca-vatthus*, i.e. *cakkhu-vinnāna cittas* are borne by *cakkhu-vatthus*, and *sota-vinnāna cittas* are borne by *sota-vatthus*, etc., while the *manovi nnāna cittas* are borne by *hadaya-vatthus*. For illustration, all the *cakkhu-dvāra-vithi-cittas* of *atimahantārammana* grasp the visible object that appears at the eye-door at the arising instant of *bhavanga-calāna* and dissolves at the dissolving instant of the second *tadālambana citta*. The two *cakkhu-vinnāna cittas* are borne by the *cakkhu-vatthu (cakkhu-pasāda)* which has arisen together with the visual object at the arising instant of the *atāta-bhavanga*. This *vatthu*, which has the same life-span as the visual object, is called, “*majjhimāyuka-vatthu*”. Those *vatthus*, which have arisen earlier than the visual object and thus will dissolve earlier than the visual object, are known as “*mandāyuka-vatthus*”. Those *vatthus*, which arise later than the visual object and thus will dissolve later than the visual object, are known as “*amandāyuka-vatthus*”.

All the remaining *panca-dvāra-vithi cittas* are *mano-vinnāna cittas*; they are individually borne by the *hadaya-vatthu* which has arisen along with the preceding *citta*, i.e. the *hadaya-vatthu* which has lasted for one conscious-moment. For example, *pancadvārāvajjana* is borne by the *hadaya-vatthu* which has arisen along with *bhavanga-calāna*; *sampaticchana* is borne by the *hadaya-vatthu* which has arisen along with *cakkhu-vinnāna*, *santāraṇa* is borne by the *hadaya-vatthu* which has arisen along with *sampaticchana*, and so on.

| Mano-dvāra Vīthi            |                                    |  |
|-----------------------------|------------------------------------|--|
| <b>Mano-dvāra<br/>Vīthi</b> | <b>Kāmajavana-vāra<br/>vīthi</b>   | <ol style="list-style-type: none"> <li>1. <i>Tadālambana-vāra vīthi</i></li> <li>2. <i>Javana-vāra vīthi</i></li> <li>3. <i>Voṭṭhapana-vāra vīthi</i></li> <li>4. <i>Mogha-vāra vīthi</i></li> </ol> |
|                             | <b>Appanājavana-vāra<br/>vīthi</b> | <b>Loki-appanā vīthi</b>   |
|                             |                                    | <ol style="list-style-type: none"> <li>1. <i>Rupāvacara appanā vīthi</i></li> <li>2. <i>Arupāvacara appanā vīthi</i></li> <li>3. <i>Abhiññā appanā vīthi</i></li> </ol>                              |
|                             |                                    | <b>Lokuttara-appanā vīthi</b>  |
|                             |                                    | <ol style="list-style-type: none"> <li>1. <i>Magga vīthi</i></li> <li>2. <i>Phala-samāpatti vīthi</i></li> <li>3. <i>Nirodha-samāpatti vīthi</i></li> </ol>  |

When one of the six senses enters the avenue of the mind door, *manodvāra vīthi* ensues. *Manodvāra vīthi* may first be divided into two classes.

1 *Kāmajavana-vāra vīthi*—here one of the 29 *kāma-javana cittas* takes the function of *javana*, i.e., enjoying the taste of the sense-object.

2 *Appanājavana-vāra vīthi*— here one of the 26 *appanājavana cittas* takes the function of *javana*. *Kāmajavana-vāra vīthi* may further be divided into four types as described in the above scheme whereas *appanā-javana-vāra 1. Tadālambana -vāra vīthi*

**Kāmajavana-vāra 2. Javana-vāra vīthi**  
**vīthi 3. Voṭṭhapana-vāra vīthi 4. Mogha-vāra vīthi**

**Loki-appanā vīthi**  
1. *Rupāvacara appanā vīthi*  
**Mano-dvāra 2. Arupāvacara appanā vīthi**

**Vīthi Appanājavana-vāra 3. Abhinnā appanā vīthi**  
**Vīthi**

**Lokuttara-appanā vīthi**

1. Magga vīthi
2. Phala-samāpatti vīthi
3. Nirodha-samāpatti vīthi

vīthi may be subdivided into two types—namely, *loki-appanā vīthi* and *lokuttara appanā vīthi*. All these vīthi will be explained below.

**Kāma-javana Mano-dvāra Vīthis**

1. *Ativibhāta-rammana vīthi (Tadāmbana -vāra vīthi)*  
“Na–Da–Ma–Ja–Ja–Ja–Ja–Ja–Ja–Ja–Da–Da”–Bha–
2. *Vibhāta-rammana vīthi (Javana-vāra vīthi)*  
“Na–Da–Ma–Ja–Ja–Ja–Ja–Ja–Ja–Ja”–Bha–Bha–
3. *Avibhāta-rammana vīthi (Votthapana-vāra vīthi)*  
“Na–Da–Ma–Ma–Ma”–Bha–Bha–
4. *Atiavibhāta-rammana vīthi (Mogha-vāra vīthi)*  
“Na–Na”–Bha–Bha–Bha–

**Explanation**

One of the six sense-objects which may be present, past, future or time-freed, must enter the avenue of the mind-door to initiate the *kāma-javana mano-dvāra vīthi*. 1 When the sense-object is of very great intensity, the life continuum vibrates twice and becomes arrested (Na-Da) on the appearance of the sense-object at the mind door.

Then *mano-dvāra-vajjana* (Ma) adverts to the consciousness-stream towards the sense-object, observes the object and decides whether it is good or bad.

In accordance with this decision, one of the 29 *kāmajavana citta*s performs the *javana* function for seven conscious moments enjoying the taste of the sense object. Then two *tadāmbana citta*s follow suit enjoying the taste of the sense-object further. After that, *bhavanga citta*s sink into life-continuum. This *vīthi* is known as “*ativibhāta-rammana vīthi*” or *tadāmbana -vāra vīthi* as it terminates with *tadāmbana citta*.<sup>2</sup> When the sense-object is of great intensity, the cognitive series occurs as above but terminates with *javana citta* without *tadāmbana* . This *vīthi* is known as “*vibhāta-rammana vīthi*” or “*javana-vāra vīthi*”.<sup>3</sup> In the “*avibhāta-rammana vīthi*”, the sense-object is of slight intensity and its appearance at the mind-door is not clear as in the above two cases. Thus after the life continuum is arrested, *mano-dvārāvajjana citta* occurs three times trying to observe and decide the sense object. However, the object is not precisely known and consequently no *javana citta*s occur to enjoy the taste of the sense object. After *mano-dvārāvajjana*, *bhavanga citta* sinks into life-continuum.

This *vīthi* is known as “*votthapana-vāra vīthi*” as it terminates with *votthapana citta*.<sup>4</sup> In the *atiavibhāta-rammana vīthi*, the sense-object is of very slight intensity. It can only cause the life-continuum to vibrate twice without becoming arrested. Therefore, no *vīthi citta*s occur and the sense-object is not known. This *vīthi* is called “*mogha-vāra vīthi*” as it is deprived of *vīthi citta*s.

Notes:

1 The mind-door (*mano-dvāra*) is not a physical door; one of the 19 *bhavanga-citta*s is functioning as the mind-door in a person.

2 All the six sense-objects which may be past, present, future or time-freed, can appear at the mind-door.

3 As the mind-object such as *citta*s, *cetasikas*, *kasina-nimitta*s or *Nibbāna* itself may appear at the mind-door, no

*atitabhavanga* need occur; the object appears at the mind door as soon as it strikes the door.

4 The objects that appear at the mind-door should not be differentiated as *atimahantà-rammana* or *mahantàrammana*; they should be differentiated as *vibhâtàrammana* (clear object) or *avibhâtà-rammana* (obscure object).

### **Kàma-javana-mano-dvâra-vithi Cittas**

In *mano-dvâra vithis* there are only 3 types of consciousness— namely, “*avajjana, javana* and *tadâlambana*”. The numbers of *cittas* in the longest *mano-dvâra vithi* are:

1 *mano-dvâravajjana citta*, 7 *javana cittas* and 2 *tadâlambana cittas*, totaling 10 in all.

The numbers of *cittas* that can participate in *mano-dvâra vithis* are 1 *mano-dvâravajjana citta*, 29 *kàma-javana cittas* and 11 *tadâlambana cittas*, totaling 41 in all.

### **Secondary Mano-dvâra Vithis**

When one of the six sense-objects enters the avenue of the mind door directly, we get primary *mano-dvâra vithis* as described above. However, there are secondary *mano-dvâra vithis* which follow each and everyone of the *panca-dvâra vithi*.

In a *panca-dvâra vithi*, the sense-impression is processed only to the extent to be known roughly whether it is good or bad. The form, the shape, the detailed features and the name of the object are not known yet. Thus, after a *panca-dvâra vithi*, a *mano-dvâra vithi* quickly follows it retaking the sense-object of the *panca-dvâra vithi* as a past object.

Then the second *mano-dvâra vithi* follows suit observing the new image and the old impression together. Then the third *mano-dvâra vithi* quickly follows again observing the form and the shape of the sense-object. Then the fourth *mano-dvâra vithi* follows considering the name associated with the object. If necessary, many *mano-dvâra vithis* quickly occur in succession considering the features of the object in detail and the time and the place connected with the object if he has encountered it before.

Only after these many secondary *mano-dvâra vithis*, does one know the object together with form, shape, name and other details. Considering the fact that *cittas* can occur at a tremendous rate of more than a thousand billion times per eye-wink and a *mano-dvâra vithi* contains only about 10 *vithi cittas*, more than a billion *vithis* can occur in a fraction of a second. Therefore, we can know the objects we see or hear almost instantly and we even think that we see and hear simultaneously.

### **Practical Verification**

That *panca-dvâra vithis* and *mano-dvâra vithis* are occurring at a tremendous rate incessantly in a person can be verified by the person himself. As *cittas* are invisible even under the best microscope, an instrument more powerful than the latest electronic microscope will be necessary to observe the *cittas*. This instrument is none other than the mind itself accompanied by *upacàra-samâdhi* (neighbourhood or access-concentration) or better by *jhàna-samâdhi* (**meditative absorption**).

I have interviewed many meditators in International Buddha Sàsana Centres (Pa-auk Tawya Meditation Centres) in Myanmar where *samatha* and *vipassanà-bhàvanà* (tranquility and insight meditation) are properly taught according to the instructions given in Buddhist canons.

### **Here meditators are required to develop concentration first.**

After they attain the required concentration, they are taught to **meditate on *rupa*** (corporeality) analyzing it in detail into 27 kinds in a person to see the ultimate realities with regards to *rupa*.

Then meditators are taught to meditate on *nàma* (consciousness and its concomitants). They have to focus their attention on each physical base (*vatthu*) in turn, observe a sense-object striking the base and notice the cognitive series of consciousness that arise in *panca-dvâras* (five doors) as well as in the mind door. They can see the *vithi-*

*cittas* occurring exactly as described in the book, and later on can also differentiate the various *cetasikas* associated with each *citta*. The results are very satisfactory. If the reader has some doubt, he or she is invited to come and meditate in International Buddha Sāsana Centres at any time convenient to him or her.

### **Appanà-javana Mano-dvāra Vithis**

In tranquility and insight-meditations, *appanà-javana mano-dvāra vithis* arise when *jhāna* or *magga* is realized. In these *vithis*, one of the 26 *appanà-javana cittas* takes part in the *javana*-function.

- *rupavacara kusala cittas* 5
- *arupavacara kusala cittas* 4
- *mahaggata kiriya cittas* 9
- *lokuttara cittas* 8
- *appanà-javana cittas* 26

If a person, who is not yet an *arahat*, practices tranquility meditation, he may attain 5 *rupavacara kusala jhānas* and 4 *arupavacara kusala jhānas*, which are collectively called “9 *mahaggata kusala cittas*”. If an *arahat* undertakes tranquility meditation, he may attain 5 *rupavacara kiriya jhānas* and 4 *arupavacara kiriya jhānas* which are collectively called “9 *mahaggata kiriya cittas*.”

*If a person, endowed with three roots—namely, alobha, adosa and amoha—undertakes insight-meditation properly and strenuously, he may attain the four maggas and the four phalas (the four paths and their fruitions) which are known as the 8 lokuttara cittas.*

### **Five Rupavacara Appanà Vithis**

(*Manda-pannà*) Na–Da– “Ma–Pa–U–Nu–Go–Jha” –Bha–Bha–  
(*Tikkha-pannà*) Na–Da– “Ma–U–Nu–Go–Jha” –Bha–Bha

1 When the *patibhāga-nimitta* of *kasina* appears at the mind door, the life-continuum vibrates twice and becomes arrested (Na-Da). Then *mano-dvārāvajjana* (Ma) adverts the consciousness-stream towards the *patibhāga-nimitta*, observes and decides the sense-object whether it is good or bad.

Then one of the two *somanassa-sahagatai nānasampayuttai mahā-kusala cittas* performs the *upacārasamādhī javana*-function four times in the persons of slow or dull wisdom (*manda-pannà*) under the names of

**Pa:** *parikamma*: preparation of *jhāna*,

**U:** *upacāra*: proximity of *jhāna*,

**Nu:** *anuloma*: adaptation or connection between *parikamma* and *jhāna*; it acts as a bridge harmonising the lower *cittas* with the higher *cittas*.

**Go:** *gotrabhu*: the *citta* that cuts the *kāma*-lineage to form the exalted or *mahaggata*-lineage.

These four *cittas* are known as *upacāra-samādhī javanas*. In the case of a person of quick or bright wisdom (*tikkha-pannà*), *parikamma* (Pa) is excluded. Immediately after *gotrabhu*, *rupavacara kusala first-jhāna citta* arises just once as *appanà-javana*. After the dissolution of this first-*jhāna citta*, *bhavana*-stream flows on as usual.

2 The second *rupavacara-appanà vithi* arises as above allowing *rupavacara kusala second-jhāna citta* to function as *appanà-javana* just once.

3 The third *rupavacara-appanà vithi* also arises as in (1) allowing *rupavacara kusala third-jhāna citta* to function as *appanà-javana* just once.

4 The fourth *rupavacara-appanà vithi* again arises as in (1) allowing *rupavacara kusala fourth-jhāna citta* to function as *appanà-javana* just once.

5 The fifth *rupavacara-appanà vithi* arises as in (1), but instead of one of the two *somanassa-sahagatai nāna sampayuttai mahākusala cittas*, one of the two *upekkhāsahagatai nāna-sampayuttai mahākusala cittas* performs

the *upacàra-samàdhi javana* function four or three times and *rupavacara kusala* fifth *jhàna citta* arises just once to function as *appanà-javana*.

Notes:

1 When one is meditating on *kasina*, either *somanassa* or *upekkhà mahàkusala citta* will perform the *javana* function.

2 When one enters the meditative absorption, the *upacàrasamàdhi javanas* and the *jhàna-javana* must agree in feeling (*vedanà*). Since the first four *jhànas* are accompanied by *sukha* (pleasant feeling), they are regarded as *somanassa cittas*. Therefore, in these cases, the *upacàra-samàdhi javanas* must be *somanassa-sahagatai*. In the case of the fifth *jhàna*, it is *upekkhà-sahagatai*, so the *upacàra-samàdhi javanas* must be also *upekkhà-sahagatai*.

3 A moral *javana* (*kusala citta*) is followed by a moral *javana*.

#### Four Arupavacara Appanà Vithis

(*Manda-pannà*) Na–Da– “Ma–Pa–U–Nu–Go–Jha” –Bha–Bha–  
(*Tikkha-pannà*) Na–Da– “Ma–U–Nu–Go–Jha” –Bha–Bha–

These *vithis* are the same in form as *rupavacara appanà vithis*. However, *arupavacara jhànas* are higher than *rupavacara jhànas* in the degree of concentration, tranquility and sublimity. One has to use the fifth *jhàna* as the base to step higher to *arupavacara jhàna* and has to concentrate on an object which is not associated with *rupa*. In practice, one has to develop the fifth *jhàna* first by meditation on the *patibhàga-nimitta of kasina*. Then he comes out of the ecstatic absorption, ignores the *patibhàga-nimitta* which is associated with *rupa* (*kasina* in this case), concentrates on the infinite space (*àkàsa*) that exists beyond the *patibhàga nimitta*, and meditates “*àkàsa, àkàsa*”. When the subtle attachment to the *patibhàga-nimitta* is eliminated, the *nimitta* suddenly disappears to the unfolding infinite space. He meditates on “*àkàsa, àkàsa*”, and when the degree of concentration is high enough, the *appanà vithi* will come into effect.

1 When the object of infinite space (*àkàsa*) appears at the mind-door, the *bhavanga*-stream vibrates twice and becomes arrested (Na-Da). The mind-door consciousness, i.e. *mano-dvārāvajjana*, observes the object and decides whether it is good or bad. Then one of the two *upekkhà-sahagatai nàna-sampayuttai mahà-kusala cittas* functions as *parikamma* (Pa), *upacàra* (U), *anuloma* (Nu) and *gotrabhu* (Go) in a person of slow wisdom (*manda-panna*), or as *upacàra, anuloma* and *gotrabhu* in a person of quick wisdom (*tikkha-pannà*). Then *àkàsàncàyatanakusala citta* arises once as *appanà-javana* and *bhavanga cittas* sink into life-continuum.

2 In going up the ladder to the second *arupavacara jhàna*, the meditator meditates on the *àkàsàncàyatana-kusala citta*. When the degree of concentration is high enough, the second *arupavacara-appanà vithi* will ensue. The object that appears at the mind-door is *àkàsàncàyatana-kusala citta* which causes the cognitive series of *bhavanga-calàna, bhavāigu-paccheda, manodvārāvajjana, parikamma* (omit in *tikkha-pannà* person), *upacàra, anuloma, gotrabhu* and *vinnāncàyatana kusala citta* as *appanà-javana* to arise. Life-continuum then flows on as usual.

3 In the case of the third *arupavacara jhàna*, the object that appears at the mind-door is nothingness which results from the omission of *àkàsàncàyatana-kusala citta*. The cognitive series of consciousness arise as before terminating with *àkincannàyatana kusala citta* as *appanà-javana*. 4 In going up to the fourth *arupavacara jhàna*, the meditator concentrates on the *àkincannàyatana kusala citta* as the object of meditation. On realizing the fourth *arupavacara jhàna*, this object of *àkincannàyatana kusala citta* appears at the mind-door causing the cognitive series of consciousness to arise as before. In this case *neva-sannān’asa nnàyatana kusala citta* arises once as *appanà-javana* and then *bhavanga cittas* sink into life-continuum.

Note:

The reader should review the description of “*arupa jhànas*” on pages 61-62 as an aid to the study of the *arupavacara appanà vithis*.

#### Jhàna Samàpatti Vithis

“*Samàpatti*” means ‘attainment’. A person, who has attained the *rupavacara jhàna*, may enter the meditative absorption corresponding to that *jhàna* whenever he wishes. If he practices well, he may attain the ecstatic trance

instantly and remain in the trance for one hour, two hours, three hours, etc., up to seven days. During this trance, the *jhàna citta* occurs repeatedly and spontaneously focusing the attention on the *patibhàga-nimitta* of *kasina*. Therefore, he will not hear any sound nor know any other sense-object during the trance.

A person, who attains all the *rupavacara* and the *arupavacara jhànas*, may enter the meditative absorption corresponding to any *jhàna*. However, he must enter the first *jhàna* first; then, by eliminating *vitakka*, he enters the second *jhàna*; then, by eliminating *vicàra*, he enters the third *jhàna*, and so on.

The *jhàna-samàpatti vithi* runs as follows:

(*Manda-pannà*)

Na–Da– “Ma–Pa–U–Nu–Go–Jha–Jha–Jha– many times” –Bha...

(*Tikkha-pannà*)

Na–Da– “Ma–U–Nu–Go–Jha–Jha–Jha– many times” –Bha–

### **1 For attainment of *rupavacara jhàna*:**

The *patibhàga-nimitta of kasina* appears at the mind-door causing the life-continuum to vibrate twice and become arrested (Na-Da). Then *mano-dvārāvajjana* observes the *patibhàga-nimitta* and decides whether it is good or bad. Then one of the two *somanassa-sahagatai nānasampayuttan mahākusala cittas* (take *upekkhà-sahagatai* to enter the fifth *jhàna*) functions as *parikamma* (omit for *tikkha-pannà* person), *upacàra*, *anuloma* and *gotrabhu*.

Then *rupavacara kusala* first *jhàna* (or second, third, fourth or fifth *jhàna*) *citta* functions many times as *appanà-javana*. When the ecstatic absorption is over, *bhavanga cittas* sink into life-continuum.

### **2 For attainment of *arupavacara jhàna*:**

The infinite space (*ākāsa*) unfolded by the disappearance of the *patibhàga-nimitta* (take the corresponding object for the higher *arupavacara jhàna*) enters the avenue of the mind-door causing the life-continuum to vibrate twice and become arrested. Then *mano-dvārāvajjana* observes the infinite space and decides whether it is good or bad. Then one of the two *upekkhà-sahagatai nānasampayuttan mahākusala cittas* functions as *parikamma* (omit for *tikkha-pannà* person), *upacàra*, *anuloma* and *gotrabhu*. Then *ākāsānancāyatana-kusala citta* (or higher *arupavacara kusala citta*) functions many times as *appanà-javana*. When the meditative absorption is over, *bhavanga cittas* sink into life-continuum.

### **Abhinnà Appanà Vithis**

Those who have attained all the *rupavacara jhànas* and all the *arupavacara jhànas* may practice further according to the instructions given in *Visuddhimagga* or other Buddhist canons to attain the five *lokiya abhinnàs* (mundane supernormal knowledge). These supernormal powers are attainable through the utmost perfection in mental concentration, and they are related to the higher knowledge associated with the fifth *rupavacara jhàna*.

What are they?

#### **1 Iddhi-vidha Abhinnàna**

Various divine powers, such as being one he becomes manifold, and having become manifold he again becomes one. Without being obstructed, he passes through walls and mountains, just as if through the air. In the earth, he dives and rises again, just as if in the water. He walks on water without sinking, just as if on the earth. Cross-legged he floats through the air, just as a winged bird.

#### **2 Dibba-sota Abhinnàna**

Divine ear that can hear sounds both heavenly and human, far and near.

#### **3 Dibba-cakkhu Abhinnàna**

Divine eye that can see objects heavenly and human, far and near, hidden or exposed. It can see beings in the *apàya* (lower) abodes as well as in the celestial abodes. It sees beings vanishing and reappearing, low and noble ones, beautiful and ugly ones. It sees how beings are reappearing according to their deeds (*kamma*).

#### 4 *Pracitta-vijjānana Abhinnāna* or *Ceto-pariya-nāna*

The ability to know others' minds in many ways or to penetrate the minds of others.

#### 5 *Pubbe-nivāsānussati Abhinnāna*

The ability to remember manifold former existences, such as one birth, two, three, four or five births... one hundred thousand births; to remember many formations and dissolution of worlds; “there I was, such name I had... and vanishing from there I entered somewhere else into existence...and vanishing from there I again reappeared here.”

The *abhinnā vithi* is of the form:

Na-Da- “Ma-Pa-U-Nu-Go-Bhin” –Bha...

Suppose a person, who has attained the mundane supernormal powers, wants to become manifold. He meditates on the *pathavi-kasina* and develops the *rupavacara kusala* fifth *jhāna* for a few moments. Then he comes out of the *jhāna* absorption and, having arrested his life-continuum, makes a will: “**Let there be 1000 identical but separate forms of myself.**”

He has complete confidence in his will. The *nimitta*-forms appear at his mind-door causing the life-continuum to vibrate twice and arrested. The *mano-dvārāvajjana* observes the *nimitta*-forms and decides whether the visual object is good or bad. Then one of the two *upekkhā-sahagatāi nāna-sampayuttāi mahākusala cittas* functions as *parikamma*, *upacāra*, *anuloma* and *gotrabhu*. Then observing the 1000 *nimitta*-forms, the *rupavacara kusala* fifth-*jhāna* arises once functioning as *abhinnā-javana*. Then, *bhavanga citta* follows up and the person comes out of the *jhāna*. As soon as *Abhinnāna javana* occurs, the 1000 *nimitta*-forms come into existence. Other mundane supernormal powers are brought into play in a similar way.

#### Magga Appanā Vithis

Those, who undertake insight-meditation, meditate on the three characteristics of existence (*ti-lakkhana*) namely,

- impermanence (*anicca*),
- suffering or misery (*dukkha*) and
- not-self (*anatta*).

After developing ten insight-knowledges (*vipassanā-nānas*), the realization of the Path and its Fruition (*magga* and *phala*) follows up. There are four levels of *magga* and *phala*. The *maggaappanā vithis* run as follows.

(*Manda-pannā*)

Na-Da- “Ma-Pa-U-Nu-Go-Mag-Pha-Pha” –Bha-

(*Tikkha-pannā*)

Na-Da- “Ma-U-Nu-Go-Mag-Pha-Pha-Pha” –Bha-Bha-

1 When one of the three characteristics of existence enters the avenue of the mind-door of a *puthujjana* (worldling or one who is bound by all ten fetters), the life continuum vibrates twice and becomes arrested (**Na- Da**). Then, observing and considering the characteristics of existence, *mano-dvārāvajjana* (**Ma**) arises once. Then one of the four *nāna-sampayuttāi mahā-kusala cittas*, observing the characteristics of existence, functions three times as *parikamma* (**Pa**), *upacāra* (**U**), *anuloma* (**Nu**), and then, observing *Nibbāna*, functions once more as *gotrabhu* (**Go**). Then *sotāpatti-magga javana* arises once observing *Nibbāna*. Then, without any lapse in time, the fruition of the *magga*, i.e., *sotāpatti-phala citta*, functions twice as *appanā-javana*. Then *bhavanga citta* sink into life-continuum and the person comes out of *magga-vithis*. (If the person is of *tikkha-pannā*, *parikamma* is omitted and *phala-javana* occurs three times.)

Note:

In the above *magga-vithi*, *parikamma*, *upacāra*, *anuloma* and *gotrabhu* signify the following things:

**Pa**: *parikamma*: preparation of *magga*,

**U**: *upacāra*: proximity of *magga*,

**Nu**: *anuloma*: adaptation or connection; it harmonies the lower *cittas* with the upper *cittas*,

Go: *gotrabhu* the *citta* that cuts the *puthujjana*-lineage to form the *ariya*-lineage (*ariya* – holy).

**Once a person becomes an *ariya*, he is never reverted to a *puthujjana* again. Thus, *gotrabhu* has to cut the *puthujjana*-lineage only once.** So in later *magga*- and *phala*-*vithis*, *Vo* – *vodàna* (meaning purification) is inserted in place of *Go* – *gotrabhu*.

2 To realize the second *magga* and *phala*, the *sotàpanna* or *sotapan* (stream-winner who has realized the first *magga* and *phala*) has to meditate on the three characteristics of existence again. When the second *magga*-*vithi* arises, it runs as above—the only changes necessary are: ‘*vodàna*’ in place of ‘*gotrabhu*’, ‘*sakadàgamà-magga*’ in place of ‘*sotàpatti-magga*’ and ‘*sakadàgamà-phala*’ in place of ‘*sotàpatti-phala*’.

After this second *magga*-*vithi*, the person becomes a *sakadàgamà* or *sakadàgam* (once-returner, i.e. he will return to the *kàma*-abodes just once).

3 If the *sakadàgam* undertakes insight-meditation further, he may develop the third *magga*-*vithi* which runs as the second *magga*-*vithi*—just change ‘*sakadàgamà*’ into ‘*anàgàmi*’. The person now becomes an *anàgàmi* or *anàgam* (**non-returner, i.e., he will not be reborn in the *kàma*abodes again**).

4 If the *anàgam* undertakes insight-meditation further, he may develop the fourth *magga*-*vithi*. This *vithi* again runs as before—just change ‘*anàgàmi*’ into ‘*arahatta*’. **The person now becomes an *arahant*** (the perfect one).

#### **Phala-samàpatti Vithis**

There are four noble individuals (*ariya-puggala*):

- the streamwinner (*sotàpanna*),
- the once-returner (*sakadàgamà*),
- the nonreturner (*anàgàmi*) and
- the perfect one (*arahant*).

Each noble individual may enter the meditative absorption corresponding to the fruition of the path he has attained. By doing so, he is enjoying the peace of *Nibbàna*, and during this absorption *phala-samàpatti vithis* occur as follows.

#### *(Manda-pannà)*

Na–Da– “Ma–Pa–U–Nu–Vo–Pha–Pha– many times” Bha–

#### *(Tikkha-pannà)*

Na–Da– “Ma–U–Nu–Vo–Pha–Pha– many times” Bha–

In developing the *phala-samàpatti vithis*, the noble individuals have to meditate on the three characteristics of existence ,

- impermanence (*anicca*),
- suffering or misery (*dukkha*) and
- not-self (*anatta*).

until the *phala-samàpatti vithi* arises.

1 When any one of the three, characteristics of existence, enters the avenue of the mind-door of a *sotàpanna*, the life continuum vibrates twice as *bhavanga-calàna* and *bhavaīgupaccheda* and becomes arrested. The *anodvārāvajjana* considers the object and decides whether it is good or bad. Then one of the four *nàna-sampayuttai mahà-kusala cittas*, observing the *tilakkhana* object, functions three times as *parikamma* (omit in *tikkha-pannà* person), *upacàra* and *anuloma*, and, observing *Nibbàna*, functions once as *vodàna*. After that *sotàpatti-phala citta*, observing *Nibbàna*, functions as *appanà-javana* many times as long as the person wishes up to seven days. Then *bhavanga citta*s sink into life-continuum and the person arises from *phala-samàpatti*.

2 When any one of the three, characteristics of existence - **anicca, dukha or anatta**) enters the avenue of the mind-door of a **sakadàgamà**, the life continuum vibrates twice as *bhavanga-calàna*, and *bhavaṅgupaccheda* and becomes arrested. The *manodvārāvajjana* considers the object and decides whether it is good or bad. Then one of the four *nàna-sampayuttaï mahà-kusala cittas*, observing the *ti lakkhana* object, functions three times as *parikamma* (omit in *tikkha-pannà* person), *upacàra* and *anuloma*, and, observing *Nibbàna*, functions once as *vodàna*. After that *sakadàgamà-phala citta*, observing *Nibbàna*, functions as *appanà-javana* many times as long as the person wishes up to seven days. Then *bhavanga cittas* sink into life-continuum and the person arises from *phala-samàpatti*.

3 When, one of the three characteristics of existence enters the avenue of the mind-door of an **anàgàmà** the life continuum vibrates twice as *bhavanga-calàna* and *bhavaṅgupaccheda*, and becomes arrested. The *manodvārāvajjana* considers the object and decides whether it is good or bad. Then one of the four *nàna-sampayuttam mahà-kusala cittas*, observing the *tilakkhana* object, functions three times as *parikamma* (omit in *tikkha-pannà* person), *upacàra* and *anuloma*, and, observing *Nibbàna*, functions once as *vodàna*. After that *anàgàmi-phala citta*, observing *Nibbàna*, functions as *appanà-javana* many times as long as the person wishes up to seven days. Then *bhavanga cittas* sink into life-continuum and the person arises from *phala-samàpatti*.

4. When, one of the three characteristics of existence enters the avenue of the mind-door of an **arahant**, the life continuum vibrates twice as *bhavanga-calàna*, and *bhavaṅgupaccheda*, becomes arrested. The *manodvārāvajjana* considers the object and decides whether it is good or bad. Then one of the four *nàna-sampayuttam mahà-kusala cittas*, observing the *tilakkhana* object, functions three times as *parikamma* (omit in *tikkha-pannà* person), *upacàra* and *anuloma*, and, observing *Nibbàna*, functions once as *vodàna*. After that *arahatta-phala citta*, observing *Nibbàna*, functions as *appanà-javana* many times as long as the person wishes up to seven days. Then *bhavanga cittas* sink into life-continuum and the person arises from *phala-samàpatti*.

### **Nirodha-samàpatti Vithi**

**‘Nirodha-samàpatti’ means ‘attainment of extinction’**. This *vithi* is developed to suspend all consciousness and mental activity, following immediately upon the semi-conscious state called ‘sphere of neither-perception-or-non-perception’ (*nevasannà-n’àsannà-yatana jhàna*). Only *anàgàmi* or *arahant* who has mastered all the nine absorption (*jhànas*) is able to develop the *nirodha-samàpatti vithi*. The procedure for developing the *nirodha-samàpatti vithi* is as follows.

First of all the person enters the *rupavacara* first-*jhàna*, comes out of it and meditates on the *jhàna* components as to their characteristics of impermanence, suffering and non-self. He repeats this procedure with the *rupavacara* second-, third-, fourth and fifth-*jhànas*, and then with the *arupavacara* first-, second and third-*jhànas*. Then he makes four resolutions (*adhithhàna*).

1 May I remain in *nirodha-samàpatti* for one hour, two hours..., one day, two days..., or seven days (provided the period does not exceed his life-span which he can know).

2 May my body, the things I am using and the building I am living be not harmed nor destroyed by any means (he can demarcate the area as much as he likes).

3 May I come out of the *nirodha-samàpatti* as soon as Lord Buddha wishes to see me (this is at the time when the Buddha is alive).

4 May I come out of the *nirodha-samàpatti* as soon as the congregation of monks wishes my presence (this is done out of respect for the congregation of monks). Now the person develops the *arupavacara* fourth-*jhàna* and soon after the occurrence of *neva-sannà-n’àsannà-yatana citta* as *appanà-javana* for two conscious moments, the stream of consciousness is cut off—no *cittas*, *cetasikas* and *cittaja-rupa* (corporeality formed by *citta*) arise any more.

The person will remain in this state of extinction of consciousness, its concomitants and *cittaja-rupa* until the end of the period he has resolved to remain in *nirodha-samàpatti*. Though he does not breathe, eat, drink or know anything, he is still alive. When he comes out of the *nirodha-samàpatti*, *anàgàmi-phala citta* arises once as *appanà-javana* if he is an *anàgàmi*, or *arahatta-phala citta* arises once as *appanà-javana* if he is an *arahant*. Then *bhavanga cittas* sink into life-continuum.

### **Vipàka Niyàma**

**‘Niyàma’ means ‘law’.** As *vipàka cittas* are the resultants of *kammās* (actions), they arise in *vithis* regularly according to the *kammās* just as the image appears in the mirror in accordance with the person in front of the mirror. Now one comes across unpleasant objects such as a decaying carcass, night-soil, etc., because of *akusala kamma* (unwholesome action). Therefore, at such moments, *akusala vipàka cittas*—namely, *cakkhu-vinnàna*, *sampaticchana*, *santàrana* and *tadàlambana* arise in the *vithi*.

When one comes across good objects, *kusala vipàka cittas*—namely, *cakkhu-vinnàna*, *sampaticchana*, *upekkhà-santàrana* and *upekkhà-tadàlambana* arise in *vithis*. When the object is every good, *somanassa-sanàrana* and *somanassa-tadàlambana* arise instead of the *upekkhà*-ones.

*Kusala* and *akusala-javanas* do not occur regularly as *vipàka cittas*. *Yoniso-manasikàra* (wise reflection) leads to the arising of *kusala-javanas* whereas *ayoniso-manasikàra* (unwise reflection) gives rise to *akusala-javanas*.

### **Frequency of Kàma-javanas**

Normally *kàma-javana* arises seven times in a *vithi*. However, in young babies and unconscious person, the *hadaya-vatthu* is weak and, accordingly, *kàma-javana* arises six or five times in a *vithi*. In *maranàsanna vithi*, which occurs at the time of dying, *kàmajavana* occurs only five times.

In *paccavekkhana-vithis* (retrospective cognitive process), the person is examining the *jhàna*-factors very rapidly and so *kàmajavana* occurs only four or five times per *vithi*.

In *upacàra-samàdhi javana*, *kàma-javana* occurs four times as *parikamma*, *upacàra*, *anuloma* and *gotrabhu* in persons of slow knowledge, or three times as *upacàra*, *anuloma* and *gotrabhu* in persons of quick knowledge.

### **Frequency of Appanà-javanas**

In all the *rupavacara-jhàna* and *arupavacara-jhàna vithis*, the corresponding *appanà-javana* occurs only once in a person who attains that *jhàna* for the first time. In order to enter the ecstatic absorption corresponding to that *jhàna*, he can develop *jhànasamàpatti vithi* in which *appanà-javana* occurs repeatedly many times.

In *abhinnà appanà-vithis*, the *rupavacara kusala fifth-javana* arises once functioning as *abhinnà-javana*. In an *arahant*, the *rupavacara kiriya fifth-jhàna* arises once as *abhinnà-javana*. In *magga appanà-vithis*, the corresponding *magga-javana* arises only once followed by either two *phala-cittas* as *appanàjavanas* in a person of slow wisdom or three *phala-cittas* as *appanàjavana* in a person of quick wisdom.

In *phala-samàpatti vithis*, the corresponding *phala-citta* occurs many times without break functioning as *appanà-javanas*.

In *nirodha-samàpatti vithi*, *nevasannà-n’àsannà-yatana citta* arises twice just before extinction of consciousness and all mental activity. During the *nirodha-samàpatti*, *cittas* as well as *cetasikas* and *cittaja-rupa* are extinct; so no *javana* exists. In coming out of the *nirodha-samàpatti anagami-phala citta* occurs once as *appanà-javana* in an *anàgàmà* or *arahatta-phala citta* occurs once as *appanà-javana* in an *arahant*.

As a regular procedure of *javana*, immediately after a *somanassa* (pleasant) *kàma-javana*, a *somanassa appanà-javana* should be expected, and after a *kàma-javana*, accompanied by equanimity, an *appanà-javana*, accompanied by equanimity, is to be expected.

### **Procedure of Tadàlambana**

**Tadàlambana (retention)** occurs only in *kàma*-persons when they are observing *kàma*-sense objects with *kàma-javana-vàra vithis*. Generally *upekkhà-javana* or *domanassa-javana* is followed by *upekkhà-tadàlambana* whereas *somanassa-javana* is followed by *somanassa-tadàlambana*. In practice the following procedure is observed.

1. After 4 *mahà-kiriya upekkhà-javanas* and 2 *domanassajavanas*, 4 *mahà-vipàka upekkhà-tadàlambana s* and 2 *santirana -upekkhà tadàlambana s* may arise.
2. After 4 *mahà-kiriya somanassa-javanas* and *hasituppàdajavana*, 4 *mahà-vipàka somanassa-tadàlambana s* and one *somanassa-santirana tadàlambana* may arise.

3. After the remaining 10 *akusala-javanas* and 8 *mahà-kusala javanas*, all the 11 *tadàlambana s* may arise.

### **Agantuka Bhavanga**

For a person whose rebirth-consciousness is a *somanassa-citta*, his life-continuum must also be a *somanassa-bhavanga* for life. The rebirth-consciousness and the *bhavanga citta* of a person must agree in *bhumi, citta, sampayutta-dhamma* (concomitants) *vedanà* and *saikhàra*. When that person is angry, his *domanassa-javanas* cannot be followed by *somanassa-tadàlambana* and *somanassa-bhavanga* because *domanassa-vedanà* opposes *somanassa-vedanà* just like fire opposing water. However, according to his rebirth-consciousness, *somanassa-tadàlambana* and *somanassa-bhavanga* must arise.

In this difficult situation, *upekkhà-santirana* arises once as an *àgantuka-bhàvanà* (*àgantuka* means ‘guest’ or ‘stranger’) performing *bhavanga*-function and not the *santirana* -function. The *upekkhà-vedanà* can be matched with both *domanassavedanà* and *somanassa vedanà*. The *àgantuka-bhavanga* cannot perceive the sense object which is observed by the *domanassajavana*; it perceives a *kàma*-object which has been observed several times in the past.

### **Bhumi and Cittas**

‘*Bhumi*’ means ‘plane of existence’. In *kàma*-plane, 80 *cittas* with the exception of 9 *mahaggata-cittas* may participate in *vithis*. The 9 *mahaggata-cittas* function as rebirth-consciousness, life-continuum and death-consciousness in the respective brahma-planes.

**In *rupa*-planes**, 2 *ghàna-vinnàna cittas*, 2 *jivhà-vinnàna-cittas*, 2 *kàya-vinnàna-cittas*, 8 *mahà-vipàka cittas*, 2 *domanassa-cittas* and 4 *arupa-vipàka cittas*, totaling 20 in all, do not arise. So the remaining 69 *cittas*, may arise in *rupa*-planes. Of these 69 *cittas*, the five *rupa-vipàka cittas* do not take part in *vithis*; thus only remaining 64 *cittas* will participate in *vithis*.

**In *arupa*-planes**, the 42 *cittas* which may or may not depend on *hadaya-vatthu* for their arising as mentioned in the ‘*Pakinnaka Section*’ (Chapter 3) together with 4 *arupa-vipàka cittas*, totaling 46 in all, may arise. Of the 46 *cittas*, the 4 *arupa-vipàka cittas* do not take part in *vithis*; thus only the remaining 42 *cittas* will participate in *vithis*.

### **Puggala-bheda**

(*Classification of Individuals*)

‘*Puggala*’ means ‘person’ or ‘individual’. There are 4 types of *puthujjana* (worldlings) and 8 type of *ariya-puggala* (noble individuals).

### **Puthujjana**

1. *Duggati-ahetuka-puggala*
2. *Sugati-ahetuka-puggala*
3. *Dvihetuka-puggala*
4. *Tihetuka puggala*

### **Ariya-puggala**

#### **a Maggattha**

1. *Sotàpatti-maggattha*
2. *Sakadàgami-maggattha*
3. *Anàgàmi-maggattha*
4. *Arahatta-maggattha*

#### **b Phalattha**

1. *Sotāpatti-phalatttha*
2. *Sakadāgami-phalatttha*
3. *Anāgāmi-phalatttha*
4. *Arahatta-phalatttha*

**‘Duggatī’ means ‘woeful course of existence’** while *‘sugati’* means ‘happy course of existence’.

*‘Duggatī-ahetuka-puggala’* refers to persons in *apāya*, i.e. the four ‘lower worlds,’ namely, the animal world, the ghost-world, the demon-world and hell (*niraya*).

**‘Sugati-ahetuka-puggala’** refers to persons who are retarded, blind or deaf by birth in the human-world and the *catumahārājikadeva* abode.

**‘Dvi-hetuka-puggala’** refers to human beings and *devas* who are born with *nāna-vippayutta mahā-vipāka cittas* which lacks wisdom. These persons cannot attain *jhānas* and *maggas* in the present life however much do they try. They may, however, become *‘ti-hetuka-puggala’* in the next life as the result of their meditation efforts in the present life, and then attain *jhānas* and *maggas* easily if they will meditate again.

**‘Ti-hetuka-puggala’** refers to human beings and *devas* who are born with *nāna-sampayutta mahāvipāka cittas* which contain wisdom. These persons may attain all the *jhānas* and all the *maggas* if they strenuously undertake tranquility – and insight-meditations.

The four *maggattha*-persons and the four *phalatttha*-persons are *ti-hetuka-puggala*. The *maggattha* persons last for just one conscious moment while they are realizing the corresponding *maggā-nānas*. After the *maggā-nānas*, they become *phalatttha*-persons.

### **Puggala and Cittas**

The *cittas* that can arise in various people in different abodes are tabulated below.

| <b>Mano-dvāra Vīthi</b>     |                                    |  |
|-----------------------------|------------------------------------|--|
| <b>Mano-dvāra<br/>Vīthi</b> | <b>Kāmajavana-vāra<br/>vīthi</b>   | <ol style="list-style-type: none"> <li>1. <i>Tadālambaṇa-vāra vīthi</i></li> <li>2. <i>Javana-vāra vīthi</i></li> <li>3. <i>Voṭṭhapana-vāra vīthi</i></li> <li>4. <i>Mogha-vāra vīthi</i></li> </ol> |
|                             | <b>Appanājavana-vāra<br/>vīthi</b> | <b>Loki-appanā vīthi</b>   |
|                             |                                    | <ol style="list-style-type: none"> <li>1. <i>Rupāvacara appanā vīthi</i></li> <li>2. <i>Arupāvacara appanā vīthi</i></li> <li>3. <i>Abhiññā appanā vīthi</i></li> </ol>                              |
|                             |                                    | <b>Lokuttara-appanā vīthi</b>  |
|                             |                                    | <ol style="list-style-type: none"> <li>1. <i>Magga vīthi</i></li> <li>2. <i>Phala-samāpatti vīthi</i></li> <li>3. <i>Nirodha-samāpatti vīthi</i></li> </ol>  |