

## International Institute of Abhidhamma

Marking system for Certificate Course (Domestic) in Abhidhamma in  
English Level II & Level II (Distance Education) Terminal Examination

12 February 2011

### Part I

1. Answer the following questions with their English translation and take out realities accordingly Yamaka treatise?

- a) Matter aggregate is arising to this person.  
Is feeling aggregate arising to that person?

Yassa rūpakkhandho uppajjati  
tassa vedanākkhandho uppajjati

1. Asaññasattaṃ upapajjantānaṃ tesam rūpakkhandho uppajjati no ca tesam vedanākkhandho uppajjati
2. pañcavokāraṃ upapajjantānaṃ tesam rūpakkhandho ca uppajjati vedanākkhandho ca uppajjati

Matter aggregate is arising to this person.  
Is feeling aggregate arising to that person?

1. To those at the birth moment of material Brahmās matter aggregate is arising. But feeling aggregate is not arising to that person.
2. To those at the birth moment of pañcavokāra person matter aggregate is arising and feeling aggregate is also arising to that person.

#### **Realities**

According to sannīṭṭhāna" rūpakkhandha",

1. (a) Blissful rootless worldly being, comprising at material group of vitality nonad, at the birth moment of material Brahmās (b) 4 types of worldly being and 3 lower-grade Fruition-Ariyās, comprising at 15 pañcavokāra birth consciousnesses, 35 mental factors and 3 or 7 or 4 kamma-conditioned material group, at the birth moment of pañcavokāra person

According to saṃsaya" vedanākkhandha",

2. The investigated term includes the latter. (10 marks)

- b) Matter aggregate is not arising to this person.  
Is feeling aggregate not arising to that person?

Yassa rūpakkhando nuppajjati  
tassa vedanākkhandho nuppajjatīti

1. Arūpaṃ upapajjantānaṃ tesāṃ rūpakkhando nuppajjati no ca tesāṃ vedanākkhandho nuppajjati
2. Sabbesaṃ cavantānaṃ tesāṃ rūpakkhando ca nuppajjati vedanākkhandho ca nuppajjati

Matter aggregate is not arising to this person.  
Is feeling aggregate not arising to that person?

1. To those at the birth moment of immaterial Brahmās matter aggregate is not arising. But it is not that feeling aggregate is not arising to that person .
2. To those at the death moment of all beings matter aggregate is not arising and feeling aggregate is also not arising to that person.

### Realities

According to sannitṭhāna" rūpakkhanda",

1. (b) Three-roots worldly being and 3 lower-grade Fruition-Ariyās, comprising at 4 arūpa birth consciousnesses and 30 mental factors, at the birth moment of immaterial Brahmās
2. 4 types of worldly being and 4 types of Fruition-Ariyās, comprising at 19 death consciousnesses, 35 mental factors, kamma-conditioned material group and material group of vitality nonad at the death moment of all beings

According to saṃsaya" vedanākkhandha",

3. The investigated term includes the latter. (10 marks)

- c) Conception aggregate is not arising to this person.  
Is feeling aggregate not arising to that person?

Yassa vā pana saññākkhandho uppajjhati  
Tassa vedanākkhandho uppajjhati

Answer

Āmantā



### Realities

According to sannīṭṭhāna "saññākkhandho",

1. 4 types of worldly being and 3 lower-grade Fruition-Ariyās, comprising at 19 birth consciousnesses, 35 mental factors and 3 or 7 or 4 kamma-conditioned material group at the birth moment of immaterial Brahmās and pañcavokāra person

According to saṃsaya "vedanākkhandho",

2. The investigated term includes the same. (10 marks)

OR

a) Feeling aggregate will arise to this person in this plane.  
Will matter aggregate arise to that person in that plane?

Yassa vā pana yattha vedanākkhandho uppajjhissati  
tassa tattha rūpakkhando uppajjhissatīti

1. Arūpānaṃ tesam tattha vedanākkhandho uppajjhissati no ca tesam tattha rūpakkhando uppajjhissati
2. pañcavokārānaṃ tesam tattha vedanākkhandho ca uppajjhissati rūpakkhando ca uppajjhissati

### Realities

According to sannīṭṭhāna "vedanākkhandha",

1. Three-roots worldly being and 3 lower-grade Fruition-Ariyās who might be arisen in the same plane at the birth moment and death moment of immaterial Brahmās in the 4 planes of immaterial Brahmās
2. 4 types of worldly being and 3 lower-grade Fruition-Ariyās who might be arisen in the same plane at the birth moment and death moment of pañcavokāra person in the 21 pañcavokāra planes excluding 5 Suddhāvāsa planes

According to saṃsaya "rūpakkhando",

3. The investigated term includes the latter. (10 marks)

b) Feeling aggregate will not arise to that person in that plane?  
Will conception aggregate not arise to that person in that plane?

Yassa yattha vedanākkhandho nuppajjhissati  
tassa tattha saññākkhandho na nuppajjhissatīti

Answer

Āmantā

### Realities

According to sannit̐hāna" vedanākkhandha",

1. (a) Three-roots worldly being and 3 lower-grade Fruition-Ariyās at the birth moment and death moment of pacchimabhavika immaterial Brahmās and pañcavokāra persons, arahanta at the death moment of pacchimabhavika immaterial Brahmās and pañcavokāra person in 4 planes of immaterial Brahmās and 22 pañcavokāra planes excluding 4 woeful states (real)
- (b) 4 types of worldly being and 3 lower-grade Fruition-Ariyās at the birth moment and death moment of immaterial Brahmās and pañcavokāra persons who might not be arisen in the same plane in 4 planes of immaterial Brahmās and 25 pañcavokāra planes excluding Akaniṭṭha (artificial)
- (c) Blissful rootless worldly being at the birth moment and death moment of material Brahmā in the plane of material Brahmā

According to saṃsaya"saññākkhandha",

2. The investigated term includes the same. (10 marks)

(c) Feeling aggregate will arise to this person in this plane.

Will conception aggregate arise to that person in that plane?

Yassa yattha vedanākkhandho uppajjhissati  
tassa tattha saññākkhandho uppajjhissatīti

Answer

Āmantā

### Realities

According to sannit̐hāna" vedanākkhandha",

- (a) 4 types of worldly being and 3 lower-grade Fruition-Ariyās who might be arisen in the same plane at the birth moment and death moment of immaterial Brahmās and pañcavokāra persons in 4 planes of immaterial Brahmās and 21 pañcavokāra planes excluding 5 Suddhāvāsa planes (10 marks)



Discourse on Elements (Dhātukathā)

(c) Identify these dhammas (ye dhammā) according to the third method.

a) Faculty of mental vitality (Jhīvitindriya)

The female faculty is not classified with these states: feeling aggregate, perception aggregate, mental formation aggregate and Nibbāna under the same aggregate, but classified under the same base and under the same element.

Under how many aggregates, under how many bases and under how many elements are those states classified?

Excluding Nibbāna from the classification of aggregate, they are classified under the 3 aggregates (feeling, perception, mental formation), under 1 base (nature objects base) and under 1 element (nature objects element).

(10 marks)

b) Cessation Truth (Nirodhasacca)

The Cessation Truth is not classified with these states: feeling aggregate, perception aggregate, mental formation aggregate and subtle matter under the same aggregate, but classified under the same base and under the same element.

Under how many aggregates, under how many bases and under how many elements are those states classified?

They are classified under the 4 aggregates (matter, feeling, perception, mental formation), under 1 base (nature objects base) and under 1 element (nature objects element).

(10 marks)

c) Absorptive concentration (Jhāna)

The Absorptive concentration is not classified with these states: perception aggregate, subtle matter and Nibbāna under the same aggregate, but classified under the same base and under the same element.

Under how many aggregates, under how many bases and under how many elements are those states classified?

Excluding Nibbāna from the classification of aggregate, they are classified under the 2 aggregates (matter, perception), under 1 base (nature objects base) and under 1 element (nature objects element).

(10 marks)

OR

2. Identify these dhammas (ye dhammā) according to the fourth method.

a) Faculty of bodily pleasure (Sukhindriya)

The Faculty of bodily pleasure is not classified with these states: perception aggregate, subtle matter and Nibbāna under the same aggregate, but classified under the same base and under the same element.

Under how many aggregates, under how many bases and under how many elements are those states classified?

Excluding Nibbāna from the classification of aggregate, they are classified under the 2 aggregates (matter, perception), under 1 base (nature objects base) and under 1 element (nature objects element). (10 marks)

b) Path Truth (Maggasacca)

The Path Truth is classified with these states (50 remaining mental formation aggregate) under the same aggregate, under the same base and under the same element.

Under how many aggregates, under how many bases and under how many elements are these states classified?

They are classified under 1 aggregate (mental formation), under 1 base (nature objects base) and under 1 element (nature objects element). (10 marks)

c) Lamentation (parideva)

The lamentation is classified with these states (sound of non-lamentation born by consciousness and sound born by heat) under the same aggregate, under the same base and under the same element. Those states (sound of non-lamentation born by consciousness and sound born by heat) are classified with these states (lamentation) under the same aggregate, under the same base and under the same element.

Under how many aggregates, under how many bases and under how many elements are these states classified?

They are classified under the 1 aggregate (matter), under 1 base (sound base) and under 1 element (sound element). (10 marks)



Puggalapaññatti (Classification of Individuals)

Long Essay

- (d) What is your perspective (concept) of "the Designation of Individuals (Puggalapaññatti)"? Please elaborate the person whose vengeance has not got rid (Upanāhī) (30 marks)

OR

3. Elaborate any three persons of the following according to Puggalapaññatti.

- a) Person who is avaricious (Maccharī)
- b) Person who is with internal fetters (Ajjhattasamyojana)
- c) Person who is holding the right views (Diṭṭhisampanno)
- d) Person who is blind (Andha)
- e) Person who is one-eyed (Ekacakkhu)
- f) Person who two-eyed (Dvicakkhu) (30 marks)

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Part II

### Compendium of Philosophy

Describe the process of mental events of The First Level of Enlightenment  
(Sotāpattimagga)

Mandhapaññā Bha na da ma pa u nu go mag pha pha bha paccavekkhṇāvīthi Tikhapaññā  
Bha na da ma u nu go mag pha pha pha bha paccavekkhṇāvīthi

The person who contemplates arising and ceasing of mind and matter meditate on the three characteristics of existence, namely, impermanence (anicca), suffering (dukkha) and non-self (anatta). After developing 10 types of wisdom of meditation of mindfulness (vipassanāññāṇa), one will almost attain Path consciousness.

When one of the three characteristics of existence enters the mind-door, one mind-moment is passed and this mind-moment is called past life-continuum (atītabhavaṅga). When the sense objects (the three characteristics of existence) are of very great intensity, the life-continuum vibrates. This life-continuum is called vibrating life-continuum (bhavaṅgalana). And then it ceases.

After vibrating life-continuum, the life-continuum is arrested. This life-continuum is called arresting life-continuum (bhavaṅgupaccheda). And then it ceases.

Then the mind-door adverting consciousness arises once adverting to the same visible form as object and then ceases.

One of the 4 Great Moral consciousnesses associated with reasoning, observing the characteristics of existence, functions 3 times as Prikamma, Upacāra, Anuloma and observing the Nibbāna, functions once more as Gotrabhū for a person who is slow in understanding (Mandhapaññā).

One of the 4 Great Moral consciousnesses associated with reasoning, observing the characteristics of existence, functions 2 times as Upacāra, Anuloma and observing the Nibbāna, functions once more as Gotrabhū for a person who is quick in understanding (Tikhapaññā).



4 Great Moral consciousness associated with reasoning is called preparation of magga (Prikamma) because this consciousness performed to attain the appanājhāna. Then one mind-moment arises and it is called proximity of magga (Upacāra) because this consciousness is near the appanājhāna and approach to appanā. And then one mind-moment arises and it is called Anuloma. It harmonizes the former Prikammajhāna and upper appanājhāna. Before attaining Sotāpattimagga, one mind-moment arises. It overcomes kāma lineage and develops ariya-lineage and it is called Gotrabhū. Then Sotāpattimagga arises observing the Nibbāna. Without any lapse in time, the fruition of the Sotāpattimagga, i.e. Sotāpattiphala citta functions twice. And then more bhavaṅga cittas arise. He contemplates Paccavekkhṇāvīthi 5 times. There are: 1. contemplating Sotāpattimagga,  
2. contemplating Sotāpattiphala,  
3. contemplating Nibbāna,  
4. contemplating eradicated defilements and  
5. contemplating defilements that are not yet eradicated.

In this mental process, bhavaṅga cittas which occur before and after mental process take kamma, condition of kamma and sign of destination as its object. Mind-door advertent consciousness, Prikamma, Upacāra, Anuloma are contemplating the three characteristics of existence and Gotrabhū, Sotāpattimagga and Sotāpattiphala contemplating the Nibbāna. Sotāpattimagga occurs in 7 kāmasugati planes & 10 rūpa planes excluding asaṅgasaṅgata plane and 5 Suddhāvāsa planes. (30 marks)

OR

1. Describe the consciousnesses that performed the three functions i.e. that of rebirth (paṭisandhi), that of continuum (bhavaṅga) and that of dying (cuti). Please describe the mental factors that can be associated with 2 inquiring consciousnesses that perform those three functions accompanied by indifferent feeling?

2 inquiring consciousnesses make 3 Functions (Paṭisandhi, cuti and bhavaṅga). (15 marks)

2 inquiring consciousnesses are associated with 10 mental factors (7 common and regular mental factors, applied thought, sustained thought and determination mental factor). (15 marks)



### Contents (Mātikā)

What analytical States are included in the third term of the Applied Thought Triplet (i.e. States unassociated with Applied Thought and Sustained Thought)? Please classify them into aggregates, elements and truths. Please also mention remnant states falling outside the scope of the Applied Thought Triplet?

The third term of the Applied Thought Triplet (i.e. States unassociated with Applied Thought and Sustained Thought) 55 consciousnesses unassociated with applied thought and sustained thought, 36 mental factors excluding applied thought and sustained thought, 11 sustained thoughts associated with 11 Second Jhāna – Path consciousnesses, 28 types of matter and Nibbāna. These states can be classified into 5 aggregates, 12 bases, 17 elements and 3 Truths.

5 aggregates: 28 types of matter constitute matter aggregate. Feeling from among 36 mental factors & 11 sustained thoughts constitutes feeling aggregate. Conception constitutes conception aggregate. The remaining 34 mental factors & 11 sustained thoughts constitute mental factor formation aggregate. 55 consciousnesses constitute consciousnesses aggregate. Nibbāna falls outside the scope of the classification of aggregates.

12 bases: Out of 28 types of matter, eye constitutes eye base; ear constitutes ear base; nose constitutes nose base; tongue constitutes tongue base; body constitutes body base; sight constitutes sight base; sound constitutes sound base; smell constitutes smell base; taste constitutes taste base; sense of touch comprising element of mass, element of heat and element of energy constitutes tangible base; 55 consciousnesses constitute mind base; 36 mental factors excluding applied thought and sustained thought, 11 sustained thoughts associated with 11 Second Jhāna–Path consciousnesses and 16 subtle matters, i.e. element of density, faculty of femininity, faculty of masculinity, material base for mental phenomena, material vitality, material nutriment, element of space, bodily intimation, verbal intimation, physical agility, physical flexibility, physical adaptability, physical arising, developing, decay, cessation and Nibbāna constitute nature objects base. In this way, there appear 12 bases.

17 elements: Out of 28 types of matter, eye constitutes eye element; ear constitutes ear element; nose constitutes nose element; tongue constitutes tongue element; body constitutes body element; sight constitutes sight element; sound constitutes sound element; smell constitutes smell element; taste constitutes taste element; sense of touch comprising element of mass, element of heat and element of energy constitutes tangible element; 2 eye-consciousnesses constitute eye consciousness



element; 2 ear-consciousnesses constitute ear consciousness element; 2 nose consciousnesses constitute nose consciousness element; 2 tongue consciousnesses constitute tongue consciousness element; 2 body-consciousnesses constitute body consciousness element, the remaining 45 consciousnesses constitute mind consciousness element; 36 mental factors excluding applied thought and sustained thought, 11 sustained thoughts associated with 11 Second Jhāna-Path consciousnesses, 16 subtle matters and Nibbāna constitute nature objects element. In this way, there appear 17 elements.

3 Truths: 31 mundane consciousnesses, 33 mental factors, 3 mundane sustained thoughts and 28 types of matter constitute Suffering Truth. The element of Nibbāna is the Cessation Truth. 7 constituents of the First-Path consciousness, i.e., Right view, Right speech, Right action, Right livelihood, Right effort, Right mindfulness and Right concentration, occurring in Jhāna-First-Path consciousnesses, 7 constituents occurring in Jhāna-Second-Path consciousnesses, 7 constituents occurring in Jhāna-Third-Path consciousnesses, 7 constituents occurring in Jhāna-Fourth-Path consciousnesses constitute the Path Truth. The remaining 28 mental phenomena, occurring in Jhanna-Path consciousnesses and 35 mental phenomena, occurring in Jhana-Fruition consciousnesses falling outside the scope of classification of Four Noble Truth. In this way, there appear 2 Truths.

There are remnant states (55 sustained thoughts mental factors associated with 55 consciousnesses associated with applied thought and sustained thought) falling outside its scope. The Couplet of Non-roots that Have Roots is the couplet with partial coverage. (30 marks)

OR

2. What analytical States are included in the second term of the Couplet of Non-roots that Have Roots (i.e. Non-roots that have no roots - Na hetū kho pana dhammā ahetukāpi)? Please classify them into aggregates, elements and truths. Please also mention remnant states falling outside the scope of the Couplet of Non-roots that Have Roots?

The second term "Non-roots that Have No Roots (Nahetū kho pana dhammā ahetukā pi )" includes 18 rootless consciousnesses, 12 common mental factors, excluding desire, 28 types of matter and Nibbāna. These states can be classified into 5 aggregates, 12 bases, 18 elements and 2 Truths.

5 aggregates: 28 types of matter constitute material aggregate, feeling from among 12 Common mental factors constitutes feeling aggregate. Conception constitutes conception aggregate. The remaining 10 mental factors constitute mental factor formation aggregate. 18 rootless Consciousnesses constitute consciousnesses



aggregates. Nibbāna is the outside the scope of counting of aggregate. In this way, there appear 5 aggregates.

12 bases: Out of 28 types of matter, eye constitutes eye base; ear constitutes ear base; nose constitutes nose base; tongue constitutes tongue base; body constitutes body base; sight constitutes sight base; sound constitutes sound base; smell constitutes smell base; taste constitutes taste base; sense of touch comprising element of mass, element of heat and element of energy constitutes tangible base; 18 rootless consciousnesses constitute mind base; 12 common mental factors, 16 subtle matters, i.e. element of density, faculty of femininity, faculty of masculinity, material base for mental phenomena, material vitality, material nutriment, element of space, bodily intimation, verbal intimation, physical agility, physical flexibility, physical adaptability, physical arising, developing, decay, cessation and Nibbāna constitute nature objects base. In this way, there appear 12 bases.

18 elements: Out of 28 types of matter, eye constitutes eye element; ear constitutes ear element; nose constitutes nose element; tongue constitutes tongue element; body constitutes body element; sight constitutes sight element; sound constitutes sound element; smell constitutes smell element; taste constitutes taste element; sense of touch comprising element of mass, element of heat and element of energy constitutes tangible element; 2 eye-consciousnesses constitute eye consciousness element; 2 ear-consciousnesses constitute ear consciousness element; 2 nose consciousnesses constitute nose consciousness element; 2 tongue consciousnesses constitute tongue consciousness element; 2 body-consciousnesses constitute body consciousness element, 5 door adverting consciousnesses and 2 receiving consciousnesses constitute mind element; the remaining 5 rootless consciousnesses constitute mind consciousness element; 12 common mental factors, 16 subtle matters and Nibbāna constitute nature objects element. In this way, there appear 18 elements.

2 Truths: 18 rootless consciousnesses, 12 common mental factors and 28 types of matter constitute Suffering Truth. The element of Nibbāna is the Cessation Truth. In this way, there appear 2 Truths.

There are remnant states (greed, hatred, delusion, anti-greed, anti-hatred and insight) falling outside its scope. The Couplet of Non-roots that Have Roots is the couplet with partial coverage. (30 marks)