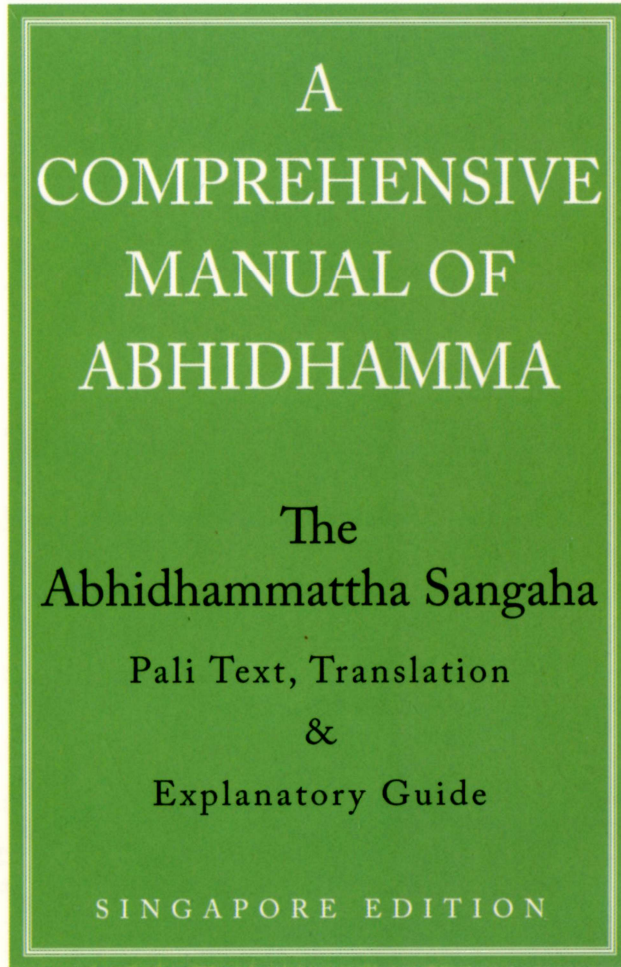


Abhidhamma Revision

THE PHILOSOPHICAL PSYCHOLOGY OF BUDDHISM



BHIKKHU BODHI

General Editor

NOT FOR SALE

A Summary / Commentary of the Abhidhamma Pitaka

By:

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2. Ven. Mahāthera Nārada (1st Revision)
3. Bhikkhu Bodhi (2nd Revision)

The Abhidhamma consists of seven books as follows:-

1. **Dhammasangani** – Classification of Dhamma, the enumeration of all mental and material phenomena.
2. **Vibhanga** –The Book of Divisions, the book of treatises of all phenomena.
3. **Dhatukatha** - Discussion with reference to Elements, the discussion of the groups, bases and elements of existence.
4. **Puggalappannatti** - Description of Individuals, the description of individual types of persons.
5. **Kathavatthu** - Points of Controversy, the discussion of points of controversy with schismatic sects.
6. **Yamaka** - The Book of the Pairs, the book of pairs of questions.
7. **Patthana** - The Book of Relations, the book of origination, conditionality and dependence of all the phenomena of existence (this is the largest and the most important Abhidhamma work).

Abhidhamma

2 Sacca (Truths/Realities)

Sammuti Sacca
(Conventional Realities)
Illustrated ny Sutta Pitaka

Paramattha Sacca
(Absolute/Ulimate Realities)
Illustrated by Abhidhamma Pitaka

Conditioned Realities:
Continuously arises from causes & ceases - impermanent.

Unconditioned Realities:
Not cause by anything. Does not arise, does not cease.

Abhidhamma analyses minutely the so called 'being', the man or **Satta**, which is made up of Mind & Matter (Nama-Rupa).

1. Nama
(Mental Phenomena or Mentality)

2. Rupa
(Physical Phenomena or Materiality)

4 Ways of Paramattha Dhammas

1. Citta (89/121)
(States of Consciousness)
(Cit = think, Citta = an idea)

2. Cetasika (52)
(Mental Factors / Formations)

3. Nibanna (Unconditioned)
(Experienced by Supramundane Consciousness)

4. Rupa
Conditioned Realities

5 Khandha
(Aggregates)

5. Vinnana Khandha

(Consciousness / Awakeness)

4. Sankhara Khandha (50)

50 other Cetasikas (Mental Factors)

3. Sanna Khandha

(Perceptions)

2. Vedana Khandha

(Feelings / Sensations)

1. Rupa Khandha (28)

Material elements

4 planes of consciousness (Citta)

1. Kamavacara citta (54)

Consciousness pertaining to the **Sense Sphere**

2. Rupavacara citta (15)

Consciousness pertaining to the **Form Sphere**

3. Arupavacara citta (12)

Consciousness pertaining to the **Formless Sphere**

4. Lokuttara citta (8/40)

Supramundane consciousness

- Kamaloka**
- Duggati (woeful):**
1. Animal World (Tiracchana yoni)
 2. Ghost World (Peta yoni)
 3. Asura demons (Asura yoni)
 4. Hell (Naraka)
- Sugati (sensuous blissful):**
1. Manussa (human)
 2. Catummaharajika
 3. Tavatimsa
 4. Yama
 5. Tusita
 6. Nimmanarati
 7. Paranimitta-Vasavatti

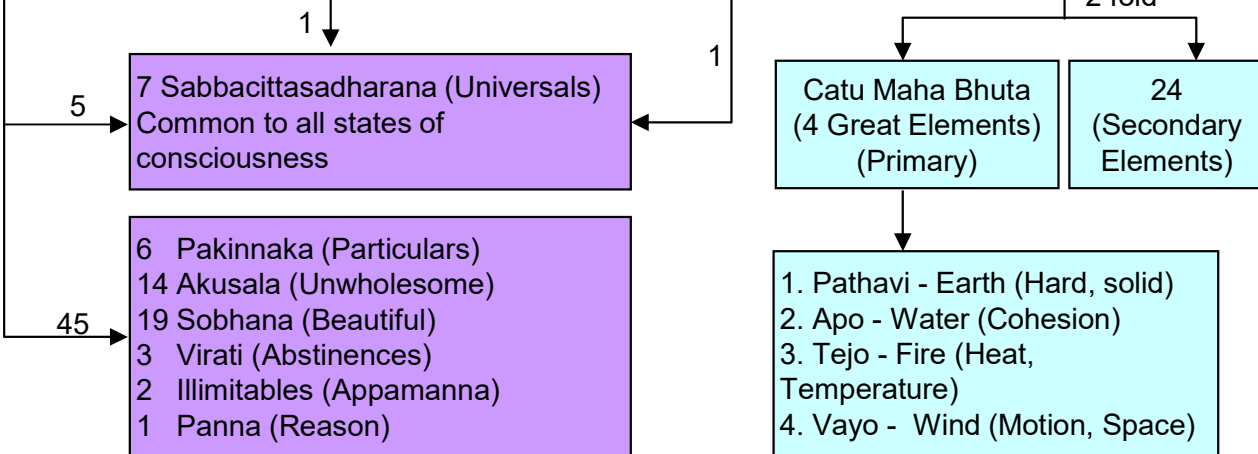
7 Sabbacittasadharana (Universals)
Common to all states of consciousness

6 Pakinnaka (Particulars)
14 Akusala (Unwholesome)
19 Sobhana (Beautiful)
3 Virati (Abstinences)
2 Illimitables (Appamanna)
1 Panna (Reason)

Catu Maha Bhuta
(4 Great Elements)
(Primary)

24
(Secondary Elements)

1. Pathavi - Earth (Hard, solid)
2. Apo - Water (Cohesion)
3. Tejo - Fire (Heat, Temperature)
4. Vayo - Wind (Motion, Space)



Chp 1: Compendium of Consciousness (*Citta Sangaha Vibhāga*)

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana)(24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

Chp 1: Compendium of Consciousness (*Citta Sangaha Vibhāga*)

4 Planes	89 or 121	Akusala citta (Unwholesome) (12)	Kusala citta (Wholesome) (21 or 37)	Vipaka citta (Resultant) (36 or 52)	Kriya citta (Functional) (20)
Kamavacara citta (Sense Sphere Consciousness) (54)	Akusala (12)	8 - Rooted in Greed (Lobha) 2 - Rooted in Hatred (Dosa) 2 - Rooted in Delusion (Moha)			
	Ahetuka (Rootless) (18)			7 - Akusala Ahetuka Vipaka (Immoral Rootless Resultant) 8 - Kusala Ahetuka Vipaka (Moral Rootless Resultant)	3 - Ahetuka Kriya (Rootless Inoperative)
	Sobhana (Beautiful) (24)		8 - Sobhana (Beautiful) Kusala	8 - Sobhana (Beautiful) Vipaka	8 - Sobhana (Beautiful) Kriya
Rupavacara citta (Form Sphere Consciousness) (15)	15		Kusala Jhāna (5)	Vipaka Jhāna (5)	Kriya Jhāna (5)
Arupavacara citta (Formless Sphere Consciousness) (12)	12		Kusala Jhāna (4)	Vipaka Jhāna (4)	Kriya Jhāna (4)
Lokuttara Citta (Supramundane consciousness) (8 or 40)	8 or 40		Maggacittam (Path-Consciousness) (4 X 5 = 20)	Phalacittam (Fruit-Consciousness) (4 X 5 = 20)	

Kamavacara citta (54)

12 Akusala Citta

8 Lobha

1. Somanassa-sahagatam Ditthagata-sampayuttam Asankharikam
2. Somanassa-sahagatam Ditthagata-sampayuttam Sasankharikam
3. Somanassa-sahagatam Ditthagata-vippayuttam Asankharikam
4. Somanassa-sahagatam Ditthagata-vippayuttam Sasankharikam
5. Upekkha-sahagatam Ditthagata-sampayuttam Asankharikam
6. Upekkha-sahagatam Ditthagata-sampayuttam Sasankharikam
7. Upekkha-sahagatam Ditthagata-vippayuttam Asankharikam
8. Upekkha-sahagatam Ditthagata-vippayuttam Sasankharikam

2 Dosa

9. Domanassasahagatam Pathigasampayuttam Asankharikam
10. Domanassasahagatam Pathigasampayuttam Sasankharikam

2 Moha

11. Upekkhasahagatam vicikiccha sampayuttam
12. Upekkhasahagatam udacca sampayuttam

18 Ahetuka Citta

7 Akusala Ahetuka Vipaka Citta

1. Upekkhasahagatam Cakkhuvinnanam (Eye)
2. Upekkhasahagatam Sotavinnanam (Ear)
3. Upekkhasahagatam Ghanavinnanam (Nose)
4. Upekkhasahagatam Jivhavinnanam (Tongue)
5. Dukkhasahagatam Kayavinnanam (Body)
6. Upekkhasahagatam Sampatichannacittam (Receiving)
7. Upekkhasahagatam Santiranacittam (Investigation)

8 Kusala Ahetuka Vipaka Citta

8. Upekkhasahagatam Kusalavipakam Cakkhuvinnanam (Eye)
9. Upekkhasahagatam Kus. Sotavinnanam (Ear)
10. Upekkhasahagatam Kus. Ghanavinnanam (Nose)
11. Upekkhasahagatam Kus. Jivhavinnanam (Tongue)
12. Sukkhasahagatam Kus. Kayavinnanam (Body)
13. Upekkhasahagatam Sampatichannacittam (Receiving)
14. Somanassasahagatam Santiranacittam (Investigating w. Joy)
15. Upekkhasahagatam Santiranacittam (Investigating)

3 Ahetuka Kriya Citta

16. Upekkhasahagatam Pancadvaravajjana (5-sense door adverting)
17. Upekkhasahagatam Manodvaravajjana Cittani (Mind-door adverting)
18. Somanassasahagatam Hasituppacittam (Smile producing)

24 (8X3) Sobhana Citta

Somanassa-sahagatam vs Upekkha-sahagatam
Nanasampayuttam vs Nanavippayuttam
Asankharikam vs Sasankharikam

89 Cittas

Rupavacara citta (15)

Trance	Initial App.	Sustained App.	Joy	Happiness	One-pointedness
Jjhana	Vitakka	Vicara	Piti	Sukh	Ekagatta
Pathama	✓	✓	✓	✓	✓
Dutiya		✓	✓	✓	✓
Tatiya			✓	✓	✓
Catuttha				✓	✓
Pancama				Upekkh	✓

Arupavacara citta (12)

1. Akasanancaya tana (Infinity of Space)
2. Vinnanancaya tana (Infinity of Consciousness)
3. Akincannaya tana (Nothingness)
4. Nevasannan asannaya tana (Neither Perception nor Non-Perception)

Lokuttara (Supramundane) Citta (8)

1. Sotapatti (1st-stage of Buddhist Sainthood)
2. Sakadagami (2nd-stage of Buddhist Sainthood)
3. Anagami (3rd-stage of Buddhist Sainthood)
4. Arahatta (4th-stage of Buddhist Sainthood)

Chp 2: Compendium of Mental Factors

(Cetasika Sangaha Vibhāga)

THE 52 MENTAL FACTORS AT A GLANCE

1

Aññasamāna Cetasika
ETHICALLY VARIABLE FACTORS—13

Sabbacitta Sādhāraṇa <i>Universals—7</i>	
(1) Contact	Phassa
(2) Feeling	Vedanā
(3) Perception	Saññā
(4) Volition	Cetanā
(5) One-pointedness	Ekaggatā
(6) Life faculty	Jīvitindriya
(7) Attention	Manasikāra
Pakinnaka <i>Occasionals—6</i>	
(8) Initial application	Vitakka
(9) Sustained application	Vicāra
(10) Decision	Adhimokkha
(11) Energy	Viriya
(12) Zest	Pīti
(13) Desire	Chanda

2

Akusala Cetasika
UNWHOLESOME FACTORS—14

Akusala Sādhāraṇa <i>Unwholesome Universals—4</i>	
(14) Delusion	Moha
(15) Shamelessness	Ahirika
(16) Fearlessness of wrong	Anottappa
(17) Restlessness	Uddhacca
Akusala Pakinnaka <i>Unwholesome Occasionals—10</i>	
(18) Greed	Lobha
(19) Wrong view	Ditthi
(20) Conceit	Māna
(21) Hatred	Dosa
(22) Envy	Issā
(23) Avarice	Macchariya
(24) Worry	Kukkucca
(25) Sloth	Thīna
(26) Torpor	Middha
(27) Doubt	Vicikicchā

3

Sobhana Cetasika
BEAUTIFUL FACTORS—25

Sobhana Sādhāraṇa <i>Beautiful Universals—19</i>	
(28) Faith	Saddhā
(29) Mindfulness	Sati
(30) Shame	Hiri
(31) Fear of wrong	Ottappa
(32) Non-greed	Alobha
(33) Non-hatred	Adosa
(34) Neutrality of mind	Tatramajjhataṭṭā
(35) Tranquillity of mental body	Kaya Passaddhi
(36) Tranquillity of consciousness	Citta Passaddhi
(37) Lightness of mental body	Kaya Lahutā
(38) Lightness of consciousness	Citta Lahutā
(39) Malleability of mental body	Kaya Mudutā
(40) Malleability of consciousness	Citta Mudutā
(41) Wieldiness of mental body	Kaya Kammaññatā
(42) Wieldiness of consciousness	Citta Kammaññatā
(43) Proficiency of mental body	Kaya Pāguññatā
(44) Proficiency of consciousness	Citta Pāguññatā
(45) Rectitude of mental body	Kayujjukatā
(46) Rectitude of consciousness	Cittujjukatā
Virati <i>Abstinenes—3</i>	
(47) Right speech	Sammā Vācā
(48) Right action	Sammā Kammanta
(49) Right livelihood	Sammā Ājiva
Appamañña <i>Illimitables—2</i>	
(50) Compassion	Karunā
(51) Appreciative joy	Muditā
Amoha <i>Non-Delusion—1</i>	
(52) Wisdom faculty	Paññā

Compendium of Mental Factors

TABLE 2.3: COMBINATIONS OF MENTAL FACTORS

TABLE 2.1:

THE 52 MENTAL FACTORS AT A GLANCE

Aññasamāna Cetasika	
ETHICALLY VARIABLE FACTORS—13	
Sabbacitta Sādhāraṇa	
<i>Universals—7</i>	
(1) Contact	Phassa
(2) Feeling	Vedanā
(3) Perception	Saññā
(4) Volition	Cetanā
(5) One-pointedness	Ekaggatā
(6) Life faculty	Jīvitindriya
(7) Attention	Manasikāra
Pakinnaka	
<i>Occasionals—6</i>	
(8) Initial application	Vitakka
(9) Sustained application	Vicāra
(10) Decision	Adhimokkha
(11) Energy	Viriya
(12) Zest	Pīti
(13) Desire	Chanda
Akusala Cetasika	
UNWHOLESOME FACTORS—14	
Akusala Sādhāraṇa	
<i>Unwholesome Universals—4</i>	
(14) Delusion	Moha
(15) Shamelessness	Ahirika
(16) Fearlessness of wrong	Anottappa
(17) Restlessness	Uddhacca
Akusala Pakinnaka	
<i>Unwholesome Occasionals—10</i>	
(18) Greed	Lobha
(19) Wrong view	Ditthi
(20) Conceit	Māna
(21) Hatred	Dosa
(22) Envy	Issā
(23) Avarice	Macchhariya
(24) Worry	Kukkucca
(25) Sloth	Thīna
(26) Torpor	Middha
(27) Doubt	Vicikicchā

Sobhana Cetasika	
BEAUTIFUL FACTORS—25	
Sobhana Sādhāraṇa	
<i>Beautiful Universals—19</i>	
(28) Faith	Saddhā
(29) Mindfulness	Sati
(30) Shame	Hiri
(31) Fear of wrong	Ottappa
(32) Non-greed	Alobha
(33) Non-hatred	Adosa
(34) Neutrality of mind	Tatramajjhataṭṭā
(35) Tranquillity of mental body	Kaya Passaddhi
(36) Tranquillity of consciousness	Citta Passaddhi
(37) Lightness of mental body	Kaya Lahutā
(38) Lightness of consciousness	Citta Lahutā
(39) Malleability of mental body	Kaya Mudutā
(40) Malleability of consciousness	Citta Mudutā
(41) Wieldiness of mental body	Kaya Kammaññatā
(42) Wieldiness of consciousness	Citta Kammaññatā
(43) Proficiency of mental body	Kaya Pāguññatā
(44) Proficiency of consciousness	Citta Pāguññatā
(45) Rectitude of mental body	Kayujjukatā
(46) Rectitude of consciousness	Cittujjukatā
Virati	
<i>Abstinenes—3</i>	
(47) Right speech	Sammā Vācā
(48) Right action	Sammā Kammanta
(49) Right livelihood	Sammā Ājiva
Appamaññā	
<i>Illimitables—2</i>	
(50) Compassion	Karunā
(51) Appreciative joy	Muditā
Amoha	
<i>Non-Delusion—1</i>	
(52) Wisdom faculty	Paññā

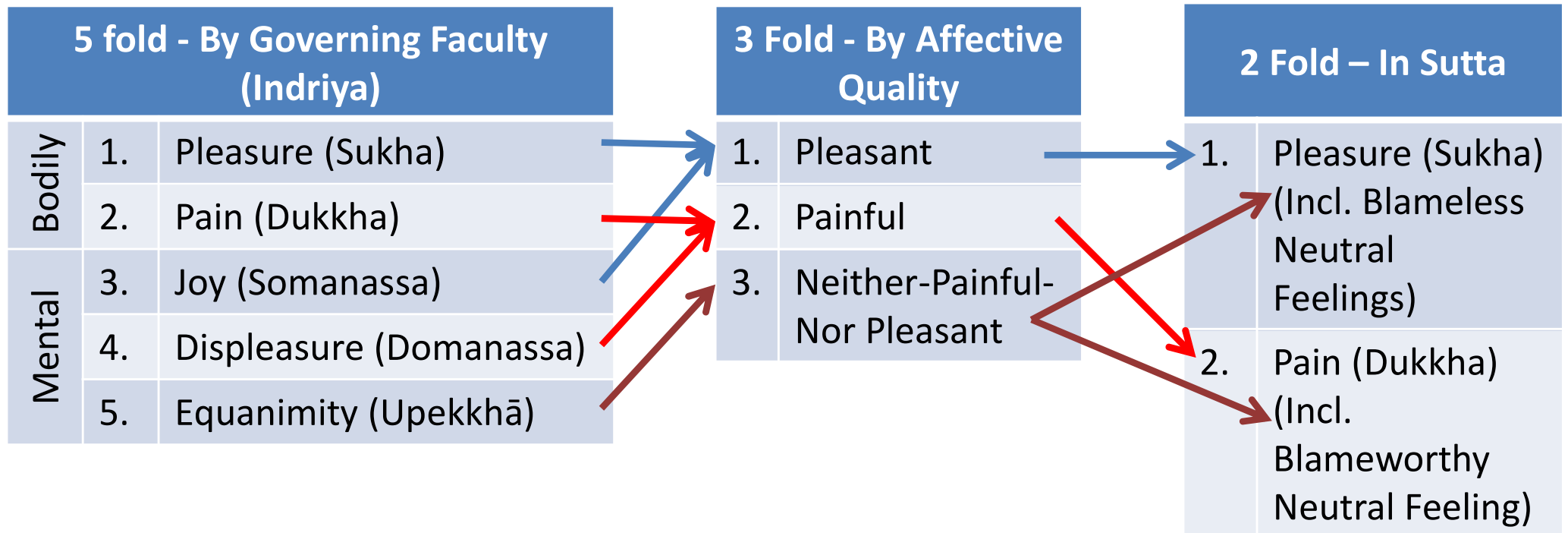
CITTA	No.	CETASIKAS	TOTAL
<i>Supramundane</i>			
1st jhāna	8	1-13, 28-49, 52	36
2nd jhāna	8	1-7, 9-13, 28-49, 52	35
3rd jhāna	8	1-7, 10-13, 28-49, 52	34
4th jhāna	8	1-7, 10, 11, 13, 28-49, 52	33
5th jhāna	8	1-7, 10, 11, 13, 28-49, 52	33
<i>Sublime</i>			
1st jhāna	3	1-13, 28-46, 50-52	35
2nd jhāna	3	1-7, 9-13, 28-46, 50-52	34
3rd jhāna	3	1-7, 10-13, 28-46, 50-52	33
4th jhāna	3	1-7, 10, 11, 13, 28-46, 50-52	32
5th jhāna	15	1-7, 10, 11, 13, 28-46, 52	30
<i>SS Beautiful</i>			
Wholesome	31, 32	1-13, 28-52	38
"	33, 34	1-13, 28-51	37
"	35, 36	1-11, 13, 28-52	37
"	37, 38	1-11, 13, 28-51	36
Resultant	39, 40	1-13, 28-46, 52	33
"	41, 42	1-13, 28-46	32
"	43, 44	1-11, 13, 28-46, 52	32
"	45, 46	1-11, 13, 28-46	31
Functional	47, 48	1-13, 28-46, 50-52	35
"	49, 50	1-13, 28-46, 50, 51	34
"	51, 52	1-11, 13, 28-46, 50-52	34
"	53, 54	1-11, 13, 28-46, 50-51	33
<i>Unwholesome</i>			
Greed-rooted	1	1-19	19
"	2	1-19, 25, 26	21
"	3	1-18, 20	19
"	4	1-18, 20, 25, 26	21
"	5	1-11, 13, 14-19	18
"	6	1-11, 13, 14-19, 25, 26	20
"	7	1-11, 13, 14-18, 20	18
"	8	1-11, 13, 14-18, 20, 25, 26	20
Hate-rooted	9	1-11, 13, 14-17, 21-24	20
"	10	1-11, 13, 14-17, 21-24, 25, 26	22
Delus.-rooted	11	1-9, 11, 14-17, 27	15
"	12	1-11, 14-17	15
<i>Rootless</i>			
Sense consnss.	13-17	1-7	7
" "	20-24	1-7	7
Receiving	18, 25	1-10	10
Investigating	19, 27	1-10	10
Investigating	26	1-10, 12	11
Five door-advt.	28	1-10	10
Mind-door-advt.	29	1-11	11
Smile-producing	30	1-12	12

Chp 3: Compendium of The Miscellaneous *(Pakinnaka Sangaha Vibhāga)*

- I. Compendium of Feeling (Vedanā Sangaha)**
- II. Compendium of Roots (Hetu Sangaha)**
- III. Compendium of Functions (Kicca Sangaha)**
- IV. Compendium of Doors (Dvāra Sangaha)**
- V. Compendium of Objects (Ālambana Sangaha)**
- VI. Compendium of Bases (Vatthu Sangaha)**

I. Compendium of Feeling (Vedanā Sangaha)

Feelings may be analyzed as:



II. Compendium of Roots (Hetu Sangaha)

ROOTS	CITTAS								Total
	8	2	2	18	12	12	27	8	
	Greed- Rooted	Hate-rooted	Delusion- rooted	Rootless	SS Btf. W. Knwl	SS Btf. Wo. Knwl	Sublime	Supram.	
Greed (Lobha)	*								8
Hate (Dosa)		*							2
Delusion (Moha)	*	*	*						12
Non-greed (Alobha)					*	*	*	*	59
Non-hate (Adosa)					*	*	*	*	59
Non-delusion (Amoha)					*		*	*	47
No. of Roots	2	2	1	0	3	2	3	3	

Summary

No. of Roots	0	1	2	3
No. of Cittas	18	2	22	47

Chp 6: Compendium of Matter (*Rūpa Sangaha Vibhāga*)

<p style="text-align: center;">Concretely Produced Matter (18) (Nipphannarūpa)</p>	<p style="text-align: center;">Non-Concrete Matter (10) (Anipphannarūpa)</p>
<p><u>I. Great Essentials (Mahābhūta)</u> (4)</p> <ol style="list-style-type: none"> 1. Extension/Earth element (Pathavī dhātu) * 2. Cohesion/Water element (Āpo dhātu) * 3. Heat/Fire element (Tejo dhātu) * 4. Motion/Air element (Vāyo dhātu) * <p><u>II. Sensitive Phenomena (Pasādarūpa)</u> (5)</p> <ol style="list-style-type: none"> 1. Eye-sensitivity (Cakkhu-pasāda) 2. Ear-sensitivity (Sota-pasāda) 3. Nose-sensitivity (Ghāna-pasāda) 4. Tongue-sensitivity (Jivhā-pasāda) 5. Body-sensitivity (Kāya-pasāda) <p><u>III. Objective Phenomena (Gocararūpa)</u> (4)</p> <ol style="list-style-type: none"> 1. Visible form (Rūpa) * 2. Sound (Sadda) 3. Smell (Gandha) * 4. Taste (Rasa) * <p>*Tangibility (= 3 elements: earth, fire & air. Cohesion is excluded.)</p> <p><u>IV. Sexual Phenomena (Bhāvarūpa)</u> (2)</p> <ol style="list-style-type: none"> 1. Femininity (Ittha) 2. Masculinity (Purisa) <p><u>V. Heart Phenomenon (Hadayarūpa)</u> (1)</p> <ol style="list-style-type: none"> 1. Heart base (Hadayavatthu) <p><u>VI. Life Phenomenon (Jīvitarūpa)</u> (1)</p> <ol style="list-style-type: none"> 1. Material Physical Life faculty (Jīvitindriya) <p><u>VII. Nutritional Phenomenon (Kabalīkārāhāra)</u> (1)</p> <ol style="list-style-type: none"> 1. Nutriment (Āhāra) * 	<p><u>VIII. Limiting Phenomenon (Paricchedarūpa)</u> (1)</p> <ol style="list-style-type: none"> 1. Space element (Ākāsadhātu) <p><u>IX. Communicating Phenomena (Viññattirūpa)</u> (2)</p> <ol style="list-style-type: none"> 1. Bodily intimation (Kāya viññatti) 2. Vocal intimation (Vacī viññatti) <p><u>X. Mutable Phenomena (Vikārarūpa)</u> (3)</p> <ol style="list-style-type: none"> 1. Lightness (Lahutā) 2. Malleability (Mudutā) 3. Wieldiness (Kammaññatā) (plus two intimations) <p><u>XI. Characteristics of Matter (Lakkhanarūpa)</u> (4)</p> <ol style="list-style-type: none"> 1. Production (Upacaya) 2. Continuity (Santati) 3. Decay (Jaratā) 4. Impermanence (Aniccata) <div style="border: 2px solid blue; background-color: yellow; padding: 10px; margin-top: 10px;"> <p><u>Matter is twofold:</u></p> <ol style="list-style-type: none"> 1. The Four Great Essentials (Mahābhūta) 2. 24 Derived Material Phenomena <p><u>Distributed into 11 Classes:</u></p> <ol style="list-style-type: none"> 1. 7 are Concretely Produced Matter - Possess Intrinsic Natures (suitable for contemplation & comprehension by insight) 2. 4 Non-concretely Produced Matter - Abstract in nature </div>

Classification of Matter (*Rūpa Vibhāga*)

As Manifold

1. Internal (Ajhattika) – 5 / External

- 5 types of sensitive materiality are internal (serve as doors)
- The rest are external

2. Bases (Vatthu) – 6 / Non-base

- 5 sensitive organs and heart
- The rest are not bases

3. Doors (Dvāra) – 7 / Non-door

- 5 sensitive organs (doors of cognition) and 2 media of intimation (doors of action)
- The rest are not doors

4. Faculties (Indriya) – 8 / Non-faculties

- 5 sensitive organs, 2 sex states and life are faculties
- The rest are not faculties

5. Gross, proximate and impinging (genesis of sense consciousness) – 12 / Subtle, etc.

- 5 sensitive organs and 7 objective data (4 objective & 3 Great Essentials, exclude Cohesion)
- The rest are subtle, distant and non-impinging

6. Clung to (Upādinna) – 18 / Not Clung to

- 18 kinds of matter born of kamma (8 inseparables, 5 sensitivities, 2 sex, life, heart-base and space)
- The rest not born of kamma are “not clung-to”

7. Visible – 1 / Non-visible

- The visible form is visible
- The rest are non-visible

8. Eye and ear, as not reaching (their object) - 2

- Eye and ear do not reach or touch (asampatta) their respective objects
- The other 3 sense organs directly touch (sampatta) their objects

9. Material Phenomena that take Objects (Gocaraggāhika) – 5 / Not taking Objects

- 5 sensitive organs
- The rest do not take objects

10. Material Phenomena that are inseparable (Avinibbhgarūpa) – 8 / Separable

- 4 Great Essentials and 4 Derivatives (colour, smell, taste and nutritive essence)
- The rest are separable

The Origination of Matter (*Rūpa Samuttāna*)

The Four Modes of Origin:

1. Kamma (Kammaja Rupa / Kamma Samuttāna Rūpa)
2. Consciousness (Cittaja Rupa / Citta Samuttāna Rūpa)
3. Temperature (Utuja Rupa / Utu Samuttāna Rūpa)
4. Nutriment (Āhāraja Rupa / Āhāra Samuttāna Rūpa)

Each produces Matters in Groups

The Grouping of Material Phenomena (*Kālapayojana*)

Rupa found in Groups Possess Four salient characteristics:

- They arise together
- They cease together
- They have a common base / dependence
- They coexist

There are a total of 21 groups in 4 modes.

The Grouping of Material Phenomena (*Kālapayojana*)

The following 8 inseparable material qualities (avinibbhogarūpa) can be found in each of these 21 groups:

<u>Four Great Essentials (Mahabhūta)</u>	<u>Four Derivatives</u>
1. Extension/Earth element (Pathavī)	5. Colour / Form (Vanna)
2. Cohesion/Water element (Āpo)	6. Odour (Gandha)
3. Heat/Fire element (Tejo)	7. Taste (Rasa)
4. Motion/Air element (Vāyo)	8. Sap/Nutritive essence (Ojā)

Space and characteristics (Production, Continuity, Decay and Impermanance) are not part of material groups.

However, Space originates / is born from each of the 4 modes giving the form.

The Origination of Matter (*Rūpa Samuttāna*)

1. Kamma (Kammaja Rupa / Kamma Samuttāna Rūpa)

- 25 kinds of wholesome and unwholesome volition that produce material phenomena (12 unwholesome + 8 SS wholesome + 5 FMS wholesome)
- 18 kinds of material phenomena are produced by kamma – 8 inseparables, 5 sensitivities, 2 sex faculties, life faculty, heart-base and space.

The 9 groups produced by Kamma are:

1. Eye-decad (cakkhudasakaṇ) (10)

- i. Eye
- ii. Vitality/Life faculty
- iii. 8 inseparables

2. Ear-decad (sotadasakaṇ) (10)

- i. Ear
- ii. Vitality/Life faculty
- iii. 8 inseparables

3. Nose-decad (ghānadasakaṇ)(10)

- i. Nose
- ii. Vitality/Life faculty
- iii. 8 inseparables

4. Tongue-decad (jivhādasakaṇ)(10)

- i. Tongue
- ii. Vitality/Life faculty
- iii. 8 inseparables

5. Body-decad (kāyadasakaṇ) (10)

- i. Body
- ii. Vitality/Life faculty
- iii. 8 inseparables

6. Female-decad (itthibhāvadasakaṇ) (10)

- i. Femininity
- ii. Vitality/Life faculty
- iii. 8 inseparables

7. Male-decad (pumbhāvadasakaṇ) (10)

- i. Masculinity
- ii. Vitality/Life faculty
- iii. 8 inseparables

8. Heart-decad (vatthudasakaṇ) (10)

- i. Heart-base
- ii. Vitality/Life faculty
- iii. 8 inseparables

9. Vital-nonad (9)

- i. Vitality/Life faculty
- iii. 8 inseparables

The Nine, i.e. 8 faculties (5 sensitivities + 2 sex + 1 life) and the heart-base arise exclusively from Kamma

The Origination of Matter (*Rūpa Samuttāna*)

2. Consciousness (*Cittaja Rupa / Citta Samuttāna Rūpa*)

- 75 consciousness, excluding 4 immaterial sphere resultants and 2 sets of fivefold sense consciousness (10)
- 15 kinds of material phenomena are born of consciousness – 8 inseparables, 5 mutables, sound and space

The 6 groups produced by Mind / Consciousness (*cittasamutthānakalāpā*) are:

10. Pure-octad (*suddhatthaka*) (8)

- i. 8 inseparables

11. Bodily intimation nonad (*kāyaviññattinavakaṇ*)(9)

- i. Bodily intimation
- ii. 8 inseparables

12. Vocal intimation decad (*vacīviññattidasakaṇ*)(10)

- i. Vocal intimation
- ii. Sound
- iii. 8 inseparables

13. Undecad (*lahutādi-ekādasakaṇ*) (11)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. 8 inseparables

14. Dodecad (*kāyaviññatti-lahutādi-dvādasakaṇ*) (12)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. Bodily intimation
- v. 8 inseparables

15. Tridecad (*vacīviññatti-saddalahutādi-terasaṇ*) (13)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. Vocal intimation
- v. Sound
- vi. 8 inseparables

The Origination of Matter (*Rūpa Samuttāna*)

3. Temperature (*Utuja Rupa / Utu Samuttāna Rūpa*)

- *The fire element, both cold and heat, on arising, produces, according to circumstances, both internal and external material phenomena originating from temperature*
- *13 kinds of material phenomena are born of temperature - 8 inseparables, lightness triad (3), sound and space*

The 4 groups produced by Seasonal Conditions/Temperature (*utusamutthānakalāpa*) are:

16. Pure-octad (*suddhatthakaṇ*) (8)

- i. 8 inseparables

17. Sound-nonad (*saddanavakaṇ*) (9)

- i. Sound
- ii. 8 inseparables

The Pure-octad and Sound-nonad are found externally, all the rest are strictly internal.

18. Undecad (*lahutādi-ekādasakaṇ*)(11)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. 8 inseparables

19. Dodecad

(*sadda-lahutā di-dvā dasakaṇ*)(12)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. Sound
- v. 8 inseparables

The Origination of Matter (*Rūpa Samuttāna*)

4. Nutriment (*Āhāraja Rupa / Āhāra Samuttāna Rūpa*)

- *The internal nutritive essence, produces material phenomena starting from the time it is swallowed.*
- *The nutritive essence produces a series of pure octads after octads which links up to 10 or 12 times.*
- *12 kinds of material phenomena are born of nutriment - 8 inseparables, lightness triad (3) and space*

The 2 groups produced by Food are:

20. Pure-octad (suddhatthakaṇ) (8)

- i. 8 inseparables

21. Undecad (lahutādi-ekādasakaṇ)(11)

- i. Lightness
- ii. Softness
- iii. Adaptability
- iv. 8 inseparables

Chp 3: Compendium of The Miscellaneous (*Pakinnaka Sangaha Vibhāga*)

- I. Compendium of Feeling (Vedanā Sangaha)**
- II. Compendium of Roots (Hetu Sangaha)**
- III. Compendium of Functions (Kicca Sangaha)**
- IV. Compendium of Doors (Dvāra Sangaha)**
- V. Compendium of Objects (Ālambana Sangaha)**
- VI. Compendium of Bases (Vatthu Sangaha)**

Chp 4: Compendium of Cognitive Process
(*Vithi Sangaha Vibhāga*)

Chp 5: Compendium of Process-Freed
(*Vithimutta Sangaha Vibhāga*)

III. Compendium of Functions (Kicca Sangaha)

Functions are exercised either

- at distinct phases within the cognitive process (3-13)
- or on occasions when consciousness is occurring outside the cognitive process, that is, the process freed (vithimutta) consciousness (1, 2 & 14) .

14 Functions			
1	Rebirth-linking (Patisandhi)	8	Touch (Phusana)
2	Life-continuum (Bhavanga)	9	Receiving (Sampaticchanā)
3	Adverting (Āvajjana)	10	Investigating (Satīranā)
4	See (Dassana)	11	Determining (Votthapana)
5	Hear (Savana)	12	Javana
6	Smell (Ghāyana)	13	Registration (Tadārammana)
7	Taste (Sāyana)	14	Death (Cuti)

III. Compendium of Functions (Kicca Sangaha)

Relationship between Thought Process & Functions

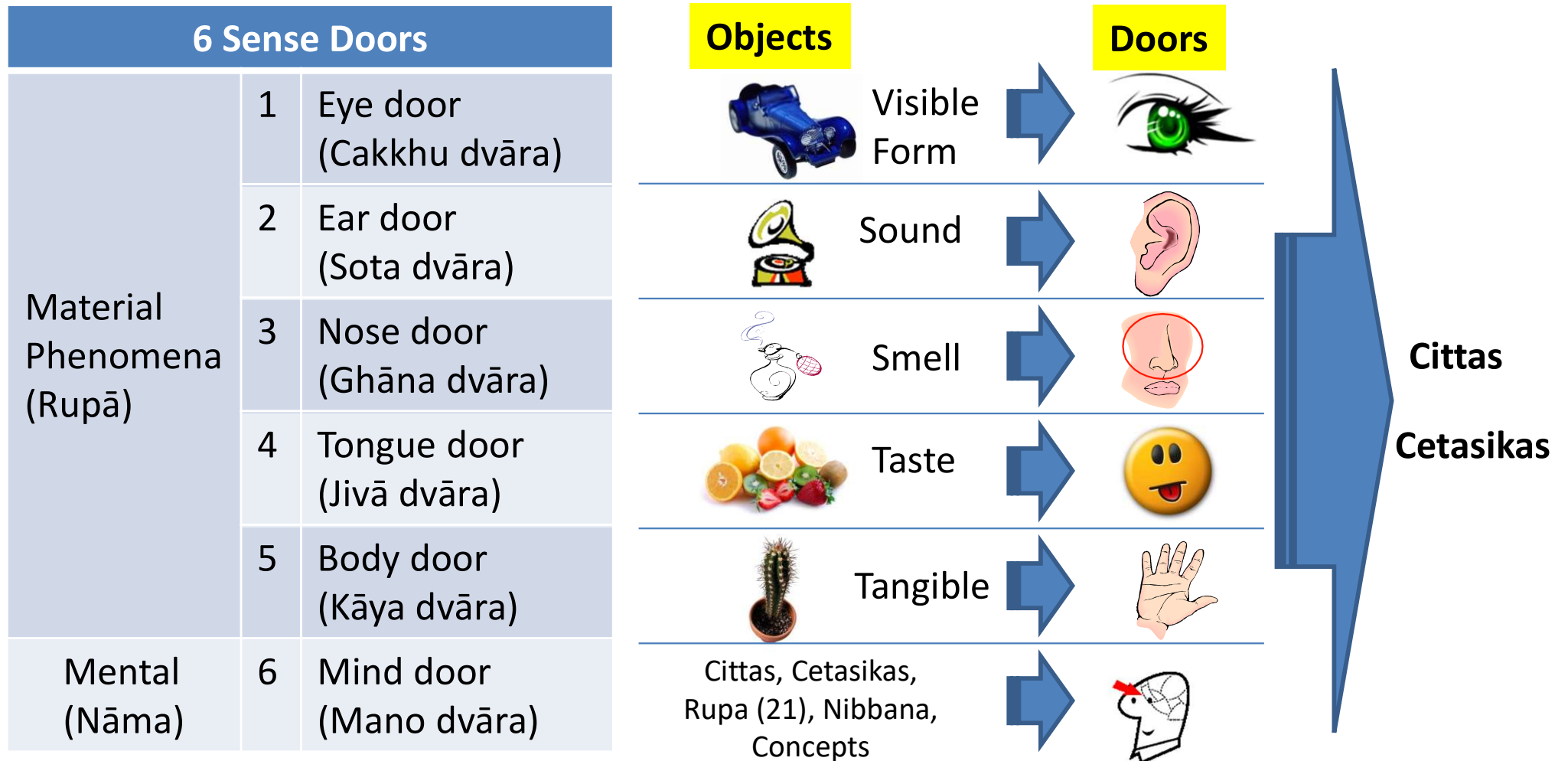
Fns 1, 2 & 14 are
Process Freed

17 Thought Moments (Eye-door Process)	
	Occurs only once in any individual existence
1	Past Life-continuum (Atīta Bhavanga)
2	Vibrational Life-continuum (Bhavanga-Calana)
3	Arrest Bhavanga (Bhavanga Upaccheda)
4	Five-door adverting (mind-dr adv. for Mind-door Process)
5	Eye-consciousness
6	Receiving (Sampaticchanā)
7	Investigating (Satīranā)
8	Determining (Votthapana)
9	Javana
10	Javana
11	Javana
12	Javana
13	Javana
14	Javana
15	Javana
16	Registration (Tadārammana)
17	Registration (Tadārammana)
	Last Citta to occur in an individual existence

14 Functions	
1	Rebirth-linking (Patisandhi)
2	Life-continuum (Bhavanga)
2	Life-continuum (Bhavanga)
2	Life-continuum (Bhavanga)
3	Adverting (Āvajjana)
4-8	See (Hear, Smell, Taste, Touch)
9	Receiving (Sampaticchanā)
10	Investigating (Satīranā)
11	Determining (Votthapana)
12	Javana
12	Javana
12	Javana
12	Javana
12	Javana
12	Javana
12	Javana
12	Javana
12	Javana
13	Registration (Tadārammana)
13	Registration (Tadārammana)
14	Death (Cutī)

IV. Compendium of Doors (Dvāra Sangaha)

‘Door’ (dvāra) is used metaphorically in the Abhidhamma to denote the media through which the mind interacts with the objective world.



IV. Compendium of Doors (Dvāra Sangaha)

	Rootless (Ahetuka) (7 + 8 + 2)														
	5-door Advt.	Eye consc.	Ear consc.	Nose consc.	Tongue consc.	Body consc.	Receiving	Invs. - Equ.	Invs. - Joy	Determining (Mind-dr Advt.)	SS Javana	Subl. & Sup. Javana	SS Resultant	Subl. Resultant	Total
Eye Door															46
Ear Door															46
Nose Door															46
Tongue Door															46
Body Door															46
Mind Door															67
Door-Freed															19
No. of Doors	5	1	1	1	1	1	5	6*	6	6	6	1	6*	0	
Total Cittas	1	2	2	2	2	2	2	2	1	1	29	26	8	9	

*These also occur as door-freed cittas

➤ 29 Sense Sp. Javanas – 12 unwholesome, 8 wholesome, 8 beautiful funct. & 1 smile producing.

➤ 26 Subl. Javanas – 9 subl. wholesome, 9 subl. funct. and 8 Supm.

➤ Door-freed – 19 cittas, funct. of rebirth bhavanga & death, do not occur in the sense door because they do not receive new object, but object from last cognitive process.

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

V. Compendium of Objects (Ālambana/ Ārammana Sangaha)

6 Kinds of Objects:

1. Visible Form Object (Rūpārammana)
2. Sound Object (Saddārammana)
3. Smell Object (Gandhārammana)
4. Taste Object (Rasārammana)
5. Tangible Object (Photthabbārammana)
6. Mental Object (Dhammārammana)

Mental Object is Sixfold

1. 5 Sensitive Phenomena (Pasāda Rupa)

- a. Eye Sensitivity
- b. Ear Sensitivity
- c. Nose Sensitivity
- d. Tongue Sensitivity
- e. Body Sensitivity

2. 16 Non-gross Material Phenomena (Sukhuma Rupa)

(Excl. 12 Gross Phenomena = 5 Sensitive + 7 Objective data)

Collectively 21 Rupas (5+16) are included as Mental Object.

Note:

i. The YMBA Guide (Book 4) indicated that the 5 sense objects (7 objective data) of the present moment may be included as mental objects.

Total : $21 + 7 = 28$ Rupas

3. 89 Consciousness (Citta)

4. 52 Mental Factors (Cetasikas)

5. Nibbāna

6. Concepts (Paññatti) – e.g. Sun, moon, table, etc.

Chp 6: Compendium of Matter (*Rūpa Sangaha Vibhāga*)

12 Gross

Concretely Produced Matter (18) (Nipphannarūpa)	Non-Concrete Matter (10) (Anipphannarūpa)
<u>I. Great Essentials (Mahābhūta)</u> (4)	<u>VIII. Limiting Phenomenon (Paricchedarūpa)</u> (1)
1. Extension/Earth element (Pathavī dhātu)	1. Space element (Ākāsadhātu)
2. Cohesion/Water element (Apo dhātu)	<u>IX. Communicating Phenomena (Viññattirūpa)</u> (2)
3. Heat/Fire element (Tejo dhātu)	1. Bodily intimation (Kāya viññatti)
4. Motion/Air element (Vāyo dhātu)	2. Vocal intimation (Vacī viññatti)
<u>II. Sensitive Phenomena (Pasādarūpa)</u> (5)	<u>X. Mutable Phenomena (Vikārarūpa)</u> (3)
1. Eye-sensitivity (Cakkhu-pasāda)	1. Lightness (Lahutā)
2. Ear-sensitivity (Sota-pasāda)	2. Malleability (Mudutā)
3. Nose-sensitivity (Ghāna-pasāda)	3. Wieldiness (Kammaññatā)
4. Tongue-sensitivity (Jivhā-pasāda)	(plus two intimations)
5. Body-sensitivity (Kāya-pasāda)	<u>XI. Characteristics of Matter (Lakkhanarūpa)</u> (4)
<u>III. Objective Phenomena (Gocararūpa)</u> (4)	1. Production (Upacaya)
1. Visible form (Rūpa)	2. Continuity (Santati)
2. Sound (Sadda)	3. Decay (Jaratā)
3. Smell (Gandha)	4. Impermanence (Aniccata)
4. Taste (Rasa)	
*Tangibility (= 3 elements: earth, fire & air. Cohesion is excluded.)	
<u>IV. Sexual Phenomena (Bhavarūpa)</u> (2)	
1. Femininity (Ittha)	
2. Masculinity (Purisa)	
<u>V. Heart Phenomenon (Hadayarūpa)</u> (1)	
1. Heart base (Hadayavatthu)	
<u>VI. Life Phenomenon (Jīvitarūpa)</u> (1)	
1. Material Physical Life faculty (Jīvitindriya)	
<u>VII. Nutritional Phenomenon (Kabalīkārāhāra)</u> (1)	
1. Nutriment (Āhāra)	

Matter is twofold:

1. The Four Great Essentials (Mahābhūta)
2. 24 Derived Material Phenomena

Distributed into 11 Classes:

1. 7 are Concretely Produced Matter
- Possess Intrinsic Natures (suitable for contemplation & comprehension by insight)
2. 4 Non-concretely Produced Matter
- Abstract in nature

V. Compendium of Bases (Vatthu Sangaha)

A door is a channel through which the cittas and cetasikas of a cognitive process gain access to the object.

A base is a physical **support** for the occurrence of cittas and cetasikas. No cittas occur without a base in planes of consciousness which include both mind and matter.

6 Kinds of Bases:

1. Eye-base (Cakkhu Vatthu)
 2. Ear-base (Sota Vatthu)
 3. Nose-base (Ghāna Vatthu)
 4. Tongue-base (Jhivā Vatthu)
 5. Body-base (Kāya Vatthu)
 6. Heart-base (Hadaya Vatthu)
- Not found in Fine Material World
- Serves as the physical support for all cittas other than the 5-fold sense consciousness

In the immaterial world no base exists.

V. Compendium of Bases (Vatthu Sangaha)

The distribution of the 89 cittas according to the 6 bases and the 7 consciousness elements is illustrated in the diagram below:

Planes	(89 or 121)	Unwholesome (Akusala) (12)	Wholesome (Kusala) (21 or 37)	Resultant (Vipaka) (36 or 52)	Functional (Kriya) (20)
Sense Sphere (Kamavacara) (54)	Unwholesome (Akusala) (12)	8+2+2			
	Rootless (Ahetuka) (18)			7+8	3
	Beautiful (Sobhana) (24)		8	8	8
Form Sphere (Rupavacara) (15)			5	5	5
Formless Sphere (Arupavacara) (12)			4	4	4
Supramundane (Lokuttara) (8x5=40)			4X5=20	4X5=20	

Base (6)	Element (7)	Consciousness (89)	No.
Eye-base	1. Eye-consc. element	Eye-consciousness	2
Ear-base	2. Ear- consc. element	Ear- consciousness	2
Nose-base	3. Nose- consc. element	Nose- consciousness	2
Tongue-base	4. Tongue- consc. Element	Tongue- consciousness	2
Body-base	5. Body- consc. Element	Body- consciousness	2
Heart-base (see below notes)	6. (Triple) Mind element	5-d-advt., Recv. consc.	3
	7. Mind - consc. element	All remaining cittas	72
No base	7. Mind - consc. element	Immaterial-Sph Resultants	4

Notes 75 (3+72) Heart Base Cittas:

- 33 cittas occurs dependent on the heart in worlds where matters exist =
1 5-door-adverting + 2 Rec. + 3 Invest. + 8 Great Resultants + 2 Aversion (dosa) + 1 First Path + 1 Smile + 15 Fine-material sphere
- 42 remaining cittas may occur depending on heart base (in SS & FMS) or independent of heart base (in IMS) = 10 Unwholesome + 8 Great wholesome + 8 Great Fn + 1 Mind-dr + 4 Immaterial Wholesome + 4 Immaterial Fn + 7 Supramundane

V. Compendium of Bases (Vatthu Sangaha)

Classification by way of Consciousness

Consciousness (Citta) / Base (Vatthu)	Unwholesome (Akusala) 12			Rootless (Ahetuka) 18								SS Beautiful (Kāma-sobhana) 24			FMS (Rūpā) 15	IMS (Arūpā) 12			Supram. (Lokuttara) 8		Total	
	8	2	2	2	2	2	2	2	3	3	1	1	8	8	8	15	4	4	4	1		7
	Greed Rt. (Lobha - mūla)	Aversion Rt (Dosa - mūla)	Delusion Rt. (Moha - mūla)	Eye Cons. (Cakkhu - viññāna)	Ear Cons. (Sota - viññāna)	Nose Cons. (Ghāna - viññāna)	Tongue Cons. (Jivhā - viññāna)	Body Cons. (Kāya - viññāna)	Mind Elements (Mano - dhātu) (1 5-Dr-Adv. & 2 Rec.)	Investigating (Santirana)	Mind-Dr-Adv. (Mano - dvārāvajjana)	Smile Prod. (Hasituppāda)	Great Wholesome (Mahā - kusala)	Great Resultant (Mahā - vipāka)	Great Functional (Mahā - kiriya)	Fine Material Sph. (Rūpāvacara)	Imm. Sph. Wholes. (Arūpā Kusala)	Imm. Sph. Resultant (Arūpā - vipāka)	Imm. Sph. Funct. (Arūpā - kiriya)	Stream En. Path (Sotāpatti - magga)	Higher magga (Path) + phalas (Fruits)	
Eye-base (Cakkhu Vatthu)				*																		2
Ear-base (Sota Vatthu)					*																	2
Nose-base (Ghāna Vatthu)						*																2
Tongue-base (Jivhā Vatthu)							*															2
Body-base (Kayā Vatthu)								*														2
Heart-base (Hadaya vatthu) Always		*							*	*		*		*		*				*		33
Heart-base (Hadaya Vatthu) Sometimes	*		*								*		*		*		*		*		*	42
No base																		*				4

Chp 4: Compendium of Cognitive Process (Vithi Sangaha Vibhāga)

The Six Sixes - In the compendium of cognitive process, six classes each with six members should be understood:

Six Bases	Six Doors	Six Objects
i. Eye-base	i. Eye-door	i. Visible Form Object
ii. Ear-base	ii. Ear-door	ii. Sound Object
iii. Nose-base	iii. Nose-door	iii. Smell Object
iv. Tongue-base	iv. Tongue-door	iv. Taste Object
v. Body-base	v. Body-door	v. Tangible Object
vi. Heart-base	vi. Mind-door	vi. Mental Object
Six Types of Cons.	Six Processes	Sixfold Presentn of Objects
i. Eye-cons.	i. Eye-door process	i. Very Great
ii. Ear-cons.	ii. Ear-door process	ii. Great
iii. Nose-cons.	iii. Nose-door process	iii. Slight
iv. Tongue-cons.	iv. Tongue-door process	iv. Very Slight
v. Body-cons.	v. Body-door process	v. Clear
vi. Mind-cons.	vi. Mind-door process	vi. Obscure

5-sense Dr

Mind Dr

For an object to contact the six senses, with intensity, the following conditions must be present:

For Eye-door Process	For Ear-door Process	For Nose-door Process
i. Eye Sensitivity (Cakkhu Pasāda)	i. Ear Sensitivity (Sota Pasāda)	i. Nose Sensitivity (Ghāna Pasāda)
ii. Visible Object (Rupā arammana)	ii. Sound Object (Saddā arammana)	ii. Smell Object (Gandhārammana)
iii. Light (āloka)	iii. Space (ākāsa)	iii. Air Element (Vayo dhātu)
iv. Attention on the object (Manasikāra)	iv. Attention (Manasikāra)	iv. Attention (Manasikāra)
For Tongue-door Process	For Body-door Process	Mind-door Process
i. Tongue Sensitivity (Jivhā Pasāda)	i. Body Sensitivity (Kaya Pasāda)	i. Heart Base (hadaya Vatthu)
ii. Taste Object (Rasarammana)	ii. Tangible Object (Phothtabbārammana)	ii. Mental Object (Dhamārammana)
iii. Water Element (Apo Dhatu)	iii. Earth Element (Pathavi Dhatu)	iii. The Life-continuum (Bhavanga)
iv. Attention (Manasikāra)	iv. Attention (Manasikāra)	iv. Attention (Manasikāra)

TABLE 4.2: GRADES OF SENSE-DOOR PROCESSES

***For 5 sense doors, there are a total 75 thought process (5 sense door X 15 = 75).**

The Very Great Object (Refers to intensity of object, not size.)

1	B	{P	V	A	<u>F</u>	<u>E</u>	<u>Rc</u>	<u>I</u>	<u>D</u>	<u>J</u>	<u>J</u>	<u>J</u>	<u>J</u>	<u>J</u>	<u>J</u>	<u>J</u>	<u>Rg</u>	<u>Rg</u>	} B
The Great Object																			
2	B	{P	P	V	A	<u>F</u>	<u>E</u>	<u>Rc</u>	<u>I</u>	<u>D</u>	<u>J</u>	<u>J</u>	<u>J</u>	<u>J</u>	<u>J</u>	<u>J</u>	<u>J</u>	<u>J</u>	B } B
3	B	{P	P	P	V	A	<u>F</u>	<u>E</u>	<u>Rc</u>	<u>I</u>	<u>D</u>	<u>J</u>	<u>J</u>	<u>J</u>	<u>J</u>	<u>J</u>	<u>J</u>	<u>J</u>	J } B
The Slight Object																			
4	B	{P	P	P	P	V	A	<u>F</u>	<u>E</u>	<u>Rc</u>	<u>I</u>	<u>D</u>	<u>D</u>	<u>D</u>	B	B	B	B	} B
5	B	{P	P	P	P	P	V	A	<u>F</u>	<u>E</u>	<u>Rc</u>	<u>I</u>	<u>D</u>	<u>D</u>	<u>D</u>	B	B	B	} B
6	B	{P	P	P	P	P	P	V	A	<u>F</u>	<u>E</u>	<u>Rc</u>	<u>I</u>	<u>D</u>	<u>D</u>	B	B	B	} B
7	B	{P	P	P	P	P	P	P	V	A	<u>F</u>	<u>E</u>	<u>Rc</u>	<u>I</u>	<u>D</u>	<u>D</u>	<u>D</u>	<u>D</u>	B } B
8	B	{P	P	P	P	P	P	P	P	V	A	<u>F</u>	<u>E</u>	<u>Rc</u>	<u>I</u>	<u>D</u>	<u>D</u>	<u>D</u>	} B
9	B	{P	P	P	P	P	P	P	P	P	V	A	<u>F</u>	<u>E</u>	<u>Rc</u>	<u>I</u>	<u>D</u>	<u>D</u>	} B
The Very Slight Object																			
10	B	{P	P	P	P	P	P	P	P	P	P	V	V	B	B	B	B	B	B } B
11	B	{P	P	P	P	P	P	P	P	P	P	P	V	V	B	B	B	B	B } B
12	B	{P	P	P	P	P	P	P	P	P	P	P	P	V	V	B	B	B	B } B
13	B	{P	P	P	P	P	P	P	P	P	P	P	P	P	V	V	B	B	B } B
14	B	{P	P	P	P	P	P	P	P	P	P	P	P	P	P	V	V	B	B } B
15	B	{P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	V	V	} B

KEY: B = stream of bhavanga; P = past bhavanga; V = vibrational bhavanga; A = arrest bhavanga; F = five-door adverting;

E = eye-consciousness; Rc = receiving; I = investigation; D = determining; J = javana; Rg = registration; { } = the life of the object.

NOTE: For eye-consciousness, substitute ear-, nose-, tongue-, or body-consciousness. All fifteen types of cognitive process can occur through each of the five doors, making a total of seventy-five processes occurring at the five sense doors.

Notes:

1. One mind moment consist of 3 sub-moments – Arising (Uppāda), Presence (Thiti) and Dissolution (Bhanga)
2. Billions of Mind Moments can elapse at the blink of an eye
3. Very Great Object – 14 Cognitive Thought Moments
4. Great Object – 12 Cog. Thought Moments, no Reg. (which needs 2 mind moments or not at all)
5. Slight Object – 6 or 7 Cognitive Thought Moments, no Javana
6. Very Slight Object – No Cognitive Thought Moments

The Very Great Object Process & the Associated Consciousness

17 Thought Moments (Eye-door Process)		Function	Cittas	Total
1	Past Life-continuum (Atīta Bhavanga)	Rebirth-linking, Life-continuum, and Death	2 Investigating 8 Great Resultants 5 FM Sphere Resultants 4 Imm. Sphere Resultants	19
2	Vibrational Life-continuum (Bhavanga-Calana)	Life continuum (Bhavanga)		
3	Arrest Bhavanga (Bhavanga Upaccheda)	Life continuum (Bhavanga)		
4	Five-door adverting	Adverting (āvajjana)	1 Five Door Adv.	1
5	Eye-consciousness	Seeing	2 Eye	2
6	Receiving (Sampaticchanā)	Receiving (Sampaticchannā)	2 Receiving	2
7	Investigating (Satīranā)	Investigating (Santīranā)	3 Investigating	3
8	Determining (Votthapana)	Determining (Votthapana)	1 Mind Door Adv.	1
9	Javana	Javana – enjoying the object	12 Unwholesome, 8 Great Wholesome, 8 Great Functional 1 Smile Producing	29
10	Javana			
11	Javana			
12	Javana			
13	Javana			
14	Javana			
15	Javana			
16	Registration (Tadārammana)	Registration (Tadārammana)	8 beautiful resultants	11
17	Registration (Tadārammana)	Registration (Tadārammana)	3 investigating	

The Mind-Door Process (*Manodvāravīthi*)

2 Kinds:

1. The Limited Javana Process (Paritta Javana vīthi) -Sense Sphere (Kamavacara)

a. The Clear Object (Vibhūtāmbana)

b. The Obscure Object (Avibhūtāmbana)

2. The Process Absorption Javana Process (Appana Javana Vithi) – Mahaggata (FMS & IMS) and Lokuttara

a. The Initial Attainment of Jhanas

b. Attainment of Path and Fruit

***The Process of Death and Rebirth (Process freed chapter)**

The Limited Javana Process (Paritta-vīthi) Sense Sphere (Kamavacara)

2 types depending on the intensity of the object

The Clear Object (Vibhūtāmbana)

B { V A M J J J J J J J J Rg Rg } B

Object enters the mind door

The Obscure Object (Avibhūtāmbana)

B { V A M J J J J J J J } B

Key: M=mind-door adverting, B=stream of bhavanga, V=vibrational bhavanga, A=arrest bhavanaga, J=javana, Rg=registration (Tadarammana)

The Clear Object – For beings in the sense sphere plane, the process ends in registration. For beings in the Fine-Material & Immaterial planes, moments of registration do not occur even when the object is exceptionally clear

The Obscure Object – 2 moments of registration do not occur, process ends in javana. However the following processes may also be found for obscure objects:

- A course ending with 2 or 3 occurrences of mind-door adverting
- A course ending with mere vibration of Bhavanga (very obscure)

The Limited Javana Process (Paritta-vīthi)

Sense Sphere (Kamavacara)

The Limited mind-door process (Paritta-vīthi) can be seen as 2 fold:

1. That which is consequent to a five-door process (panca dvārā nubandhakā)

- Occurs as a consequent after the ceasing of the five-door processes. The process of grasping the object as a whole, the colour, the shape, the name, etc, fusing together the distinct feature of the object.

2. The independent process (visumsiddhā)

- When any of the 6 objects enters the range of cognition entirely on its own. It can be analyzed as six fold:

- a. The process based on what was directly perceived
- b. The process based on inference from what was directly perceived
- c. The process based on oral report
- d. The process based on inference from oral report
- e. The process based on “the cognized” (incl. belief, opinion, comprehension, and realization)
- f. The process based on “inference from the cognized” (incl. judgment arrived at by inductive and deductive reasoning)

The Absorption Javana Process (Appanā Javana Vithi)

– Mahaggata (FMS & IMS) & Lokuttara

- **No distinction between Clear or Obscure Object** – Meditative attainments are only possible when the object is clearly apprehended.
- These sublime mental states cannot be gained by mere meritorious acts such as generosity (dana). One should follow the Noble Eight-fold path with relentless effort through **Tranquility Meditation** and **Insight Meditation**.

The Initial Attainment of Jhana (Jhana Vithi)

Avg (Manda Pañña): B { V A M Pr Ac Cn Ch Jh } B B B

Keen (Thikka Pañña): B { V A M Ac Cn Ch Jh } B B B B

(One who attains jhana citta for the first time is known as Ādkammika)

Attainment of Path and Fruit (Magga Citta Vithi)

Avg: B { V A M Pr Ac Cn Ch Pa Fr Fr } B

Keen: B { V A M Ac Cn Ch Pa Fr Fr Fr } B

Key:

Ave	One of average faculties	Pr	Preparation (Parikamma)
Keen	One of keen faculties	Ac	Access (Upacāra)
B	Stream of Bhavanga (Bhavanga)	Cn	Conformity (Anuloma)
V	Vibrational Bhavanga (Bhavanga calana)	Ch	Change-of-lineage (Gotrabhu)
A	Arrest Bhavanga (Bhavanga Upaccheda)	Pa	Path (Magga)
M	Mind-door adverting (Manodvaravajjana)	Fr	Fruition (Phala)
		Jh	Jhāna

Sotapatti Magga Vithi

10 Thought Moments		Function	Cittas	Total
1	Vibrational Life-continuum (Bhavanga-Calana)	Life continuum (Bhavanga) . Either: i. Kamma or ii. Sign of Kamma (Kamma Nimitta) or Sign of Destiny (Gati Kamma) of the Rebirth Linking Consc.	4 Great Resultants accompanied by Knowledge	4
2	Arrest Bhavanga (Bhavanga Upaccheda)			
3	Mind-door adverting	Adverting (āvajjana)	Mind-door adverting	1
4	Preparation (Parikamma)	Preliminary Sense Sphere Javana – Prepares the mental continuum for the attainment to follow	For Worldling or a trainee, - one of four Wholesome sense-sphere cittas accompanied by knowledge	8
5	Access (upacāra)	Preliminary Sense Sphere Javana – It arises in proximity to the attainment		
6	Conformity (Anuloma)	Preliminary Sense Sphere Javana – It arises in conformity with both the preceding moments and the subsequent absorption		
7	Change-of-lineage (Gotrabhu)	Preliminary Sense Sphere Javana - It overcomes the sense-sphere lineage and evolves the lineage of sublime consciousness. It marks the transition from the lineage of worldlings to the lineage of the noble ones (ARIYA)	For Arahant - one of four functional sense-sphere cittas accompanied by knowledge	
8	Path (Magga)	Javana	(5 FMS wholesome 5 FMS Functional 4 IMS wholesome 4 IMS Functional) 4 Paths & 4 Fruits	26
9	Fruition (Phala)	Javana		
10	Fruition (Phala)	Javana		

Other Thought Processes

1. Phala Samāpatti Vithi (Attainment of Fruition).

B { V A M Cn Cn Cn Cn Fr Fr Fr } B

2. Abhinnā (Direct Knowledge) Vithi. These vithi can be five fold:

- a. Super normal powers (Iddhi Vidha)
- b. The Divine Ear (Dibba Sota)
- c. Knowledge of others' mind (Paracitta Vij ānana)
- d. Recollection of past lives (Pubbeniwāsānussati)
- e. The Divine eye (Dibba Chakku)

3. Nirodha Samapathi Vithi (Attainment of Cessation)

- The stream of consciousness is completely arrested.
- There are no cetasikas & rupa originating from consciousness. - - -
There will be no breathing
- The body will be inactive like a corpse
- The only difference is all material phenomena originated by Kamma, Nutriment & Temperature will still be intact.
- Normally both mind and matter are inseparable. By the power of meditation it is possible, at times, to separate matter from mind as in this particular case. When an Arahant attains the Nirodha Samāpatti, too, his consciousness ceases to exist temporarily.

4. Maranasanna Citta Vithi (Death Proximate Thought Process)

Chp 5: Compendium of Process-Freed (Samuccaya Sangaha Vibhāga)

Process Freed

- Occurrence of passive consciousness
- The mental processes outside the Active Thought Series
- The moments of Death (cuti), Rebirth (patisandhi) and Life-continuum (Bhavanga)

Four sets of Four:

- A. Four Planes of Existence (Bhūmi catukka)
- B. Four Types of Rebirth (Patisandhi catukka)
- C. Four Kinds of Kamma (Kamma catukka)
- D. Fourfold advent of Death (Procedure at the moments of Death & Rebirth) (Cutipatisandhikkhama)

A. Four Planes of Existence (Bhūmi catukka)

(31 planes of existence)

Sensuous Plane (Kamavacara bhūmi) – 11 Planes

1. The Woeful Plane (Apāyabhūmi) – 4 Planes

- i. **Hell (Niraya)** – Eight great hells, of increasing intensity of torment: Sañjīva, Kālasutta, Sanghāta, Roruva, Mahā Roruva, Tāpana, Maha Tāpana and Avīci.
- ii. **Animal Kingdom (Thiracchana)** – Suffering exceeds amount of happiness. Does not provide suitable conditions for performance of meritorious acts.
- iii. **Sphere of Petas (Ghost)** – Tormented by intense hunger and thirst. Devoid of happiness. Live in forest, bogs, cemeteries, etc. Remain invisible to human beings unless they display themselves or are perceived by those with divine eyes.
- iv. **The host of Asuras (Titans)** – Refer to various classes of beings, a group of tormented spirits similar to petas.

2. The Sensuous Blissful Plane (Kāmasugati bhūmi) – 7 Planes

- i. **The Human Realm (Manussā)**
- ii. **The Realm of the Four Great Kings (Cātummahārājikā)**
- iii. **The Realm of the Thirty-three Gods (Tāvatisā)**
- iv. **The Realm of the Yāma Gods**
- v. **The Delightful Realm (Tusita)**
- vi. **The Realms of the Gods who rejoice in their own Creations (Nimmānarati)**
- vii. **The Realm of the Gods who lord over the Creations of Others (Paranimmita vasavatti)**

A. Four Planes of Existence (Bhūmi catukka) (31 planes of existence)

1. The Woeful Plane (Apāyabhūmi) – 4 Planes

2. The Sensuous Blissful Plane

(Kāmasugati bhūmi) – 7 Planes

**Above 11 realms form the Sensuous Plane
(Kamavacara bhūmi)**

3. The Fine-material-sphere Plane

(Rupāvacara bhūmi) – 16 planes

4. The Immaterial-sphere Plane

(Arupāvacara bhūmi) – 4 planes

A. Four Planes of Existence (Bhūmi catukka) (31 planes of existence)

3. The Fine-material-sphere Plane (Rupāvacara bhūmi) – 16 planes

The First Jhāna Plane		The Fourth Jhāna Plane	
i.	The Realm of Brahma's Retinue (Brahma parisajja)	x.	The Realm of Great Reward (vehappala)
ii.	The Realm of Brahma's Ministers (Brahma purohita)	xi.	The Realm of Non-percipient (mindless) beings (Asanna-satta)
iii.	The Māha Brahma Realm		The 5 Pure Abodes
The Second Jhāna Plane		xii.	The Durable Realm (Aviha)
iv.	The Realm of Minor Lustre (Parittabha)	xiii.	The Serene Realm (Atappa)
v.	The Realm of Infinite Lustre (Appamānābha)	xiv.	The Beautiful Realm (Sudassa)
vi.	The Realm of Radiant Lustre (Abhassara)	xv.	The Clear-sighted Realm (Sudassi)
The Third Jhāna Plan		xvi.	The Highest Realm (Akanitta)
vii.	The Realm of Minor Aura (Paritta subha)		
viii.	The Realm of Minor Aura (Appamāna subha)		
ix.	The Realm of Steady Aura (Subhakinhaka)		

Note: Ariyas (Noble ones) are not born in Mindless realm and woeful planes

A. Four Planes of Existence (Bhūmi catukka) (31 planes of existence)

4. The Immaterial-sphere Plane (Arupāvacara bhūmi) – 4 planes

- i. The Realm of Infinite Space
(Akāsānancāyatanaya)
- ii. The Realm of Infinite Consciousness
(Vinnānancāyatanaya)
- iii. The Realm of Nothingness
(Akincannāyatanaya)
- iv. The Realm of Neither Perception nor Non Perception (Nevasanna nasanna-yatanaya)

B. Four Types of Rebirth (Patisandhi catukka)

	Types	Rebirth-Linking Consciousness	No
1.	Rebirth in the Woeful Plane (Apāya patisandhi)	➤ Unwholesome-resultant investigating consciousness accompanied by equanimity	1
2.	Rebirth in the Sensuous Blissful Plane (Kāmasugati patisandhi)	<ul style="list-style-type: none"> ➤ For normal beings – 8 Great Resultants ➤ For beings born with congenital defects such as blind, deaf, mentally retarded, etc. (weak merit) – Wholesome resultant investigating consciousness with equanimity. 	9
3	Rebirth in the Fine-material-sphere (Rupāvacara patisandhi)	<ul style="list-style-type: none"> ➤ 1st Jhana Plane – 1st Jhana Resultant citta ➤ 2nd Jhana Plane – 2nd & 3rd Resultant Jhana citta ➤ 3rd Jhana Plane – 4th Jhana Resultant citta ➤ 4th Jhana Plane – 5th Jhana Resultant citta 	5
4.	Rebirth in the Immaterial-sphere (Arūpāvacara patisandhi)	<ul style="list-style-type: none"> ➤ The Realm of Infinite Space – 1st Immaterial Resultant Citta ➤ The Realm of Infinite Consciousness – 2nd Immaterial Resultant Citta ➤ The Realm of Nothingness – 3rd Immaterial Resultant Citta ➤ The Realm of Neither Perception nor Non Perception – 4th Immaterial Resultant Citta 	4

C. Four Kinds of Kamma (Kamma catukka)

I. By Way of Function

1. Productive Kamma
2. Supportive Kamma
3. Obstructive Kamma
4. Destructive Kamma

II. By Order of Ripening

1. Weighty Kamma
2. Death-proximate Kamma
3. Habitual Kamma
4. Reserve Kamma

III. By Time of Ripening

1. Immediately Effective Kamma
2. Subsequently Effective Kamma
3. Indefinitely Effective Kamma
4. Defunct Kamma

IV. By Place of Ripening

1. Unwholesome Kamma
2. Sense-sphere wholesome
3. Fine-material-sphere wholesome
4. Immaterial-sphere wholesome

C. Four Kinds of Kamma (Kamma catukka)

I. By Way of Function – Perform different functions

1. Productive Kamma (Janaka)

Wholesome or unwholesome volition.

At the moment of conception – productive kamma generates the rebirth-linking consciousness and the kamma-born types of materiality constituting the physical body of the new being.

During the course of existence – it produces other resultant cittas and the continuity of kamma-born materiality, such as sense faculties, sexual determination and heart base.

2. Supportive Kamma (Upatthambhaka)

Actions which help the productive kamma maintain its effect over an extended time, wholesome or unwholesome. Example:

Through productive wholesome kamma one is born as a human being, supportive kamma may contribute to extension of one's life span and ensure one is healthy and well provided for.

3. Obstructive Kamma (Upapilaka)

Tend to weaken or interrupt and retard the operation of productive kamma.

Example: A being born with unwholesome productive kamma may later lead a comfortable life, such as getting good food and lodgings, by the intervention of another powerful good kamma.

4. Destructive Kamma (Upaghataka Kamma)

The potential energy of the productive kamma could be nullified by a more powerful opposing kamma, which may surface later and bring the death of that being, before his normal life span.

C. Four Kinds of Kamma (Kamma catukka)

II. **By Order of Ripening** – The order in which the effect of kamma takes place

1. **Weighty (garukā) Kamma**

So powerful it cannot be replaced by any other kamma.

Wholesome – **Attainment of jhānas**

Unwholesome – **5 heinous crimes**: Parricide, matricide, the murder of an Arahant, the wounding of a Buddha and creating schism in the Sangha (Devadatta lost his psychic powers and reborn in hell for wounding the Buddha & creating schism)

2. **Death-proximate (āsanna) Kamma**

A potent kamma **remembered or done shortly before death**.

-A person with bad character remembers a good deed or performs a good deed just before dying → he may receive a fortunate rebirth

-A good person dwells on an evil deed or performs an evil deed just before dying → He may undergo an unhappy rebirth.

To arouse good thoughts during the last moments of life.

3. **Habitual (ācinna) Kamma**

A deed that one habitually performs.

4. **Reserve (katattā) Kamma**

Any other deeds not included above. Becomes operative when there is no kamma of the above 3 types.

C. Four Kinds of Kamma (Kamma catukka)

III. By Time of Ripening

1. Immediately Effective (ditthadhammavedaniya) Kamma

Kamma that **yield results in the same existence**, otherwise it becomes defunct.

-The 1st javana moment (out of 7) is the weakest and generates immediately effective kamma.

2. Subsequently Effective (upapajjavedaniya) Kamma

Kamma that **yields result in the next existence**, otherwise it becomes defunct.

-The last javana moment, the 2nd weakest in the series, generates this type of kamma

3. Indefinitely Effective (aparapariyavedaniya) Kamma

Kamma which can ripen at any time from **the second future existence onwards**.

-Generated by the five intermediate javana moments of a cognitive process.

-No one, not even a Buddha or an Arahant, is exempt from this type.

4. Defunct (ahosi) Kamma

Not a special class of kamma, but applies to kamma that was due to ripen in either the present or next existence but did not meet the conditions to ripen.

In the case of Arahant, all their accumulated kamma from the past which was due to ripen in the future becomes defunct with their final passing away.

C. Four Kinds of Kamma (Kamma catukka)

IV. By Place of Ripening

1. Unwholesome (akusala) Kamma (sense sphere)

Threefold according to doors of action (10 unwholesome actions) :

- a. Bodily action – Killing, stealing & sexual misconduct
- b. Verbal action – False speech, slandering, harsh speech and frivolous talk
- c. Mental action – Covetousness, ill will and wrong view (nihilism, no kamma & defilement or purification happen by chance).

2. Sense-sphere wholesome (kāmmāvacara kusala)

- Threefold according to doors of action – Abstinence from above 10 unwholesome actions.
- Threefold: Giving (dana), virtue (sila) & meditation (bhavana)
- Tenfold in terms of meritorious deeds – i. Giving (dana), ii. Virtue (sila), iii. Meditation (bhāvanā), iv. Reverence (apacāyana), v. service (veyyāvacca), vi. Sharing merit (pattiddna), vii. Rejoice in others merit (pattānumodana), viii. Hearing the dhamma (dhammasavana), ix. Teaching the dhamma (dhamma desanā) and x. straightening one's view (ditthijjukammavasena)

3. Fine-material-sphere wholesome (rūpāvacara kusala)

Purely mental – meditation that has reached absorption

Reborn in the fine material planes depending on the level of attainment.

4. Immaterial-sphere wholesome (arūpāvacara kusala)

Purely mental – meditation that has reached absorption.

Reborn in the immaterial planes depending on level of attainment.

D. Fourfold advent of Death

(Procedure at the moments of Death & Rebirth -
Cutipatisandhikkhama) (Cutipatisandhikkhama)

1. Through the expiration of the life-span (Ayukkayena)

Death in advanced old age due to natural causes.

If productive kamma is not exhausted when death takes place, the kammic force can generate another rebirth in the same or higher plane, as in the case of devas.

2. Through the expiration of the (productive) kammic force (Kammakkhayena)

The force of productive kamma is expended (used up) although the normal life span is not exhausted.

3. Through the simultaneous expiration of both (Ubhayakkhayena)

Both life span & kammic force comes to an end.

4. Through (the intervention of) a Destructive Kamma (Upacchedakakammunā)

A powerful destructive kamma cuts off the force of the rebirth-generating kamma even before expiration of the life span.

* The first 3 types are known as timely death (kālamarana), the last as untimely death (akālamarana)

The Signs at the Time of Death

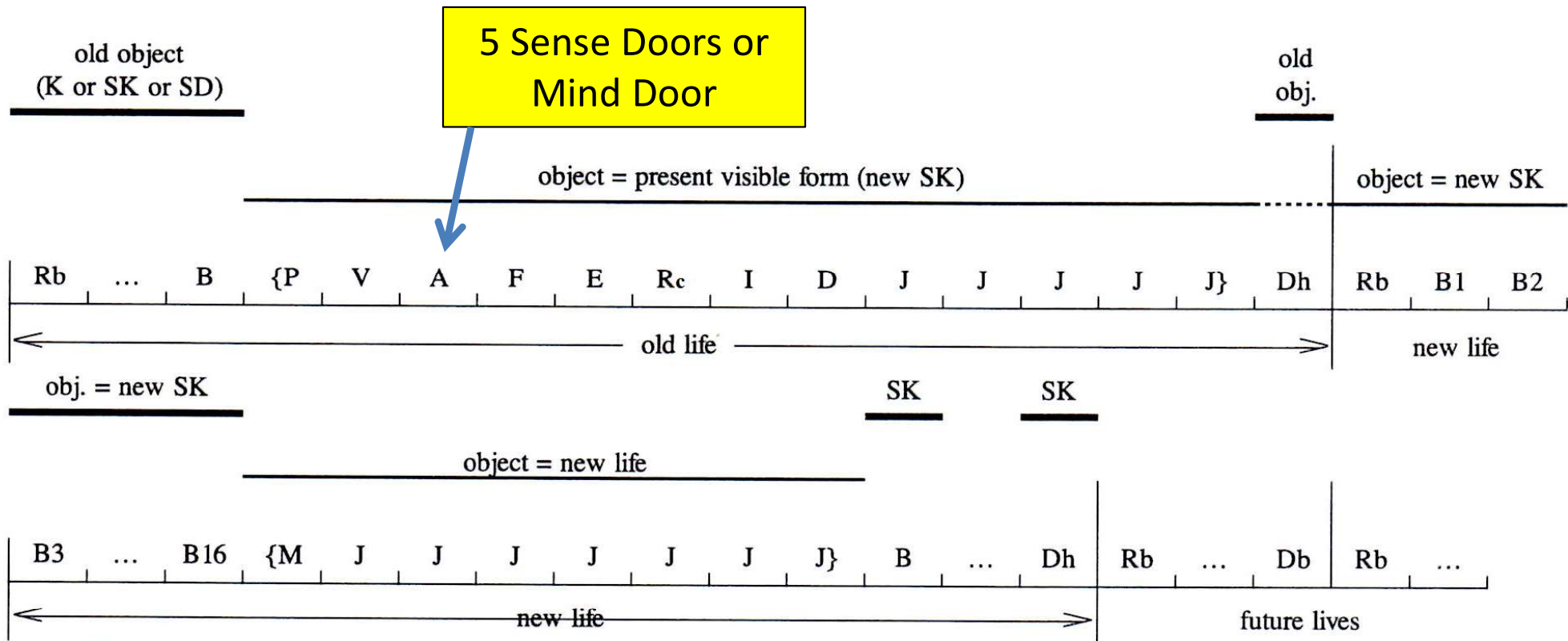
The object of door-freed consciousness in any given existence is generally identical with the object of the last cognitive process in the immediately preceding existence. The object of the last javana process then serves as the object of the rebirth consciousness and bhavanga of the next existence, and in turn become the object of the death consciousness at the end of that existence.

At the time of death, according to circumstances, through any of the 6 sense doors by the power of kamma, any one of the following signs presents itself:

1. A **kamma** that is to produce rebirth-linking in the next existence
 - A good or evil deed performed earlier during the same lifetime.
1. A **sign of kamma**, that is a form, etc., that had been apprehended previously at the time of performing the kamma or something that was instrumental in performing the kamma. For example, a devout person may see the image of a monk or temple, a physician may see the image of patients, a butcher may hear the groans of slaughtered cattle or see an image of a butcher knife.
2. A **sign of destiny**, that is a symbol of the realm into which a dying person is about to be reborn. For example, a person heading for heavenly rebirth may see celestial mansions, a person heading for an animal rebirth may see forests or fields, a person heading for a rebirth in hell may see infernal fires.

Death & Rebirth-Linking Thought Process

TABLE 5.6: DEATH AND REBIRTH



KEY: K = kamma; SK = sign of kamma; SD = sign of destiny; Rb= rebirth consciousness; Dh = death consciousness;

D = Determining; M = Mind-door Adverting; F - Five-door Adverting; E = Eye-door consciousness

Rc = Receiving consciousness; I = Investigating

NOTE: The above diagram shows the rebirth process with a present visible form occurring as a sign of kamma. With other objects the process would occur differently. Note that the visible form, with a duration of seventeen mind-moments, is a present object for the fourteen cittas of the last javana process of the old life and the first three cittas of the new life; from the third bhavanga on it becomes a past object.