

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 Buddha delivered this discourse to Gods in Tavatimsa heaven...

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 shortly. 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 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. Buddhists commemorate this day as Abhidhamma day and Light festival held annually to emulate the scene of the Buddha return from Tavatimsa heaven.

The Thadingyut Light Festival

Buddhists commemorate the day of his return to the human world, as Abhidhamma day. 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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Chapter 7

SAMUCCAYA

Compendium of Ultimate Entities

Introductory

Seventy-two kinds of ultimate entities, called *vatthu-dhammas* because they have their own characteristics, have been described so far. They are *citta*, 52 *cetasikas*, 18 *nippanna-rûpas* and *Nibbàna*. *Citta*

All the 89 or 121 types of consciousness are regarded as one as they all possess the characteristic of ‘awareness’. Actually, they are 89 or 121 types of combinations of *citta* with various *cetasikas*.

Cetasikas

All 52 mental factors are viewed separately as they possess different characteristics. *Nippanna-rupas*. All the 18 *rupas*, which are caused and conditioned by *kamma*, *citta*, *utu* and *àhàra*, are regarded to be real and viewed separately as they possess different characteristics.

Nibbàna

It is one with regard to its characteristic of peacefulness (*santi-lakkhana*).

Thus the total number of *vatthu-dhammas*: 1+52+18+1=72. All these 72 are subjective and objective realities. The related ones will be grouped into categories in the present chapter.

Compendium of Categories

The compendium of categories that will be treated here is fourfold:

- 1 the compendium of immoral categories,
- 2 the compendium of mixed categories,
- 3 the compendium of categories that pertain to enlightenment, and
- 4 the compendium of the whole *vatthu-dhammas*.

[1] Akusala sangaha (*Compendium of Immoral Categories*)

There are nine immoral categories – viz., *àsava*, *Ogha*, *Yoga*, *Gantha*, *Upàdàna*, *Nivàrana*, *Anusaya*, *Samyojana* and *Kilesà*.

1 Four àsavas (*Four Cankers or Intoxicants*)

‘*àsava*’ means intoxicant, defilements, corruption, taint, stain, canker, etc. We know that fermented liquor, which has been left in the fermenting pot for a long time, can strongly intoxicate men. Similarly, the *àsavas*, which have been left to ferment in the *khandha*-stream of beings for aeons, i.e., a *saüsàra*, make men drunk and forgetful of their liberation. There are four *àsavas*:

1 *Kàmàsava* – attachment to sensual pleasures in the sense sphere; it is *lobha* associated with 8 *lobha-mula cittas*.

2 *Bhavàsava* – attachment to *rupa-jhàna* and *arupa-jhàna* as well as to the existence in *rupa*- and *arupa*-planes, it is *lobha* associated with 4 *lobha-mula ditthigata-vippayutta cittas*.

3 *Ditthàsava* – 62 kinds of false views; it is *ditthi* present in 4 *lobha-mula ditthigata-sampayutta cittas*.

4 *Avijjàsava* – ignorance with regard to the four Noble Truths, past life, future life, both past and future lives, and the Law of Dependent Origination. It is *moha* associated with 12 *akusala cittas*.

Note:

The essential elements of the four *àsavas* are just three, namely, *lobha*, *ditthi* and *moha*. These three strongly intoxicate beings and make them wander in *saüsàra*.

2 Four Oghas (Four Floods)

‘Ogha’ means flood, torrent, and whirlpool, overwhelm or suffocate. Just as great floods sweep away men and animals into the sea, overwhelm, suffocate and drown them, so the four *oghas* sweep away beings, overwhelm, suffocate and drown them in the great ocean of *saüsàra*. Like four great whirlpools in the broad ocean, they can pull down any being that comes over them, and so it is very difficult to cross over them. The four *oghas* are similar to the four *àsavas*, their essential elements being the same.

- 1 *Kàmogha* – the flood of sensual desire,
- 2 *Bhavogha* – the flood of desire for *jhànas* and existence in *rupa-* and *arupa-*planes,
- 3 *Ditthogha* – the flood of false views,
- 4 *Avijjogha* – the flood of ignorance.

3 Four Yogas (Four Bonds)

‘Yoga’ means junction, union, application, devotion, attachment, bond, glue or ‘to yoke’. The oxen, which are yoked to the cart, cannot get away from the cart. Similarly, the beings that are yoked to the machine of existence and firmly attached to the wheel of *saüsàra* by means of four *yogas* cannot get away from the machine of existence and from *saüsàra*.

The four *oghas* are again similar to the four *àsavas*, the essential elements being the same.

- 1 *Kàmayoga* – attachment to sensual pleasure,
- 2 *Bhavàyoga* – attachment to *jhànas* and to the existence in *rupa* and *arupa* planes,
- 3 *Ditthiyoga* – attachment to false views,
- 4 *Avijjàyoga* – attachment to ignorance.

4 Four Ganthas (Four Ties)

‘Gantha’ means ‘a tie’ or ‘a bond’. The four *ganthas* are the strong bonds, which tie the groups of *rupa* and *nàma* of this existence to those of future existences. In the following names of *ganthas*, ‘*kàya*’ is used in the sense of group or mass implying both mental and physical.

- 1 *Abhijjhà-kàyagantha* – all forms of craving (*tanhà*); it is *lobha* present in the 8 *lobha-mula cittas*.
- 2 *Vyàpada-kàyagantha* – all forms of anger or illwill. It is *dosa* present in the 2 *dosa-mula cittas*.
- 3 *Silabbataparàmàsa-kàyagantha* – adherence to the false view that one becomes pure and thus be liberated by bovine and canine morality or conduct; it also includes adherence to rites and ceremonies; it is *ditthi* present in the 4 *lobha-mula ditthi-sampayutta cittas*.
- 4 *Idaüsaccàbhinivesa-kàyagantha* – dogmatic belief that only one’s view is true and all the others are futile or that ‘this alone is truth’. It is also *ditthi* present in the 4 *lobhamula ditthi-sampayutta cittas*.

5 Four Upàdànas (Four Grasping)

‘Upàdàna’ means strong attachment, clinging, or grasping; it is like a snake grasping a frog without letting it go. *Upàdàna* is stronger than *tanhà* (craving). *Tanhà* is like a thief groping in the dark to steal something whereas *upàdàna* is like the actual stealing.

- 1 *Kàmupàdàna* – sense-desire or clinging to the five sense objects; it is *lobha* present in 8 *lobha-mula cittas*.
- 2 *Ditthupàdàna* – clinging to all false views except the two views to be mentioned in (3) and (4); it is *ditthi* present in the 4 *lobha-mula ditthi-sampayutta cittas*.
- 3 *Silabbatupàdàna* – clinging to the false view. one becomes pure liberated by bovine and canine morality or conduct; clinging to rites and ceremonies; it is also *ditthi* present in the 4 *lobha-mula ditthi-sampayutta cittas*.
- 4 *Attavàdupàdàna* – clinging to the theory that the soul exists, and that you, he, I she, persons, etc., exist; it is synonymous with ‘*sakkàya-ditthi*’ which is ‘personalitybelief’. It is also *ditthi* present in the 4 *lobha-mula ditthisampayutta cittas*.

Note:

The latter three *upàdànas* represent *ditthi cetasika* alone. They are differentiated as three because the ways and the objects of clinging are different.

6 Six Nivàranas (Six Hindrances)

'Nivàrana' means 'hindrance' or 'obstacle'. Nivàranas hinder and prevent the arising of good thoughts and good deeds, *jhànas* and *maggas*. Thus, they obstruct the way to celestial and *Nibbànic* bliss. Especially the first five *nivàranas* blind our mental vision and obstruct our moral actions. We have to wrestle with them whenever we try to perform some good deed whether it be saying some prayers or undertaking meditation. In the presence of them, we cannot reach neighborhood concentration (*upacàra-samàdhi*) and full concentration (*appanà-samàdhi*), and are unable to discern clearly the truth.

1 *Kàmacchanda* – sense-desire; it is *lobha* in the 8 *lobhamula cittas*.

2 *Vyàpàda* – ill-will; it is *dosa* in the 2 *dosa mula cittas*.

3 *Thina-middha* – sloth and torpor; they are *thina-cetasika* and *middha-cetasika*.

4 *Uddhacca-kukkucca* – restlessness and brooding or worry; they are *uddhacca-cetasika* and *kukkucca-cetasika*.

5 *Vicikicchà* – sceptical doubt or perplexity; it is *vicikicchà-cetasika*.

6 *Avijjà* – ignorance; it is *moha* present in the 12 *akusala cittas*.

Notes:

- a. Sloth and torpor, restlessness and brooding are grouped together because their functions (*icca*), their causes (*hetu*) and their opposing factors are the same. The function of sloth and torpor is mental inactivity, their cause is laziness, and they are opposed to energy (*viriya*).
The function of restlessness and brooding is disquietude, their cause is vexation about the loss of property, etc., and they are opposed to tranquility.

b. In the beautiful similes given by Buddha in *Anguttara Nikàya*, sense-desire is compared with water mixed with manifold colours, ill-will with boiling water, sloth and torpor with water covered by mosses, restlessness and brooding with agitated water whipped by the wind, and sceptical doubt with turbid and muddy water. Just as in such water one cannot perceive one's own reflection, so also in the presence of these five mental hindrances, one cannot clearly discern one's own benefit, nor that of others, nor that of both.

7 Seven Anusayas (Seven Latent Defilements)

'Anusaya' means 'to lie dormant' or 'to remain latent'. The seven *anusayas* are the seeds or potentiality of defilements (*kilesàs*) that lie dormant in the *khandha*-streams of beings life after life throughout the long *saiisàra*. They are like the potentiality of a tree to bear fruits; the potentiality cannot be found anywhere within the tree, but we know it is there by seeing the fruits it bears when the time is ripe.

Anusayas are nowhere to be seen. They do not have distinct appearances, and they are not specified by such characteristics as arising-existing-dissolving. However, they remain ready to come to the surface as real defilements at an opportune moment when they are in contact with the corresponding sense-objects.

1 *Kàmaràgànusaya* – attachment to sense-objects; it is *lobha* present in the 8 *lobha-mula cittas*.

2 *Bhavaràgànusaya* – attachment to *rupa-jhànas*, *arupajhànas*, and the existence in *rupa* and *arupa*-planes, it is *lobha* in the 4 *lobha-mula ditthi-vippayutta cittas*.

3 *Patighànusaya* – ill-will or hatred; it is *dosa* present in the 2 *dosa-mula-cittas*.

4 *Mànànusaya* – pride; it is *màna-cetasika* present in the 4 *lobha-mula ditthi-vippayutta cittas*.

5 *Ditthànusaya* – false views; it is *ditthi-cetasika* present in the 4 *lobha-mula ditthi-sampayutta cittas*.

6 *Vicikicchànusaya* – sceptical doubts; it is *vicikicchà-cetasika* present in *moha-mula vicikicchà-sampayutta citta*.

7 *Avijjànusaya* – ignorance; it is *moha* present in the 12 *akusala cittas*.

8 Ten Samyojanas (Ten Fetters)

'Samyojana' means fetter that binds beings to the wheel of existence and to the rounds of misery. There are ten fetters, which bind each individual to the wheel of existence.

a Ten Fetters according to Sutta Pitaka:

1 *Kàmaràga-samyojana* – attachment to sense-objects,

2 *Ruparàga-samyojana* – attachment to *rupa-jhànas* and *rupa*-existence,

3 *Aruparàga-samyojana* – attachment to *arupa-jhàna* and *arupa*-existence,

4 *Patighà-samyojana* – ill-will or hatred,

- 5 *Màna-samyojana* – pride,
- 6 *Ditthi-samyojana* – false views,
- 7 *Silabbata-paràmàsa-samyojana* – adherence to the false view that one becomes pure by bovine and canine morality or by rites and ceremonies,
- 8 *Vicikicchà-samyojana* – skeptical doubt,
- 9 *Uddhacca-samyojana* – restlessness,
- 10 *Avijjà-samyojana* – ignorance.

The essential elements for the above ten fetters are *lobha* (for 1,2,3), *dosa, màna, ditthi* (for 6, 7), *vicikicchà, uddhacca* and *moha*, i.e., 7 *cetasikas* in all.

b The Fetters according to *Abhidhamma Pitaka*:

- 1 *Kàmaràga-samyojana* – attachment to sense-objects
- 2 *Bhavaràga-samyojana* – attachment to *rupa-* and *arupajhànas* and *rupa-* and *arupa-* existences,
- 3 *Patighà-samyojana* – ill-will or hatred,
- 4 *Màna-samyojana* – pride,
- 5 *Ditthi-samyojana* – false views,
- 6 *Silabbata-paràmàsa-samyojana* – as above, false views
- 7 *Vicikicchà-samyojana* – skeptical doubt,
- 8 *Issà-samyojana* – envy,
- 9 *Macchhariya-samyojana* – avarice,
- 10 *Avijjà-samyojana* – ignorance.

The essential elements for the *Abhidhamma* ten fetters are *lobha* (for 1, 2), *dosa, màna, ditthi* (for 5, 6), *vicikicchà, issà, macchhariya* and *moha* i.e. 8 *cetasikas* in all. The essential elements for both *Sutta* and *Abhidhamma* fetters are 9 *cetasikas*—the 7 for *sutta* fetters + *issà* + *macchhariya*.

9 Ten Kilesàs (*Ten Defilements*)

‘*Kilesà*’ means ‘defilements or torment’. *Kilesàs* defile, burn and afflict the mind. There are ten *kilesàs*:

- 1 *Lobha* – greed or attachment,
- 2 *Dosa* – hatred or ill-will,
- 3 *Moha* – delusion or ignorance,
- 4 *Màna* – pride or conceit,
- 5 *Ditthi* – false views,
- 6 *Vicikicchà* – sceptical doubt or indecision,
- 7 *Thina* – slot,
- 8 *Uddhacca* – restlessness,
- 9 *Ahirika* – moral shamelessness,
- 10 *Anottappa* – moral fearlessness,

1500 Kilesàs

One *citta*, 52 *cetasikas*, 18 *nipphanna-rupas* and 4 *lakkhana-rupas* together add up to 75 entities. These 75 *nàma* and *rupa* entities exist both internally and externally. So if we multiply 75 with 2 for *ajjhattika* (internal) and *bahiddha* (external), we get 150. As these 150 entities are the object of operation for each *kilesà*, we multiply 150 with 10 *kilesàs* when we get 1500 *kilesàs*.

108 Modes of *Tanhà*

Tanhà is craving. It is the chief root of suffering, and of the ever continuing cycle of rebirths. First, craving is of three kinds:

- 1 *Kàma-tanhà* – craving for sense-objects,
- 2 *Bhava-tanhà* – craving for *rupa-* and *arupa-jhànas* and *rupa-* and *arupa-* existences,
- 3 *Vibhava-tanhà* – craving for non-existence.

Corresponding to the six sense-objects, there are six kinds of craving:

- 1 *rupa-tanhà* – craving for visible objects,
- 2 *sadda-tanhà* – craving for sounds,
- 3 *gandha-tanhà* – craving for odours,
- 4 *rasa-tanhà* – craving for tastes,
- 5 *phothhabba-tanhà* – craving for bodily impressions.
- 6 *dhamma-tanhà* – craving for mental impressions.

If we multiply the first group of 3 kinds of craving with the second group of 6, we get 18 kinds of craving. Again multiplying this by 2 as they can exist both internally and externally, we get 36 kinds of craving. Now these 36 kinds of craving can occur in the past, in the present and in the future. So they total to 108 kinds of *tanhà*.

TABLE 7.1
Akusala-sangaha

14 Akusala Cetasikas (Immoral Categories)		4 Asanas	4 Oghas	4 Yogas	4 Ganthas	4 Upādānas	6 Nivāranas	7 Anusayas	10 Samyojanas	10 Kilesās	Department
1	<i>Lobha (Tanhà)</i>	●	●	●	●	●	●	●	●	●	9
2	<i>Ditthi (False View)</i>	●	●	●	●	●		●	●	●	8
3	<i>Moha/Avijjā (Ignorance)</i>		●	●			●	●	●	●	7
4	<i>Dosa/Patigha (Ill-will)</i>				●		●	●	●	●	5
5	<i>Vicikicchā (Doubt)</i>						●	●	●	●	4
6	<i>Māna (Pride)</i>							●	●	●	3
7	<i>Uddhacca (Restlessness)</i>						●		●	●	3
8	<i>Thina (Sloth)</i>						●			●	2
9	<i>Middha (Torpor)</i>						●				1
10	<i>Kukkucca (Brooding)</i>						●				1
11	<i>Issā (Envy)</i>								●		1
12	<i>Macchariya (Avarice)</i>								●		1
13	<i>Ahirika (Moral Shame)</i>									●	1
14	<i>Anottappa (Moral Fear)</i>									●	1

Guide to reading Table 7.1

a Reading longitudinally

- 1 *Lobha* occurs in all the 9 departments as *âsava*, *Ogha*, *Yoga*, *Gantha*, *Upàdàna*, *Nivàrana*, *Anusaya*, *Samyojana* and *Kilesà*.
- 2 *Ditthi* occurs in 8 departments as *âsava*, *Ogha*, etc., as shown in the Table.
- 3 The rest can be read in a similar way.

b Reading vertically

- 4 Four *âsavas* have 3 essential elements – *lobha*, *ditthi*, and *moha*. The same is true for *oghas* and *Yogas*.
- 5 Four *Ganthas* also have 3 essential elements – *lobha*, *ditthi* and *dosa*.
- 6 The rest can be read in a similar way.

[2] Missaka-sangaha (Compendium of Mixed Categories)

There are seven mixed categories – viz., *Hetu*, *Jhànanga*, *Magganga*, *Indriya*, *Bala*, *Adhipati* and *âhàra*.

1 Six Hetus (Six Roots)

'*Hetu*' means root, cause, condition or root-condition. As the roots make a tree firm, prosperous and well-established, so in the same way the six *hetus* make *cittas* and *cetasikas* associated with them firm, prosperous and well-established at the sense-objects. There are 3 moral roots and 3 immoral roots. The three immoral roots (*akusala-hetus*) are:

- 1 *Lobha* – greed or attachment,
- 2 *Dosa* – ill-will or hatred,
- 3 *Moha* – ignorance or delusion.

Three moral roots (*kusala-hetus*) are:

- 4 *Alobha* – non-attachment,
- 5 *Adosa* – good-will,
- 6 *Amoha* – wisdom.

The moral roots also associate with *sobhana kiriya-cittas* and *vipàka-cittas*. Thus they are also known as indeterminate roots (*avyàkata-hetus*) because *kiriya-cittas* and *vipàka-cittas* are called indeterminate (*avyàkata*).

2 Seven Jhànangas (Seven Constituents of Jhàna)

'*Jhànangas*' means '*jhàna*-factors' or 'constituents of absorptions'. The *jhàna*-factors help the *cittas* and their associated *cetasikas* to observe an object, either bad or good, keenly, closely and fixedly.

- 1 *Vitakka* – initial application,

- 2 *Vicàra* – sustained application,
- 3 *Piti* – joy,
- 4 *Ekaggatà* – one-pointedness,
- 5 *Somanassa-vedanà* – pleasant feeling,
- 6 *Domanassa-vedanà* – unpleasant feeling,
- 7 *Upekkhà-vedanà* – neutral feeling or equanimity.

3 Twelve Maggāngas (Twelve Constituents of the Path)

‘*Magga*’ means ‘Path’ and ‘*maggāngas*’ means ‘constituents of the path’. Unwholesome constituents combine to form a path leading to the woeful state whereas wholesome constituents combine to form a path leading to the blissful state up to *Nibbàna*.

- 1 *Sammà-ditthi* – **Right View** It is *paññā* present in 8 *mahà-kusala cittas*, 8 *mahà-kiriya cittas* and 26 *appanà-jāvanas*.
- 2 *Sammà-sankappa* – **Right Thought** It is *vitakka* present in the above 42 *cittas*.
- 3 *Sammà-vācā* – **Right Speech** It is *sammā-vācā cetasika* present in 8 *mahà-kusala cittas* and 8 *lokuttara cittas*.
- 4 *Sammà-kammanta* – **Right Action** It is *sammā-kammanta cetasika* present in 8 *mahà-kusala cittas* and 8 *lokuttara cittas*.
- 5 *Sammà-ājīva* – **Right Livelihood** It is *sammā-ājīva cetasika* present in 8 *mahà-kusala cittas* and 8 *lokuttara cittas*.
- 6 *Sammà-vāyāma* – **Right Effort** It is *virīya* present in 8 *mahà-kusala cittas*, 8 *mahà-kusala cittas* and 26 *appanà-jāvanas*.
- 7 *Sammà-sati* – **Right Mindfulness** It is *sati-cetasika* present in the above 42 *cittas*.
- 8 *Sammà-samādhi* – **Right Concentration** It is *ekaggatà* present in the above 42 *cittas*.
- 9 *Micchà-ditthi* – **Wrong View** It is *ditthi* present in 4 *lobha-mula ditthi-sampayutta cittas*.
- 10 *Micchà-sankappa* – **Wrong Thought** It is *vitakka* present in 12 *akusala-cittas*
- 11 *Micchà-vāyāma* – **Wrong Effort** It is *virīya* present in 12 *akusala-cittas*.
- 12 *Micchà-samādhi* – **Wrong Concentration** It is *ekaggatà* present in 12 *akusala cittas*.

4 Twenty-two Indriyas (Twenty-two Faculties)

‘*Indriya*’ means ‘faculty’ or controlling power’. As the ministers control their respective ministries, the *indriyas* control their associates (*sampayutta-dhammas*) in their respective fields of influence. The 22 *indriyas* are partly physical and partly mental.

- 1 *Cakkhindriya* – *cakkhu-pasàda* – sensitive part of the eye,
- 2 *Sotindriya* – *sota-pasàda* – sensitive part of the ear,
- 3 *Ghanindriya* – *ghàna-pasàda* – sensitive part of the nose,
- 4 *Jivhindriya* – *jivhà-pasàda* – sensitive part of the tongue,
- 5 *Kayindriya* – *kàya-pasàda* – sensitive part of the body,
- 6 *Itthindriya* – *itthibhàva-rupa* – femininity,
- 7 *Purisindriya* – *purisa-bhàva-rupa* – masculinity,
- 8 *Jivītindriya* – *jivīta rupa* and *jivītindriya-cetasika* – vitality,
- 9 *Manindriya* – 89 or 121 *cittas*,
- 10 *Sukhindriya* – *sukha-vedanà* – bodily pleasant feeling,
- 11 *Dukkindriya* – *dukkha-vedanà* – bodily pain,
- 12 *Somanassindriya* – *somanassa-vedanà* – gladness,
- 13 *Domanassindriya* – *domanassa-vedanà* – sadness,
- 14 *Upekkhindriya* – *upekkhà-vedanà* – indifference,
- 15 *Saddhindriya* – *saddhà* – faith,
- 16 *Viriyindriya* – *virīya* – effort,
- 17 *Satindriya* – *sati* – mindfulness,
- 18 *Samādhindriya* – *ekaggatà* – concentration,
- 19 *Pannindriya* – *paññā* – wisdom,
- 20 *Anannātinassamitindriya* – *paññā* associated with *soṭāpatti-magga*,
- 21 *Annindriya* – *paññā* associated with 3 upper *maggas* and the 3 lower *phalas*, 22 *Annātvindriya* – *paññā*

associated with *arahatta phala*.

Notes:

1 Please notes that the sensitive part of the eye controls seeing, the sensitive part of the ear controls hearing, and so on. The two *bhàva-rupas* control the primary and the secondary characters of sex. Vitality controls the life-terms of its associates. The *cittas* control their concomitants in the collective efforts of taking and knowing the object.

2 1–7 *indriyas* are physical, 8 are both physical and mental and the rest are mental.

3 1–5 and 9 represent 6 bases.

6, 7 are two *bhàva-rupas*.

10–14 represent 5 feelings.

15–19 represent 5 spiritual faculties.

The last three are supramundane faculties. 4 The number of *indriyas* present in a male or a female worlding is 18, excluding the opposite sex-*rupa* and the last 3 supramundane faculties.

5 Nine Balas (Nine Powers)

‘*Bala*’ means ‘power’. The nine ‘powers’ are strong and firm and they cannot be shaken by the opposing forces. Besides, they strengthen their concomitants or associates.

1 *Saddhà-bala* – faith; it is *saddhà* present in *sobhana cittas*.

2 *Viriya-bala* – energy; it is *viriyà* present in the 73 *cittas* associated with *viriyà*.

3 *Sati-bala* – mindfulness; it is *sati* present in *sobhana cittas*.

4 *Samàdhi-bala* – concentration; it is *ekaggatà* present in 72 *cittas*, excluding the 16 *cittas* not associated with *viriyà* and also the *vicikicchà-sampayutta citta*.

5 *Pannà-bala* – wisdom; it is *pannà* present in the 47 *tihetuka cittas*.

6 *Hiri-bala* – moral shame; it is *hiri-cetasika* present in *sobhana cittas*.

7 *Ottappa-bala* – moral dread; it is *ottappa* present in *sobhana cittas*.

8 *Ahirika-bala* – moral shamelessness; it is *ahirika* present in 12 *akusala cittas*.

9 *Anottappa-bala* – moral fearlessness; it is *anottappa* present in 12 *akusala cittas*.

Of the 9 powers, the first seven may be regarded as moral whereas the last two as immoral. *Ahirika* and *anottappa* are prominent in wicked persons. In accordance with the definition that *Balas* are unshakable by their opposites,

- (1) the power of Faith is unshaken by faithlessness,
- (2) Energy by laziness,
- (3) Mindfulness by forgetfulness,
- (4) Concentration by distractedness,
- (5) Wisdom by ignorance.

Hiri and *ottappa* strongly support moral actions whereas *ahirika* and *anottappa* lead the way to immoral actions.

6 Four Adhipatis (Four Dominating Factors)

‘*Adhipati*’ means supreme, sovereign, lord, chief, king, etc. it is the chief among its associates and it has no equal. As there is one king in a country, so there is only one *adhipati* in a mental group of *citta* and its concomitants.

Adhipati should be differentiated from *indriya*. *Adhipati* may be compared to a king who, as the undisputed head of the state, lords over all his ministers and country men. *Indriyas* are like ministers who control only their respective ministries without interfering with the others. *Indriyas* have equals and they have to follow the *adhipati*.

Adhipati may be regarded as the ‘dominating factor’ in a mental group.

1 *Chandàdhipati* – intention or will; it is *chanda-cetasika* present in 18 *dvi-hetuka javanas* and 34 *tihetuka-javanas*.

2 *Viriyàdhipati* – energy or effort; it is *viriyà* present in 18 *dvi-hetuka javanas* and 34 *tihetuka-javanas*

3 *Cittàdhipati* – consciousness or thought; it is the 18 *dvi-hetuka javana cittas* and the 34 *tihetuka-javana cittas*.

4 *Vimàisàdhipati* – wisdom; it is *pannà* present in 34

tihetuka javanas. *Vimàisa* is the wisdom which can investigate and reason.

Notes:

1 Eighteen *dvi-hetuka javanas* – 8 *lobha-mula cittas*, 2 *dosamula cittas*, 4 *nàna-vipayutta mahà-kusala cittas* and 4 *nànavipayutta mahà-kiriya cittas*. Thirty-four *ti-hetuka javanas* – 4 *nàna-sampayutta mahà-kusala cittas*, 4 *nàna-sampayutta mahà-kiriya cittas*, 9 *mahaggata-kusala cittas*, 9 *mahaggata-kiriya cittas*, 4 *maggas* and 4 *phalas*.

2 When one of the *adhipatis* is very strong, all its associates come along to support it, and they together will achieve the aim set for.

7 Four àhàras (Four Kinds of Food)

‘*àhàra*’ means nutriment, cause, sustenance. Any dhamma, which can produce and sustain its resultant as our body is sustained by edible food, is called an *àhàra*. There are four types of *àhàra*.

1 *Kabalikàràhàra* – edible food; it is *ojà-rupa*. It produces and sustains the *àhàraja suddhatthaka* – the eightfold corporeality having nutriment essence as its eighth factor.

2 *Phassàhàra* – contact or sense-impact; it is *phassa cetasika* present in all *cittas*. It produces and sustains the five kinds of feeling (*vedanà*).

3 *Manosancetanàhàra* – mental volition; it is the *cetanà* which manifests itself as the 29 types of *kamma*. It produces and sustains rebirth consciousness.

4 *Vinnànàhàra* – consciousness; it represents the 89 or 121 types of *citta*. It produces and sustains its concomitants (*cetasikas*) and *cittaja-rupas*.

Bodhipakkhiya-sangaha

(*Compendium of Enlightenment-factors*)

‘*Bodhi*’ means enlightenment or *magga-nàna*. ‘*Bodhipakkhiya*’ means the components or factors of enlightenment. There are 37 such factors. If one can develop them fully, one will attain enlightenment. The 37 factors are thus regarded as the essence of *Tipitaka*.

The 37 Factors of Enlightenment are 4 Foundations of Mindfulness, 4 Supreme Efforts, 4 Foundations of Accomplishment, 5 Faculties, 5 Powers, 7 Constituents of Enlightenment and 8 Constituents of the Path.

1 Four Satipatthànas (Four Foundations of Mindfulness)

‘*Sati*’ means mindfulness or attentiveness. ‘*Patthàna*’ means establishment, application, fixing or foundation. So the four *satipatthànas* are the four ‘foundations of mindfulness’ by which one prevents the mind from wandering to other sense-objects and keeps the mind fixed attentively and firmly on the single object of meditation. Sri Lanka commentary defines ‘*satipatthàna*’ as the mindfulness which is established on its object by penetration, so to speak, into it.

The four ‘foundations of mindfulness’ are indispensable for the development of tranquility and insight. In the two *satipatthàna-suttas*, the following weighty words are proclaimed both at the beginning and at the conclusion. “The only way that leads to the attainment of purity, to the overcoming of sorrow and lamentation, to the end of pain and grief, to the entering of the right path, and to the realization of *Nibbàna* is the way comprising the four foundations of mindfulness.”

1 *Kàyànupassanà-satipatthàna*

Contemplation of the body or mindfulness of the corporeality group (*rupakkhandha*).

2 *Vedanànupassanà-satipatthàna*

Contemplation of the feelings or mindfulness of the feeling group (*vedanàkkhandha*).

3 *Cittànupassanà-satipatthàna*

Contemplation of consciousness or mindfulness of the consciousness group (*vinnànakkhandha*).

4 *Dhammànupassanà-satipatthàna*

Contemplation of *dhamma* or mindfulness of the perception group (*sannakkhandha*) and the group of mental formations (*sankhàrakkhandha*).

Notes:

1 The essential element of the four *satipatthànas* is *saticetasika* present in 8 *mahà-kusala cittas*, 8 *mahà-kiriya cittas* and 26 *appanà-javanas* as well as the *sati* present in 8

lokuttara cittas.

2 The reasons why ‘*sati*’ has been described as four *satipatthànas* are:

i the objects of contemplation are different as *kàya*, *vedanà*, *citta* and *dhamma*;

ii the manner of contemplation of the four objects are different as *asubha* (disgusting), *dukkha* (suffering), *anicca* (impermanence) and *anatta* (non-self);

iii the purpose of contemplation on the four objects are different as to eradicate the wrong views that they are *subha* (beautiful), *sukkhà* (pleasant), *nicca* (permanent) and *atta* (self), respectively.

2 Four Sammappadhànas (Four Supreme Efforts)

‘*Sammappadhàna*’ signifies no ordinary effort, but the unfaltering concentrated effort of one who vows:

“Let me be reduced to skin and bone; let my blood and flesh dry up; let my life come to an end; but I will not stop till I succeed!”

Sammappadhàna represents *virīya* present in 8 *mahà-kusala*

cittas, 9 *mahaggata-kusala cittas* and 4 *lokuttara-kusala cittas* (21 *kusala cittas* in all).

The four supreme efforts are:

1 The effort to discard evils that have arisen,

2 The effort to prevent the arising of unrisen evils,

3 The effort to bring about the arising of unrisen good,

4 The effort to further arisen good.

According to the above effort, one must try to discard greed, hatred, envy, etc., as soon as they arise in the mind. One must develop *dàna*, *sīla* and *bhàvanà* as much as possible. And finally, to bring about the arising of the unrisen good which has never arisen in the long *saüsàra*, one must purify one’s mind stage by stage by tranquility and insight meditation till one enters the Path of the stream-winner (*sotàpanna*) and the higher Paths (*maggas*).

Note:

The reason why *virīya* is described as the four supreme efforts is that the function of *virīya* has been differentiated into 4 categories, viz.,

1 to discard evils that have arisen,

2 to prevent the arising of unrisen evils,

3 to develop unrisen good, and

4 to further the arisen good.

3 Four Iddhipàdas (Four Foundations of Accomplishment)

‘*Iddhi*’ means ‘accomplishment’ while ‘*pàda*’ signifies ‘foundation’.

The ‘accomplishment’ here refers to the arising of *jhànas*, *maggas* and *phalas*. And the foundations to achieve these ends are *chanda*, *virīya*, *citta* and *vimaïsa* – the same as the four *adhipatis*.

1 *Chandiddhipàda* – will; it is *chanda* present in 21 *kusala cittas*.

2 *Viriyiddhipàda* – energy or effort; it is *virīya* present in 21 *kusala cittas*.

3 *Cittiddhipàda* – consciousness or thought; it is 21 *kusala cittas* consisting of 8 *mahà-kusala cittas*, 9 *mahaggata-kusala cittas* and 4 *lokuttara-kusala cittas*.

4 *Vimaïsidhipàda* – wisdom; it is *pañña* present in 21 *kusala cittas*.

4 Five Indriyas (Five Faculties)

Of the twenty-two faculties mentioned earlier, the five spiritual faculties are taken here as factors of enlightenment.

1 *Saddhindriya* – faith or confidence; it is *saddhà* present in 8 *mahà-kusala cittas*, 8 *mahà-kiriya cittas*, and 26 *appanà javanas*.

2 *Viriyindriya* – energy or effort; it is *virīya* present in the above 42 *cittas*.

3 *Satindriya* – mindfulness; it is *sati* present in the above 42 *cittas*.

4 *Samàdhindriya* – concentration; it is *ekaggatà* present in the above 42 *cittas*.

5 *Pannindriya* – wisdom; it is *pannà* present in the above 42 *cittas*.

5 Five Balas (Five Powers)

The essential elements of the five Powers are the same as those of the five Faculties. It should be understood that each of these five elements has two distinct properties:

- 1) the ability to control the mind, and
- 2) the ability to be firm and unshakable by the opposing force.

- 1 *Saddhà-bala* – faith or confidence,
- 2 *Viriya-bala* – energy or effort,
- 3 *Sati-bala* – mindfulness,
- 4 *Samàdhi-bala* – concentration,
- 5 *Pannà-bala* – wisdom.

In practice, *saddhà* and *pannà* should balance each other, because too much faith leads to unreasonable belief and too much investigation leads to no concentration.

Similarly, *virīya* and *samàdhi* should balance each other, because too much effort may lead to restlessness and too much concentration may lead to drowsiness.

Sati need not be balanced by any factor; the more *sati* there is, the better it is.

6 Seven Bojjhngas (Seven Constituents of Enlightenment)

‘*Bojjhngas*’ is derived from ‘*bodhi-anga*’ in which *bodhi* – enlightenment and *anga* – constituent. Thus, ‘*bojjhngas*’ means ‘constituents of enlightenment’.

In *sambojjhngas*, ‘*sam*’ means ‘good or exalted’

- 1 *Sati-sambojjhngas* – mindfulness,
- 2 *Dhammavicaya-sambojjhngas* – wisdom that investigates the truth;
- 3 *Viriya-sambojjhngas* – energy or effort,
- 4 *Pīti-sambojjhngas* – rapture or joy,
- 5 *Passaddhi-sambojjhngas* – tranquility of the mind comprising *citta* and *cetasikas*.
- 6 *Samàdhi-sambojjhngas* – concentration
- 7 *Upekkhà-sambojjhngas* – equanimity.

The essential elements of the seven *bojjhngas* are

- (1) *sati*,
- (2) *pannà*,
- (3) *virīya*,
- (4) *pīti*,
- (5) *kāya-passaddhi* and *citta-passaddhi*,
- (6) *ekaggatà*, and
- (7) *tatramajjhataṭṭhā*, respectively – all being present in the 42 *cittas* comprising 8 *mahākusala cittas*, 8 *mahà-kiriya cittas* and 26 *appanà javanas*.
Dhammavicaya, *virīya* and *pīti* are opposed to *thina-middha* (sloth and torpor); *passaddhi*, *samàdhi* and *upekkhà* are opposed to *uddhacca* (restlessness).

7 Eight Maggngas (Eight Constituents of the Path)

They comprise the first eight *maggngas* out of the twelve mentioned in the compendium of mixed categories. The essential elements are also the same. *Pannà-maggngas* (wisdom):

- 1 *Sammà-ditthi* – right view,
- 2 *Sammà-sankappa* – right thought, *Sila-maggngas* (morality)
- 3 *Sammà-vàcà* – right speech,

- 4 *Sammà-kammanta* – right action,
- 5 *Sammà-àjiva* – right livelihood,
- Samàdhi-maggangas* (concentration)
- 6 *Sammà-vayamo* – right effort,
- 7 *Sammà-sati* – right mindfulness,
- 8 *Sammà-samàdhi* – right concentration.

In developing the right constituents of the Path, one should start with the **right speech, the right action and the right livelihood** – the three *silā-maggangas* which constitute moral training (*silā-sikkhà*).

Based on *silā*, one then develops **the right effort, the right mindfulness and the right concentration** – the three *samādhimaggangas* which constitute mental training (*samādhi-sikkhà*).

When one attains *upacāra-samādhi* (neighbourhood-concentration) or better *jhāna samādhi* (concentration associated with absorption), one can penetrate to the ultimate realities and investigate the true nature of mind and matter. Here *sammāsankappa*

– **the right thought based on the right method of investigation**
– comes into play.

The right method of investigation and analysis reveals the truth which gives rise to the right view – *sammā-ditthi*. The right view is the most important factor of enlightenment. It provides a really unshakable and safe foundation of the path. Starting from the tiniest germ of faith and knowledge, it gradually, step by step, develops into penetrating insight (*vipassanā-nāna*) and then further into the knowledge of the four Noble Truths when *magga-nāna* or enlightenment is attained.

Sammā-sankappa and *sammā-ditthi* together constitute *paññāsikkhà* (wisdom-training).

All the eight constituents together constitute the Noble Path or the Middle Path which leads to *Nibbāna*.

Review of Bodhipakkhiya

Although there are 37 enlightenment-factors, the essential elements amount to only 14 – namely, *sati*, *virīya*, *chanda*, *citta*, *paññā saddhā*, *ekaggatā*, *pīti*, *passaddhi* (both *kāya* and *citta*), *tatramajjhataṭṭā*, *vitakka*, *sammā-vācā*, *sammā-kammanta* and *sammā-àjiva*. *Virīya* occurs 9 times, i.e. as 9 factors; *sati* as eight factors; *ekaggatā* as 4 factors; *paññā* as five factors; and *saddhā* 2 as factors. Please see Table 7.2.

Sabba-sangaha (Compendium of the Whole Vatthu-dhammas)

Five categories will be dealt with here. They are *Khandha*, *Upādānakkhandha*, *āyatana*, *Dhātu* and *Ariyasacca*.

1 Five Khandhas (Five Aggregates)

‘*Khandha*’ means group or aggregate. Buddha has summed up all the physical and the mental phenomena of existence into five groups or aggregates.

1 *Rupakkhandha* – corporeality group consisting of 28 *rupas*.

2 *Vedanakkhandha* – feeling group consisting of *sukha-vedanā*, *dukkha-vedanā*, *somanassa-vedanā*, *domanassa-vedanā* and *upekkhā-vedanā*.

TABLE 7.2

Bodhipakkhiya-sangaha

Of these 14 essential elements, <i>piti</i> , <i>passaddhi</i> , <i>tatramajjhataà</i> , <i>vitakka</i> , 3 <i>viratis</i> , <i>chanda</i> and <i>citta</i> occur only as one factor each. 14 Akusala Cetasikas (Immoral Categories)		4 <i>Saìpattiànas</i>	4 <i>Sammappadhànas</i>	4 <i>Iddhipadàs</i>	5 <i>Indriyas</i>	5 <i>Balas</i>	7 <i>Bojjhàngas</i>	8 <i>Maggàngas</i>	No. of times
1	<i>Viriya</i>		●4	●	●	●	●	●	9
2	<i>Sati</i>	●4			●	●	●	●	8
3	<i>Pannà</i>			●	●	●	●	●	5
4	<i>Ekaggata (samàdhi)</i>				●	●	●	●	4
5	<i>Saddhà</i>				●	●			2
6	<i>Piti</i>						●		1
7	<i>Passaddhi</i>						●		1
8	<i>Tatramajjhataà</i>						●		1
9	<i>Chanda</i>			●					1
10	<i>Citta</i>			●					1
11	<i>Sammà-vàca</i>							●	1
12	<i>Sammà-kammanta</i>							●	1
13	<i>Sammà-àjiva</i>							●	1
14	<i>Vittaka</i>							●	1

3 *Sannakkhandha* – perception group, comprising perceptions of form, sound, odor, taste, bodily impression and mental impression.

4 *Sankhàrakkhandha* – group of mental formations; it consists of 50 *cetasikas* other than *vedanà* and *sannà*.

5 *Vinnànakkhanda* – consciousness group; it consists of 89 or 121 *cittas*.

In grouping the components of each *khandha*, eleven aspects must be taken into account. These aspects are past, present, future, internal (*ajjhattika*), external (*bahiddha*), inferior (*hina*), superior (*panita*), distant (*dure*), near (*santike*), gross (*olàrika*) and subtle (*sukhuma*).

The purpose of analyzing a being into five groups of existence is to eliminate the wrong perception and the wrong view that ego, self, personality or *atta* exists. This elimination will lead to the path of stream-winner.

2 Five Upādānakhandhas (Five Groups of Grasping)

In specifying the five *khandhas*, Buddha has taken into account all the physical and the mental phenomena. But in *vipassanā* meditation, one does not investigate the *lokuttara cittas* and their associated *cetasikas*.

The 81 *lokiya-cittas*, their concomitants and the corporeality group form the objects of grasping by *lobha* and *ditthi*. The division of these objects of grasping into five groups gives rise to five *upādānakhandhas*.

1 *Rupupādānakhandha* – corporeality group consisting of 28 *rupas*.

2 *Vedanupādānakhandha* – feeling group consisting of *vedanās* associated with 81 *lokiya cittas*.

3 *Sannupādānakhandha* – perception group consisting of *sannās* associated with 81 *lokiya cittas*.

4 *Sankhàrupādānakhandha* – group of mental formations; it consists of 50 *lokiya cetasikas* other than *vedanā* and *sannā*.

5 *Vinnānupādānakhandha* – consciousness group consisting of 81 *lokiya cittas*.

Reason for Classification of two Types of Khandha

1 In order to show that there are only five groups of existence and that there are no ego, self, persons or *atta*, Buddha classified all the physical and mental phenomena, whether *lokiya* or *lokuttara*, into five groups. This is His first *khandha-desanā*.

2 In insight meditation, the *lokuttara cittas* and their concomitants are not investigated, because they do not belong to the group of suffering (*dukkha-sacca*). Only *lokiya cittas* and their concomitants as well as the corporeality group are investigated in insight meditation, because they are grasped by *upādāna* (*lobha* and *ditthi*) and they are involved in the round of misery. Besides they possess the characteristics of impermanence (*anicca*), suffering (*dukkha*) and non-self (*anatta*).

So the Buddha again classified the physical and the mental phenomena which are grasped by *upādāna* into five groups. This is His second *upādānakhandha-desanā*.

Nibbāna is Khandha-vimutti

In the classification of five groups of existence, *Nibbāna* is not included. The reason is that there is only one *Nibbāna* and it belongs to a class of its own. As it always exists, it cannot be differentiated as past, present and future. It cannot be differentiated as internal and external – it belongs to the external (*bahiddha*). It cannot be differentiated as base and supreme – it belongs to the supreme (*panita*). It cannot be differentiated as *dure* (distant) and *santike* (near) – it is *dure* alone as it is far from ordinary knowledge. It cannot be differentiated as gross and subtle – it is subtle (*sukhuma*). *Bahiddha*, *sukhuma*, *panita* and *dure* do not imply different

Nibbānas – they are the different attributes of the same *Nibbāna*. So there are no two varieties of *Nibbāna*. Thus *Nibbāna* need not be classified as a *khandha*.

3 Twelve āyatanas (Twelve Bases)

‘*āyatana*’ means base, source or sphere. Here the twelve *āyatanas* means the 12 bases or sources from which consciousness and its concomitants arise.

The 12 bases are divided equally into two groups:

- (a) *ajjhattika* (internal) and
- (b) *bāhira* (external).

a Ajjhattikāyatana (Six internal bases)

1 *Cakkhāyatana* – *cakkhu-pasāda* – eye-base (sensitive part of the eye),

2 *Sotāyatana* – *sota-pasāda* – ear-base (sensitive part of the ear),

- 3 *Ghàṇāyatana* – *ghàṇa-pasàda* – nose-base (sensitive part of the nose),
- 4 *Jivhāyatana* – *jivhā-pasàda* – tongue-base (sensitive part of the tongue),
- 5 *Kāyāyatana* – *kāya-pasàda* – body-base (sensitive part of the body),
- 6 *Māṇāyatana* – 89 or 121 *cittas* – mind-base.

b *Bāhirāyatana* (six external bases)

- 1 *Rupāyatana* – *vanna* – visible object
- 2 *Saddāyatana* – *sadda* – sound
- 3 *Gandhāyatana* – *gandha* – odour
- 4 *Rasāyatana* – *rasa* – taste
- 5 *Phoṭṭhābbhāyatana* – *pathavi, tejo, vāyo* – tangible object
- 6 *Dhammāyatana* – mind-object consisting of 52 *cetasikas*, 16 *sukhuma-rupas* and *Nibbāna*.

Notes:

1 The six internal bases consist of the five physical sense organs and consciousness. *Manāyatana* is a collective term for all consciousness.

2 The six external bases consist of the six sense-objects *Dhammāyatana* is a little short of *dhammā-rammana* as it does not contain *cittas*, *pasàda-rupas*, and concepts. *Cittas* and *pasàda-rupas* are already described as the six internal bases whereas concepts do not belong to realities, so they are not included in *dhammāyatana*.

3 All *cittas*, all *cetasikas*, all *rupas* and *Nibbāna* are included in the 12 *āyatanas*.

4 Cognitive processes arise from the contact between internal and external bases. When the visible object strikes the eye-base, *cakkhu-dvāra vithi* arises. When the sound strikes the ear-base, *sota-dvāra vithi* arises, and so on.

5 Those, who have difficulty to understand the five *upādānakkhandhas*, may understand the twelve *āyatanas* and thus see the absence of an ego-entity called ‘*atta*’ or ‘self’. This understanding may lead to their liberation.

6 One other reason why the ‘*āyatanas*’ are so-called is that they cause the long cycle of misery

4 Eighteen Dhātus (Eighteen Elements)

“*Dhātu*” is that which bears its own characteristics. It exists in nature and functions its purpose, but it is not a living being. Buddha has divided all the realities into 18 *dhātus* or elements for the benefit of those who could not understand *upādānakkhandhas* and *āyatanas* to show them clearly that there is no ‘*atta*’ nor ‘a living being’. The eighteen *dhātus* are equally divided into three groups:

- (a) six subjective elements,
- (b) six objective elements, and (c) six intellectual elements.

a Six Subjective Elements (*Dvāras*)

- 1 *Cakkhu-dhātu* – *cakkhu-pasàda* – eye-door
- 2 *Sota-dhātu* – *soto-pasàda* – ear-door
- 3 *Ghàṇa-dhātu* – *Ghàṇa-pasàda* – nose-door
- 4 *Jivhā-dhātu* – *jivhā-pasàda* – tongue-door
- 5 *Kāya-dhātu* – *kāya-pasàda* – body-door
- 6 *Mano-dhātu* – *panca-dvārāvajjana* and 2 *sampaticchanas*.

b Six Object Elements (Sense-objects)

- 7 *Rupa-dhātu* – *vanna* – visible object
- 8 *Sadda-dhātu* – *sadda* – sound
- 9 *Gandha-dhātu* – *gandha* – odour
- 10 *Rasa-dhātu* – *rasa* – taste

11. *Photthabba-dhātu* – *pathavi, tejo, vāyo* – tangible object
 12. *Dhamma-dhātu* – 52 *cetasikas*, 16 *sukhuma-rupas* and *Nibbāna* (the same as *dhammāyatana*).

c Six Intellectual Elements (Consciousness)

- 13 *Cakkhu-vinnāna-dhātu* – 2 *cakkhu-vinnāna cittas* – eye-consciousness
 14 *Sota-vinnāna-dhātu* – 2 *sota-vinnāna cittas* – ear consciousness
 15 *Ghāna-vinnāna-dhātu* – 2 *ghāna-vinnāna cittas* – nose-consciousness
 16 *Jivhā-vinnāna-dhātu* – 2 *jivhā-vinnāna cittas* – tongue-consciousness
 17 *Kāya-vinnāna-dhātu* – 2 *kāya-vinnāna cittas* – body-consciousness
 18 *Mano-vinnāna-dhātu* – 76 *cittas* excluding 10 *dvipanca-vinnāna cittas* and 3 *mano-dhātu cittas*.

Notes:

- 1 Based on six doors and six sense-objects, six types of consciousness arise. Thus there are 18 *dhātus* or elements.
 2 The 18 *Dhātus* include all *rupas*, all *cittas*, all *cetasikas* and *Nibbāna* just like the 12 *āyatamas*.
 3 The 4 essential elements viz., *pathavi-dhātu, āpo-dhātu, tejo-dhātu* and *vāyo-dhātu* should not be counted among the 18 elements, which of course include the 4 essential elements.

5 Four Ariya-saccas (Four Noble Truths)

‘*Sacca*’ means ‘truth’. The truth that can be understood fully only by ariyas (noble persons) is called *ariya-sacca* (Noble Truth). There are four Noble Truths which are the briefest synthesis of the entire teachings of the Buddha. They encompass every thing and contain all those manifold doctrines of the threefold canon (*Tipitaka*). They are truly universal laws of the highest form for those who see them clearly become ariyas.

The *Abhidhamma* names, the common names and the meanings of the four Noble Truths are described in Table 7.3.

Abhidhamma Name		Common Name	Meanings
1	<i>Dukkha Ariya-sacca</i>	<i>Dukkha Sacca</i>	the Noble Truth of suffering
2	<i>Dukkha-samudaya-Ariya-sacca</i>	<i>Samudaya Sacca</i>	the Noble Truth of the Cause of Suffering
3	<i>Dukkha-nirodha Ariya-sacca</i>	<i>Nirodha Sacca</i>	the Noble Truth of the Cessation of Suffering
4	<i>Dukkha-nirodha-gāminipatipadā Ariya-sacca</i>	<i>Magga Sacca</i>	the Noble Truth of the Path leading to the Cessation of Suffering

The essential Elements of each Noble Truth and What the Truth Teaches

1 Eighty-one *lokiya cittas*, 51 *lokiya-cetasikas* excluding *lobha*, and 28 types of *rupa* are the essential elements of the Noble Truth of Suffering. They cause the long cycle of rebirth and misery in the three spheres namely,

Kāmaloka,

Rupa-loka and
Arupa-loka.

1. The first Truth teaches us that all forms of existence whatsoever are unsatisfactory as they are subject to suffering (*dukkha*).

2 The real essence of the Noble Truth of the Cause of suffering is *tanhà* which is *lobha* present in 12 *akusala cittas*. *Tanhà* brings about rebirth and misery in the unending chain of continuous existence. The second Truth teaches us that all suffering, including all rebirth, is produced by craving (*tanhà*).

3 The real essence of the Noble Truth of the Cessation of Suffering is *Nibbàna* which arises as the result of the cessation of craving. The third Truth teaches us that extinction of craving necessarily results in Extinction (*Nirodha*) of rebirth and suffering. The extinction of rebirth and suffering results in eternal peace (*santi-sukha*) which is *Nibbàna*.

4 The eight *maggangas* present in *magga-nànas* are the essential elements of the Noble Truth of the Path leading to the Cessation of Suffering. The fourth Truth teaches us that the eight *maggangas* are the real means by which the extinction of rebirth and suffering can be brought about.

5 The Noble Truth of Suffering and the Noble Truth of the Cause of Suffering are known as *lokiya-saccas*; the latter is the cause and the former is the effect. The Noble Truth of the Cessation of Suffering and the Noble Truth of the Path leading to the cessation of suffering are known as *lokuttara-sacca*; again the latter is the cause and the former is the effect.

6 There is a general belief in Myanmar that one's life is not worth living if one does not know *khandhas*, *àyatanas*, *dhàtus* and *saccas*. Therefore, we are fortunate to learn them now, and we should exert the right effort to know them by insight-wisdom (*bhàvanàmaya-nàna*).